THE STORY OF DIVINE GUIDANCE

PART ONE

From the Beginning of Creation to the Seal of the Prophets

In the Light of the Qur'an and the Narrations of the Ahl al-Bayt

Hussam Saraf

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In the name of Allah, the Most Merciful, the Ever Merciful

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Hussam Saraf

Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husayni

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Editorial Note

This English edition contains the dedication, general introduction, introduction to Part One, all fifty chapters, conclusion, and indexes of names and source books. It incorporates the expanded author’s word and subsequent editorial changes in the latest Arabic edition, including the added discussions, revised transitions, source notes, and removal of repeated material.

The English text renders the meanings of Qur’anic passages and transmitted reports; it does not replace the Arabic originals. The distinctions between Qur’anic evidence, transmitted accounts, interpretation, and comparison are retained, together with each account’s attribution and stated limits. Chapter references in the indexes lead to the corresponding chapters; individual source details remain in each chapter’s reference list.

Research and work on the wider series began collectively in 2017. Some books have been completed, while work and revision on others continue.

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Dedication

To my dear parents, who nurtured in me a love of goodness, supported me, and encouraged me at the beginning of this path: with gratitude that words cannot fully express, and prayers that never cease.

To my wife, who has always stood beside me and patiently borne my preoccupation with serving our faith and tradition: you have a share in this effort through your patience, your support, and all you have borne to help this journey continue.

To my three children, my two sons and my daughter, whose questions opened the way to this book: I dedicate these pages to you, hoping they will help you understand, that your hearts will remain filled with love for Allah, His Messenger, and his Household, and that your minds will continue to seek the truth.

To my students from Arab and non-Arab Shia communities, in Australian schools and at the Imam al-Kadhim Mosque and Husayniyya in Shepparton, Victoria: I have carried your questions with me, hoping to bring the story of divine guidance closer to you, and to offer these pages as a companion to your questions and your journey of faith.

To my first primary-school teacher of the Holy Qur’an and Islamic Education, my teacher (B), Umm Du‘a: in gratitude for a beginning whose influence remains with me, and for lessons whose meaning reached far beyond the classroom.

To my first seminary teacher, under whom I studied in the Hawza of Najaf al-Ashraf during my teenage years, Sheikh Abd al-Rasul al-Sudani al-Nasiri: I do not know where life has taken you. I still hope that Allah will bring us together again, so that I may thank you for what I learned from you at the beginning of this path.

To the memory of His Eminence Sheikh Ahmad al-Wa’ili, the doyen of the Husayni pulpit, may Allah have mercy upon him: we grew up listening to your talks and guidance. In those bleak times, you showed our generation the beginnings of the path of truth. This is a tribute from one who still carries the influence of your words and remembers what he owes them.

To everyone who supported me with an idea, a word, or a prayer, and to every seeker of truth in the Book of Allah and the lives of Muhammad and his Household: I dedicate this modest effort, asking Allah to accept it sincerely for His sake, and to help me attain His pleasure and that of His Messenger and his pure Household, peace and blessings be upon them.

Researcher and Author

Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husayni

General Introduction to the Book

The Story of Divine Guidance

Book Eight in a Series of Eleven Books

In the name of Allah, the Most Merciful, the Ever Merciful

All praise belongs to Allah, Lord of the worlds, who has blessed us with reason, opened the way for reflection upon His Book, and enabled us to seek the truth. May peace and blessings be upon our master and Prophet Muhammad and his pure Household. I thank Allah for enabling this work, and express my gratitude to His Messenger and Ahl al-Bayt, peace be upon them, for the light I have found in their guidance and lives. I ask Him to accept this service as an offering sincerely for His sake.

I offer The Story of Divine Guidance as a journey toward understanding the path to which Allah calls humanity, through the lives of prophets, successors, and the women, men, communities, and families connected with them. One question accompanies this journey beyond the study of names and events: how do we understand the guidance available to us, and how should it shape our choices, character, and relationships with Allah and with others?

How The Story of Divine Guidance Began

Two main motivations led me to write this book. The first was the questions asked by my three children: Allah has blessed me with two sons and a daughter, and their questions opened a path to reflection and inquiry. Their questions differed with their ages, experiences, and interests, and I also noticed differences between what my sons asked and what my daughter asked. This made me more attentive to children’s need for answers suited to their stage of development and ways of understanding, connecting the stories they hear with what they experience and think about, while encouraging further questions and reading.

The second motivation was the questions of some of the students and young people with whom I work, from Arabic-speaking and non-Arabic-speaking Shia communities in Australia. I work in Australian government schools under the Department of Education, with responsibility for multicultural affairs at one school and as an Arabic language teacher at another. I also teach a group of young people at the Imam al-Kadhim Mosque and Husayniyah in Shepparton, Victoria. Through these settings, I have encountered a generation with varied languages, backgrounds, and ways of learning, who need an accessible presentation that helps them understand their faith, the history of guidance, and their own relationship with both.

This generation has questions whose answers may not reach them from the pulpit in the simple language or continuous narrative they need, while recognising the pulpit’s importance and the service it provides. A story may be presented on a particular occasion, yet a young person may still wonder what came before it, what followed,

and how its people and events are connected. Many children, parents, and educators in Arab and Muslim countries may share this need. The aim is to offer language readers understand and a course they can follow, sustaining their interest in the story and helping them understand the path and method that connect its parts.

I therefore resolved to do what I could to meet this need through The Story of Divine Guidance: to gather material from its sources, present it clearly, and arrange it in a narrative that preserves the connections between generations, events, and ideas. I hope my children, my students, and others who share their questions will find help in understanding, and that the general reader will benefit too. This English edition presents the book's text as a continuous narrative.

The Book's Place in the Series

The Story of Divine Guidance is the eighth book in a series of eleven. Research and work on the books of the series began together in 2017. Some books have been completed, while work on others continues into 2026, alongside further review and checking of those already completed. In the reading order, The Story of Divine Guidance follows the books on the universe, plants, animals, angels, jinn, creation before Adam, and the human being. This is a thematic arrangement connecting the study of creation with an understanding of humanity and its relationship with the message; it does not mean that research on each book began only after the preceding book was finished. The four parts of The Story of Divine Guidance belong to this continuing project.

The three books that follow—The Story of al-Ruh, The Story of Paradise, and The Story of Creation We Do Not Know—are an active project currently being developed and have not yet been published. Readers will be able to continue with them when they appear, Allah willing, exploring more fully the subjects assigned to each book. The order shown here is the series' order for reading and publication according to the relationship between its subjects; it does not assert a chronology of creation.

The Beginning and Continuation of Work on the Series

I began researching, gathering material, and working on this series as a whole in 2017. Its books then developed according to their subjects and the material that became available. Some have been completed, while others remain in progress, and the series continues as an ongoing project. Its history distinguishes the beginning of research, the completion of writing, and the completion of each stage of checking and revision. Finishing one stage does not mean that subsequent correction and improvement cease.

The Books and Their Reading Order

Order

Book and subtitle

Connection with the series

The Story of the Universe — From the Beginning of Creation to the Scenes of the Hereafter

The setting of the heavens, earth, and the created world.

The Story of Plants — From the Signs of Creation to the Scenes of the Hereafter

Visible life, growth, trees, and fruit.

The Story of Animals — From the Beginning of Creation to the Scenes of the Gathering

Animal communities and their relationship with the environment and humanity.

The Story of Angels — From the Beginning of Creation to the Scenes of the Hereafter

An introduction to the unseen and angels in accounts of creation, revelation, and guidance.

The Story of Jinn — From the Beginning of Creation to the Scenes of the Hereafter

The jinn and their connections with Adam's story and human history.

The Story of Creation before Adam — Nasnas and Earlier Worlds in Shia Sources

An inquiry into earlier worlds, leading to the beginning of Adam's era.

The Story of the Human Being — From the Beginning of Creation to Beyond Death

Human creation, body, soul, life, and ultimate destiny.

The Story of Divine Guidance — In Four Volumes

Prophets, successors, and the people connected with guidance across generations.

The Story of al-Ruh — The Great Creation through Which Allah Supports the Prophet and the Imams

Reports of divine support and meanings of al-Ruh, following study of the Prophet and Imams.

The Story of Paradise — Its Inhabitants, Bliss, and Accounts of Its Creation

Paradise, including the houris and the ever-youthful attendants.

The Story of Creation We Do Not Know — Unknown Worlds and the Limits of Knowledge

Accounts of worlds not described in detail and the limits of what can be established.

From Understanding Creation to Understanding Guidance

The preceding book, The Story of the Human Being, prepares the reader to consider human creation, body, soul, stages of life, and ultimate destiny. Here the inquiry turns to humanity's relationship with the message: who taught it, how it responded, and what it preserved or neglected of the trust it received. Scientific and anatomical studies, and detailed treatments of angels, jinn, plants, and animals, therefore belong to their dedicated books and enter this work only where relevant to the account under discussion.

When Volume One opens with a discussion of what preceded Adam, peace be upon him, its purpose is to establish the background needed for the history of guidance;

fuller study of earlier worlds belongs to its dedicated book. Similarly, Book Nine examines al-Ruh through reports concerning the support granted to the Prophet and the Imams, peace be upon them. That inquiry is distinguished from the study of the human soul, with meanings and conclusions determined through examination of the relevant texts.

The Four Volumes of The Story of Divine Guidance

The Story of Divine Guidance is planned in four connected volumes. Together, all four constitute Book Eight of the series. Each volume has a defined scope, and its conclusion leads into the next, enabling readers to follow the course of guidance as the later volumes are published, Allah willing.

Volume One — From the Beginning of Creation to the Seal of the Prophets

This volume introduces what preceded Adam insofar as it serves the subject, then follows prophets, successors, and bearers of the covenant across generations until the Messenger of Allah, Muhammad, peace and blessings be upon him and his Household. It attends to relationships between individuals, their families, sons and daughters, and the believing women and men whose actions became part of the history of the message. It closes with the end of the Prophet's life and the responsibility to preserve and remain faithful to his message.

Volume Two — From Prophet Muhammad to Imam al-Mahdi

Beginning with the trust left by the Messenger, this volume follows the lives of Ali ibn Abi Talib and the Imams of Ahl al-Bayt within the Imami Twelver framework, reaching Imam al-Mahdi's birth and Imamate and preparing for the occultation. It includes Fatima al-Zahra, peace be upon her, the Imams' families, sons and daughters, companions, and transmitters of their teachings, together with their preservation of knowledge, teaching, reform, and trials. Material already fully treated in Volume One is not repeated.

Volume Three — Imam al-Mahdi from Occultation to Reappearance and Beyond

This volume considers the minor and major occultations, emissaries, representatives, and figures associated with the period of occultation; the meaning and responsibilities of waiting; and reports concerning the signs of reappearance, the Imam's rise, and the establishment of justice. It also examines reports about the return, the Mahdiyyun, and successors after al-Qa'im, drawing on Shia scholars' and specialists' critical study of their sources and chains, and their explanations of meanings and disagreements. Reports about the future are not turned into certain dates or identifications of contemporary individuals without evidence.

Volume Four — The Human Being on the Path of Guidance

This volume turns to the reader and to the action that knowledge calls for: innate disposition, reason and choice; our relationship with the Quran; learning, self-examination and repentance; family and the upbringing of children; justice, mercy and resistance to oppression; and responses to disagreement and hardship. Its purpose is to connect the study of these lives with everyday conduct, so that knowledge of the guides supports truthfulness, responsibility, and service to others.

The Method of Inquiry and Faithful Transmission

The Holy Quran is the first foundation of this book. Relevant verses are gathered and read in context, and no name or detail is attributed to the Quran when it does not state it. Narrations of the Prophet and Ahl al-Bayt are examined for explanation and detail in light of the Quran's clear teachings and Imami principles of interpretation. A report contrary to those clear teachings is not given precedence over them; nor is a detail rejected merely because the Quran does not mention it. Its evidence must be sought and examined at its source.

The inquiry draws on Imami hadith and tafsir sources according to each chapter's subject, including al-Kafi, Man La Yahduruhu al-Faqih, Kamal al-Din wa Tamam al-Ni'mah, 'Ilal al-Shara'i', works titled al-Amali, al-Imamah wa al-Tabsirah, Tafsir al-Qummi, Tafsir al-'Ayyashi, and al-Rawandi's Qisas al-Anbiya', among others. Bihar al-Anwar is used to locate collected reports, returning wherever possible to the earlier sources it cites. Listing a work does not authenticate every report it contains, nor imply that every chapter uses the same sources.

Faithful transmission requires distinguishing a Qur'anic verse, a transmitted report, a commentator's or historian's statement, and the author's explanation or connections between ideas. Differences between reports or interpretations are stated without merging conflicting accounts into an apparently agreed story or filling gaps with imagined details. Inclusion in a compilation does not authenticate a chain, and repeated quotation from one source does not create independent transmissions. Reported assessments of chains are attributed to the qualified scholars who made them. "A narration reports" does not mean that its chain is sound. Historical or comparative material is identified as such, and an intermediary is named when the original work was not consulted directly.

I draw on the work of scholars of the school and specialists who have critically examined the sources and explained the degrees of reliability of reports, attributing their assessments to them when I quote them. Including an account in this book does not mean that its chain of transmission has been authenticated. Weak or disputed reports may appear to explain disagreement or provide a comparison, with their limits made explicit. I do not claim the competence to judge chains of transmission and narrators independently. My service is to gather the material, transmit it faithfully, arrange it, and make its presentation accessible, respecting the limits of evidence and points of disagreement identified by scholars.

For this reason, I have gathered the passages used and their sources at the end of each chapter, instead of distributing references in footnotes on every page. This allows readers to remain engaged with the narrative without interrupting their attention, the sequence of the method, or the connection between ideas. The chapter's documentation identifies the report or relevant section, its source and location, and the volume and page, chapter, or hadith number available in the edition used. Readers who wish to explore further can return to the passage and its scholarly treatment, while those following the story can continue smoothly, with the sources available at the chapter's conclusion.

Names and Religious Terms

Arabic names are preserved as they appear in their sources, with differences in form distinguished and attributed to those who transmit them. Familiar English equivalents are used where helpful. Identifying Idris with Enoch remains attributed to the narration that makes that identification; it does not become a Qur'anic statement. The terms wasi, hujjah, 'ismah, and taqwa are understood in context. The translation distinguishes a garden from the Paradise of the Hereafter, and an angel from a king. Personal names are not treated as though they were descriptions.

Each statement's attribution and evidential status are preserved. Qur'anic verses and transmitted texts are distinguished from explanation and paraphrase; their English renderings convey meaning and do not replace the Arabic originals. This edition uses Western digits. In this book, the salutation associated with the Prophet means "peace and blessings be upon him and his family."

The People Whose Lives Form This Journey

In each chapter, I seek to gather what can be established about a person's life from its beginnings to its end, relationships with predecessors and successors, reception and transmission of the covenant or knowledge, children, and accompanying women and men. Attention is not restricted to famous figures. A person's stand, a mother, wife, daughter, or believing community may have a significant presence preserved in the text even when not every name has survived.

This is a commitment to careful inquiry and correction, not a claim that the sources preserve every detail or that the researcher has encompassed every report. Where a name, lineage, or date cannot be established, that limitation is stated. A person known only by a description remains identified by it unless evidence supports a name. Each account is placed in its most suitable chapter and referred to when needed elsewhere, keeping the connections between generations clear without padding or repetition.

How to Read This Introduction and What Follows

This general introduction presents the project, its place in the series, and the method shared by its four volumes. It is followed by the introduction to Volume One and its chapters, where the closer discussion of guidance, its continuity, and what preceded Adam begins. The chapters then follow in order. The reader can thus distinguish the introduction to the entire work from the opening of the historical journey undertaken in Volume One.

I hope readers will reflect carefully, examine the evidence, respect the limits of what it establishes, and consider what that knowledge means in their lives. Those who wish to follow the continuing course of guidance are invited to read the later volumes as they are published, Allah willing. Each volume contributes to understanding what precedes it, while each book in the series develops its own part of the wider inquiry.

A Word from the Author

All praise belongs to Allah, Lord of the worlds, who opened to us the door of questioning and learning, guided us to His Book, and made His Messenger and his pure household known to us. May blessings and peace be upon our master and Prophet Muhammad and his good and pure family. I praise Allah for the reading, gathering, and writing He has enabled me to undertake. I ask Him to make this effort sincere for His noble sake and beneficial to its readers, and to grant me a share in practising what I learn through it.

I place The Story of Divine Guidance before the reader as a weak servant in need of Allah’s mercy and assistance. I am not a cleric, nor do I claim to be a scholar. I am a seeker of truth who gathers what lies within books: I read to learn, return to the sources to understand, and then try to arrange what I find and bring it closer to those who share my questions. What I offer here is the fruit of that endeavour, within the understanding and ability available to me. I acknowledge that my need for scholars, review, and correction does not end when the book is finished.

In 2017, I began researching and working on the books of this series together, as an interconnected project whose questions span creation, humanity, guidance, and related subjects. Work on each book did not begin in complete isolation from the others. Reading about one subject might lead me to a passage useful for another, which I would retain in its place and revisit as the research developed. Over the years, some books were completed while others remained in progress, and work on the series continued up to the writing of these words. Even the completed books remained open to checking and amendment: finishing a draft is one stage of serving a book, followed by the responsibility to examine and improve it.

Looking back on that beginning, I recognise the value of a purpose that brings a researcher’s efforts together, accompanied by patience with the details that make up each chapter. The series covers broad subjects; gathering adjacent passages and giving them a title is not enough. I try to understand where each question belongs, connect its parts as far as the sources allow, and recognise when fuller discussion is needed and when a reference to another book will suffice. This work has required,

and still requires, repeated returns to the material and reconsideration of its arrangement, so that readers can follow a clear route and understand where a question begins and where an answer reaches its limits.

I offer these pages to those seeking scientific and religious truth, with due regard for the subject of each book and the limits of what it can answer. In studying creation, I learn the importance of asking about observable evidence and the limits of its interpretation. In studying guidance, I learn the responsibility of returning to the text, understanding its context, and refraining from making it bear meanings it does not support. These endeavours share the hope that knowledge may become a path to truthfulness. I do not want readers to be satisfied only with the material I select for them. I hope their desire will grow to consult the sources, distinguish what is known from what remains under investigation, and appreciate the work of specialists in each field.

When I reflect on what moved me to begin this journey, I see the faces of my children and students and remember their questions. A small question can open a wide field of research: Who came before this prophet? Who carried the message after him? What happened to his family and companions? How did faith remain alive from one generation to the next? I felt a responsibility to answer, and that the questioner was entitled to clear words grounded in a source, and to hear me say “I do not know” when I could find no support for an answer.

Through my connection with young people in schools and at the Imam al-Kazim Mosque and Husayniyya in Shepparton, I became more aware of the need of generations growing up among several languages and cultures for knowledge they can readily understand. A young man or woman may know a prophet’s name or an episode from his life while remaining unclear about its connection to what preceded and followed it. I hoped to help make those connections clearer, and to offer readers something that encourages further reading and questioning, with the confidence to investigate, learn, and ask for clarification.

One of my strongest hopes is that readers will feel they have a place in this journey, whatever their age or previous knowledge. I do not want the language to obstruct a young person beginning to read, or its simplicity to conceal a source or distinction needed by someone pursuing a deeper study. It may be useful to explain a term where it occurs, reconnect an event with what came before it, and allow a question its space before moving to the answer. I believe serving readers begins with respecting their need to understand, followed by patience in explaining what may be familiar to an experienced reader but new to someone opening this door for the first time.

I try to listen to a girl’s question as attentively as to a boy’s, and to a younger child’s uncertainty as respectfully as to an adult’s inquiry. One of them may notice a meaning I have overlooked, ask about a woman whose life received only a passing mention, or wish to understand an event’s effect on a family rather than on one person alone. Such questions help me see what I have missed and remind me that the arrangement of the material should not obscure people who played influential roles. I therefore hope sons and daughters will find in the book something that helps them

understand their own place and responsibility in seeking knowledge and doing good, each according to their circumstances and ability.

Living and working in a multicultural society has affected how I think about making knowledge accessible. People may share the same question yet differ in the language through which they can express it and in the images that connect them with their heritage. This makes calm explanation especially necessary, without assuming that everyone already understands its foundations. I hope this book will help families and educators open a dialogue close to the concerns of a new generation, enabling young people to understand what they believe, speak about it with awareness and respect, and recognise that truthfulness, justice, and good neighbourliness find expression in daily dealings with everyone.

While gathering the material, I was concerned with the human presence in this journey. The message reaches homes, families, and nations, and its effects appear in the actions of women and men. I therefore sought to trace the accounts the sources preserve of mothers, wives, daughters, and sons, and of those who accompanied, supported, or opposed the prophets, while remaining within the limits of what can be known. An action preserved in a text for someone whose name is not given may teach us patience, courage, or sincerity of faith in a way that remains present in our lives.

As I write about these actions, I find that the words address me before I direct them towards anyone else. Writing about trustworthiness reminds me of my responsibility in transmitting material; writing about humility returns me to the limits of my knowledge; writing about mercy asks how I treat those around me. I hope reading this book may offer an opportunity for similar reflection: for readers to ask what guidance means in their homes, work, and relationships, and how what they have learned can appear in truthfulness, justice, and respect for people’s rights.

When I read the accounts of the prophets, peace be upon them, I pause over the meanings in their actions that people need in hardship and ease. I ask what a father may learn about caring for his children, a teacher about patience with students, and anyone bearing responsibility about treating those entrusted to them fairly. I do not make this reflection a substitute for understanding the text or a reason to add details to it. I hope it follows a faithful reading and helps us recognise that learning calls for a response. What value is there in admiring justice in the pages of history if we overlook it when we have the ability to give someone fair treatment?

I hope that anyone burdened by an experience or troubled by a question may find in this work something that helps them continue seeking. People may need someone to hear their question before overwhelming them with answers, and words that show them that not fully understanding an issue does not close the path of learning. I address myself before anyone else: I too may need to reread, find someone to explain a passage, or allow time for something I did not understand at first to become clearer. I hope the book carries this patience, so that readers do not feel ashamed to ask or imagine that memorising names can take the place of understanding and reflection.

Reading has taught me that finding an account in a book does not release me from asking about its source, meaning, and the limits of its attribution. We may wish for a

story complete in every detail, while the texts preserve only some of its scenes. Here I try to accept the limits of knowledge and leave what has not been established as it stands, without filling the gaps with whatever the imagination finds pleasing. On questions requiring specialist knowledge, I seek the explanations of scholars and critical editors, without claiming their standing for myself or treating my collection of material as a judgment that everything in it is sound.

In this journey, the Holy Qur’an holds the place of the foundation to which I return. I attend to what has been transmitted from the Messenger of Allah and his household, peace be upon them, with a love of learning joined to the responsibility of verification. I feel gratitude towards those who preserved this heritage, copied its books, critically edited its texts, and explained its meanings. What I can reach today rests on efforts that preceded me. My duty is to acknowledge their contribution, preserve the attribution of statements to their authors, and direct readers towards what can help them return to the sources and explore further.

Writing about religion, I feel the weight of words that a reader may receive as established truth. Readers may pass them on to their children or students, or build upon them an understanding that is difficult to change later. I therefore try to weigh my wording before presenting an explanation and make clear where I am transmitting, explaining, or discussing a possibility. Good intentions do not remove my responsibility: a worthy purpose requires integrity in the means used to pursue it. Love for the Ahl al-Bayt, peace be upon them, calls me to take care in what I attribute to them and to accept correction when an error in transmission or understanding becomes clear.

Alongside my love of this heritage and pride in belonging to the school of the Ahl al-Bayt, peace be upon them, I regard courtesy in presenting disagreement as part of integrity in research. Reports or methods of interpretation may differ, and understanding an opinion may require knowing its context before discussing it. I try to explain what I rely upon, attribute opinions to those who hold them, and avoid turning scholarly disagreement into an insult to people. I hope readers benefit from the strength of the evidence and clarity of the explanation, and that my language remains faithful to the justice and fairness I advocate, whether I agree with an opinion or disagree with it.

I know that wishing to cover the accounts of a person’s life does not mean the sources have preserved everything about that person. We may know an action without knowing the person’s age, find a name recorded in different forms, or encounter a period whose duration has not been established. It is part of my responsibility to keep these limits visible. I do not replace absence with manufactured certainty or turn what I wish to find into a reported fact. When I say that I seek to gather what concerns a person, I am describing an effort to trace the material, while leaving the door open to anyone who can show me what I have missed or explain why something I have included needs reconsideration.

For me, revision means more than correcting a slip in wording or rearranging a heading. It may mean returning to the original passage, distinguishing two people with similar names, noticing that an event has been placed outside its context, or

moderating a statement that goes beyond its evidence. It may also mean removing repetition that obscures an idea or adding an explanation that readers need. Acknowledging this need does not diminish the value of the work. A book whose author remains ready to serve and correct it is closer to integrity than one defended by the wish to appear incapable of error.

I do not regard publication as the end of my responsibility for the book. A later reading may reveal wording that needs adjustment, a name that needs distinguishing, a more precise source, or a sentence that has not conveyed its meaning properly. I will regard sincere scholarly observations as help in serving this work, and I welcome anything that remedies its omissions and corrects its errors. Truth takes precedence over my opinion. Returning to what is right is worthier than holding on to a sentence merely because I wrote it, and readers' trust is a responsibility that requires this readiness to revise.

I offer my thanks to my parents, teachers, and everyone who encouraged me to seek knowledge; to my wife, who supported me and was patient with the time that reading and writing took; and to my children and students, whose questions I carried with me. I remember with loyalty the influence of His Eminence Shaykh Ahmad al-Wa'ili, may Allah have mercy upon him, and what remains within me of the talks we grew up hearing. I thank everyone who helped me with a source, an observation, or a prayer. They all had a part in the path that enabled this work to advance.

I retain a special gratitude for everyone from whom I learned at home, at school, and in gatherings of knowledge, and for everyone who brought me closer to love of the Qur'an and the lives of Muhammad and his family, peace be upon them. A teacher's influence may remain in a question that accompanies a student for many years, in a habitual way of looking at things, or in a quality of character carried into work and family life. As I address my children and students through my writing, I hope to repay something of that debt and to encourage them to seek goodness, while leaving credit with those to whom it belongs and giving thanks to Allah, who made learning possible.

My family has a claim upon me on this journey that I acknowledge with love. The time taken by reading and writing is part of a life we share, and the patience and help a family gives may not appear in a name on a cover. I hope this work will bring goodness whose effects reach them, that my children will find in it something of their father's concern for their questions and future, and that my wife will know I remember her support with gratitude. I ask Allah to bless my parents, reward them generously on my behalf, and make what I offer an act of faithfulness to the love of goodness they planted within me and their encouragement to continue on the path.

To you, dear reader, I say: I hope you will accompany these pages with a reflective mind and a heart seeking truth, finding in them an introduction to the sources and an encouragement to ask scholars about what needs clarification. My wish is that this story helps you understand your relationship with guidance and increases your love for Allah, His Messenger, and his household, your mercy towards His servants, and your care that the knowledge you carry should bring goodness to you and those around you.

I turn with hope to Allah, asking Him to make my work an acceptable service to His Book, His Messenger, and his household, peace be upon them, and to grant me sincerity in awaiting our Imam al-Mahdi, may Allah hasten his noble reappearance, and goodness in my actions during his time. I hope to benefit from their guidance in my character and conduct and to let my love for them move me towards trustworthiness and mercy towards people. I claim no standing for myself through this. It is only the prayer of a servant who knows his weakness and hopes that Allah will accept what he has offered, forgive his shortcomings, and help him improve himself as he tries to offer something useful to others.

Whatever success there is in this work comes from Allah alone, and whatever error or shortcoming occurs in it is mine. I ask Him, exalted is He, to forgive my mistakes, direct me towards what is right, make me the first to benefit from what I read and write, and grant me His pleasure and that of His Messenger and his pure household. In His name I offer The Story of Divine Guidance to those seeking truth, hoping that this modest effort may open a door to understanding and good action. All praise belongs to Allah, Lord of the worlds.

Researcher and Author Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husayni

Introduction to Part One

All praise belongs to Allah, Lord of the worlds, Creator of humanity and Guide of creation to His path. He did not create His creation in vain, nor did He leave humanity without guidance. Rather, He established proofs for His servants, sent His messengers and prophets, revealed His scriptures, and completed His divine blessing upon them.

May peace and blessings be upon our master and Prophet, Muhammad al-Mustafa, the Seal of the Prophets and Messengers and a mercy to the worlds, and upon his purified Household, Ahl al-Bayt, whom Allah has thoroughly purified.

The story of humanity is not merely a story that begins with human birth upon the earth, nor is it a story that ends with death. It is a much greater story, whose roots extend to the time before humanity appeared upon the earth. It is the story of humanity's relationship with its Creator, the purpose for which Allah created mankind, and the path He established for humanity toward truth and divine guidance.

Allah says: “And when your Lord said to the angels, ‘Indeed, I am placing upon the earth a vicegerent.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we glorify You with Your praise and sanctify You?’ He said, ‘Indeed, I know that which you do not know.’” Surat al-Baqarah, 2:30

From here begins The Story of Guidance.

Why Does Humanity Need Guidance?

Allah did not create humanity without purpose, nor did He place mankind in this world without a purpose.

Allah says: “Did you then think that We created you in vain and that you would not be returned to Us?” Surat al-Mu’minun, 23:115

And He says: “I did not create the jinn and mankind except that they worship Me.” Surat al-Dhariyat, 51:56

According to the Qur’anic worldview, the human being is a purposeful creature living in a world of trial. Allah has granted humanity reason and choice, directed it toward the path of righteousness, and warned it against the path of evil.

Allah says: “Indeed, We guided him to the way, whether he be grateful or ungrateful.” Surat al-Insan, 76:3

In this book, guidance does not mean merely possessing theoretical knowledge of good and evil. Rather, it refers to a comprehensive divine journey that encompasses the innate nature and intellect granted to humanity, the revelation and messages sent by Allah, and the prophets, successors, and divine proofs established for mankind.

From this perspective, The Story of Guidance is not limited to the history of prophets and messengers. It also includes the way Allah made truth known to humanity,

taught human beings, entrusted them with responsibility, tested them, and opened for them the door of repentance and return. Guidance precedes the test, accompanies the human being in the exercise of choice, and shows the way back after error. The stories of the prophets will therefore be read not as isolated events, but as successive stages in humanity's relationship with its Lord: knowledge, responsibility, trial, mercy, and guidance.

Thus, one central question will accompany the pages of this book:

How did Allah guide humanity, and how did humanity respond to the guidance of Allah?

Why Do We Begin Before Adam?

A reader may assume that the story of humanity begins with the creation of Adam, peace be upon him. Yet the Qur'an opens before us a much broader scene.

Before human life began upon the earth, there existed a realm of the unseen whose details are known to us only through what Allah, His Messenger, and Ahl al-Bayt have conveyed.

For this reason, the first chapter of this book will not begin directly with the creation of Adam. Instead, it will begin with a question that comes before it:

What existed before Adam, peace be upon him?

And what can we know about that unseen world through the Holy Qur'an and reliable narrations?

From the beginning, we must distinguish between what is established by the Qur'an, what is established through reliable narrations, and what appears in certain works of tafsir and prophetic narratives without sufficient evidence.

This book will therefore not attempt to fill the unknown with speculation, nor will it present every narration as established fact.

Rather, it will remain within the limits of evidence and distinguish between Qur'anic text, narration, interpretation, and possibility.

The Continuity of Divine Guidance

The history of the prophets, peace be upon them, is not a collection of disconnected stories. It is one continuous chain of divine guidance.

Allah says: "And We certainly sent into every nation a messenger, saying: 'Worship Allah and avoid false deities.'" Surat al-Nahl, 16:36

And He says: "There was never a nation but that a warner had passed among them." Surat Fatir, 35:24

The essential call of the prophets was therefore one: to affirm the oneness of Allah, worship Him, follow the truth, and reject falsehood and tyranny.

Although particular laws and rulings differed according to different peoples and eras, the foundation of religion remained one.

Allah says: “He has ordained for you of religion what He enjoined upon Noah, and what We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: establish the religion and do not become divided therein.” Surat al-Shura, 42:13

It is therefore one story of divine guidance, carried by the prophets of Allah to humanity from generation to generation, until it reached the Seal of the Prophets and Messengers, Muhammad, peace and blessings be upon him and his Household.

Guidance, Prophets, Successors, and Divine Proofs

The sending of prophets and messengers is a central manifestation of Allah’s mercy toward His servants. Allah established proof against humanity and sent those who would clarify the path of truth and warn against falsehood.

Allah says: “Messengers bringing good news and warning, so that mankind would have no argument against Allah after the messengers.” Surat al-Nisa’, 4:165

According to the Imami Twelver perspective, the journey of divine guidance is not limited to the prophets. After the completion of prophethood, the discussion continues with the successors of the Prophet Muhammad, peace and blessings be upon him and his Household, and the divine proofs established for creation.

Here, an important distinction must be made:

The Seal of Prophethood means that Muhammad, peace and blessings be upon him and his Household, is the final prophet and that there is no prophet after him.

The continuation of guidance, clarification, and divine proof, however, does not mean the continuation of prophethood. Rather, within the Imami framework, it concerns what Allah established after the Messenger of Allah through his successors and divine proofs.

This subject will be examined in its appropriate place through the Holy Qur’an and the established narrations of Ahl al-Bayt.

Thus, the story of guidance extends from the beginning of creation, through the prophets and messengers, until it reaches Muhammad, peace and blessings be upon him and his Household, and then continues in the subsequent stage through his purified Household.

The Purpose of “The Story of Guidance”

The purpose of this journey is not merely to learn:

What happened to Adam?

What happened to Noah, Abraham, and Moses and Jesus, peace be upon them?

And what happened during the era of the Seal of the Prophets, Muhammad, peace and blessings be upon him and his Household?

The deeper question is:

What does Allah want us to learn through these stories?

Allah says: “Indeed, in their stories is a lesson for those of understanding. It is not a fabricated narration, but a confirmation of what came before it, an explanation of all things, and guidance and mercy for people who believe.” Surat Yusuf, 12:111

The Qur’anic stories are therefore not merely accounts of the past. They are lessons, guidance, and mercy.

Throughout this journey, we will repeatedly encounter the struggle between:

guidance and misguidance,faith and disbelief,humility and arrogance,obedience and disobedience,justice and oppression,monotheism and idolatry,truth and falsehood.

We will also see that the prophets did not come merely to tell humanity stories about the past. They came to lead humanity toward Allah.

And this is why the title of this book is:

The Story of Guidance

It is the story of humanity’s relationship with divine guidance from the beginning of creation, through the prophets and messengers, reaching the Seal of the Prophets, Muhammad, peace and blessings be upon him and his Household, and then continuing into the question of divine proof and guidance through his purified Household.

Conclusion of the Introduction

And so, our journey begins.

We will not begin with the earth itself, but with the question that precedes humanity’s existence upon it.

We will not claim knowledge where there is none, nor turn the unseen into a field of speculation.

We will begin with what Allah has revealed, then with what has been reliably transmitted from His Messenger and Ahl al-Bayt, peace be upon them, distinguishing between established truth and transmitted reports, and between knowledge and possibility.

Then, step by step, we will proceed:

from the world before Adam,to the creation of Adam,to the first test,to the beginning of human life upon the earth,then through the prophets and nations,through Abraham, Moses, Jesus, and the other prophets of Allah, peace be upon them,until we reach the Seal of the Prophets, Muhammad, peace and blessings be upon him and his Household,and then his purified Household and the questions of guidance, divine proof, and Imamate connected to them.

This is not merely a journey into the past.

It is a journey in search of the meaning of guidance itself.

A person may know the stories of all the prophets and yet still not know how to become among those who are truly guided.

Therefore, the question that will remain with us from the first page to the last is:

If Allah has guided us, then where do we stand in relation to His guidance?

We ask Allah to make this work sincerely for His sake, to grant us truthfulness and integrity, to protect us from speaking about Him without knowledge, to make the Holy Qur’an a light for us, and to grant us knowledge of Muhammad and the Family of Muhammad, adherence to their guidance, and steadfastness upon the path of truth.

“Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, you are the Bestower.” Surat Al ‘Imran, 3:8

And all praise belongs to Allah, Lord of the worlds. May Allah’s peace and blessings be upon Muhammad and his purified Household.

Sources of the Introduction

First: The Holy Qur’an

• Surat al-Baqarah, 2:30

• Surat Al ‘Imran, 3:8

• Surat al-Nisa’, 4:165

• Surat al-Nahl, 16:36

• Surat Fatir, 35:24

• Surat al-Shura, 42:13

• Surat al-Mu’minun, 23:115

• Surat al-Dhariyat, 51:56

• Surat al-Insan, 76:3

• Surat Yusuf, 12:111

Second: Major Imami Sources

These sources will be consulted throughout the book according to the subject of each chapter. Narrations from these works will not automatically be treated as having the same degree of authenticity.

• Al-Saduq, al-Tawhid

• Al-Saduq, ‘Ilal al-Shara’i‘

• Al-Saduq, Kamal al-Din wa Tamam al-Ni‘ma

• Al-Tusi, al-Amali

• Muhammad ibn ‘Ali ibn Shahrashub, Manaqib Al Abi Talib

• ‘Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi

• Muhammad ibn Mas‘ud al-‘Ayyashi, Tafsir al-‘Ayyashi

• Al-Majlisi, Bihar al-Anwar

• Qutb al-Din al-Rawandi, Stories of the Prophets

The specific source for each narration will be identified at the end of each chapter, including the volume and page, chapter, or relevant location wherever possible.

Chapter 1: Before Adam: A World Before Humanity

When we speak about the beginning of humanity, it may initially appear that the story begins with the creation of Adam (peace be upon him). Yet the Qur’an places us within a much broader scene.

Adam (peace be upon him) was the first human being and the father of the human race, but he was not the first creation of Allah. Before humanity appeared, there already existed a vast world of creation: the heavens and the earth, the angels, the jinn, and other creations whose details the Qur’an does not fully disclose.

Allah says: “Allah is the Creator of all things.” Surat al-Zumar, 39:62

And He says: “Praise belongs to Allah, Lord of the worlds.” Surat al-Fatihah, 1:2

The Qur’an therefore does not present existence as a world belonging exclusively to humanity. Rather, it places humanity within a vast cosmic order, all of which belongs to Allah and exists according to His command and wisdom.

When Allah announced to the angels: “Indeed, I am placing upon the earth a vicegerent.” Surat al-Baqarah, 2:30

This was not the beginning of creation. It was the announcement of a new stage in the history of creation: the emergence of humanity.

This leads us to the central question of this chapter:

What existed before Adam?

The answer requires considerable scholarly caution. The Qur’an gives us certain major truths, but it does not provide a detailed historical record of every being that inhabited the earth before Adam.

First: Before the Heavens and the Earth — Water and the Throne in the Narrations of Ahl al-Bayt

If this chapter asks what existed before Adam, it is appropriate not to begin immediately with humanity. We should first step further back into the picture presented by the Qur’an and illuminated in some respects by the narrations of Ahl al-Bayt (peace be upon them).

Allah says: “And He is the One who created the heavens and the earth in six days, while His Throne was upon the water.” Surat Hud, 11:7.

The verse mentions the creation of the heavens and the earth and the Throne upon water. A detailed sequence of creation requires interpretation and comparison of reports; this verse alone does not supply a complete cosmic chronology. A report attributed to Imam al-Baqir in al-Kafi describes water and the Throne within its account of creation, and its details remain narrational.

The mention of the Throne must not be understood as making Allah resemble His creation or as implying that He needs a place. The doctrine of divine unity taught by

Ahl al-Bayt (peace be upon them) transcends Allah above body, place, and need. We therefore affirm what the texts state while refusing to invent material images for realities of the unseen.

This addition is important because it shows that the question of what existed before Adam does not begin only with the jinn and the angels. Imami narrations open a wider picture of stages of creation preceding humanity. Even so, we will not attempt to construct a complete cosmic chronology from scattered reports. We will mention what serves the Story of Guidance and what can responsibly be traced to the sources of Ahl al-Bayt.

Second: The Creation of the Heavens and the Earth Before Humanity

Before discussing Adam (peace be upon him), we must place the creation of humanity within the broader Qur'anic picture.

The Qur'an establishes that the heavens and the earth were created and that Allah is the Lord of the worlds.

Allah says: "And He is the One who created the heavens and the earth in truth." Surat al-An'am, 6:73

And He says: "We did not create the heavens and the earth and what is between them in play. We created them only in truth, but most of them do not know." Surat al-Dukhan, 44:38–39.

Allah also says: "Allah is the One who created the heavens and the earth and whatever is between them in six days." Surat al-Sajdah, 32:4

These verses establish an important reality:

Humanity appeared within a creation much greater than humanity itself.

The human being is not the origin of existence, nor the beginning of creation, nor the only creation whose existence is mentioned by the Qur'an.

At the same time, these verses should not be made to carry more than they actually state. The Qur'an is not a cosmological textbook in the modern technical sense, nor does it provide a complete chronological account of every stage of cosmic development.

Rather, it tells us about creation in ways connected to divine unity, divine power, wisdom, and humanity's position before its Lord.

Therefore, our question concerning the world before Adam must remain within this framework:

What does the Qur'an want us to know, and why does it want us to know it?

Third: The Angels Existed Before Adam

One of the clearest indications that creation existed before Adam is the Qur'an's presentation of the angels within the scene preceding humanity.

Allah says: "And when your Lord said to the angels…" Surat al-Baqarah, 2:30

The verse therefore presupposes the existence of the angels before the announcement concerning Adam.

The Qur’an describes the angels as servants of Allah who do not disobey Him in what He commands.

Allah says: “They do not disobey Allah in what He commands them, and they do what they are commanded.” Surat al-Tahrim, 66:6

And He says: “Rather, they are honored servants. They do not precede Him in speech, and they act according to His command.” Surat al-Anbiya’, 21:26–27

Thus, before humanity appeared, there already existed a world of angels associated with worship, obedience, and carrying out the command of Allah.

Yet the Qur’an does not give us every detail concerning the creation or history of the angels.

This is important because we should not fill the Qur’an’s silences with details for which there is no decisive evidence.

Fourth: The Jinn Were Created Before Adam

With regard to the jinn, we have an even clearer Qur’anic statement concerning their precedence.

Allah says: “And the jinn We created before, from scorching fire.” Surat al-Hijr, 15:27

The Qur’anic expression is explicit: “Before.”

The creation of the jinn therefore preceded the human being described in the surrounding narrative.

Allah also says: “And He created the jinn from a flame of fire.” Surat al-Rahman, 55:15

The jinn are therefore a distinct creation from humanity, and their existence preceded humanity.

The Qur’an does not present the jinn as beings outside the realm of moral responsibility. Rather, they are part of a world of accountability.

Allah says: “I did not create the jinn and mankind except that they worship Me.” Surat al-Dhariyat, 51:56

The jinn themselves say: “And among us are the righteous, and among us are otherwise; we have been different ways.” Surat al-Jinn, 72:11

And they say: “And among us are those who have submitted, and among us are the unjust.” Surat al-Jinn, 72:14

Thus, before humanity appeared, another creation already existed within a realm of belief, disbelief, obedience, and disobedience.

Yet we must distinguish between two claims:

The Qur’an establishes that the jinn existed before humanity.

It does not state that every being living on the earth before Adam was a jinn, nor does it state that the jinn were the only inhabitants of the earth.

This is where the narrations become relevant.

Fifth: What Existed on the Earth Before Adam?

This is the point at which the narrations become more numerous and where the distinction between Qur’anic evidence and narrated material becomes especially important.

The Qur’an tells us that Allah said to the angels: “Indeed, I am placing upon the earth a vicegerent.”

The angels then asked: “Will You place upon it one who will cause corruption therein and shed blood?”

This naturally raises the question:

How did the angels know that this new creature could spread corruption and shed blood?

The Qur’an does not provide one detailed explanation.

Several interpretive possibilities have therefore been discussed.

Allah may have informed the angels of something concerning the nature of this new creation.

They may have understood from the nature of vicegerency and moral choice that corruption was possible.

Or they may have possessed prior knowledge concerning creatures that had inhabited the earth.

Some narrations attributed to Ahl al-Bayt (peace be upon them) provide a more specific explanation.

A report transmitted in Tafsir al-Qummi from Imam al-Sadiq (peace be upon him) states that Allah had created creatures before Adam, that they spread corruption and shed blood, and that Allah sent the angels against them. The report further describes the capture of Iblis and his being raised to the heavens.

If accepted as a report, this provides one possible explanation for the angels’ reference to corruption and bloodshed.

But precision is essential:

This is a narrated interpretation, not an explicit detailed statement of the Qur’an.

We should therefore not say: “The Qur’an establishes that specific peoples lived before Adam and were destroyed by the angels.”

Rather, the more accurate formulation is:

“Imami narrations report the existence of creatures preceding Adam who inhabited the earth and engaged in corruption and bloodshed.”

Another report in the commentary attributed to al-Qummi, vol. 1, pp. 36–38, transmitted from al-Baqir through his forefathers from Imam ‘Ali, mentions jinn and nasnas before Adam. Nasnas is retained as the report’s term, rather than a Qur’anic

name or a scientifically established human species. It supplies no named men or women or a demonstrated genealogy connecting them to Adam’s descendants.

This distinction will remain central to the methodology of this book.

Sixth: Was Iblis an Angel?

This raises an important question because Iblis appears within the scene involving the angels, yet the Qur’an explicitly establishes his origin.

Allah says: “So the angels prostrated, all of them entirely, except Iblis.” Surat al-Hijr, 15:30–31

A reader might therefore assume that Iblis was one of the angels.

But the Qur’an clarifies the matter elsewhere: “Except Iblis. He was of the jinn, and he departed from the command of his Lord.” Surat al-Kahf, 18:50

The Qur’anic position is therefore clear:

Iblis was from the jinn.

As for why he was present with the angels in that setting, narrations provide an explanation. A report transmitted in Tafsir al-Qummi from Imam al-Sadiq (peace be upon him) describes him as being among them through allegiance, rather than being of the same created kind as the angels.

This is consistent with the Qur’an and does not contradict it.

The distinction should therefore remain clear:

• Iblis was from the jinn.

• The angels are a distinct creation of Allah.

• Iblis’s presence among the angels did not make him one of them.

• His previous worship did not make him immune from deviation.

This distinction will become even more important when we reach the account of the command to prostrate before Adam.

Seventh: Were There Multiple Worlds Before Adam?

We now reach one of the most intriguing subjects found in Imami narrations.

Some narrations attributed to Ahl al-Bayt (peace be upon them) speak not merely of creatures preceding Adam, but of multiple worlds that existed before him.

One example is Muhammad ibn Muslim’s report from Imam al-Baqir in al-Saduq’s al-Khisal, the section on seven, under the heading about seven worlds, vol. 2, pp. 358–359. It is numbered 45 in the edition consulted and 7-46 in another digital index. It describes successive earthly worlds not descended from Adam, followed by the creation of Adam and his descendants. Different numbering does not make these two independent reports, and locating the text does not establish its chain’s reliability.

Al-Khisal also transmits a separate report from Jabir ibn Yazid, attributed to Imam al-Baqir, mentioning “a million worlds and a million Adams” within a wider discussion of renewed creation. The two numbers are not merged into one account, nor are

“world” and “Adam” converted into modern scientific categories. They are expressions in different reports, each requiring its own scholarly assessment and interpretation.

Allamah al-Majlisi collected a number of narrations concerning this subject in Bihar al-Anwar, within sections discussing the worlds and those who inhabited the earth before the creation of Adam.

These narrations have contributed to the circulation of ideas about “Adams” or human-like beings preceding Adam, the father of humanity.

But here precision is essential.

A narration referring to seven worlds does not necessarily mean that there were seven “Adams” in the sense commonly imagined.

The term “worlds” is broader than the term “Adams,” and identifying the precise nature of those creations requires additional evidence.

Accordingly, the academically cautious formulation adopted in this book is:

Imami narrations exist that speak of worlds and creatures preceding Adam (peace be upon him).

We will not state:

It is certain that seven Adams existed before Adam.

The difference between these two claims is substantial.

Eighth: What Does “Vicegerent” Mean?

Before Adam existed, the Qur’an tells us that Allah announced to the angels: “Indeed, I am placing upon the earth a vicegerent.” Surat al-Baqarah, 2:30

This word is one of the most important terms in the story of humanity.

Exegetes have discussed the meaning of vicegerency in several ways, and it should not be reduced to a narrow political meaning.

Within the Qur’anic worldview, vicegerency is connected with responsibility, trial, obedience, and the establishment of what is right.

Narrations attributed to Ahl al-Bayt (peace be upon them) also contain indications that the earth is not left without a divine proof and that Adam and his descendants belong to a broader framework of divine guidance.

This brings us to an important point in the project of this book:

Humanity was not created merely to exist. It entered into a relationship with Allah involving knowledge, obedience, choice, responsibility, and guidance.

Yet we should not extract detailed theological doctrines from the word “vicegerent” alone.

The verse establishes that Allah would place a vicegerent upon the earth. More detailed teachings concerning the succession of divine proofs and guides must be examined through their own narrated sources.

Ninth: The Meaning of Allah’s Answer to the Angels

Allah's answer, "Indeed, I know that which you do not know" (al-Baqarah 2:30), prevents reducing humanity to its capacity for corruption. Moral choice also makes reform, justice, repentance and sacrifice possible; Adam's descendants include prophets and righteous people. The angels' question does not establish that humanity is inherently evil. The possible explanations of their knowledge were discussed in the fifth section and need not be repeated here.

Tenth: Iblis Before Becoming Humanity's Enemy

Before Iblis became humanity's enemy within the story, he was a worshipping creature.

The narrations describe a previous position of worship and his presence among the angels.

Yet the Qur'an reveals that abundant worship alone is not sufficient when arrogance corrupts the heart.

Iblis said: "I am better than him. You created me from fire and created him from clay." Surat Sad, 38:76

His problem was not that he did not know Allah.

He knew Allah. He knew the command. He knew the reality of worship.

But when the test came, he placed his own judgment above the command of Allah.

This is one of the most dangerous lessons in the story before Adam:

A person may possess knowledge and worship yet still fall if arrogance enters the heart.

The fall of Iblis therefore represents a form of deviation that begins internally.

Not every fall begins with ignorance.

Sometimes it begins with knowledge transformed into pride, worship transformed into superiority, and obedience transformed into a belief that one has the right to judge others.

The presence of Iblis at the beginning of humanity's story therefore carries profound significance.

The enemy humanity would face did not become relevant only after humanity appeared; the roots of the conflict were already present at the moment of the first great test.

Eleventh: Do We Know Everything That Existed Before Adam?

After bringing these Qur'anic passages and narrations together, we should arrive at a clear conclusion.

No. We do not know everything that existed before Adam (peace be upon him) in detail.

But we do know several major truths:

• Allah is the Creator of all things.

• The heavens and the earth are among His creations.

• The angels existed before Adam.

• The jinn were created before humanity.

• Iblis was from the jinn.

• Allah announced that He would place a vicegerent upon the earth.

• The angels mentioned the possibility of corruption and bloodshed.

• Allah informed them that He possessed knowledge they did not possess.

• Imami narrations report creatures preceding Adam.

• Other narrations speak of multiple worlds before Adam.

• Yet the details of those worlds, the nature of their inhabitants, and their number are not all established with the same degree of certainty.

This is where the value of careful methodology becomes clear.

Not knowing every detail does not mean that we know nothing about the essential reality.

We do not know everything that existed before Adam. But we know that humanity entered a world that was not empty, that its creation occurred within a divine order already established, and that the Story of Guidance did not begin only after humanity appeared.

Its essential elements were already present:

The Creator.

Command.

Obedience.

Choice.

Trial.

Guidance.

And Satan.

Twelfth: Why Does the Qur’an Not Describe the Previous Worlds in Detail?

A reader may ask:

If narrations speak of creatures and worlds preceding Adam, why does the Qur’an not give us their names and details?

The answer is that the Qur’an is not intended to record every piece of information that could possibly be known about cosmic history.

It is a book of guidance.

Allah says: “A guidance for the God-conscious.” Surat al-Baqarah, 2:2

And He says: “This is a clear statement for humanity, and a guidance and instruction for the God-conscious.” Surat Al ‘Imran, 3:138

Thus, when the Qur’an speaks about the creation of Adam, its primary purpose is not to provide an encyclopedia of previous creatures.

Instead, it focuses on the questions human beings need to understand:

Who created humanity?

What is humanity’s relationship with Allah?

Why was humanity created?

What does choice mean?

What is the danger of arrogance?

What is the danger of Satan?

What is the path of guidance?

And what happens when a human being makes a mistake?

This gives us an important principle:

Not everything that can be known is necessarily what we most need to know.

The omission of certain details may itself be meaningful: knowing every detail about the distant past would not change the fundamental nature of humanity’s responsibility before Allah.

Thirteenth: Before Humanity Began, Guidance Had Already Begun

Here we arrive at the first true lesson of this chapter.

A person might imagine that guidance began only after Adam’s mistake.

But the Qur’anic picture is deeper.

From the moment Allah announced the appointment of a vicegerent upon the earth, it was already clear that humanity would enter a world governed by divine laws.

There was:

Knowledge.

There was:

Command.

There was:

Choice.

There was:

Responsibility.

There was:

Trial.

There was:

Satan.

And there was:

A path toward Allah.

Guidance was therefore not an emergency remedy introduced after humanity’s error.

Rather, it was part of the divine plan for humanity from the beginning.

This is the first meaning of the title of this book:

The Story of Guidance.

Humanity did not enter a meaningless world.

It entered a world with a Creator.

With command.

With purpose.

With trial.

With an enemy.

And with a path back to Allah.

The story of Adam is therefore not merely the story of the first human being to appear upon the earth.

It is the beginning of the story of a creature granted knowledge and choice, then confronted with trial, and ultimately taught how to return to Allah.

Before Adam took his first step into this world, the essential elements of the scene prepared for the beginning of humanity were already in place.

Humanity only remained to appear.

And here this chapter ends.

The next chapter begins.

The Prophet and His Household in Reports of Earlier Creation

Among the reports relevant to this introduction is al-Saduq’s narration in Kamal al-Din wa Tamam al-Ni‘mah, transmitted through al-Mufaddal ibn ‘Umar and attributed to Imam al-Sadiq. It speaks of fourteen lights, described as their spirits, and names Muhammad, ‘Ali, Fatima, al-Hasan, and al-Husayn, followed by the Imams descended from al-Husayn, ending with al-Qa’im. Fatima thus remains included in this narrated account concerning existence before earthly life.

This summarizes a report with its own chain and interpretive questions; it is not a Qur’anic list of stages of creation and does not by itself establish a material chronology of the universe. The lives of these guides belong to their designated chapters and volumes, and fuller studies of creation to the books devoted to them, avoiding repetition here.

Chapter Summary

Adam (peace be upon him) is the father of this human race, and the narrations of Ahl al-Bayt (peace be upon them) present him as the beginning of this humanity. He was not the first creation of Allah.

Before Adam there existed a vast world of creation. The Qur’an establishes the existence of the heavens and the earth, the angels, and the jinn.

The Qur’an clearly establishes that the jinn were created before humanity and that Iblis was from the jinn, not from the angels.

The angels also existed before Adam and were servants of Allah who obeyed His command.

When Allah announced that He would place a vicegerent upon the earth, the angels asked about the possibility of corruption and bloodshed. The Qur’an does not explain in detail how they knew this, leaving room for more than one interpretation.

Some narrations attributed to Ahl al-Bayt (peace be upon them) provide an explanation in which creatures preceded Adam, inhabited the earth, and spread corruption and shed blood.

Other narrations speak of multiple worlds preceding Adam.

Yet these narrated details are not all established with the same degree of certainty, and they should not be transformed into matters of absolute doctrine without reliable evidence.

The most important conclusion of this chapter is that humanity did not begin in an empty universe.

Humanity entered a world that already contained creation, order, command, choice, and trial.

And guidance was part of this divine plan from the beginning.

Therefore, the deeper question is not merely:

Who lived on the earth before Adam?

It is also:

Why did Allah create Adam in the first place? That is the question with which the next chapter will begin.

Sources of the Chapter

First: The Holy Qur’an

• The Holy Qur’an, Surat al-Fatihah, 1:2.

• The Holy Qur’an, Surat al-Baqarah, 2:2 and 2:30.

• The Holy Qur’an, Surat al-An‘am, 6:73.

The Holy Qur’an, Surat Hud, 11:7.

• The Holy Qur’an, Surat al-Hijr, 15:27 and 15:30–31.

• The Holy Qur’an, Surat al-Anbiya’, 21:16, 21:19, and 21:26–27.

• The Holy Qur’an, Surat al-Rahman, 55:15.

• The Holy Qur’an, Surat al-Dukhan, 44:38–39.

• The Holy Qur’an, Surat al-Sajdah, 32:4.

• The Holy Qur’an, Surat Sad, 38:76.

• The Holy Qur’an, Surat al-Dhariyat, 51:56.

• The Holy Qur’an, Surat al-Tahrim, 66:6.

• The Holy Qur’an, Surat al-Jinn, 72:11 and 72:14.

• The Holy Qur’an, Surat al-Kahf, 18:50.

• The Holy Qur’an, Surat al-Zumar, 39:62.

• The Holy Qur’an, Surat Al ‘Imran, 3:138.

Second: Sources of the Narrations of Ahl al-Bayt

Shaykh al-Kulayni, al-Kafi, vol. 8, chapter “Everything Was Water,” hadith 1: the report of Muhammad ibn Muslim from Imam al-Baqir (peace be upon him) concerning water, the Throne, and the creation of the heavens and the earth.

• ‘Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi, passages concerning Surat al-Baqarah and the creation of Adam, Iblis, and creatures preceding Adam.

• Shaykh al-Saduq, al-Khisal, vol. 2, pp. 358–359, the section on seven, hadith 45 in this edition: Muhammad ibn Muslim’s report from Imam al-Baqir about seven worlds; and Jabir ibn Yazid’s report from Imam al-Baqir concerning “a million worlds and a million Adams,” in the sections beyond a thousand, whose numbering differs between editions and indexes. Source 1 · Source 2

• Allamah al-Majlisi, Bihar al-Anwar, sections concerning the creation of Adam and the worlds and creatures that preceded him, particularly material in Kitab al-Sama’ wa al-‘Alam.

• Allamah al-Majlisi, Bihar al-Anwar, narrations concerning Iblis, his earlier status, and his presence among the angels.

Shaykh al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 2, chapter 33, hadith 7, pp. 335–336: al-Mufaddal ibn ‘Umar’s report from Imam al-Sadiq about the fourteen lights. It is cited for the names it records, without claiming independent authentication of its chain. Source text

Chapter 2: Adam: The Beginning of Humanity and Divine Guidance

The Creation of Adam and the Beginning of the Story

The story of humanity did not begin upon the earth as a random or meaningless event.

Before Adam knew family, work, death, trial, or the responsibilities of earthly life, Allah announced the creation of the human being and his role upon the earth.

The Qur’an says: “And when your Lord said to the angels, ‘I am placing a vicegerent on earth,’ they said, ‘Will You place there one who causes corruption and sheds blood, while we glorify You with praise and proclaim Your holiness?’ He said, ‘I know what you do not know.’” Surat al-Baqarah, 2:30.

This verse places an essential truth before us from the very beginning:

Humanity did not appear upon the earth without purpose.

Before Adam’s creation, Allah announced that the human being would have a role upon the earth and would carry responsibility.

Human vicegerency does not mean that human beings become divine or partners with Allah.

The human being remains a created servant of Allah, regardless of how much knowledge, power, or status he may possess.

The concept of human responsibility must therefore always remain connected to servitude.

Humanity was not given the earth as an independent possession without accountability. Rather, human beings were placed within a position of responsibility and trial.

Allah then informed the angels that He would create a human being from clay.

He says: “Indeed, I am creating a human being from clay.” Surat Sad, 38:71.

The Qur’an also says: “And We certainly created man from sounding clay derived from black mud altered in form.” Surat al-Hijr, 15:26.

And He says: “He created him from dust.” Surat Al ‘Imran, 3:59.

The Qur’an therefore uses several expressions when describing the material from which Adam was created: dust, clay, sounding clay, and altered black mud.

These expressions should not automatically be treated as contradictory descriptions. They belong to the Qur’anic presentation of the origin and stages of Adam’s creation.

The human being who would later carry knowledge, responsibility, and divine instruction began from a material that appears humble and weak.

This reveals another dimension of the story:

Human dignity is not based merely upon the physical substance from which the human being was created. It is also connected to the capacities Allah granted him for knowledge, responsibility, and guidance.

Then Adam was fashioned, and Allah commanded the angels to prostrate before him.

Allah says: “So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.” Surat Sad, 38:72.

The expression “of My spirit” does not mean that a part of Allah’s essence entered Adam. Allah is far above such an interpretation.

The spirit is created by Allah, and its attribution to Him is an attribution of honour and possession.

Thus, the story of humanity began within a framework of divine knowledge, selection, responsibility, and command.

Adam was not merely the first human body to appear in existence.

He was the beginning of humanity as a created being endowed with knowledge, entrusted with responsibility, and placed within a framework of divine guidance.

From this first moment, one of the great themes that will accompany the entire history of prophecy becomes visible:

The creation of humanity was never separated from its guidance.

Adam and the Teaching of the Names

Adam’s distinction was not merely in the manner of his creation, nor simply in his place at the beginning of this human story. He was also distinguished through knowledge.

Allah says: “And He taught Adam the names all of them.” Surat al-Baqarah, 2:31.

This verse is central to understanding Adam’s position.

Allah did not merely create the human being. He gave him the capacity for knowledge, learning, and understanding.

For this reason, the teaching of Adam appears immediately after the announcement of his creation and before the major tests involving the angels, Iblis, and the Garden.

Allah then says: “Then He presented them to the angels and said, ‘Tell Me the names of these, if you are truthful.’ They said, ‘Glory be to You! We have no knowledge except what You have taught us. Indeed, You are the All-Knowing, the All-Wise.’” Surat al-Baqarah, 2:31–32.

This raises an important question.

What exactly did Allah teach Adam through “the names”?

Exegetical and transmitted traditions differ concerning this question.

Some interpretations understand the expression as referring to the names of created things.

Others understand it as referring to particular forms of knowledge or realities beyond simple vocabulary.

We should therefore not reduce the matter to a single interpretation and present it as though all sources were unanimous.

The central point, however, remains clear:

Adam did not begin his existence without instruction.

Knowledge preceded the test.

This establishes a pattern that will continue throughout the history of divine guidance:

Allah creates, teaches, commands, and then tests.

The Qur’anic conception of the test is therefore not that of an ignorant creature abandoned without preparation. Rather, the human being is given a foundation of knowledge and then held responsible.

Imami narrations further elaborate upon the knowledge given to Adam, including reports concerning the Greatest Name of Allah and the transmission of certain forms of knowledge to those who came after him.

Such material is important for understanding the Imami conception of the continuity of knowledge and guidance.

Yet the methodology of this book requires us to distinguish between levels of evidence.

The presence of a report in a transmitted source does not, by itself, transform every detail into historical certainty.

The chain, content, surrounding reports, and relationship to Qur’anic and theological principles must all be considered.

The Qur’anic foundation, however, is unmistakable: Adam was taught.

Knowledge was therefore part of his preparation for the responsibility he was to carry.

The Prostration of the Angels and the Refusal of Iblis

After demonstrating Adam’s distinction through knowledge, Allah commanded the angels to prostrate before him.

Allah says: “And when We said to the angels, ‘Prostrate before Adam,’ they prostrated, except Iblis. He refused, was arrogant, and was among the disbelievers.” Surat al-Baqarah, 2:34.

The prostration was not worship of Adam.

It was obedience to Allah’s command.

This distinction is essential.

The story does not present Adam as divine or as a partner with Allah.

Rather, it presents him as a created human being honoured by Allah through a divine command.

Iblis refused.

The Qur’an identifies the reason clearly: arrogance.

Iblis said: “I am better than him. You created me from fire and created him from clay.” Surat Sad, 38:76.

Here the first major confrontation in the human story appears.

Iblis was not simply someone who did not know Allah.

He knew Allah and addressed Him.

His failure was therefore not merely a failure of knowledge.

It was a refusal to obey because of pride.

This gives us one of the most serious lessons of Adam’s story:

A person may know the truth and still reject it because the truth conflicts with his pride.

Knowledge by itself is not sufficient when it does not lead to submission to truth.

Ignorance can be corrected through learning.

Arrogance, however, can prevent a person from accepting corrections in the first place.

The Qur’an also clarifies the nature of Iblis: “Except Iblis. He was of the jinn and departed from the command of his Lord.” Surat al-Kahf, 18:50.

This distinction is important because Iblis should not be confused with the angels themselves.

The Qur’an identifies him as one of the jinn, even though he was present among the angels when the command to prostrate was issued.

Iblis then requested respite and declared his intention to mislead the descendants of Adam.

Thus, the conflict between Satan and humanity appears at a very early stage of the narrative.

It did not begin only after humanity had developed societies, civilizations, and institutions.

The hostility was already present from the beginning.

Eve, peace be upon her—Mother of Humanity and Adam's Partner at the Beginning of Guidance

Before discussing Paradise and the Tree, we must consider Eve herself, peace be upon her, for she is not a marginal figure in Adam's story. Rather, she is his wife, the mother of humankind, and his partner at the beginning of the human family, experiencing trials, repentance, and life on Earth.

The Holy Quran does not explicitly mention the name "Eve," but rather refers to her as Adam's wife. Therefore, Eve's name and the details of her creation come from narrations, not from explicit Quranic statements.

Some Imami narrations reject the claim that Hawwa’ was created from Adam’s rib and present a different account of her creation. These are transmitted explanations,

and their individual wording and evidentiary status must remain distinct from the Qur’anic text.

Most importantly, the Quran does not make Eve the sole cause of what transpired in Paradise. God Almighty says: “Then Satan whispered to them,” and He says: “So they both ate of it,” as well as mentioning their joint confession: “Our Lord, we have wronged ourselves.” The Quranic narrative presents Adam and his wife together in the trial, the whisperings, and the repentance, and does not place the responsibility for the descent solely on the woman.

Then Adam and Eve descended to Earth, and with them, the human family began. Thus, Eve is associated with pregnancy, childbirth, motherhood, and the beginning of Adam's progeny. Narrations from the Ahlul-Bayt (peace be upon them) contain numerous details about their sons and daughters and how their lineage continued. These narrations are not all identical; therefore, they are presented in their respective places, highlighting the differences between them.

As for Eve’s age, death, and burial place, the narrations are less clear and reliable than those concerning Adam. We therefore do not construct a detailed biography unsupported by evidence. Sources for this discussion appear in the references at the end of the chapter, including reports on the beginning of marriage and Eve’s creation in the works of Shaykh al-Saduq.

Adam and Hawwa’ in the Garden

After creating and teaching Adam, Allah created his mate.

The Qur’an says: “O humanity, be mindful of your Lord, who created you from a single soul, created from it its mate, and spread from the two of them many men and women.” Surat al-Nisa’, 4:1.

Islamic tradition identifies Adam’s wife as Hawwa’, commonly known in English as Eve.

The Qur’an itself, however, does not explicitly mention her personal name in the Adam narrative.

Instead, it speaks of Adam and his spouse.

This distinction is simple but important.

We can state from the Qur’anic narrative that Adam had a spouse.

The personal name Hawwa’ belongs to the transmitted Islamic tradition rather than appearing explicitly in the relevant Qur’anic verses.

Allah says: “O Adam, dwell, you and your spouse, in the Garden, and eat freely from it wherever you wish.” Surat al-Baqarah, 2:35.

A new stage of the story therefore begins.

Adam was no longer alone.

Marriage and family entered the human narrative.

This is significant for understanding the beginning of humanity.

The human being is not presented as a permanently isolated individual, but as part of a family structure from an early stage.

Adam and his spouse were placed in a state of blessing, but blessing did not remove responsibility.

They were given a command: “Do not approach this tree, lest you become among the wrongdoers.” Surat al-Baqarah, 2:35.

The existence of blessing therefore did not mean the absence of a test.

The test existed even within the Garden.

This brings us to the question of the tree.

The Qur’an does not identify its species or name.

It does not state that it was an apple tree, grapevine, wheat, or anything else.

Various transmitted reports and exegetical traditions offer different explanations, but none should be presented as a Qur’anic certainty.

What is certain is that Allah prohibited Adam and his spouse from approaching it.

Then the temptation of Iblis began.

The narrative was now moving from a command that had been given into an actual test of obedience.

The Temptation and the Tree

Iblis did not begin by physically forcing Adam and his spouse to eat from the tree.

He began with suggestions and deception.

Allah says: “Then Satan whispered to them to expose what had been concealed from them of their nakedness. He said, ‘Your Lord only forbade you this tree lest you become angels or become among those who live forever.’ And he swore to them, ‘I am surely a sincere adviser to you both.’” Surat al-A‘raf, 7:20–21.

This reveals an important feature of temptation.

Evil is not always presented in its true form.

It may be presented as a benefit, an opportunity, advice, or a promise of something apparently desirable.

The forbidden act can therefore be made attractive by attaching it to a legitimate human desire.

Allah describes the result: “So he brought about their fall through deception.” Surat al-A‘raf, 7:22.

Then Adam and his spouse tasted from the tree. Allah says: “When they tasted the tree, their nakedness became apparent to them, and they began fastening leaves of the Garden over themselves. Their Lord called to them, ‘Did I not forbid you that tree and tell you that Satan is a clear enemy to you?’” Surat al-A‘raf, 7:22.

The consequences became apparent.

Yet the story did not end with the transgression.

This is essential to the Qur’anic presentation of Adam.

The human being is not presented as someone who becomes permanently defined by a single failure.

Rather, the narrative establishes a complete sequence:

command,

test,

temptation,

error,

recognition,

repentance,

acceptance,

and guidance.

The significance of Adam’s story therefore lies not only in the moment of falling, but also in what comes after the fall.

The Repentance of Adam

One of the most important features of Adam’s story is that the mistake did not become the end of the journey.

Allah says: “Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the One who continually accepts repentance, the Most Merciful.” Surat al-Baqarah, 2:37.

Allah also says: “Then his Lord chose him, accepted his repentance, and guided him.” Surat Ta-Ha, 20:122.

This is one of the central points of the entire narrative.

The Qur’an does not leave Adam as a figure who fell and remained distant from Allah.

Rather, Adam repented, Allah accepted his repentance, chose him, and guided him.

This also creates a profound contrast between Adam and Iblis.

Both encountered a divine command.

Both faced a moment of trial.

But their responses were fundamentally different.

Iblis responded with argument and arrogance.

He said: “I am better than him.”

He attempted to turn the issue toward his own superiority and toward a rejection of the command.

Adam, by contrast, and his spouse said: “Our Lord, we have wronged ourselves. If You do not forgive us and have mercy upon us, we will surely be among the losers.” Surat al-A‘raf, 7:23.

The difference is therefore not simply that one made a mistake and the other did not.

The deeper difference is the response to the mistake.

Does the human being justify himself?

Does he become arrogant?

Does he blame others?

Or does he acknowledge his weakness and return to Allah?

Adam’s story establishes repentance as part of the human journey from its earliest beginning.

Guidance is not only knowing the path before falling.

It is also knowing how to return after falling.

Adam and the Question of Prophetic Infallibility

At this point, a theological question must be addressed if Adam’s story is to be presented accurately within the Imami understanding.

The Qur’an says: “And Adam disobeyed his Lord and went astray” (Ta-Ha 20:121).

A reader who considers this verse alone may think that Adam was a prophet in rebellion against Allah and that his action was a sin in the ordinary sense applied to other human beings.

Understanding the verse, however, requires us to read the whole account and distinguish the Qur’an’s wording from its interpretation in Imami theology.

Imami scholars affirm the infallibility of the prophets and have examined Adam’s action and the prohibition concerning the tree in detail. One explanation they discuss is leaving what was more appropriate (tark al-awla). This is an interpretation, not a phrase used in the verse itself.

This chapter need not set out every detail of the theological debate, but one principle must remain clear:

We do not read “Adam disobeyed his Lord and went astray” apart from the other verses, or attribute to Adam a rebellion against Allah that the Qur’an does not state.

The Qur’an tells us what followed: “Then Adam received words from his Lord, and He accepted his repentance” (al-Baqarah 2:37). It then says: “Then his Lord chose him, accepted his repentance, and guided him” (Ta-Ha 20:122).

Adam’s story therefore does not end with eating from the tree. It continues through repentance, divine selection, and guidance. The verse is read within that full account, while the Qur’an’s words remain distinct from the Imami interpretation of them.

The Descent to Earth

After repentance came the descent to earth.

Allah says: “He said, ‘Go down from it together, as enemies to one another. Then whenever guidance comes to you from Me, whoever follows My guidance will neither go astray nor suffer. But whoever turns away from My remembrance will have a life

of hardship, and We shall raise him blind on the Day of Resurrection.’” Surat Ta-Ha, 20:123–124.

This contains one of the most important statements for understanding the entire story:

“Whenever guidance comes to you from Me.”

Humanity was not abandoned after the descent.

The human being entered a new stage of existence:

work,

family,

birth,

death,

struggle,

worship,

trial,

and moral choice.

For this reason, the descent should not be understood merely as punishment.

Before Adam was created, Allah had already announced:

“Indeed, I am placing upon the earth a vicegerent.” Surat al-Baqarah, 2:30.

The earth was therefore already part of the human story from the beginning.

Human earthly existence was not an idea introduced only after the incident involving the tree.

It had already been announced as part of the divine plan for humanity.

The descent can therefore be understood as the transition into the earthly phase that had already been announced, a phase characterized by responsibility, trial, worship, and moral choice.

This does not erase the command, the prohibition, the mistake, or the consequences of the event.

But it prevents us from reducing the meaning of the descent to punishment alone.

The earth would become the arena of responsibility.

Human history would begin there.

Prophets would arise there.

The struggle between truth and falsehood would unfold there.

Repentance, worship, work, and moral choice would all take place there.

The descent was therefore not the end of guidance.

It was the beginning of a new stage in the history of guidance.

Adam and Hawwa’ on Earth

The earthly life of Adam and his spouse now began.

The nature of human experience changed.

Humanity entered a world of work, effort, family, birth, death, struggle, worship, and trial.

Life was no longer simply an existence within a state of blessing.

It became a life of responsibility and choice.

Some transmitted reports provide detailed accounts concerning the beginning of Adam's earthly life, including the places where Adam and his spouse descended and the circumstances of their reunion.

A large amount of such material also appears in later historical and narrative literature.

But our methodology must remain consistent.

What the Qur'an explicitly establishes should be presented as Qur'anic evidence.

What appears in transmitted reports should be presented as transmitted material, with attention to its degree of reliability.

The Qur'an itself does not explicitly establish the precise place where Adam descended, the precise place where his spouse descended, the circumstances of their reunion, or every event that occurred during the earliest days of their earthly life.

These details will become more significant later when we examine the transmitted accounts concerning the beginnings of the human family.

The central reality, however, remains: Adam began his mission among human beings.

He was a father, but he was not merely a father.

He was a prophet.

His responsibility was to teach his descendants the worship of Allah, to communicate divine instruction, and to guide the first human family.

This reveals a profound point:

The first prophet did not begin his mission within an established civilization.

There were no great cities.

No developed religious institutions.

No schools.

No vast community.

The beginning was within the family.

The first household therefore became the first environment in which human guidance and religious education would unfold.

Adam, peace be upon him, Mecca, and the Sacred House — Teaching the Rites in Imami Narrations

After the life of Adam and his wife began on Earth, some Imami narrations relate another important stage of their lives: learning the rites and their connection to Mecca and the Sacred House.

God Almighty says: {Indeed, the first House [of worship] established for mankind was that at Mecca - blessed and a guidance for the worlds} (Al Imran: 96), and He says: {Indeed, Safa and Marwa are among the symbols of God} (Al-Baqarah: 158). When the Quran speaks explicitly about raising the foundations of the House, it says: “And when Abraham and Ishmael were raising the foundations of the House” (Al-Baqarah 2:127).

Therefore, we do not attribute to the Quran the statement that Adam built the Kaaba. Rather, we say: There are Imami narrations that connect Adam to the location of the House and its rituals before the time of Abraham, while the Quran explicitly affirms the role of Abraham and Ishmael, peace be upon them, in raising the foundations of the House.

Adam on al-Safa and Hawwa on al-Marwah — The Limits of the Report

Al-Kafi, vol. 4, Book of Hajj, contains a chapter entitled “The Hajj of Adam.” Some reports in this chapter state that Adam descended upon al-Safa and Hawwa upon al-Marwah. These details are not stated in the Qur’an. Al-Majlisi classified the first two extended reports of the chapter as weak, so they are preserved as transmitted reports rather than presented as unquestionable history.

Gabriel Teaches Adam the Rites of Hajj

A central theme in the narrations is that Gabriel teaches Adam the rites in a practical way. The reports describe instruction in pilgrimage-related acts such as talbiyah, standing at the sacred stations, tawaf, and sa‘y. Within the Story of Divine Guidance, the larger meaning is that worship is not simply invented by human beings; it is received through guidance.

The Site of the House and the Black Stone

Some reports connect Adam with the site of the Sacred House before the time of Abraham and describe Gabriel guiding him to it. Other reports include details concerning the Black Stone. These details should not be framed in a way that conflicts with the Qur’an’s explicit statement that Abraham and Ishmael raised the foundations of the House. The careful formulation is therefore that Imami narrations connect Adam to the earlier sacred site, while the Qur’an explicitly establishes the later role of Abraham and Ishmael. Details concerning the Black Stone remain narrational, not Qur’anic.

‘Arafat, al-Mash‘ar, and Mina — Repentance at the Heart of the Rites

One of the extended reports describes Gabriel leading Adam to ‘Arafat, instructing him to acknowledge his failing and seek forgiveness, and then leading him to Jam‘ al-Muzdalifah and onward to Mina. The narration also mentions sacrifice, shaving, and the stoning of the pillars. Because this extended report is graded weak, its historical and etymological details should not be presented as certainty. Its overall narrative meaning, however, is consistent with the firmly established Qur’anic theme of Adam’s repentance, divine acceptance, choosing, and guidance.

Adam and Iblis at the Pillars

Some reports state that Iblis confronted Adam and that Gabriel instructed Adam to throw pebbles and proclaim Allah’s greatness. One report repeats this at the three pillars. This narrational image connects the rites with the earlier hostility between Iblis and humanity, but it is not presented as a Qur’anic explanation for the origin of the stoning rite.

Adam’s Tawaf and al-Multazam

In the same chapter, a report describes Adam circumambulating the House and reaching al-Multazam, where Gabriel instructed him to acknowledge his sins before his Lord and seek forgiveness. Allah then informed him that he had been forgiven. Al-Majlisi graded this report hasan (“good”), which gives the account of Adam’s tawaf and repentance a stronger transmitted basis than the extended reports graded weak.

Ihram, Talbiyah, and Tawaf al-Nisa

The extended narrations in the chapter on Adam’s Hajj describe Gabriel teaching Adam a sequence of pilgrimage rites, including the talbiyah and movement through the sacred stations. Within this narrational sequence, a tawaf connected with release from the restrictions of ihram is also mentioned, corresponding to what is known in Imami jurisprudence as Tawaf al-Nisa. Because these details occur within extended reports graded weak, each individual element should not be presented as unquestionable history.

Was Adam the First Being to Perform Hajj?

We should not say that Adam was the first creature to perform Hajj. The fourth report in al-Kafi’s chapter on Adam’s Hajj says that the angels told him they had performed pilgrimage to the House two thousand years before him. Al-Majlisi graded this report hasan (“good”). The careful formulation is that the narrations connect the beginnings of human pilgrimage with Adam, while also reporting an earlier pilgrimage by the angels.

Al-Safa and al-Marwah — Adam and Hajar in Two Narrational Layers

Some reports of Adam describe sa‘y between al-Safa and al-Marwah. Al-Kafi also narrates, in the chapter on the Hajj of Ibrahim and Isma‘il, that Hajar searched for water or someone to help her when Isma‘il became thirsty, going between al-Safa and al-Marwah seven times. The report says that Allah established this as a sunnah—an ordained practice in this context. We therefore should neither attribute the origin of sa‘y exclusively to Adam nor omit the reports about him. The Qur’an establishes al-Safa and al-Marwah as sacred symbols of Allah, while the Imami narrations connect the rite with more than one stage in the history of guidance. Hajar and Isma‘il’s story belongs in the chapter devoted to Isma‘il, peace be upon him.

Hajj and Repentance in the Story of Divine Guidance

When the Qur’anic foundation and the Imami narrational material are considered together while preserving their different evidentiary levels, an important meaning emerges. The Qur’an firmly establishes Adam’s repentance and Allah’s choosing and guidance. The narrations add a picture in which parts of this return are associated with Makkah and the rites of pilgrimage. Within these reports, Hajj becomes confession, seeking forgiveness, humility, sacrifice, resistance to Satan, tawaf, sa‘y, and renewed return to Allah.

Sources for This Unit

Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter on the Hajj of Adam, hadiths 1–6.

Al-Majlisi, Mir’at al-‘Uqul, for the grading of the reports in the chapter on Adam’s Hajj.

Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter on Abraham and Ishmael, hadith 2 concerning Hajar’s journeys between al-Safa and al-Marwah.

Adam — Father of This Humanity and the First Prophet in Its Earthly Story

Within the Qur’anic and Islamic narrative, Adam represents the father of this humanity and the beginning of its earthly human story, and he is counted among the prophets.

The Qur’an says: “Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of ‘Imran above the worlds.” Surat Al ‘Imran, 3:33.

Adam therefore stands at the beginning of a chain of divinely chosen figures.

He was not merely the biological beginning of humanity.

He also stands at the beginning of prophetic history within the Islamic conception.

This establishes one of the themes that will accompany the entire book:

Humanity did not begin without guidance.

It began with a human being whom Allah chose, taught, entrusted, and guided.

At this point, however, we must distinguish between two matters.

First, Adam’s position as the origin of humanity and his place among the prophets.

Second, the numerous details concerning his life after creation.

The Qur’an provides substantial and clear material concerning his creation, his teaching, the prostration of the angels, the Garden, the temptation, repentance, and descent.

Other details concerning the earliest period of his earthly life, his children, their names, the development of his descendants, and the events within the first family depend much more heavily upon transmitted reports.

This is where our methodology becomes essential.

The Qur’an and transmitted reports should not be treated as though they carry identical evidentiary weight, nor should all transmitted reports be treated as though they have the same degree of reliability.

We will therefore distinguish the sources and preserve the boundaries of what can responsibly be established.

The First Family and the Beginning of Human Life

After the descent, the first family began to take shape, and human life entered a new stage. Adam’s story was no longer about him alone. It extended to his children and to the different paths they chose.

The Qur’an does not provide a complete family tree for Adam. It does not name all his sons and daughters, give their number, or describe their lives in full. It does, however, recount an event involving two of his sons: “Recite to them the story of Adam’s two sons in truth: when they each offered a sacrifice, it was accepted from one of them but not from the other. One said, ‘I will surely kill you.’ The other replied, ‘Allah accepts only from those who are mindful of Him’” (al-Ma’idah 5:27).

The account begins with two offerings, one accepted and the other rejected. The following verses show how envy became a threat and ended with one brother killing the other (al-Ma’idah 5:27–31). The Qur’an thus presents a conflict within the first family and shows that descent from Adam did not, by itself, determine who would follow the path of righteousness.

In these verses, the Qur’an calls them Adam’s two sons; it does not give their names. The names Abel and Cain appear in Islamic narrations and traditions. We use those names when discussing the reports, while keeping clear the distinction between what the Qur’an establishes and what the narrations add.

This distinction will remain important as we examine the other reports about Adam’s children and the beginning of his descendants.

Righteousness as the Measure of Acceptance

The story of Adam’s two sons reveals a profound moral principle.

One of them said: “Allah only accepts from those who are righteous.” Surat al-Ma’idah, 5:27.

The issue was therefore not merely the external act of presenting an offering.

There was another standard:

righteousness and God-consciousness.

This principle extends beyond the story of Adam’s two sons.

A person may carry a respected name, belong to a righteous family, or even be closely connected to a prophet, yet none of these things automatically make him righteous.

This is why the principle of taqwa will repeatedly appear throughout the history of the prophets.

Allah says: “Indeed, the most noble of you in the sight of Allah is the most righteous of you.” Surat al-Hujurat, 49:13.

The first family therefore provides an early lesson that lineage alone does not produce guidance.

Both men belonged to Adam’s family, yet their responses to truth and righteousness were radically different.

The question is therefore not merely:

Who is your father?

The deeper question is:

What is your relationship with truth?

Jealousy and the First Murder

After one offering was rejected, jealousy and resentment emerged.

Allah says: “He said, ‘I will surely kill you.’” Surat al-Ma’idah, 5:27.

The threat eventually became reality.

Allah says: “His soul prompted him to kill his brother, so he killed him and became among the losers.” Surat al-Ma’idah, 5:30.

The first family therefore moved from trial into the first murder described by the Qur’an.

What is striking is that the problem was not simply ignorance of Allah.

The murderer knew about Allah, knew about the offering, and knew that acceptance mattered.

But he could not accept that his brother had been favored through righteousness.

This reveals the destructive power of jealousy.

Jealousy may begin as dissatisfaction with another person’s blessing, but when it dominates the heart, it can become rejection of truth itself.

The first murder therefore contains a deeper psychological lesson:

When comparison becomes resentment, and resentment becomes hatred, hatred can eventually become aggression.

The Crow and the Teaching of Burial

After the crime had taken place, the killer stood before the body of his brother, not knowing what to do with it.

Then came divine instruction in a way that revealed another dimension of the human story.

Allah says: “Then Allah sent a crow searching through the ground to show him how to conceal the body of his brother. He said, ‘Woe to me! Am I unable to be like this crow and conceal the body of my brother?’ And he became among those who regretted.” Surat al-Ma’idah, 5:31.

From Adam being taught the names to the murderer being taught how to bury his brother, learning appears at more than one decisive point in the human story.

Here we see another form of teaching.

The human being who began his life with learning and knowledge once again needed to learn how to deal with death.

The crow became a means through which the human being learned how to bury his brother.

This scene is deeply significant.

Human beings did not know everything instinctively or automatically.

They learned.

Then came the result: “And he became among those who regretted.”

But the regret came after the crime.

Here, the story presents an important distinction between repentance and delayed regret.

Regret may reveal to a person the gravity of what he has done, but it does not necessarily erase the consequences of the act in this world.

Thus, the story of the two sons of Adam is not merely the story of the first crime. It is also the story of the first clear human confrontation with the consequences of killing, responsibility, and regret.

Adam’s Family as the First School of Guidance

One of the deepest dimensions of Adam’s story is that the first family was not merely the beginning of human reproduction. It was also the beginning of education and guidance.

Adam was a prophet among his family and children, and through him the first human family encountered the knowledge of Allah, worship, obedience, righteousness, divine commands and prohibitions, responsibility, and repentance.

This fits the larger structure of the story. Guidance did not begin only after humanity had become a large society, nation, state, or civilization. It began within the household.

In the first family, human beings encountered the meaning of their relationship with Allah. They learned that life contains divine commands and prohibitions, that human beings are responsible for their choices and actions, and that repentance remains open after wrongdoing.

Yet that same household also became one of the earliest settings in which a major moral conflict appeared.

This is the significance of the story of Adam’s two sons.

They came from the same family and shared the same human origin, yet their closeness did not prevent moral divergence. One turned toward righteousness, while jealousy drove the other toward murder.

Here an important principle emerges from the story of humanity:

Proximity to righteous people is not enough by itself, and belonging to a righteous family does not automatically make a person righteous.

A human being must still recognize the truth, choose it, and respond to it through faith and obedience. Being related to a prophet, a righteous person, or a member of a virtuous family does not by itself guarantee guidance.

This principle will remain present throughout the later stories of the prophets, where we repeatedly encounter the reality that kinship with prophets does not, by itself, guarantee righteousness or guidance, and that every individual remains responsible for his or her own choices before Allah.

Lineage Alone Does Not Produce Guidance

The story of the first family demonstrates that lineage alone does not produce righteousness.

Adam’s two sons belonged to the same household, yet they did not follow the same path.

Allah says: “Indeed, the most noble of you in the sight of Allah is the most righteous of you.” Surat al-Hujurat, 49:13.

This verse states a general measure of honour; it is not part of the account of Adam’s two sons.

The divine measure is therefore not merely a name, family, or proximity to a righteous person.

Being related to a prophet does not automatically make a person righteous.

This principle will become increasingly important throughout the history of the prophets, because later narratives will also demonstrate that relatives of prophets are not necessarily identical in faith, obedience, or spiritual rank.

We must therefore distinguish between lineage and guidance.

Lineage may be an honour.

But guidance is a responsibility.

Proximity to righteous people may be an opportunity.

But it is not a guarantee.

A name may carry a great history.

Yet each person must still determine his or her own response to truth.

Guidance Precedes the Fall and Continues After It

When we look at Adam’s story from its beginning to this stage, guidance appears both before the test and after it.

Before Adam was created, Allah announced his earthly role.

Then Adam was created.

Then he was taught.

Then the angels were commanded to prostrate before him.

Then he was warned about Satan.

Then came the test.

Then temptation.

Then the mistake.

Then repentance.

Then divine selection and guidance.

Then the transition into earthly life.

And after that, teaching continued within the first human family.

Guidance was therefore not an emergency measure introduced only after humanity encountered problems.

It was part of the structure of the story from the beginning.

This leads to one of the central ideas of the chapter:

Allah did not create humanity and then leave it to search blindly for the meaning of existence.

He created, taught, addressed, warned, and guided humanity.

Adam’s story is therefore not merely the story of humanity’s beginning. It is also the story of knowledge, responsibility, trial, repentance, family, and the continuity of divine guidance.

It is also the first chapter in the history of divine guidance.

Adam and the Continuation of Human Life

Adam’s life continued after the establishment of the first family.

The Qur’an does not provide a detailed chronological record of every year of his life.

For this reason, transmitted reports contain many additional accounts concerning his lifespan, his descendants, the events of his later life, and his death.

These reports, however, do not all possess the same degree of reliability.

Some traditions describe an exceptionally long lifespan for Adam.

The reports differ concerning its precise length and concerning several details connected with his later life.

The most careful formulation is therefore:

Adam lived for a very long period according to Islamic transmitted traditions, while the reports differ concerning the precise length of his lifespan.

We should not select one number and present it as absolute historical certainty when the transmitted material itself differs.

Adam’s Illness and the Approach of Death

As the years passed, Adam grew old.

His death marked the end of one stage, but not the end of divine guidance.

A human being dies, but the knowledge entrusted to him should not simply disappear.

The responsibility entrusted to him does not cease merely because his earthly life has ended.

Imami reports contain accounts concerning the continuation of knowledge and the covenant after Adam, but those details belong properly to the chapter dealing with the following stage.

For this chapter, the central point is that Adam’s death did not mean the end of the mission that had begun with him.

Adam stood at the beginning of the Qur’anic human narrative, was one of those chosen by Allah, a prophet, a teacher, and a father.

His earthly life eventually came to an end, as the life of every human being does.

But within the Islamic understanding of guidance, the death of one individual does not mean the disappearance of divine guidance.

This principle will become important when the history of prophetic guidance continues beyond Adam.

The Death of Adam

The Qur’an does not provide a detailed scene describing Adam’s death.

It does not identify the location of his grave.

Nor does it state who washed, shrouded, or buried him.

The transmitted reports preserve several accounts.

Some describe angels, burial preparations, washing, shrouding, and burial, while different traditions provide different accounts concerning the location of his grave.

Some reports also identify the day of his death, including traditions that associate it with Friday.

These details should not, however, be combined into one account and then presented as certain historical fact.

Each detail must remain within the status of the report from which it comes, while differences in reliability are acknowledged.

This is the methodological principle that should govern the entire book:

When something is established by the Qur’an, we say that the Qur’an states it.

When something comes through a transmitted report, we identify it as such.

When reports differ, we explicitly state that they differ.

And when the evidence does not allow us to establish one position, we do not transform possibility into certainty.

The Grave of Adam

One of the matters surrounded by numerous reports and differing traditions is the location of Adam’s grave and burial place.

The Qur’an does not identify the location of Adam’s grave or state where he was buried after his death. Later historical and transmitted reports, however, associate his burial with different locations, including Makkah and its surrounding area, while other reports connect his remains with al-Ghari in Kufa, in the area known today as Najaf.

In reports transmitted by the Ahl al-Bayt, there is an important detail that may provide a way of reconciling these accounts.

A report attributed to Imam al-Sadiq states that Adam was initially buried in Makkah. During the time of Noah, after the Flood, Noah was instructed to circumambulate the Sacred House. He then recovered a coffin containing the bones of Adam and carried it aboard the Ark. After the Flood, when Noah reached Kufa, he buried the coffin at al-Ghari, the area known today as Najaf.

According to this understanding, the reports mentioning Makkah and those mentioning Najaf can be understood as referring to two different stages: Adam was initially buried in Makkah, and his remains were later transported by Noah after the Flood and buried at al-Ghari in the land of Kufa.

Other reports attributed to Imam al-Sadiq also connect Adam and Noah with al-Ghari. In a report concerning the virtue of visiting the shrine of Imam Ali in Najaf, Imam al-Sadiq describes the visitor as visiting the bones of Adam, the body of Noah, and the body of Ali ibn Abi Talib.

Other transmitted reports likewise associate Adam and Noah with the same sacred area in which Imam Ali was buried.

Nevertheless, an important distinction must be maintained between reporting a tradition and establishing a matter as an absolutely certain historical fact. The Qur’an does not identify Adam’s burial place, and the transmitted reports concerning this matter are not all equal in their chains of transmission and evidentiary strength, even though reports connecting Adam with al-Ghari are clearly present in the Imami tradition.

We should therefore not place Adam’s grave at a particular site in the book, provide an image of a specific location, and state that this is certainly his grave.

The responsible scholarly formulation is:

According to reports transmitted from the Ahl al-Bayt, Adam was initially buried in Makkah, after which his remains were transported by Noah following the Flood and buried at al-Ghari in Kufa, the area known today as Najaf. However, the Qur’an does not establish the location of Adam’s grave, and the details of the transmitted reports must be treated as inherited traditions whose evidentiary strength requires careful examination.

This uncertainty does not affect the essential story of Adam. The location of his grave is not what establishes his creation, prophethood, teaching, repentance, or guidance. These are independent matters with their own sources and evidence.

The methodological principle therefore remains clear: we present what has been transmitted from the Ahl al-Bayt faithfully, distinguish transmitted reports from established historical fact, and do not turn matters open to scholarly examination into unquestionable certainty without sufficient evidence.

Arrogance Can Be More Dangerous Than Ignorance

Among the lessons at the beginning of Adam’s story is what the account of Iblis reveals: his downfall began with arrogance.

He said: “I am better than him. You created me from fire and created him from clay” (Sad 38:76).

Iblis knew that Allah had created both him and Adam. Yet he made himself the measure of worth and considered himself superior because, in his view, fire was nobler than clay. His arrogance led him to refuse Allah’s command.

This shows the difference between knowledge that leads a person to accept the truth and knowledge corrupted by self-importance. The story of Iblis is therefore more than an account of disobedience; it is also an account of knowledge separated from submission to Allah.

A person may recognize the truth but reject it because accepting it requires humility. Another may lack knowledge yet learn and accept the truth when it becomes clear. Ignorance can be addressed through learning, while arrogance may prevent a person from learning in the first place.

Arrogance is thus among the most dangerous paths to deviation. Humility allows knowledge to lead a person toward recognizing human limits and the continuing need for Allah.

Falling Does Not Mean the End of the Journey

Adam’s story carries another profound meaning: Falling does not necessarily mean the end of the journey.

Allah says: “Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the One who continually accepts repentance, the Most Merciful.” Surat al-Baqarah, 2:37.

Allah also says: “Then his Lord chose him, accepted his repentance, and guided him.” Surat Ta-Ha, 20:122.

This conclusion to Adam’s Qur’anic story is essential.

Adam is not left as a figure who made a mistake and was then abandoned.

He received words, repented, and was accepted by Allah, then chosen and guided.

The question raised by the story is therefore not simply:

Can a human being make a mistake?

Human life is itself a realm of testing.

The deeper question is:

What does a person do after making a mistake?

Does he become arrogant?

Does he justify himself?

Does he blame others?

Or does he return to Allah?

What Is Established and What Is Not

At the conclusion of Adam’s story, we can draw a clear boundary around what may be stated with confidence.

We can confidently affirm that:

Allah created and chose Adam.

Allah taught Adam the names.

The angels were commanded to prostrate before him.

Iblis refused out of arrogance.

Adam and his spouse were placed in the Garden.

Satan tempted them.

They ate from the tree.

Adam repented.

Allah accepted his repentance, chose him, and guided him.

Adam descended to the earth.

Allah announced the continuation of guidance.

Adam was among those chosen by Allah.

The story of Adam’s two sons and the murder is established in the Qur’an.

Other matters require caution.

These include:

the personal name of Adam’s wife as a Qur’anic statement,

the names of all his sons and daughters,

their total number,

the details of their marriages,

the precise locations of Adam and Hawwa’s descent,

the identity of the tree,

the details of Adam’s daily life after the descent,

his exact lifespan,

the precise circumstances of his final illness,

the exact day of his death,

the location of his grave,

and the precise circumstances of his washing, shrouding, and burial.

These distinctions are not weaknesses in the narrative.

They are part of scholarly integrity.

Methodological Conclusion of the Chapter

This chapter does not claim that everything transmitted about Adam is historical certainty.

Instead, it presents three distinct layers of evidence.

The first layer: the Qur’an.

This is the primary foundation of the narrative.

It establishes Adam’s creation, his teaching, the prostration of the angels, Iblis’s refusal, the Garden, temptation, the tree, repentance, descent, the promise of guidance, and the story of Adam’s two sons.

The second layer: the reports transmitted from the Ahl al-Bayt.

These provide additional details concerning Adam and Hawwa’, their family, their descendants, Adam’s lifespan, and aspects of his later life and death.

The third layer: historical and narrative reports.

These can assist comparison and illuminate the development of historical storytelling, but they should not automatically be transformed into religious certainty.

In this way, the book preserves the balance upon which its methodology depends:

The beauty of the story without sacrificing honesty.

Faith without transforming every report into certainty.

Detail without concealing disagreement.

And engagement with the tradition without confusing different levels of evidence.

This completes the methodological reflection on Adam’s story.

The detailed accounts of his family and children follow, before the conclusion of Adam’s story and the transition to Seth.

These accounts should be read with the distinction between Qur’anic text and transmitted detail kept intact.

What remains is the legacy of the first human story:

creation,

knowledge,

responsibility,

trial,

error,

repentance,

guidance,

family,

conflict,

and death.

The following discussion continues with the accounts of the family and children and the limits of their evidence, before turning to Seth in the next chapter.

A Summary of the Story of Adam So Far

The story of Adam began before the human being knew the earth as his home.

Allah announced that He would place a vicegerent upon the earth.

Then He created Adam.

He created him from clay.

He fashioned him.

He honored him.

He taught him the names.

Then He commanded the angels to prostrate before him.

They obeyed.

But Iblis refused out of arrogance.

Then Allah created Adam’s spouse for him.

He settled them both in Paradise.

He warned them about the tree.

Then Satan whispered to them.

They ate from the tree.

Then came repentance.

Adam received words from his Lord.

Allah accepted his repentance.

Then He chose him and guided him.

Then the descent to the earth began.

But the descent was not the end of guidance.

Rather, Allah said:

“Then whenever guidance comes to you from Me…”

Thus began the earthly stage of human life.

The family began.

The descendants began.

Then came the story of Adam’s two sons.

Jealousy entered the family.

And the first murder in the Qur’anic narrative took place.

Allah then taught the human being how to conceal the body of his brother.

Adam’s life and the lives of his descendants continued.

The transmitted reports provide many details about this stage, but these details are not all equal in their degree of authenticity.

Then Adam advanced in age.

He became ill.

His death approached.

There are various reports concerning the details of his death, burial, and grave.

Yet what can be established within the general framework is that Adam died, and that his death was not the end of guidance.

His story was the beginning of humanity, the beginning of the family, the beginning of prophethood, the beginning of trial, the beginning of repentance, the beginning of the struggle between righteousness and jealousy, and the beginning of human history on earth.

Through the story of Adam, a number of principles emerge that will accompany this book throughout:

Knowledge precedes responsibility.

Guidance precedes the test.

Arrogance can corrupt knowledge.

Error does not close the door of repentance.

Lineage does not guarantee righteousness.

The family can be a school of guidance, but it can also become a setting for conflict.

The human being is responsible for his choices.

And divine guidance should not be understood as a temporary or accidental event, but as an essential part of the relationship between Allah and humanity from the very beginning.

This summarises the broad course already presented; a comparison of the reports concerning the family and children follows.

Seth’s life and his bearing of knowledge and the covenant after Adam are treated in detail in Chapter Three. What concerns Adam’s testament is mentioned here insofar as it relates to the close of his life.

Detailed Accounts of the Family and Children in the Narrations

As human life continued, the first family began to grow.

Adam and Hawwa’ became the origin of humanity according to Islamic tradition.

But when we reach their children, the reports become more detailed and also more divergent.

This requires greater methodological caution.

The Qur’an does not provide a complete list of Adam’s sons and daughters.

It does not state that he had forty children, nor does it establish a particular number of sons and daughters.

The Qur’an instead tells us about:

“Relate to them the account of Adam’s two sons in truth: when they each offered a sacrifice, it was accepted from one of them but not from the other.” Surat al-Ma’idah, 5:27.

Thus, what is Qur’anically established is the existence of two sons who presented offerings, followed by the murder of one by the other.

The names Abel and Cain are famous in Islamic narrative and exegetical literature, but the Qur’an itself does not name them.

Adam’s Sons and Daughters in Imami Narrations

When we examine Imami narrations, we find more than one account concerning Adam’s children.

This is one of the places where we must not reduce the tradition to a single report.

One narration attributed to Imam Zayn al-‘Abidin describes Hawwa’ as giving birth to twenty pairs of children, meaning twenty sons and twenty daughters.

That report describes the first birth as Habil with a girl named Iqlima, followed by Qabil with a girl named Ludha.

It then provides details concerning marriage and the beauty of Ludha.

But these details should not be presented as unquestionable historical fact.

Another report attributed to Imam al-Sadiq provides a substantially different account.

It mentions a daughter named ‘Ataqa, followed by Qabil and Habil. Qabil marries a jinn woman named Jahana, while Habil marries a houri named Nazla. The account later mentions Shith, a houri named Na‘ima, and a daughter named Huriyya.

Zurarah’s report from Imam al-Sadiq in Man la yahduruhu al-faqih, vol. 3, p. 381, no. 4337, also names Adam’s son Yafith, Shith’s wife Nazla, and Yafith’s wife Manzila. It describes an unnamed son of Shith marrying an unnamed daughter of Yafith. Adam’s son must be distinguished from Noah’s similarly named son; Nazla is Shith’s wife in this report, rather than Habil’s. Chapter Three develops this family account while preserving differences between reports and editions.

Another report mentions Hibatullah and Hawra, with differences in the relationships and sequence of the figures.

These reports therefore demonstrate the richness of the Imami narrative tradition, but also its internal variation.

The appropriate method is to preserve these reports as reports rather than transforming every name and detail into a matter of certainty. The Majlisi compilation itself places these traditions in dedicated chapters and discusses some of their difficulties and possible explanations.

Did Adam’s Children Marry Their Sisters?

This is one of the most sensitive questions surrounding Adam’s story.

Islamic literature contains reports stating that Adam’s children married one another, but the details vary considerably.

Imami sources, however, also contain explicit reports rejecting the simple claim that Adam directly married his sons to his daughters.

One report attributed to Imam al-Sadiq rejects that portrayal and describes Qabil as marrying a woman from the jinn and Habil as marrying a houri.

Another report attributed to Imam Zayn al-‘Abidin presents a different account in which the children married within the first generation, followed by a later prohibition of sibling marriage.

This internal disagreement is important.

The Majlisi compilation records these different reports and discusses the problem, including the possibility that some reports concerning sibling marriage were transmitted under circumstances of taqiyya.

Accordingly:

The Qur’an does not describe the mechanism by which Adam’s descendants multiplied.

It does not state that Adam’s sons married their sisters.

Imami narrations provide more than one explanation.

We therefore should not transform this disputed historical question into a theological certainty.

Habil and Qabil

The first great tragedy within the human family then occurred.

Allah says: “And recite to them the story of the two sons of Adam in truth, when they each offered an offering, and it was accepted from one of them but not from the other.” Surat al-Ma’idah, 5:27.

The Qur’an does not name the two sons, but later Islamic tradition commonly identifies them as Habil and Qabil.

One offer was accepted while the other was rejected.

The rejected brother then threatened: “I will surely kill you.”

His brother replied: “Allah only accepts from those who are mindful of Him.”

The story therefore establishes a profound principle:

Acceptance before Allah is not determined merely by outward appearance.

Righteousness and sincerity matter.

The narrations add that Habil offered the best of what he possessed, whereas Qabil offered something of lesser value or with less sincerity. In some reports, Habil kept sheep and Qabil cultivated crops: Habil brought one of the best of his flock, while Qabil brought inferior produce.

Yet the central issue is what happened within Qabil.

He saw his brother’s acceptance and became consumed by envy.

Envy became a threat.

The threat became murder.

Why Did Qabil Kill Habil?

The Qur’an places envy and aggression at the heart of the narrative, but Imami narrations add another important dimension.

A report attributed to Imam al-Sadiq states that Allah commanded Adam to entrust the covenant and the Greatest Name of Allah to Habil.

Qabil, being older, objected to and considered himself more entitled.

Adam therefore instructed both sons to offer a sacrifice.

Habil’s offering was accepted, increasing Qabil’s jealousy, and Qabil eventually killed him.

This report connects the murder to a broader theological theme:

Who carries the divine covenant after a prophet?

This is important for understanding the Imami concept of succession, but it remains a transmitted report whose chain and content must be examined individually.

The Qur’an itself does not say that succession was the reason for the murder.

It presents the offering, rejection, threat, and killing.

That distinction must remain clear.

Adam’s Children After Habil and Qabil

Adam’s family did not end with the story of Habil and Qabil.

The narrations describe the continuation of Adam’s descendants through different branches, although the reports differ concerning their names and relationships.

Some reports focus on Shith, called Hibatullah (Gift of Allah), while others mention additional children; differences in naming across reports are retained.

Other traditions preserve additional names.

Later historical literature also provides genealogical lists.

But we should not present a complete genealogy of Adam as though it were established by the Qur’an.

The Qur’an does not provide such a list.

The narrations themselves differ.

Our method will therefore be to mention names when they are relevant to understanding the story while identifying them as transmitted reports rather than unquestionable historical facts.

The Age of Adam

The narrations differ concerning Adam’s lifespan.

Some Islamic reports give figures approaching one thousand years.

Certain Imami reports mention nine hundred and thirty years, while other reports mention nine hundred and sixty years—one thousand minus forty.

This disagreement is itself an important methodological example.

The Qur’an does not specify Adam’s age.

Therefore, we should not turn a particular numerical report into a matter of doctrine.

We can state that Islamic narrations describe Adam as having lived for an exceptionally long period.

The precise figure, however, requires examination of the individual reports and their chains.

The Majlisi compilation itself contains a dedicated discussion concerning the differences among the reports about Adam’s lifespan.

From Adam to Shith

Adam’s earthly life came to an end, but the story of guidance did not.

The beginning included:

creation,

knowledge,

responsibility,

repentance,

and prophethood.

Then came the family.

Then came the first murder.

Then came Shith.

According to Imami narrations, Shith carried Adam’s covenant.

The resulting picture of human history is therefore more continuous:

prophet,

then successor,

then preservation of knowledge and covenant,

then a later prophetic stage.

This concept will become important when we move from Shith to Idris and eventually to Noah.

Yet we must not claim that the Qur’an provides a complete chronological table placing every prophet in exact historical sequence.

The Qur’an itself says: “And messengers We have told you about before, and messengers We have not told you about.” Surat al-Nisa’, 4:164.

The Qur’an therefore leaves open the existence of prophets whose names were not mentioned.

Guidance Does Not Cease

From Adam to Shith, we encounter a central principle:

Guidance does not simply disappear.

A prophet may die.

But that does not mean that humanity is abandoned without knowledge of Allah.

Communities may deviate.

Yet that does not mean that Allah leaves humanity without a path.

Imami narrations present Shith as the bearer of Adam’s knowledge and covenant.

This makes the transition from Adam to Shith meaningful within the structure of the book.

We are not moving from one name to another merely to construct a list.

We are moving from one stage of divine guidance to another.

This is why the story of Shith becomes important before we eventually reach Idris.

Methodological Note Concerning Adam’s Children

This principle should remain clear throughout the book.

When discussing Adam himself, we possess substantial Qur’anic material that can be presented directly.

When we turn to his sons and daughters, however, the role of transmitted reports becomes much greater.

We therefore should not present a complete family tree of Adam as though it were established by the Qur’an.

The Qur’an does not give the personal names of Adam’s sons and daughters.

It does not give their total number.

It does not name their spouses.

Nor does it explain in detail how the human population continued.

Imami narrations provide many additional names, including:

Habil,

Qabil,

Shith,

Hibatullah,

Iqlima,

Ludha,

‘Atāqa,

Jahana,

Nazla,

Na‘ima,

Huriyya,

and Hawra.

But the presence of a name in a report does not automatically establish it as historical certainty.

Some reports even differ over the identity of Hibatullah and its relationship to Shith.

Our method will therefore remain consistent:

What the Qur’an states will be presented as Qur’anic evidence.

What is transmitted from the Ahl al-Bayt will be presented as transmitted narration.

Reports with stronger chains or multiple supporting routes will receive greater weight.

Disputed reports will be identified as disputed.

Narrative details that cannot be established will not be presented as historical fact.

This is not a weakness in the story.

It is respect for the sources.

The End of Adam’s Story and the Beginning of Shith’s Stage

We have now reached the natural conclusion of Adam’s chapter.

Adam’s story does not end because his name disappears from the narrative.

One stage ends and another begins.

Adam was:

the father of this humanity,

the first father,

the first prophet,

and the beginning of humanity’s earthly history.

His story brought together:

knowledge,

responsibility,

trial,

error,

repentance,

guidance,

family,

conflict,

death,

and succession.

According to Imami narrations, Shith then became the bearer of Adam’s covenant.

Therefore, the next chapter will not simply begin with the sentence:

“Then came Idris.”

We will begin with Shith himself.

We will ask:

Who was Shith?

What can responsibly be established about him?

What does it mean for him to be Adam’s successor?

What do the narrations say about his scriptures and knowledge?

How did he live among humanity?

Who came after him?

How do we move from Shith to Idris?

And how do we eventually reach Noah?

Thus, the story of guidance continues.

Sources of Chapter Two

First: The Qur’an

The primary material of this chapter is drawn from the Qur’anic passages concerning Adam’s creation, prophethood, knowledge, trial, repentance, family, the story of his two sons, and the foundations of divine guidance.

The principal passages used are:

• Surat al-Baqarah, 2:30–39: Adam’s appointment as a vicegerent on earth, his creation and the teaching of the names, the prostration of the angels, Iblis, the Garden, the prohibition concerning the tree, repentance, descent, and guidance.

• Surat Al ‘Imran, 3:33: Allah’s choosing of Adam, Noah, the family of Abraham, and the family of ‘Imran.

• Surat al-Nisa’, 4:1: humanity’s creation from a single soul and its mate, and the spread of human descendants.

• Surat al-Ma’idah, 5:27–32: the story of Adam’s two sons, the offering, jealousy, murder, the crow, and the burial of the brother’s body.

• Surat al-A‘raf, 7:11–27: Adam’s creation, the prostration, Iblis’s refusal, the Garden, temptation, and the exposure of their nakedness.

• Surat al-Hijr, 15:26–44: the creation of the human being from clay, the command to prostrate, Iblis’s refusal, and his exchange with Allah.

• Surat al-Kahf, 18:50: the identification of Iblis as being from the jinn.

• Surat Ta-Ha, 20:115–124: the prohibition, forgetfulness, temptation, the tree, divine choosing, repentance, guidance, and the warning against turning away from Allah’s remembrance.

• Surat Sad, 38:71–85: Adam’s creation from clay, the command to prostrate, and Iblis’s refusal and arrogance.

• Surat al-Hujurat, 49:13: righteousness and piety as the measure of distinction and honor before Allah.

The central passages for constructing Adam’s story in this chapter are especially:

• al-Baqarah 2:30–39, al-A‘raf 7:11–27, Ta-Ha 20:115–123, Sad 38:71–85, al-Hijr 15:26–44, and al-Ma’idah 5:27–32.

The Qur’an therefore serves as the primary source and foundation upon which the general account of Adam is constructed. Details that go beyond the Qur’anic text are examined through transmitted and historical sources, while considering their varying degrees of evidentiary strength.

Second: Imami Narrational Sources

The chapter uses Imami transmitted literature as a second layer of sources, particularly for details that are not provided explicitly in the Qur’an, including reports concerning Adam’s creation, prophethood, knowledge, family, children, lifespan, death, and burial.

Important sources include Shaykh al-Kulayni, al-Kafi: especially vol. 4, Book of Hajj, the chapter on the Hajj of Adam, hadiths 1–6, and the chapter on Abraham and Ishmael, hadith 2 concerning Hajar’s journeys between al-Safa and al-Marwah.

• Shaykh al-Saduq, Man La Yahduruhu al-Faqih: reports concerning Hawwa, the beginning of marriage, and aspects of the first human family, with the individual report checked against the edition used.

• Shaykh al-Saduq, ‘Ilal al-Shara’i: chapters concerning the creation of Adam and Hawwa and explanations connected with the beginning of humanity.

• Qutb al-Din al-Rawandi, Qisas al-Anbiya’: narrational material concerning Adam and the early prophets, with individual reports still requiring chain analysis.

• Shaykh al-Saduq, ‘Uyun Akhbar al-Rida: reports concerning Adam, his creation, lifespan, characteristics, and related matters.

• Shaykh al-Saduq, al-Tawhid: discussions concerning the creation of Adam, the angels, Iblis, and related theological questions.

• Shaykh al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah: discussions concerning divine authority, continuing guidance, knowledge, and the divine covenant.

• ‘Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi: commentary on verses concerning Adam, Iblis, the Garden, temptation, and related events.

• Tafsir al-‘Ayyashi: reports concerning Adam, his two sons, the covenant, descendants, and related matters.

• Shaykh al-Tusi, al-Amali: reports concerning the prophets and Adam.

• Allamah al-Majlisi, Bihar al-Anwar, vol. 11: one of the major compilations of transmitted material concerning Adam, Hawwa’, and their descendants, including sections on Adam’s creation, knowledge, the angels’ prostration, Iblis’s refusal, the Garden, the family, the descendants, Adam’s two sons, his lifespan, death, testament, washing, and burial.

• Allamah al-Majlisi, Hayat al-Qulub and Qisas al-Anbiya’: material concerning Adam and the prophets, while distinguishing between the varying levels of the reports collected.

• Allamah Muhammad Husayn al-Tabataba’i, Tafsir al-Mizan: particularly his discussions of Adam’s creation, Iblis, guidance, prophethood, prophetic infallibility, and the relevant Qur’anic passages.

Additional Documentation Added After Review

For Adam’s Hajj: al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter on the Hajj of Adam, hadiths 1–6; al-Majlisi, Mir’at al-‘Uqul, for the grading of the reports in that chapter; and al-Kafi, vol. 4, Book of Hajj, chapter on Abraham and Ishmael, hadith 2 concerning Hajar’s seven journeys between al-Safa and al-Marwah.

For Hawwa (Eve): Shaykh al-Saduq, Man la yahduruhu al-faqih, Book of Marriage, chapter on the beginning and origin of marriage; and ‘Ilal al-shara’i, chapters on Eve’s creation. Hadith and page numbers vary between editions.

Third: Historical and Comparative Sources

Islamic historical works may be consulted to compare how the historical narrative concerning Adam developed and how his story and its details were transmitted within the broader Islamic tradition.

Important comparative sources include:

• Muhammad ibn Jarir al-Tabari, Tarikh al-Rusul wa al-Muluk: reports concerning Adam, the earliest stages of human history, and the early prophets.

• Ibn al-Athir, al-Kamil fi al-Tarikh: accounts concerning Adam, the prophets, and the beginnings of humanity.

• Ibn Kathir, al-Bidaya wa al-Nihaya: historical and narrative material concerning Adam and the early history of humanity.

These works are useful for historical comparison and for examining how reports concerning Adam were transmitted across different Islamic schools and historical writings.

However, general historical material should not be confused with the Imami methodology, which bases its primary theological framework on the Qur’an and the transmitted teachings of the Ahl al-Bayt.

Likewise, the presence of a report in a historical source does not automatically make it religious evidence, nor does it make it equivalent to Qur’anic evidence or to Imami narrational material in terms of source, methodology, or evidentiary strength.

Chapter 3: Shith (Seth): The Gift of Allah and Bearer of the Covenant After Adam

The Transfer of Succession and Knowledge After Adam

After Adam’s earthly life came to an end, the story of guidance did not end.

Adam was not merely the father of this humanity and the beginning of its earthly human story. He was also a prophet, a teacher of humanity, and the first bearer of responsibility in this human stage for directing his descendants toward Allah.

His death therefore did not represent the end of guidance. Rather, it marked a transition from one stage to another.

Adam was the beginning: the beginning of humanity, the beginning of responsibility, the beginning of knowing Allah, and the beginning of the struggle between obedience and deviation. When his earthly life came to an end, a fundamental question remained:

Who would carry what Adam had left behind?

Who would preserve the covenant and knowledge?

Who would continue teaching the next generation?

This is where Shith appears in Islamic narrations, particularly in Imami traditions, as the figure associated with the transmission of the covenant from Adam to those who came after him.

Yet before entering the details of Shith’s story, we must establish an essential methodological principle from the beginning:

Shith is not mentioned by name in the Qur’an.

This point must remain clear throughout this chapter.

The Qur’an speaks about Adam, his descendants, and the continuation of guidance and warning among humanity. But it does not explicitly name Shith, nor does it provide a detailed account of his life, mission, or death.

The detailed portrayal of Shith as Adam’s son, called Hibatullah, entrusted by Adam with the covenant, and described as the first successor among Adam’s descendants comes through narrations.

For this reason, throughout this chapter we will maintain a distinction between two levels:

what is established by the Qur’an, and what is transmitted through narrations.

This distinction does not diminish the importance of narrations. Rather, it reflects the methodology of this book: not every statement found in Islamic sources should automatically be placed at the same level of certainty.

The First Successor Upon the Earth

Among the most important descriptions of Shith in Imami narrations is that he was the first successor among human beings upon the earth.

This meaning appears in a narration transmitted through Zurara from Imam al-Sadiq, in which Adam’s entrusting of the covenant to Shith is described, with Shith identified as the first successor to whom such a covenant was entrusted among human beings upon the earth.

This wording deserves careful reflection.

The narration does not present Shith merely as the son who happened to live after his father, nor simply as the family member who assumed responsibility after Adam’s death.

Rather, his position is connected to the concept of succession and entrusted covenant.

This succession is connected with knowledge, covenant, trust, and responsibility.

Here we encounter one of the central ideas in understanding the history of guidance:

Guidance is not concerned only with the appearance of a prophet.

It is also concerned with what happens after the prophet.

A prophet may deliver a message, teach his people, establish the proof against them, and eventually leave this world. Yet the end of a prophet’s earthly life does not necessarily mean the disappearance of the knowledge, covenant, and trust associated with the previous stage.

This is where the concept of the successor becomes significant within the narrations.

The successor preserves what needs to be preserved from the previous stage and continues the responsibility of guidance in the following stage, according to the transmitted accounts concerning each period.

According to the Imami narration, Shith was the first to carry this responsibility after Adam.

In this narrative framework, Shith therefore represents the first clear transmission of the covenant after the first prophet.

But once again, we must emphasize:

This detail is narrative rather than Qur’anic.

The Qur’an does not state that Shith was the first successor, nor does it name him at all.

This portrayal comes through narrations preserved in Islamic tradition, including Imami reports.

Why Was Shith Called “Gift of Allah”?

One striking feature of the narrations is that the name Shith is explained as “Gift of Allah.”

This is not presented merely as a linguistic explanation of his name. In the narrations, the meaning is connected with the circumstances surrounding his coming into Adam’s life.

Adam had lost his son Habil in a painful event whose central account appears in Surat al-Ma’idah and which the transmitted accounts present as the first murder among Adam’s descendants.

The death of Habil was not merely a father losing a son. It revealed, at a very early stage of human history, one of the most dangerous diseases of the human heart:

jealousy when it turns into aggression.

Qabil saw that his brother’s offering had been accepted, and jealousy eventually drove him to kill his brother.

After this tragedy, the narrations state that Shith was born to Adam and that he was therefore called Hibatullah Gift of Allah.

There is a profound spiritual meaning in this description.

A painful stage may come to an end, yet Allah may open another door of mercy.

A person may lose someone precious, but that loss does not necessarily mean that goodness has ended.

A bearer of goodness may die, but the legacy of goodness does not necessarily die with him.

In this sense, the name “Gift of Allah” becomes deeply meaningful in the narrative portrayal of Shith.

Habil had been killed.

But the story of goodness did not end.

Shith came to represent another stage in the life of Adam and his descendants.

Here we again encounter one of the central themes of this book:

The death of a person does not necessarily mean the end of a mission, and the end of one stage does not mean the end of guidance.

At the same time, however, we must distinguish spiritual meaning from historical certainty.

The Qur’an does not state that Shith was called “Gift of Allah.” This explanation comes through narrations.

Was Shith a Prophet or a Successor?

The Qur’an does not name Shith, so his prophethood cannot be attributed to a Qur’anic statement that names him. Imami hadith literature describes his succession and also contains reports concerning his prophethood.

In the Abu Dharr narration preserved by Shaykh al-Saduq in al-Khisal, the Prophet lists four Syriac prophets and includes Adam, Shith, Akhnuk (Idris) and Noah. The same report states that fifty scriptures were sent down to Shith. The material is also transmitted in Ma‘ani al-Akhbar.

Another report, preserved through Tafsir al-Qummi and cited by al-Majlisi in Bihar al-Anwar, describes Shith as the first to be sent after Adam, or from Adam's descendants, according to al-Majlisi's explanation.

By contrast, the well-known succession report in al-Saduq's al-Amali and al-Imamah wa al-Tabsirah focuses on Shith as Adam's successor and bearer of the covenant.

The careful formulation in this book is therefore:

Shith is explicitly described in Imami reports as Adam's successor, and other Imami reports also describe him as a prophet and attribute scriptures to him. The Qur'an itself does not name him, so these remain narrational claims whose chains should be evaluated individually.

Prophethood and succession are not necessarily mutually exclusive: succession describes his relationship to the previous prophet and his reception of the covenant, while prophethood describes his own divinely guided status according to the reports.

Shith and Hibatullah — Birth and Name After the Tragedy of Habil

A lengthy report in Shaykh al-Saduq's 'Ilal al-Shara'i connects the birth of Shith with the period after Habil's murder. It reports from Imam al-Sadiq that Adam grieved deeply for Habil and was later granted Shith, explicitly stating that Shith's name was Hibatullah "Gift of Allah" and describing him as the first human successor to whom Adam entrusted the covenant on earth.

This report is important because it brings together three elements in one transmitted account:

Shith's birth after the tragedy of Habil,

the explanation of his name as Hibatullah,

and the transfer of succession to him.

The precise time periods and some of the surrounding genealogical details remain narrational rather than Qur'anic. Some sources also preserve differing uses of the name Hibatullah, so the chapter relies on the reports that explicitly identify Shith himself with Hibatullah while acknowledging the variation elsewhere.

Why Shith and Not Qabil?

This question appeared in our earlier work and must remain in the final chapter.

Qabil was Adam's son, but biological proximity alone did not make him the bearer of the covenant. The Qur'an presents the murder of one son of Adam by the other after jealousy took hold, while the narrations place the succession with Shith.

A principle therefore emerges that will recur throughout the history of guidance:

lineage alone is not enough,

Seniority is not enough,

and strength is not enough.

In the narrational framework, divine selection and fitness to carry knowledge and covenant are decisive.

The transition to Shith after Habil and Qabil is therefore not merely a family succession; it represents a transition from jealousy and aggression to trust and preservation of guidance within the narrative.

Shith and the Covenant

The concept of succession is one of the most important ideas associated with Shith in Imami narrations.

The narration does not merely state that Shith lived after Adam. It reports that Adam entrusted the covenant to him.

This expression carries a meaning far broader than the simple transfer of family responsibility from father to son.

Succession means that something possessed by the predecessor is entrusted to the one who comes after him:

knowledge,

a covenant,

a trust,

and responsibility.

For this reason, Shith’s role in the narrations should not be understood through lineage alone.

Being Adam’s son establishes his family relationship.

Being his successor establishes the role attributed to him in the history of guidance.

Here we encounter one of the major themes of this book:

Guidance is transmitted not only through revelation and prophetic mission, but also through the preservation of what that mission brought.

The prophet conveys the message.

The successor preserves the knowledge and covenant entrusted to him, according to the narrative understanding.

This does not mean that a successor automatically becomes a prophet, nor does it mean that every successor brings an independent divine law.

The distinction between prophethood and succession must therefore remain clear.

Adam was a prophet.

Shith, according to the Imami narrations, was Adam’s successor.

This distinction is essential, because confusing the two categories can lead to an inaccurate reading of the narrations.

What Did Adam Entrust to Shith?

One of the most important additions of Imami narrations to the concept of succession is that it is not presented merely as the appointment of someone to manage a family after the father's death. It is connected with the transmission of specific knowledge and trust.

A report transmitted from Imam al-Baqir and preserved in Rawdat al-Kafi, in the context of the transmission of knowledge among prophetic families, describes Adam as placing with Hibatullah the knowledge he possessed, faith, the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge. The narration stresses that this knowledge would not be cut off from the descendants of the prophets.

Another report cited by al-Majlisi in Bihar al-Anwar from earlier sources speaks of the Greatest Name of Allah, the names taught to Adam, the heritage of prophethood, and what people would need being handed to Shith.

This creates a clear connection with the beginning of Adam's story: Adam was taught the names, and at the end of his life the narrations describe the entrusted knowledge being transmitted to the one who followed him.

In this narrative picture, Shith therefore carries more than biological descent from Adam. He carries knowledge, faith, covenant, prophetic inheritance, and responsibility for preserving guidance after Adam.

These details remain narrational. The Qur'an does not explicitly say that Adam handed the "Greatest Name" or the "traces of prophethood" to Shith by name.

Succession in a Time of Danger — Shith, Qabil, and Concealment

Other reports add an important element to the transfer of the covenant: the danger that Qabil's violence could be repeated.

According to a report preserved in Rawdat al-Kafi and related Imami sources, Qabil learned that Adam had entrusted Hibatullah with knowledge that had not been given to him and threatened to kill him if he disclosed it, just as Habil had previously been killed.

The narration states that Hibatullah and his descendants remained concealed with the knowledge, faith, Greatest Name, inheritance of knowledge, and traces of prophetic knowledge until Allah sent Noah.

Some transmitted accounts also state that Adam instructed Shith to receive the testament in secrecy and protective concealment from his brother so that he would not be killed.

Concealment therefore becomes, within the narration, a means of preserving guidance during a period in which openly displaying the entrusted knowledge was unsafe.

This does not mean guidance had disappeared. The narrative presents the knowledge as being preserved until the time appointed for its fuller appearance.

It also helps explain, within the Imami narrational framework, how links in the chain of guidance could exist without every name becoming prominent in the Qur’anic or general historical record.

Shith and the Death of Adam — From Testament to Responsibility

Shith’s relationship with his father does not end with receiving the testament.

In several reports concerning Adam’s death, Shith appears immediately after his father’s passing as the person who begins to carry responsibility in practice.

Some narrations describe Shith going out on an errand for Adam, meeting the angels, and being informed that Adam had died. In a report cited by al-Majlisi in Bihar al-Anwar, Shith washes Adam together with Gabriel and then asks Gabriel to lead the funeral prayer.

According to the report, Gabriel does not step forward but instead places Shith in front, connecting this with the position of the successors. Shith then leads the prayer over his father.

The reports differ concerning the number of takbirs in that prayer, with different transmitted figures. The precise number should therefore not be treated as a fixed historical fact.

For Shith’s story, the central point is that Adam’s death becomes the first practical moment in which the transfer of responsibility is displayed: Adam’s earthly life ends, while the entrusted son steps forward after him.

Adam’s Recurring Testament and the Promise of Noah

One of the pieces of news most closely related to the idea of “the story of guidance” is what was reported in Rawdat al-Kafi, stating that Adam instructed God’s gift to fulfill the commandment at the beginning of every year, and that they used to pledge to remember Noah and the time of his emergence.

The story says that they knew Noah when he appeared through the knowledge and will they had, so they believed in him, followed him, and believed him.

The novel adds that among Adam and Noah there were prophets who were hidden, and that the concealment of their names explains - within the novel - why each one of them was not named in the Qur’an, citing the meaning of the Almighty’s saying: “And messengers, whom We have not related to you.”

This novel is very important to the approach of this book; Because it prevents us from imagining that history was a vacuum between major names.

But at the same time, it does not give us the names of all those who are hidden, and therefore we should not invent names to fill the void.

We confirm what the novel is called, and we acknowledge the existence of episodes whose names have not reached us in a way that can be determined with certainty, and we continue to search for every episode proven by the sources.

Succession and the Journey of Guidance

When we view Shith from this perspective, his story becomes more than the account of a man who lived in a distant age.

It becomes the earliest detailed narrative presentation of the transmission of responsibility after Adam.

This idea will appear repeatedly throughout this book in different forms.

We will see prophets followed by those who carried knowledge and covenant.

We will see that the history of revelation is not simply a sequence in which a prophet appears and then disappears. It consists of successive stages that are connected to one another.

Noah and those who came after him.

Abraham and those who came after him.

Moses and those who came after him.

Jesus and those who came after him.

Then the Messenger of Allah, Muhammad (peace and blessings be upon him and his Household), followed by what the Imami understanding associates with his Household.

But we should not mechanically impose later details upon the story of Shith.

The Qur’an does not provide a detailed account stating that the system of succession after every prophet was exactly identical to what the narrations describe concerning Shith.

We may instead say that the transmission of covenant and knowledge appears in the narrations as one of the elements through which guidance continues.

This is what gives Shith’s story its importance.

It does not merely tell us about a person from the distant past.

It presents an early model of a fundamental principle:

The covenant should not be lost merely because its bearer dies.

Shith’s Wife and Descendants — What Do the Narrations Say?

This issue is a clear example of the necessity of compiling all narrations before adopting a single name or image.

In the succession account preserved in al-Saduq’s al-Amali and Kamal al-Din wa Tamam al-Ni‘mah, and in al-Imamah wa al-Tabsirah, Shith entrusts the covenant to his son Shaban. Shaban’s mother is named Nazla, a houri whom Allah sent down to Adam from Paradise and whom Adam married to his son Shith.

Man La Yahduruhu al-Faqih, in Zurarah’s report from Imam al-Sadiq, likewise names Nazla as the houri married to Shith.

‘Ilal al-Shara’i and later quotations preserve differences in the name: some texts read Baraka instead of Nazla. A different report in Bihar al-Anwar names Na‘ima as Shith’s wife and says that she bore a daughter named Huriyya.

Therefore, it is incorrect to say that all narrations agree on a single name for Seth's wife. It is more accurate to say:

— Nazla: The name mentioned in the narrative of the will and in Man La Yahduruhu al-Faqih.

— Baraka: A reading found in some texts of 'Ilal al-Shara'i' or quotations from it.

— Na'ima: A name that appears in another narrative, differing in structure and details.

These differences may stem from variations in the narratives themselves or from differences in manuscripts and the spelling of names. Therefore, we do not conflate them into a single, fabricated story.

The succession report names Shaban as Shith’s son and the bearer of his testament. Readings of the name include Shaban, Shatban, and Shayban; the variants are retained as textual differences.

The account of the beginning of descent in al-Faqih, vol. 3, p. 381, no. 4337, names Manzila as the wife of Adam’s son Yafith. It describes an unnamed son of Shith and an unnamed daughter of Yafith marrying and continuing the lineage. The daughter is not described as a concubine. Identifying that unnamed son with Shaban in the succession report requires acknowledging the difference between the two texts.

This places Seth, within some narratives, as a link in the continuity of both the lineage and the covenant.

However, the Qur'an does not mention the name of his wife, the name of his son, or the details of his marriage. Therefore, this material remains within the realm of narrative.

The differing reports about the marriages of Adam’s children were discussed in Chapter Two, including a report attributed to Imam al-Baqir rejecting the marriage of Adam’s sons to his daughters. This section focuses on Shith’s family and the figures associated with it, with each account retained under its own attribution.

The Report of Fifty Scriptures

The number of fifty scriptures for Shith occurs in Abu Dharr’s report preserved by al-Saduq. It therefore has a basis in a transmitted source, although locating the report does not itself establish the reliability of its chain.

In the Abu Dharr report preserved by Shaykh al-Saduq in al-Khisal, vol. 2, p. 523, and in Ma‘ani al-Akhbar, p. 332, Abu Dharr asks the Prophet about the number of revealed books. The narration states that fifty scriptures were sent to Shith, thirty to Idris, twenty to Abraham, followed by the Torah, Gospel, Psalms, and Qur’an.

There is therefore an explicit Imami narration for the number fifty.

The methodological distinction remains:

the Qur’an does not attribute scriptures to Shith or specify their number;

the transmitted report does.

The careful wording is: “Abu Dharr’s report preserved by al-Saduq attributes fifty scriptures to Shith.” Assessment of its chain belongs to the critical work of qualified scholars; the report’s fame alone is not authentication.

The Qur’an establishes earlier scriptures: “This is indeed in the earlier scriptures, the scriptures of Ibrahim and Musa” (al-A‘la 87:18–19). These verses name Ibrahim and Musa, not Shith. Scriptures attributed to Shith are also distinct from his inheriting his father’s knowledge and scriptures; the two claims should not be merged.

What Did Shith Teach?

One of the most natural questions the reader may ask is:

What did Shith teach humanity?

Here we encounter the limits of our sources.

The Qur’an does not provide a detailed legal system attributed to Shith, nor does it preserve lengthy sermons or dialogues from him.

We also do not possess, in the readily accessible reliable sources, a complete collection of his sayings from which his life and mission could be reconstructed in the same detail possible with prophets whose stories are extensively preserved in revelation and tradition.

This does not mean, however, that his role was without a message.

If we consider the broader picture presented by the narrations, Shith belonged to a stage in which the emerging human community needed the continuation of monotheism, preservation of the covenant, instruction, remembrance of Allah, and resistance to deviation.

In this sense, his mission represents a continuation of what Adam had begun:

worship of Allah,

preservation of the covenant,

righteousness,

and resistance to deviation.

But there is an important limit:

We should not attribute a specific sermon, scripture, detailed legal system, or lengthy statements to Shith without a source that can reasonably support such claims.

When we do not possess the text, we should not manufacture the text.

This is a fundamental rule in writing religious history.

Shith and the Confrontation with Deviation

The story of Shith becomes clearer when we consider the nature of the danger facing humanity during that period.

Human beings do not always encounter deviation suddenly.

Sometimes deviation begins in a small form.

Then it becomes a habit.

The habit becomes tradition.

Then a generation may no longer understand why it does what it does but continues doing it simply because it inherited it from its predecessors.

At that point, religion can become an external form rather than a living source of guidance.

Preserving guidance therefore does not mean merely transmitting information.

It means preserving meaning.

A person may memorize words while forgetting their purpose.

He may preserve a ruling while forgetting its wisdom.

He may speak about Allah while allowing his own desires to become his true authority.

This helps us understand the importance of the concept of succession within Imami narrations.

According to this understanding, a successor is not merely someone who comes chronologically after a prophet.

Rather, he carries the trust, knowledge, and covenant and bears responsibility for the continuation of guidance in a later stage.

The story of Shith is therefore deeper than the story of Adam’s son.

It is a story of transferred responsibility.

Adam carried the covenant.

Then, according to the narration, he entrusted it to Shith.

And Shith carried that trust into a new stage of human history.

From Shith to Idris — The Succession Chain in al-Saduq’s Report

The transmitted succession account names bearers of the covenant between Shith and Idris. Its sequence is presented as reported and distinguished from historical genealogies.

In al-Saduq’s al-Amali, Session 63, hadith 3; Kamal al-Din wa Tamam al-Ni‘mah, chapter 22, hadith 1; and al-Imamah wa al-Tabsirah, in the chapter “Succession from Adam,” a chain of succession begins with Adam and Shith and continues until Akhnukh, identified as the prophet Idris.

According to this report:

Adam

Shith / Hibatullah

Shaban

Majlath

Mahuq

Ghathmisha

Akhnukh = Idris, peace be upon him.

Several names vary in spelling across manuscripts and later quotations, including Majlath/Mahlath and Ghathmisha/‘Athmisha/‘Amisha. The chapter therefore notes the textual variation rather than pretending that one spelling is beyond dispute.

This chain should not be merged with the familiar historical genealogy:

Shith → Anush → Qinan → Mahlayil → Yard → Akhnukh/Idris.

The first is an Imami transmitted succession chain.

The second is a historical-genealogical sequence found in broader historical literature and influenced by older genealogical traditions.

For the purpose of this book—the continuity of divine guidance—the Imami succession chain is the more important bridge from Shith to Idris, while the historical genealogy is retained only for comparison.

Why Do We Not Move Directly to Idris?

A reader may ask:

If Idris is the prophet explicitly mentioned by the Qur’an in the next stage, why not move directly to him?

Because this book does not seek to turn the history of guidance into a list of names.

We are not writing:

Adam.

Shith.

Idris.

Noah.

Abraham.

Moses.

Jesus.

Muhammad (peace and blessings be upon him and his Household).

and then place a few paragraphs beneath each name.

We are trying to understand how guidance continued throughout history.

That is why the stage represented by Shith matters.

Adam died, but guidance did not die.

Shith emerged in the narrations as the bearer of the covenant after his father.

Humanity then expanded through successive generations.

The narrations describe the continuation of the covenant through different chains.

And then we reach Idris, whom the Qur’an explicitly names and describes as a truthful man and a prophet.

When we reach Idris, we will therefore understand that he is not simply a name that suddenly appears in history.

He belongs to a broader context in the journey of divine guidance.

The third chapter is therefore not merely a chapter about a figure whose name is absent from the Qur’an.

It is a chapter about the stage between Adam and Idris, and about the continuation of guidance after the death of the first prophet.

Idris: From Narrative Tradition to Qur’anic Text

When we reach Idris, the nature of our source material changes.

The Qur’an explicitly says: “And mention Idris in the Book. Indeed, he was a man of truth and a prophet. And We raised him to a high station.” Surat Maryam, 19:56–57.

This differs from the case of Shith.

Shith is not named in the Qur’an.

Idris, however, is explicitly named and described as:

truthful,

a prophet,

and Allah says: “And We raised him to a high station.”

A new stage of the book therefore begins here.

But we will not include every story found in popular narratives or historical literature without examination.

We will begin with the Qur’an.

Then we will examine the narrations of Ahl al-Bayt (peace be upon them).

Then we will study the interpretations of the relevant verses.

Finally, we will compare them with other Islamic historical sources.

Thus, we move from:

Shith: Adam’s successor according to the narrations

to:

Idris: a prophet explicitly mentioned in the Qur’an.

Shith’s Lifespan, Death, and Makkah — What Can Be Established?

The reports concerning Shith’s lifespan and final years differ, so no single number should be presented as unquestionable fact.

Al-Majlisi, in Bihar al-Anwar, transmits from Tafsir al-Qummi an account of images of the prophets, attributed to Imam al-Hasan, in which Shith is described as the first to be sent. One reading in Bihar gives a thousand years and forty days, while the accompanying note states that Tafsir al-Qummi reads a thousand and forty years.

Historical works such as Ibn al-Athir’s al-Kamil give another figure 912 years and preserve reports that Shith remained in Makkah performing Hajj and ‘umrah, built the Ka‘bah with stone and clay, and was buried in the cave of Abu Qubays with his parents.

Ibn al-Athir presents several of these accounts with formulas such as “it is said,” and some are linked to older historical and scriptural traditions rather than one single authenticated Imami report.

The careful conclusion is therefore:

there is Imami narrational material concerning Shith being sent and living a very long life;

the transmitted age itself varies textually;

historical reports associate him with Makkah, pilgrimage, construction of the Ka‘bah, and a burial place;

none of these details is stated in the Qur’an.

They are therefore preserved with attribution rather than asserted as certainty.

Shith in the Light of Our Methodology — What Can We Establish?

After compiling the aforementioned material, the information concerning Seth (peace be upon him) can be presented in clear layers to prevent confusion between Quranic truth and hadith narrations or historical accounts.

First: What the Quran Says

The Holy Quran does not mention Seth by name.

Therefore, we cannot directly attribute to the Quran:

His birth was after Abel,

His name,

His guardianship over Adam,

His prophethood by name,

His wife or children,

His scriptures and their number,

His age,

His place of death or burial,

Or the lineage of those who came after him.

However, the Quran establishes the framework within which these accounts fall:

Adam was among the chosen ones.

Adam had descendants.

Guidance has not ceased for humankind.

The Quran itself states the existence of messengers whose names it has not mentioned: "And [We sent] messengers whom We have not mentioned to you".

Secondly: What Explicit Imami Sources Narrate About Seth

We have Imami narrations that explicitly name Seth and link him to more than one station:

— Man La Yahduruhu al-Faqih: Seth is the Gift of God, and he is “the first successor to whom the trusteeship was entrusted from among the humans on Earth.”

— Amali al-Saduq, Kamal al-Din, al-Imamah, and al-Tabsira: Adam entrusted his trusteeship to Seth, and Seth entrusted it to Shaban ibn Nazla, and then the chain of succession continues until Enoch/Idris.

— Al-Khisal: The hadith of Abu Dharr includes Seth among the Syriac prophets and attributes fifty scrolls to him.

— Rawdat al-Kafi and related narrations on the transmission of knowledge: The Gift of God carries knowledge, faith, the Greatest Name, the inheritance of knowledge, and the traces of prophethood, and this inheritance continues in the descendants.

These texts present Shith (Seth) in several connected roles: Adam’s son, Hibatullah (Gift of Allah), Adam’s successor, and bearer of knowledge and the covenant. Other reports also describe him as a prophet and attribute scriptures to him.

Third: Narrations Requiring Special Narrative and Textual Analysis

The mere presence of these narrations in the sources does not imply that all their details are of equal strength.

The narration of the chain of transmission of the will, in some of its versions, includes Muqatil ibn Sulayman, a narrator about whom there is disagreement. Therefore, it requires a separate biographical and textual analysis.

The hadith of the fifty scrolls also requires an evaluation of its chain of transmission, despite the established presence of the text in al-Khisal and Ma'ani al-Akhbar.

The narrations concerning the beginning of the lineage and Seth's wife contain multiple names and variations, such as Nazla, Baraka, and Na'ima.

Therefore, we will establish the existence of the narration and its attribution and then distinguish it from the historical definitive account.

Fourth: Narrations Found in Historical Books for Comparison

Historical books mention other accounts of Seth:

His residence in Mecca,

His pilgrimage and Umrah,

His construction of the Kaaba with stones and mud,

His age reaching 912 years according to some accounts,

His burial in the Cave of Abu Qubays,

And that his son Enosh succeeded him.

These accounts are found in historical sources such as al-Kamil fi al-Tarikh, and some are transmitted using the phrase "it was said" or from the People of the Torah. Therefore, we do not use them as a basis for establishing doctrine or a chain of

guidance, but rather we mention them when necessary for comparison, clarifying that they are neither the Quran nor necessarily authenticated Imami narrations.

Fifth: The conclusion adopted by this book

The most accurate formulation we will adopt is Seth (peace be upon him) is a figure not named by the Quran, but Imami sources clearly mention him as God's gift, Adam's successor, and the keeper of the covenant after him. These sources also contain narrations describing him as a prophet and attributing fifty scrolls to him. However, the details of his marriage, the names of his descendants, his age, his life in Mecca, his death, and his grave vary in narrations and accounts, and each piece of information is mentioned according to its supporting evidence.

Lessons from the Stage of Shith

Although the Qur’an does not provide a detailed story of Shith, the stage he represents carries profound lessons.

First: The death of a prophet does not mean the death of guidance.

Adam died, but the journey of guidance did not end.

This is one of the most important principles to remember when studying the history of the prophets.

Second: Knowledge is a trust.

Knowledge transmitted from one generation to another does not belong personally to the person who carries it.

It is a trust.

And a trust can either be preserved or lost.

Third: Guidance requires preservation.

The problem is not always that people never hear the truth.

Sometimes they hear it and later forget it.

Sometimes they preserve its words but change its meaning.

Sometimes they add to it what does not belong to it.

Guidance therefore requires those who preserve it and remind people of it.

Fourth: Lineage alone is not enough.

Shith’s being the son of Adam does not by itself explain the position attributed to him in the narrations.

According to the narrative, his position is connected with trust, covenant, and responsibility.

Fifth: Qur’anic silence is not a deficiency.

The fact that the Qur’an does not name Shith does not mean that revelation is incomplete.

The Qur’an was not revealed as a comprehensive historical register of every person who ever lived.

It is a book of guidance.

It may mention a person in two verses while leaving hundreds of details unmentioned because what matters is what humanity needs for guidance.

Sixth: Not knowing every detail is not intellectual failure.

Sometimes the most honest answer is:

We do not possess sufficient evidence.

That is better than constructing an entire history upon reports that cannot be firmly established.

End of Chapter Three: Shith

We have now reached the end of the stage of Shith.

Shith was not a Qur’anic figure whose life is presented in detail, as will be the case with some of the prophets discussed in later chapters.

The Qur’an does not explicitly mention his name.

Yet Imami narrations preserve an important position for him within the understanding of the continuation of guidance after Adam:

Shith.

Hibatullah — the Gift of Allah.

The son of Adam.

The bearer of the covenant.

And, according to the narration transmitted from Imam al-Sadiq, the first successor among human beings upon the earth.

Through this portrayal, we see that Adam’s death did not mark the end of guidance.

It marked a transition into a new stage.

The covenant was transmitted.

Generations followed one another.

Humanity continued to spread.

And narrations preserve different chains of those who carried the covenant after Shith.

Yet, according to the methodology of this book, we will not transform these chains into absolute Qur’anic facts.

We will give every report the weight warranted by its evidence.

Then, when we reach Idris, the nature of the material changes.

We are no longer dealing merely with narrations concerning a figure whose name is absent from the Qur’an.

We arrive at a prophet whom the Qur’an explicitly names.

Allah says: “And mention Idris in the Book. Indeed, he was a man of truth and a prophet. And We raised him to a high station.”

And thus we move from:

Shith: the bearer of the covenant according to the narrations

to:

Idris: a prophet explicitly mentioned in the Qur’an.

Here begins a new stage in The Story of Guidance.

Sources and References — English

1. The Holy Qur’an

• Al ‘Imran 3:33 — Adam’s divine selection.

• Al-Ma’idah 5:27–31 — the two sons of Adam, sacrifice, murder, and burial; the Qur’anic context preceding Shith’s appearance in the narrations.

• Al-Nisa’ 4:164 and Ghafir 40:78 — messengers whose stories were related and messengers whose stories were not related.

• Al-A‘la 87:18–19 — earlier scriptures and the scriptures of Abraham and Moses; Shith is not named in these verses.

• Maryam 19:56–57 and al-Anbiya’ 21:85–86 — Idris, forming the Qur’anic transition after the Shith stage.

2. Core Imami Hadith Sources

Shaykh al-Saduq, Man La Yahduruhu al-Faqih, vol. 3, Book of Marriage, chapter on the beginning and origin of marriage, hadith 2 — Shith as Hibatullah and the first human successor, Nazlah, Yafith, and the continuation of descent.

• Shaykh al-Saduq, al-Khisal, Abu Dharr report on the prophets and revealed books, Book 21, chapter 9, hadith 1 in the electronic indexing — Shith among the Syriac prophets and fifty scriptures attributed to him.

• Shaykh al-Saduq, al-Amali, Session 63, hadith 3 — Adam’s testament to Shith; Shaban son of Nazlah; Majlath, Mahuq, Ghathmisha, and Akhnukh/Idris.

• Shaykh al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, Book 2, chapter 22, hadith 1 — the connected chain of succession beginning with Adam and Shith.

• ‘Ali ibn al-Husayn ibn Babawayh al-Qummi, al-Imamah wa al-Tabsirah, chapter on succession from Adam — an early witness to the same succession tradition.

• Shaykh al-Saduq, ‘Ilal al-Shara’i, vol. 1, pp. 19–20 in some editions — Shith/Hibatullah, succession, and the beginning of human descent; textual variants occur in the name of Shith’s wife.

• Shaykh al-Kulayni, al-Kafi, vol. 8, Rawdah, p. 113, hadith 92 in some editions/indexes — inherited knowledge, faith, the Greatest Name, prophetic heritage, concealment of Hibatullah’s line until Noah, and Adam’s preserved testament.

• Tafsir al-Qummi, as transmitted and discussed by al-Majlisi in Bihar al-Anwar — a report describing Shith as the first to be sent and giving a long lifespan, with textual variation in the number.

• Reports concerning Adam’s death collected by al-Majlisi in Bihar al-Anwar, vol. 11, especially pp. 228–229 in some editions — Shith’s role in washing and praying over Adam, with differing numbers of takbirs.

3. Supporting Imami Compilations

Al-Majlisi, Bihar al-Anwar, vol. 11 — used as a compilation and source-locator, not as automatic authentication.

Al-Fayd al-Kashani, Tafsir al-Safi, on 87:18–19 — transmits the Abu Dharr report from al-Khisal.

Al-Huwayzi, Nur al-Thaqalayn, on the verses concerning the sons of Adam — collects traditions concerning Hibatullah and the transmission of knowledge.

4. Historical Sources Used Only for Comparison

• Ibn al-Athir, al-Kamil fi al-Tarikh, vol. 1, “The Account of Shith son of Adam” — reports concerning Makkah, pilgrimage, building the Ka‘bah, lifespan, burial in Abu Qubays, and Anush, often introduced as historical reports rather than authenticated Imami hadith.

• Al-Tabari, Tarikh al-Rusul wa al-Muluk — genealogical and chronological material concerning Shith and subsequent generations, including material attributed to older scriptural traditions.

Chapter 4: Idris: Truthfulness and High Station

From Shith to Idris — The Covenant Continues Before Idris's Story

The chapter on Idris does not begin in an empty historical space, and this book should not jump from Shith to Idris as though the generations between them did not matter.

In the connected succession report discussed in the previous chapter, the chain runs:

Adam

Shith / Hibatullah

Shaban

Majlath

Mahuq

Ghathmisha

Akhnukh = Idris the Prophet, peace be upon him.

Several names vary in spelling across manuscripts, so no single spelling is treated as beyond review.

The importance of the report for this book is clear: guidance and covenant did not disappear between Shith and Idris.

This chapter therefore begins with Idris as a prophet explicitly named in the Qur'an, reached through a transmitted chain of covenant in Imami sources.

Reading the succession sequence

The sequence occurs in Man La Yahduruhu al-Faqih, vol. 4, report 5402, pp. 174–176 in the consulted edition, and in al-Saduq's al-Amali, session 63, report 3.

Al-Amali reads "Majlath"; the consulted al-Faqih text reads "Mahlath." A variant spelling does not establish two separate people. Other names likewise require care when comparing editions.

The al-Amali route passes through Muqatil ibn Sulayman from Imam al-Sadiq, reporting from the Messenger of Allah. Locating the report and its route is not equivalent to authenticating every transmitter or detail.

The same report identifies Nazlah al-Hawra' as Shith's wife and Shaban's mother. Her connection is with the preceding succession sequence; she must not be presented as Idris's mother or wife.

A succession list is not necessarily a genealogy. Entrusting the covenant to a successor does not, by itself, establish a father–son relationship.

Idris (Peace Be Upon Him): The Prophet of Truthfulness and Elevated Rank

After beginning the story of humanity with Adam (peace be upon him), and following the continuation of guidance among his descendants, including Seth and what is transmitted in the Imami tradition concerning his role as the bearer of the covenant after his father, we now arrive at another great Qur'anic figure whose story is brief, yet whose description is profound:

Idris (peace be upon him).

Here we must pause for a moment.

The Story of Guidance is not a conventional history book. It does not attempt to fill every gap between one prophet and another with details that cannot be established.

The Qur'an does not provide a complete chronological table of the prophets from Adam (peace be upon him) to Muhammad (peace and blessings be upon him and his Household). Therefore, the Qur'an alone does not allow us to determine Idris's exact chronological position between Seth and the other early prophets, nor the number of generations separating them.

But the Qur'an gives us something more important than chronology.

It gives us the portrait of Idris that Allah intended to preserve within the story of guidance.

Allah says: "And mention Idris in the Book. Indeed, he was a man of truth and a prophet. And We raised him to a high station." Surat Maryam, 19:56–57.

In these few words, the essence of his character begins to appear:

truthful,a prophet,and raised to a high station.

Then the Qur'an gives us another description: "And Ishmael, Idris, and Dhul-Kifl all were among the patient. And We admitted them into Our mercy. Indeed, they were among the righteous." Surat al-Anbiya', 21:85–86.

Thus, before telling us the details of his life, the Qur'an tells us about the spiritual reality of Idris.

He was truthful.

He was a prophet.

He was among the patient and steadfast.

He was among the righteous.

Allah admitted him into His mercy.

And Allah raised him to a high station.

These are not passing descriptions.

They form the first map of Idris's character in The Story of Guidance.

If Adam (peace be upon him) represents the beginning of humanity, and Seth represents, according to the transmitted Imami reports, the continuation of the

covenant after his father, then Idris represents another stage in the continuation of guidance upon the earth.

It is a stage whose complete historical details are not known to us, yet one truth remains clear:

Allah did not leave humanity without guidance.

And here the story of Idris begins.

All Qur’anic Passages Connected with Idris — What the Text Establishes

Before turning to any narration or historical report, all Qur’anic material concerning Idris should be gathered in one place.

First: Surat Maryam 19:56–57

Allah says: “And mention Idris in the Book. Indeed, he was a man of truth and a prophet. And We raised him to a high station.”

This directly establishes three things:

truthfulness of the highest order,

prophethood,

and being raised to a high station.

The verse itself does not explain the mechanism of the raising, its precise location, or whether it occurred before or after death.

Second: Surat al-Anbiya’ 21:85–86

Allah names Idris together with Isma‘il and Dhu al-Kifl and states that all were among the patient, were admitted into divine mercy, and were among the righteous.

This directly establishes that Idris was:

among the patient,

among the righteous,

and admitted into Allah’s mercy.

Third: The context of Surat Maryam 19:58

After mentioning several prophets, including Idris, Allah describes those whom He favored among the prophets: descendants of Adam, of those carried with Noah, and of Abraham and Israel, and those whom He guided and chose. When the verses of the Most Merciful are recited to them, they fall down in prostration and weeping (meaning of Maryam 19:58).

Idris is included among those praised in this context but specifying him as the one meant by the phrase “from the descendants of Adam” is an interpretation, not a separate text mentioning him by name in the verse.

We should not build a detailed genealogical chain between Adam and Idris or between Idris and Noah from this verse alone.

Therefore, the complete Quranic picture of Idris is:

A truthful one.

A prophet.

One of the patient ones.

One of the righteous.

Admitted into Allah’s mercy and raised to a high station.

Everything beyond these statements—the other name, lineage, writing, sewing, scriptures, the tyrannical king, concealment, the Mosque of al-Sahla, the fourth heaven, the Angel of Death, and succession—comes from transmitted reports, interpretation, or history, rather than the Qur’an’s direct account.

Sources for This Section

The Holy Qur’an: 19:56–58; 21:85–86.

Allamah al-Tabataba’i, al-Mizan, commentary on these verses.

Idris in the Qur’an: Few Verses, Great Meanings

If we want to begin with the most certain source, then we must begin with the Qur’an.

Here we notice something very important:

The name of Idris (peace be upon him) appears explicitly in the Qur’an in only two passages.

The first is in Surat Maryam:

“And mention Idris in the Book. Indeed, he was a man of truth and a prophet. And We raised him to a high station.”

Surat Maryam, 19:56–57.

The second is in Surat al-Anbiya’:

“And Ishmael, Idris, and Dhul-Kifl—all were among the patient. And We admitted them into Our mercy. Indeed, they were among the righteous.”

Surat al-Anbiya’, 21:85–86.

The Qur’an therefore does not give us a long narrative about Idris.

It does not tell us the number of his followers.

It does not name his people.

It does not give us a detailed account of his preaching.

It does not identify his birthplace.

It does not provide a chronological biography.

Nor does it give us extensive details about his death.

Does this mean that Idris was of little importance?

Absolutely not.

Here we learn an essential principle of The Story of Guidance:

The importance of a prophet is not measured by the length of the story told about him, but by the amount of guidance Allah intended to preserve through his story.

A prophet's life may contain many events that we do not need to know in order to understand his mission.

Sometimes two verses are enough to introduce a great servant of Allah to generations that will come long after him.

This is the case with Idris.

The Qur'an does not focus upon the external details of his life. Instead, it focuses upon the qualities that reveal his reality before Allah.

Truthful.

A prophet.

Patient.

Righteous.

Admitted into Allah's mercy.

Raised to a high station.

These few words will become the key through which we understand the rest of the story of Idris.

"Truthful and a Prophet": Why Does the Qur'an Begin with Truthfulness?

The first description Allah gives Idris is remarkably profound:

"Indeed, he was a man of truth and a prophet."

The Qur'an does not first tell us that he was powerful.

It does not first tell us that he was a king.

It does not tell us that he had a large following.

It does not tell us that he possessed worldly authority.

It begins from within:

Truthful.

And then:

A prophet.

Truthfulness here is deeper than merely speaking honestly.

A person may speak the truth with his tongue while his heart remains disconnected from what he says.

The description siddiq points toward a deeper state of truthfulness: truthfulness in faith, affirmation of the truth, sincerity toward Allah, and harmony between the inner reality of a person and his outward actions.

The Qur'an uses a closely related description for Abraham (peace be upon him):

“And mention Abraham in the Book. Indeed, he was a man of truth and a prophet.”

Surat Maryam, 19:41.

Thus Abraham and Idris share a striking Qur’anic description:

truthful and a prophet.

It is as though the Qur’an is drawing our attention to a fundamental truth:

A prophet does not begin from the pulpit.

Guidance does not begin with his words to other people.

Guidance begins with his truthfulness before Allah.

The prophet who calls people to truth must first be truthful toward that truth.

The one who calls people to monotheism must himself possess a heart devoted to the One God.

The one who calls people to obedience must himself be obedient.

The one who warns people against falsehood must first recognize and reject falsehood himself.

Here we encounter one of the central principles of The Story of Guidance:

The guidance a person carries to others must have a root within himself.

The prophetic message is not merely information carried like a book.

It is a life that is lived.

The Qur’an brings these descriptions together:

He was truthful.

And he was also:

He was a prophet.

The order of these descriptions does not mean that Idris earned prophethood through truthfulness. The verse joins his virtue and divine selection without narrating stages of his prophetic calling. Moral reflection on these qualities must remain distinct from additional biographical claims.

Idris and Patience: When Truth Becomes a Long Road

After describing Idris (peace be upon him) as truthful and a prophet, Allah gives us another description that is no less important:

“And Ishmael, Idris, and Dhul-Kifl—all were among the patient.”

Surat al-Anbiya’, 21:85.

The Qur’an does not mention patience here as an isolated virtue.

Truthfulness means that a person has been sincere toward the truth.

Prophethood means that he carries the message of Allah.

But carrying the truth requires something more:

patience.

A person may know the truth without remaining patient upon it.

He may believe in the truth, yet retreat when the path becomes difficult.

He may begin obeying Allah, then stop when he does not see the results he expected.

But a prophet is not merely required to recognize the truth.

He must also remain steadfast upon it.

This is why patience becomes part of guidance itself.

Calling people toward Allah is not always an easy path.

The one who carries guidance may encounter rejection, ridicule, stubbornness, or slow change in those around him.

He may not see the fruits of his work during his lifetime.

Yet he continues.

This is an important meaning in the Qur’an’s description of Idris as being among the patient.

The Qur’an does not tell us many details about his life, but it tells us about the quality he needed upon his path:

patience.

Then comes another description:

“And We admitted them into Our mercy. Indeed, they were among the righteous.”

Patience, therefore, was not merely endurance.

It was patience that led toward righteousness.

The picture now becomes complete:

Truthfulness, prophethood, patience, righteousness, and mercy.

These are not merely a collection of words.

They portray a human being in whom guidance moved from knowledge into life.

Idris and His Station Before Allah

Then comes the Qur’anic statement that has become most closely associated with Idris:

“And We raised him to a high station.”

A short verse.

Yet it opens the door to an important question.

What does this raising mean?

Does it mean elevation in rank?

A physical elevation?

A raising to the heavens?

Or can the verse encompass more than one meaning?

Here we must return to the methodology established from the beginning.

The Qur’an establishes the raising.

But the precise manner of that raising is not explained in the verse itself.

For this reason, exegetes have discussed different possibilities.

Some understood the raising as an elevation in rank and honor.

Others understood it as a real physical raising to a lofty place.

Some interpretations allow for both spiritual and physical dimensions.

Imami narrations provide additional details concerning this verse, and we will examine them separately.

But before entering the transmitted reports, we must first establish what the Qur’an itself tells us:

Allah says concerning Idris:

“And We raised him to a high station.”

This alone carries a profound meaning.

A person may be famous among people and then disappear from their memory.

Another may be unknown to most people on earth, yet honored before Allah.

A person may live for a limited period, while his influence remains for centuries.

A person may possess neither wealth, authority, nor an army, yet Allah may raise his rank.

This fits perfectly with the way the Qur’an introduces Idris.

It does not say:

He was a king.

It does not say:

He was wealthy.

It does not say:

He possessed worldly authority.

It says:

He was truthful and a prophet.

And then:

“We raised him to a high station.”

It is as though the Qur’an is teaching us that true rank does not begin with what a person possesses, but with what he becomes before Allah.

Do We Know When Idris Lived?

After understanding what the Qur’an tells us about Idris, a natural question arises:

When did Idris live?

Here we must exercise considerable caution.

The Qur’an does not say:

“Idris came immediately after Seth.”

It does not tell us:

“A certain number of years separated Adam and Idris.”

Nor does it identify Idris as belonging to a particular generation of Adam’s descendants.

Therefore, we should not transform historical reports into Qur’anic certainty.

Islamic narrations and historical works, however, place Idris in a very early period of human history.

It became widely established in Islamic exegetical and historical literature that he lived before Noah (peace be upon him).

This view has a broad presence in the Islamic tradition, and Imami narrations likewise present Idris as one of the early prophets.

Yet we must distinguish between two things:

saying that Idris was among the early prophets before Noah,

and

claiming that we know his exact position between Adam, Seth, and all the other early prophets, including the precise number of generations separating them.

The first has a significant place in Islamic sources.

The second cannot be established from the Qur’an.

Therefore, our formulation throughout this book will remain precise:

Idris (peace be upon him) was among the early prophets, and Islamic sources place him in an early period of human history before Noah (peace be upon him). However, his precise chronological position between Adam, Seth, and the other early prophets cannot be established from the Qur’an alone.

This precision does not weaken the story.

It is part of being faithful to it.

The Story of Guidance does not require us to create certainty where certainty does not exist.

Was Idris the Same Person as Enoch?

We now arrive at one of the most famous questions associated with Idris:

Who was Idris?

Islamic historical and exegetical works commonly identify Idris with Enoch, the figure known in Jewish and Christian traditions as Enoch.

This identification became very widespread in Islamic literature.

But is it established by the Qur’an?

No.

The Qur’an mentions Idris by name, but it does not mention the name Enoch.

Nor does it provide a detailed genealogy that would allow us to establish the identification through the Qur’anic text itself.

Therefore, we should say:

Islamic sources widely identify Idris with Enoch, but the Qur’an itself does not explicitly state that they are the same person.

This is an important methodological distinction.

We do not reject a piece of information merely because it is not Qur’anic.

But neither do we accept it as certain merely because it is famous.

Each piece of information must be placed in its appropriate category.

What is established by the Qur’an is one level.

What is established through a reliable transmitted report is another.

What is widespread in historical literature is a third.

In this way, we can preserve the richness of the tradition without turning every historical report into certainty.

Idris’s family and the limits of the sources

Questions about the prophet’s family are legitimate, but they do not justify supplying names without evidence. The Qur’an does not name Idris’s parents, wife, or children, nor does it date his birth.

Historical material collected in Bihar al-Anwar, vol. 11, p. 281, gives the sequence Shith, Anush, Qaynan, Mahlail, Yard, and Akhnukh or Idris, followed by Methuselah, Lamech, and Noah.

Within that historical genealogy, Yard is Idris’s father, Methuselah his son, and Lamech his grandson. This is not a Qur’anic genealogy, and its inclusion in Bihar does not make it an authenticated report from an infallible authority. The spellings also vary.

The succession report in al-Saduq places Nahur between Idris and Noah. Nahur must not be deleted to accommodate a genealogical list, nor should Methuselah or Lamech be treated as alternative names for him without evidence.

The principal texts examined for this chapter do not establish a name for Idris’s mother, wife, or daughters on a basis adopted here. This states the limits of the reviewed evidence, not the absence of a family or an exhaustive judgment on all surviving literature.

The report locating Idris’s house at the site of al-Sahla does not establish his birthplace. Accounts placing his birth in Babylon or Egypt, together with exact ages and dates, remain disputed historical material.

Preserving a transmitted name and declining to invent an unestablished one are both forms of fidelity to the story.

Truthfulness and Awareness of the Final Return

Maryam 19:56 and 19:41 describe Idris and Abraham as truthful prophets, but prophethood is divine election rather than a rank acquired by every truthful person. Al-Hadid 57:19 also associates believers with truthfulness, so that quality extends

beyond prophethood. Patience, righteousness, and mercy in 21:85–86 are complementary descriptions, not an invented chronological progression. Reports about Idris remembering death carry a general lesson supported by 3:185 and 4:78; the particular Angel of Death narratives appear once in the section on raising and death, with their differing sources and criticisms. Responsible fear of Allah, as in 55:46, encourages action rather than despair.

Idris in the Narrations of Ahl al-Bayt

After the Qur’an has given us the essential portrait of Idris, another important question remains:

Did the narrations of Ahl al-Bayt provide additional details about his life?

Yes.

The Imami tradition contains narrations concerning Idris that offer details not directly mentioned in the Qur’an.

Among the most significant reports are narrations concerning the beginning of Idris’s prophethood, a tyrannical king who lived during his time, Idris’s opposition to injustice, and other reports concerning his raising and his encounter with the Angel of Death.

These reports therefore present a more detailed image of Idris.

In them, Idris is not portrayed as a scholar detached from human society. Rather, he is a prophet who confronts oppression, stands for truth, reminds people of Allah, and resists the transformation of power into a means of injustice.

Even before examining the details of these reports, this image is consistent with the Qur’anic portrait:

truthful, prophet, patient, and righteous.

The Long Narration in Kamal al-Din — The Occultation of Idris and the Tyrannical King

Shaykh al-Saduq’s Kamal al-Din wa Tamam al-Ni‘mah, in the chapter on Idris’s occultation, preserves a long report connecting his resistance to injustice, withdrawal, and return. It invites reflection on a prophet’s role in justice and on why a ruler’s power does not make oppression right. This is an interpretation of the account, whose transmitted status remains explicit.

Al-Saduq presents the story not merely as biography, but as an early example of concealment, continuity of divine proof, and expectation of relief.

The Beginning of Prophethood and the Injustice That Triggered the Confrontation

The narration, transmitted from Imam al-Baqir, states that Idris began his prophethood during the reign of a tyrannical king.

The king saw fertile land belonging to a believing man and wanted it. The owner refused to surrender or sell it because his family needed it.

The king’s wife then advised him to produce witnesses claiming that the man had abandoned the king’s religion. The man was killed and his land seized.

The narration therefore begins with a concrete act of political injustice.

Idris Delivers the Divine Warning

Allah commands Idris, according to the report, to confront the king and condemn the killing of the believer and seizure of his property.

Idris delivers the warning.

The king threatens Idris with death. In the Kamal al-Din account, his wife sends forty men to kill him.

The story thus moves from confiscation and murder to an attempt to silence the prophet.

Idris Leaves with Believers

Kamal al-Din specifies twenty companions who gathered with Idris and left. After his prayer for rain to be withheld, he told them to return to their places and withdrew to a cave.

He asks Allah to withhold rain from the settlement and its surroundings until he himself asks for rain to return.

The prayer may be read in the setting of resistance to oppression. The account must nevertheless be read through to its later, difficult passage about the request for rain, together with the interpretive discussion below.

The Cave and the Provision Brought to Him

The report describes Idris fasting by day in a mountain cave, with an unnamed angel bringing his food in the evening.

Kamal al-Din reports the destruction of the king and his city, and that dogs consumed his wife’s flesh. These details belong to the report, not to the Qur’an.

These are narrational details, not Qur’anic statements.

Twenty Years of Hardship

Kamal al-Din explicitly describes twenty years without rain, with hunger and severe hardship.

A different ruler eventually holds power while the crisis continues.

The number twenty is therefore a narrational figure, not a Qur’anic date.

The people repent and the food is withheld

An essential passage precedes Idris’s return. Omitting it breaks the sequence and changes how the narrative is understood.

Kamal al-Din describes the people turning back to Allah after prolonged drought, wearing coarse garments, placing dust upon their heads, and pleading with tears. The movement toward relief therefore includes the community’s repentance.

The report then says that Allah tells Idris of His intention to show them mercy and asks him to request rain so that they may receive relief.

In the transmitted text, Idris does not make the request, and the refusal is repeated. This difficult passage should neither be concealed nor turned into a certain judgment against a prophet whom the Qur’an describes as truthful and righteous.

The angel bringing Idris’s food is then instructed to withhold it. Three days pass; Idris becomes severely hungry and asks why his provision has been stopped.

The report contains a reproof comparing those three days with the people’s long hardship, followed by an instruction to descend and seek a livelihood. This leads directly to the elderly woman and her son.

The passage supplies the missing cause of his search for food. It belongs to Kamal al-Din, vol. 1, chapter 1, report 1, pp. 130–132; it is not an imagined addition.

The Return of Idris

Idris comes down from his place seeking food. The woman whose home he enters does not initially recognize him.

An elderly woman is preparing two flatbreads, one for herself and one for her son. She explains that she has no spare food. Idris proposes that the child receive half of his flatbread and that he eat the other half; she agrees.

According to the report, the child becomes distressed at seeing his portion eaten and dies. Idris tells the mother not to despair, holds the child by his upper arms, identifies himself, and commands the departed soul to return by Allah’s permission. The boy lives again.

The woman then recognizes Idris and announces his return.

This resurrection episode belongs to the transmitted report; the Qur’an does not attribute such a miracle to Idris.

The People Ask for Rain

The people gather and ask Idris to pray for rain.

He refuses until their ruler and the people come to him walking barefoot in humility.

The ruler first sends forty men to bring Idris to him. The report states that Idris prays against them and they die. The ruler then sends five hundred; Idris shows them what happened to the first group and repeats his condition. These forty are distinct from the men sent earlier by the first king’s wife.

Eventually the ruler and the people come humbled before him. Idris then asks Allah for rain, and the rain descends so heavily that they fear being overwhelmed by it.

Again, these details must remain attributed to the narration and should not be transformed into Qur’anic history.

Reading the difficult passage

Length does not authenticate a report. Nor is it sound to retain only its convenient parts. The refusal to pray, the reproof, and the death of the forty envoys require examination of both transmission and meaning.

Al-Majlisi interprets the request to pray as a recommendation and discusses the delay in terms of disciplining the people and breaking tyrannical arrogance in Bihar al-Anwar, vol. 11, p. 276.

This is a later commentator’s attempt to reconcile the report with prophetic infallibility. It is not part of the Imam’s reported wording and does not, by itself, authenticate the chain.

The Qur’anic description of Idris remains the foundation. The narrative is presented with its difficulty and the proposed interpretation, without asserting that Idris committed a sin or claiming that every question about the report is resolved.

Likewise, labels appearing in some transmitted texts, such as Azariqah and Rawafid, must not be projected back into Idris’s era as proof that the later historical sects already existed.

Why Does al-Saduq Call This the Occultation of Idris?

In the chapter introduction, al-Saduq describes the occultation of Idris as the first of the occultations and says that his followers endured severe hardship. Idris later appeared, promised them relief and the rising of Noah from his descendants, and was then raised by Allah.

This is highly important for The Story of Divine Guidance.

The narration does not portray the absence of Idris as the disappearance of guidance, but as a period of testing, preservation, and expectation.

It also directly prepares the transition from Idris to Noah.

Sources for This Section

Shaykh al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, chapter 1, introduction and report 1, pp. 127–133 in the edition edited by ‘Ali Akbar al-Ghaffari.

Allamah al-Tabataba’i, al-Mizan, commentary on Maryam 19:56–57, where the long report is summarized and discussed.

Bihar al-Anwar, vol. 11, chapter on the stories of Idris, as a later compilation and source-locator.

Idris and His Elevated Station

After these narrations concerning his mission and his confrontation with injustice, we come to the statement most closely associated with Idris in the Qur’an:

“And We raised him to a high station.”

This brief Qur’anic statement has opened a wide field of interpretation and narration.

What does it mean that Allah raised Idris to a high station?

Does it mean elevation in rank?

Does it mean that he was raised to the heavens?

Or can the verse encompass both meanings?

At this point, we should not treat one interpretation as though it were the only possible Qur’anic meaning.

The Qur’an establishes the raising, and it describes the destination as a high station.

The precise manner of that raising, however, is discussed differently in exegetical works and transmitted reports.

Al-Tabataba’i discusses elevation in rank as a possible reading in al-Mizan and also mentions elevation to a high place. This exegetical discussion should not be turned into certainty about a detail the verse does not specify.

At the same time, transmitted reports describe the raising in a physical sense connected with the heavens.

There is no need to force these possibilities into an artificial contradiction, provided that we do not turn one interpretation into an unquestionable certainty without sufficient evidence.

Idris and the Angel of Death

This brings us to one of the most famous Imami narrations concerning Idris.

A lengthy report transmitted in al-Kafi, attributed to Abu Ja‘far and ultimately to the Messenger of Allah, tells of an angel who had held a great station with Allah but was later brought down to the earth.

That angel came to Idris and asked him to intercede for him before Allah.

Idris responded.

The narration says that he prayed for three nights and fasted during their days, then supplicated for the angel during the late hours of the night.

Allah accepted his supplication.

The angel then told Idris that he wished to repay him for his kindness and asked him to request whatever he desired.

Idris replied that he wished to see the Angel of Death.

Why?

The narration conveys a deeply significant meaning:

Idris frequently remembered death, and the remembrance of death was never absent from him.

So he asked to see the Angel of Death.

The angel then carried him upon his wing and ascended with him.

And here the most famous part of the narration begins.

Distinguishing the angels and the routes

In al-Kafi, Imam al-Baqir transmits the account from the Messenger of Allah, who asks Jibril about the raising. Jibril conveys the explanation in this narrative; the text does not identify him as the angel who carries Idris.

Nor does this route establish that the carrier is the angel who brings food in the concealment account. Similar heavenly roles do not justify merging the figures.

The Tafsir al-Qummi route passes through Ibn Abi ‘Umayr from an unnamed intermediary to Imam al-Sadiq. Al-Kafi has a different chain, located in vol. 3, p. 257, report 26.

Al-Mizan objects to these particular accounts on transmission grounds and because their implication of angelic wrongdoing conflicts with its reading of Qur’anic angelic obedience. The punishment and severed wing are therefore not presented as established Qur’anic facts.

The moral reflections on remembering death that follow do not independently authenticate the narrative’s details.

Why Did Idris Want to See the Angel of Death?

This part of the narration deserves careful reflection.

In many human stories, people attempt to escape the thought of death.

Idris, however, is portrayed in this report as wanting to see the Angel of Death.

This does not mean that he desired death for its own sake, nor does it mean that a person is commanded to seek death.

The spiritual lesson is that awareness of death was part of his awareness of Allah.

A person who forgets the end may begin to believe that this world is the final reality.

But the one who remembers death reorders his priorities.

Wealth becomes a means.

Power becomes a responsibility.

Knowledge becomes a trust.

Life becomes an opportunity.

And every action becomes something for which a person will stand before Allah.

The Qur’an expresses this principle clearly:

“Every soul will taste death.” Surat Al ‘Imran, 3:185.

Death is therefore not an exceptional event.

It is a universal law that encompasses every soul.

Between the Fourth and Fifth Heavens

The narration continues by describing Idris ascending with the angel until they encountered the Angel of Death.

The Angel of Death was astonished.

He had been beneath the Throne and had been commanded to take the soul of a human being at a location between the fourth and fifth heavens.

The angel carrying Idris asked the Angel of Death why he was frowning and moving his head.

In the al-Kafi report, the Angel of Death says that he has been commanded to take a human soul there; the narrative context identifies that person as Idris.

Idris heard this.

On hearing this, Idris drew back from the angel’s wing; the report then describes his soul being taken in that place between the fourth and fifth heavens.

It connects this event with Allah’s statement:

“And We raised him to a high station.”

This report is transmitted in al-Kafi, and its substance is also found in Imami exegetical material. Allamah al-Tabataba’i discusses the Idris narrative and the reports concerning his elevation in al-Mizan.

But here again we must repeat our central principle:

The narration explains the verse according to its transmitted account; it is not the Qur’anic verse itself.

What, Then, Is Established?

If we want to be extremely precise, we can now divide the picture into layers.

First layer: what is established by the Qur’an.

Idris was a prophet.

He was truthful.

He was among the patient.

He was among the righteous.

Allah admitted him into His mercy.

And Allah raised him to a high station.

This is the firm ground upon which we stand.

Second layer: what is transmitted in the narrations.

This includes the story of the tyrannical king.

The defense of the oppressed believer.

The story of the angel.

Idris’s request to see the Angel of Death.

His ascent with the angel.

And the report that his soul was taken at the location described in the narration.

This is transmitted material within the Imami tradition and deserves its place, while still requiring hadith and isnad examination.

Third layer: broader historical and exegetical reports.

This material includes Akhnukh, scriptures, writing with the pen, and sewing. Some reports occur in Imami works with chains of transmission, while others belong to historical or narrative literature. Claims that Idris was the first in a particular craft require their own evidence.

These reports became widespread in narrative and exegetical literature, but they should not be placed on the same level as Qur’anic certainties.

This distinction is not a dismissal of the tradition.

It is a way of respecting the tradition.

Respecting a narration does not require abandoning scholarly examination.

Idris: A Prophet Who Stood Before Tyranny

We can now step back and see the larger picture.

The same Idris whom the Qur’an describes as:

“a man of truth and a prophet,”

whom Allah counted among:

“the patient,”

and whom He admitted into:

“our mercy,”

is portrayed in the transmitted reports as one who confronted injustice.

This is extremely important.

Truthfulness is not merely an abstract moral word.

Prophethood is not merely a title.

Patience is not passive endurance.

These three qualities can come together to form a person who stands before falsehood.

He is truthful with Allah.

He remains firm upon truth.

Then he carries that truth to humanity.

Thus, the story of Idris can be understood as the story of a person for whom guidance was never merely an abstract idea.

It was a position.

It was worship.

It was knowledge.

It was patience.

It was responsibility.

And it was resistance to injustice.

Sources for This Section

This section relies primarily on the following Qur’anic and Imami materials:

The Qur’an, Surat Maryam, 19:56–57.

The Qur’an, Surat al-Anbiya’, 21:85–86.

Al-Kafi by al-Kulayni, the narration concerning Idris and the Angel of Death.

Al-Mizan fi Tafsir al-Qur’an by Allamah al-Tabataba’i, commentary on Surat Maryam and the reports concerning Idris.

Kamal al-Din wa Tamam al-Ni‘mah, the lengthy report attributed to Imam al-Baqir concerning the beginning of Idris’s prophethood, as discussed in al-Mizan.

Idris and Knowledge: When Knowledge Becomes Worship

Even if we set aside the question of whether Idris was the “first to write with the pen,” the association between Idris and knowledge in Islamic literature opens an important question:

What is the relationship between knowledge and guidance?

From the story of Adam, knowledge appears at the heart of the human story.

Allah says:

“And He taught Adam the names—all of them.”

The Qur’an does not begin the human story with absolute ignorance.

It begins it with teaching.

This is profoundly significant.

In the Qur’anic worldview, the human being is capable of knowledge.

Knowledge can become a path toward recognizing Allah.

But knowledge by itself is not enough.

A person may know a great deal and then use that knowledge to oppress others.

A person may read thousands of pages without transforming his heart.

A person may memorize texts without living according to them.

That is why Allah says:

“Only those among His servants who possess knowledge truly fear Allah.”

The greatest sign of true knowledge is therefore not the quantity of information.

It is the effect of knowledge upon the heart and conduct.

When knowledge of Allah increases and reverence for Allah increases with it, knowledge has become wisdom.

But when information increases while arrogance increases with it, knowledge itself can become a veil.

When Qur’anic descriptions and transmitted material are considered together, while keeping their sources distinct, Idris may be discussed through:

knowledge, truthfulness, prophethood, patience, and righteousness.

Idris and the Worship of Allah

It is important here not to allow the details concerning writing and knowledge to make us forget the foundation.

The Qur’an does not explicitly call Idris a scholar or writer in these passages; it describes his truthfulness, prophethood, patience, and righteousness.

He is not merely “the writer.”

Nor is he merely “the inventor,” as some later stories may suggest.

He is first and foremost:

“a man of truth and a prophet.”

That is the center.

If knowledge is a path toward Allah, then its proper end should be worship.

If writing preserves knowledge, then knowledge should lead toward truth.

And if human beings learn the secrets of the world, they must not forget the Lord of the worlds.

This is why Idris represents an important model in The Story of Guidance:

We are not required to choose between reason and faith.

Nor between knowledge and worship.

Nor between understanding the world and knowing Allah.

The problem is not knowledge itself.

The problem begins when knowledge becomes detached from its ultimate purpose.

Idris, Enoch, the Scriptures, and Writing — Examining the Different Reports

Several issues in the story of Idris require careful source control: his alternate name, the number of scriptures attributed to him, and the claim that he was the first to write with the pen.

Idris as Akhnukh/Enoch in Imami Reports

The Abu Dharr narration preserved in al-Khisal and Ma‘ani al-Akhbar mentions Syriac prophets and identifies “Akhnukh, who is Idris.”

The Imami succession report transmitted by al-Saduq likewise identifies Akhnukh with the prophet Idris.

Thus, the identification is not merely borrowed from later genealogical or Biblical literature; it also appears within Imami transmitted material.

The Qur’an itself, however, does not call Idris by the name Akhnukh.

How Many Scriptures Were Sent to Idris?

The reports differ.

First report: thirty scriptures

The Abu Dharr narration in al-Saduq’s al-Khisal and Ma‘ani al-Akhbar states that fifty scriptures were sent to Shith, thirty to Idris, and twenty to Abraham.

Second report: fifty scriptures

Al-Ikhtisas, attributed to Shaykh al-Mufid, preserves a report from Imam al-Sadiq in the Abu Dharr narrative assigning fifty scriptures to Idris, identifying him as Akhnukh and the first to write with the pen. Its chain includes an unnamed transmitter. A report from Ibn ‘Abbas on the same page gives thirty scriptures.

The Imami textual tradition therefore preserves different numbers.

This book will not conceal the disagreement.

The Qur’an does not state that Idris received a fixed number of scriptures, nor does it preserve their text.

We should therefore not build a supposed “Book of Idris” from later Hermetic, apocryphal, or pseudonymous writings and attribute it to the prophet.

Was Idris the First to Write with the Pen?

The Abu Dharr report in al-Khisal identifies Akhnukh with Idris and describes him as the first to write with the pen.

Al-Ikhtisas preserves a similar statement.

The claim therefore has a basis within transmitted Imami literature, although the chain of the report still requires evaluation and the statement is not Qur’anic.

Was Idris the First Tailor?

The report in al-Kafi concerning the Mosque of al-Sahla associates it with the house of Idris and states that he used to sew there.

This gives narrational support for Idris practicing sewing.

The stronger popular claim that he was the first human to sew tailored clothing is common in historical and biographical literature, but it is not established by the Qur’an and should not be treated as equal to the Imami report that simply says he sewed.

Astronomy and Calculation

Later historical sources cited in Bihar al-Anwar attribute early astronomical and mathematical study to Idris.

Such material must be distinguished from direct Imami hadith.

It should also never be used to portray Idris as a founder of condemned astrology or divination, since Imami teachings strongly distinguish lawful knowledge from superstition and claims that celestial bodies act independently.

Why Was He Called Idris?

Tafsir al-Qummi and later Imami exegetical compilations transmit the explanation that he was called Idris because of his frequent study of books.

This is a narrational etymology rather than a Qur’anic statement or an unquestionable linguistic derivation.

Sources for This Section

Shaykh al-Saduq, al-Khisal, vol. 2, pp. 523–524 in the cited editions: Abu Dharr’s report on the prophets and revealed books.

Al-Saduq, Ma‘ani al-Akhbar, report 1, pp. 332–334; Akhnukh and the pen on p. 333, and the number of scriptures on p. 334 in the edition consulted.

Al-Ikhtisas, attributed to Shaykh al-Mufid, p. 264 in the Dar al-Mufid edition: the report giving fifty scriptures and identifying Akhnukh as Idris and the first to write with the pen.

Al-Kulayni, al-Kafi, vol. 3, p. 495, reports concerning the Mosque of al-Sahla.

Al-Majlisi, Bihar al-Anwar, relevant chapters, used as a compilation rather than automatic authentication.

Allamah al-Tabataba’i, al-Mizan, the story of Idris under Surat Maryam.

Why Does the Qur’an Not Give More Details About Idris?

A reader may ask:

If Idris was such a great prophet, why does the Qur’an not provide a longer account of his life?

The question itself reveals something important about the Qur’anic method.

The Qur’an is not a book designed to record every detail of human history.

It is a book of guidance.

The correct question is therefore not:

“How many pages does the Qur’an devote to Idris?”

It is:

“What does the Qur’an want us to carry with us from Idris?”

The answer is clear.

It wants us to remember:

truthfulness.

prophethood.

patience.

righteousness.

mercy.

and elevated rank.

Sometimes two verses can shape the human being more deeply than hundreds of pages of historical detail.

The Qur’an does not measure the greatness of a prophet by the number of words devoted to him.

It measures the guidance that his remembrance leaves in the human heart.

Idris and the Preservation of the Covenant

Here we return to the thread connecting the chapters of The Story of Guidance:

the covenant.

From the time of Adam, the central problem was not simply whether humanity knew that Allah existed.

The deeper question was always:

Would human beings preserve the covenant?

Would they remain faithful to truth when circumstances changed?

Would they preserve monotheism when personal interests appeared?

Would they place Allah’s command above their own desires?

From this perspective, Idris becomes easier to understand.

Truthfulness means being sincere in one’s covenant.

Patience means preserving that covenant when doing so becomes difficult.

Prophethood means carrying that covenant to others.

Righteousness means allowing the covenant to shape one’s life.

And mercy becomes one of the fruits of this path.

The story of Idris therefore does not stand apart from the story of Adam.

It becomes another link in the same chain:

covenant → guidance → trial → patience → steadfastness.

Idris in the Qur’anic Balance

If we place everything we have encountered upon a single scale, the Qur’an remains the center.

We may read the narration concerning Idris and the Angel of Death.

We may read the report concerning his confrontation with the tyrannical king.

We may read reports about writing and scriptures.

We may read the identification with Enoch.

But when we want to know who Idris is according to what is beyond doubt, we return to the Qur’an.

We find:

“Indeed, he was a man of truth and a prophet.”

“And We raised him to a high station.”

“They were among the patient.”

“Indeed, they were among the righteous.”

“And We admitted them into Our mercy.”

These few words are enough to construct an entire spiritual portrait.

They tell us that Idris was not merely an ancient name in human history.

He was a prophet.

He was truthful.

He was patient.

He was righteous.

He was among those admitted into Allah’s mercy.

And he possessed an elevated station before Allah.

This is the Idris whom the Qur’an wants us to remember.

Idris and Knowledge: When Knowledge Becomes a Path to Allah

If the narrations became associated with Idris through writing and knowledge, this opens an important dimension within The Story of Guidance.

From the very beginning of the story, revelation was not presented as an enemy of knowledge.

Guidance was never a call to close the mind.

The Qur’an itself honors knowledge, while also warning against knowledge that fails to lead to truth.

Allah says:

“Say, ‘Are those who know equal to those who do not know?’”

And He says:

“Only those among His servants who possess knowledge truly fear Allah.”

Here we find an important standard.

The problem is not that a person knows.

The problem is knowing without being guided.

A person may possess enormous amounts of information while lacking wisdom.

He may read dozens of books without allowing that knowledge to transform his character.

He may know a great deal about religion without knowing how to submit himself to Allah.

For this reason, knowledge in the Qur’anic worldview should not end with information.

It should lead to reverence.

Reverence should lead to action.

And action should lead to righteousness.

This allows us to understand the beautiful relationship between knowledge and guidance.

Knowledge that leads a person to arrogance may become a veil.

Knowledge that leads him to recognize Allah and fear Him becomes light.

This is particularly meaningful in the story of Idris, because the Qur’anic portrait is not merely that of a person who accumulated information.

It is the portrait of a person in whom different qualities were joined:

knowledge with truthfulness.

truthfulness with prophethood.

prophethood with patience.

patience with righteousness.

and righteousness with divine mercy.

Knowledge, therefore, does not stand outside guidance.

It becomes part of it.

Idris and the Establishment of Divine Proof

Here we reach a deeper meaning within the story of Idris (peace be upon him).

The Qur’an does not give us many details about his people. It does not describe an entire society around him in the way it does in some other prophetic narratives.

Yet the very existence of a prophet at such an early stage of human history carries an important meaning:

Humanity’s need for guidance did not begin with the emergence of great civilizations.

It did not begin with the formation of states and empires.

Guidance was present from the earliest stages of human social life.

As soon as human beings began living together, they needed someone to remind them of Allah.

They needed someone to distinguish truth from falsehood.

They needed someone to teach them the boundaries between justice and oppression.

They needed someone to remind them that power does not turn falsehood into truth.

That the majority does not automatically turn error into correctness.

And that desire should not become the master of the human being.

For this reason, the presence of a prophet is not merely a historical event.

It is part of the establishment of divine proof.

Allah says:

“Messengers bringing good news and warning, so that mankind would have no argument against Allah after the messengers.”

The messenger comes to remove the excuse.

He clarifies.

He warns.

He gives good news.

And he places the human being before the truth with clarity.

This allows us to understand Idris within the larger chain of guidance.

We do not read him as an isolated historical figure, but as one of Allah’s prophets who fulfilled his role in his own time and carried the responsibility of clarification and guidance.

What Do We Know About the People of Idris?

Here we should pause at an important point.

A reader may naturally ask:

If Idris was a prophet, who were his people?

What did they worship?

What was their way of life?

What was his mission among them?

The honest answer is:

The Qur’an does not give us enough detail to establish all of this.

This is not a weakness in the story.

It is part of the nature of Qur’anic narrative.

The Qur’an does not tell everything.

It selects from events what serves guidance.

Therefore, we should not attempt to fill the gaps with details that cannot be established.

Some historical and exegetical works transmit reports concerning Idris, his people, and his era, but these reports do not all possess the same degree of reliability.

We must therefore distinguish between:

what the Qur’an states,

what the narrations transmit,

and what historical and narrative works report.

The Qur’an does not tell us that the people of Idris worshipped idols.

It does not provide a detailed dialogue between them and Idris.

It does not mention a specific miracle performed through him.

It does not tell us the number of his followers.

Nor does it definitively identify his place of residence.

Therefore, we will not turn such details into established facts unless reliable evidence supports them. What cannot be established will remain within the realm of possibility or historical report.

This is part of the scholarly honesty we want to preserve throughout The Story of Guidance.

Sometimes respecting the text means simply saying:

We do not know.

Idris and the Continuation of Guidance

Here a larger picture begins to emerge.

Idris did not appear in a vacuum.

His mission was not the beginning of Allah’s relationship with humanity.

The Qur’an has already told us about Adam (peace be upon him), his teaching, and the beginning of the human trial.

Then generations of his descendants followed.

Imami narrations transmit reports concerning Seth (peace be upon him) as one of Adam’s successors and as a bearer of the covenant after him.

Then Idris (peace be upon him) appears at another stage of human history.

Thus The Story of Guidance begins to reveal itself as a chain extending across generations.

This does not mean that every link in this chain can be established with precise historical chronology.

Rather, it means that divine guidance was not an isolated event.

Each generation lived in a changing world.

As human circumstances changed, the need for clarification remained.

Circumstances could change.

Ways of life could change.

Human populations could grow.

New forms of deviation could emerge.

Yet the human need to know Allah does not change.

The human need for truth does not change.

And the human need for someone to remind him of the consequences of injustice and deviation does not change.

Here we encounter one of the major meanings underlying this entire book:

The Story of Guidance is not the story of disconnected individuals. It is the story of a light carried through time.

The eras may differ.

Societies may differ.

The forms of trial may differ.

But the foundation of the call remains:

that the human being should know his Lord, worship Him, remain upon truth, and preserve the covenant.

Did Idris Die or Remain Alive? — The Raising, the Fourth Heaven, and Differing Reports

One of the most famous questions concerning Idris is whether Allah raised him alive and he remained alive, or whether he was raised and his soul was then taken.

The Qur’an does not resolve this detail.

It states only:

“And We raised him to a high station.”

The Angel and the Angel of Death

Tafsir al-Qummi preserves a report attributed to Imam al-Sadiq in which an angel, after receiving Idris’s prayer, carries him to the fourth heaven.

There Idris encounters the Angel of Death, who states that he has been commanded to take Idris’s soul between the fourth and fifth heavens. According to the report, Idris dies there.

Al-Kafi transmits a report with related meaning through another chain.

Al-Tabataba’i criticizes these two particular reports in al-Mizan on grounds of transmission and the implication of angelic sin, which he regards as contrary to the Qur’anic portrayal of angels. This is not a single judgment on all reports about Idris, but it prevents treating these accounts as a certain explanation of the verse.

Idris in the Fourth Heaven During the Mi‘raj

An Imami Mi‘raj narration transmitted through Tafsir al-Qummi describes the Prophet Muhammad meeting Idris in the fourth heaven, exchanging greetings and prayers for forgiveness.

Within this narrational stream, the fourth heaven is therefore strongly associated with Idris.

Yet this still does not turn every detail of the Angel of Death story into explicit Qur’anic text.

Al-Ihtijaj and the Report of What Happened After Death

In al-Ihtijaj, a debate attributed to Amir al-Mu’minin with an unnamed Jewish interlocutor describes Idris as raised to a high station and supplied with gifts from Paradise after his death.

This is another narrational strand that clearly assumes Idris died.

Its presence prevents us from claiming that Imami tradition unanimously teaches that Idris remains physically alive until today.

The Careful Conclusion

The Qur’an certainly establishes that Idris was raised to a high station.

Imami reports connect this with the fourth heaven or the region between the fourth and fifth heavens.

Some reports explicitly describe his soul being taken.

Another Mi‘raj narration places him in the fourth heaven.

The Qur’an itself does not state that Idris remains alive today.

Nor should later Isra’ili narratives about entering Paradise alive and never leaving it be merged with Imami reports as though they were one source.

Comparative accounts of elevation and continued life

Qutb al-Rawandi’s Qisas al-Anbiya’ gathers several accounts about Idris. Some are attributed to the Imams, while others end with Ibn ‘Abbas or Wahb ibn Munabbih. Inclusion in an Imami compilation does not make every item a report from Ahl al-Bayt.

An account from Ibn ‘Abbas presents the Angel of Death as a companion accompanying Idris. It includes Idris’s refusal to take food he does not own, followed by requests to experience death and to see Hell and Paradise. Keepers of Hell and Paradise appear without names established in that passage.

This strand is associated with the story of entering Paradise and remaining there. Its existence helps explain divergent popular narratives; it must not be merged with al-Kafi’s report or treated as the certain meaning of Maryam 19:57.

A report from Wahb gives numbers of followers: seventy-seven, then seven hundred, then a thousand, with seven selected from them. These belong to a different account and cannot replace or be added mechanically to the twenty in the concealment narrative.

Descriptions of Idris’s appearance, age, and angelic encounters in this material likewise require independent assessment. They do not fill Qur’anic silences with established facts.

Later works preserve texts attributed to Idris’s scriptures, including extracts in Ibn Tawus’s Sa‘d al-Su‘ud. A surviving attribution is not proof that a text preserves revelation sent to Idris.

Comparative references: al-Rawandi, Qisas al-Anbiya’, the chapter on Idris; Ibn Tawus, Sa‘d al-Su‘ud, extracts attributed to Idris’s scriptures; and the narrative discussion in al-Mizan under Maryam 19:56–57. Source identity and authenticity remain separate questions.

Sources for This Section

Tafsir al-Qummi, commentary on Maryam 19:57.

Al-Kulayni, al-Kafi, the related report concerning Idris and the Angel of Death.

Allamah al-Tabataba'i, al-Mizan, discussion of the reports under Maryam 19:56–57.

Nur al-Thaqalayn, under Maryam 19:57.

Al-Tabrisi, al-Ihtijaj, p. 315 in some editions.

The Imami Mi'raj narration transmitted through Tafsir al-Qummi.

The Mosque of al-Sahla and Idris

Among the details transmitted from the Ahl al-Bayt is a report concerning the Mosque of al-Sahla.

In a report attributed to Imam al-Sadiq concerning the Mosque of al-Sahla, the site is described as the location of the prophet Idris's house, where he used to sew.

This report is significant because it connects Idris with a location that holds an important place in Imami devotional tradition, while also connecting him with sewing, a craft frequently attributed to him in historical and narrative literature.

Yet once again, precision is essential.

This is not a Qur'anic statement.

We should not say:

"The Qur'an establishes that Idris's house was located at the Mosque of al-Sahla."

Rather, we should say:

A report attributed to Imam al-Sadiq states that the Mosque of al-Sahla was the location of the house of the prophet Idris, where he used to sew.

That distinction matters.

A narration provides a piece of transmitted Imami heritage, but its presence in a hadith source does not automatically transform it into an unquestionable historical fact.

In The Story of Guidance, our aim is not to accumulate information simply because it is abundant.

Our aim is to distinguish:

What does the Qur'an say?

What has been transmitted from the Ahl al-Bayt?

What became well known in historical literature?

And what can we state with a high degree of confidence?

This distinction will remain with us as The Story of Guidance continues.

Figures in the accounts of al-Sahla

The Sahla reports name people besides Idris. Their settings must remain distinct so that figures from different periods are not made his contemporaries.

In al-Kafi, vol. 3, p. 495, report 1, 'Abd Allah ibn Aban transmits Imam al-Sadiq's question about his uncle Zayd ibn 'Ali. An unnamed man answers that Zayd intended

to pray at the mosque while staying at Mu‘awiyah ibn Ishaq’s house, but another matter prevented him.

The report mentions Idris’s house and sewing, Abraham’s house and departure toward Yemen against the ‘Amaliqah, David’s departure against Goliath, and a green rock bearing representations of prophets, prophetic clay, and the resting place of the rider identified as al-Khidr.

Zayd, Mu‘awiyah ibn Ishaq, and the unnamed respondent belong to the later conversation. Abraham, David, Goliath, and al-Khidr appear in the transmitted associations of the place. None of this establishes a meeting or common lifetime with Idris.

The chapter’s second report describes the Qa’im settling there with his family. “His family” refers to the Qa’im; it cannot be used to identify Idris’s wife or children.

The third report also mentions Zayd, al-Khidr, Idris’s house, and the merit of prayer at the mosque. Its statement concerning Zayd gives a period of twenty years.

Kamil al-Ziyarat instead transmits Imam al-Sadiq’s conversation with Abu Hamzah al-Thumali and gives one year in that account. Tahdhib also preserves this strand. These differing texts must not be silently combined into one account.

Al-Rawandi’s Sahla material includes Aban ibn al-Nu‘man, Abu Basir, and Isma‘il ibn Mihran in its transmission contexts. They are narrators or participants in the later conversations, not companions of Idris during his life.

References: al-Kafi, vol. 3, chapter on al-Sahla, reports 1–3, pp. 495–496; Kamil al-Ziyarat, chapter on the four mosques, Abu Hamzah report; Tahdhib al-Ahkam, vol. 6, report 76, pp. 37–38, and vol. 3, p. 277; al-Rawandi, Qisas al-Anbiya’, Sahla material in the chapter on Idris.

What Remains for Us from the Story of Idris?

As we approach the conclusion of Idris’s chapter, an important point becomes clear.

Historical and narrative literature contains considerably more information about Idris than the Qur’an itself does.

Yet the Qur’anic account is very brief.

This is not a weakness in the story.

It is part of the Qur’anic method.

The Qur’an does not seek to fill our minds with everything that could possibly be said about Idris.

It seeks to leave us with a particular portrait.

A man who was:

truthful,

a prophet,

patient,

righteous,

admitted into Allah’s mercy,

and raised to a high station.

That Qur’anic portrait provides a substantial lesson in guidance, while further details must be placed within the limits of their sources.

The narrations then add further layers:

reports concerning an angel,

Idris’s intercession,

his encounter with the Angel of Death,

his raising to the heavens,

his appearance in the fourth heaven during the Mi‘raj,

and a report concerning the location of his house and his sewing at the Mosque of al-Sahla.

Other reports also connect him with writing and the study of scriptures.

But these layers do not all stand at the same level.

This is where methodology becomes valuable.

Our purpose is not to remove narrations from the story.

Nor is it to accept every narration without examination.

Our purpose is to place every piece of information in its proper category.

In this way, The Story of Guidance becomes both more faithful and more meaningful.

Idris Between Truthfulness and Prophethood

When Allah described Idris with the words:

“Indeed, he was a man of truth and a prophet,”

He was not combining two insignificant descriptions.

Truthfulness is an elevated rank of faith.

Prophethood is an immense responsibility of guidance.

The verse therefore gives us a profound image of Idris.

The verse joins Idris’s truthfulness and prophethood; it does not explain the timing of his selection or reconstruct stages of preparation before it.

He was truthful with Allah, truthful in his faith, and truthful in his commitment to the truth.

Truthfulness is an affirmed quality and prophethood a divine choice. The verse does not describe the first as a chronological stage that necessarily produces the second.

Here we encounter an important principle in The Story of Guidance:

A person cannot truly carry light to others while living in darkness within himself.

A messenger begins with himself.

Before calling others to truth, he recognizes truth.

Before commanding obedience, he is obedient.

Before warning against deviation, he has turned away from it.

That is why truthfulness is such an appropriate description of a prophet of Allah.

Guidance is not merely information that a person carries.

Guidance is a way of life.

And Idris, as the Qur’an presents him, embodied that life.

Idris and Patience: Guidance Is Not a Short Journey

Then comes another description:

“All were among the patient.”

The verse does not give us the details of Idris’s patience.

It does not tell us how many years he called people.

It does not tell us how many people followed him.

Nor does it preserve long conversations between him and his people.

But it gives us a description sufficient to understand the nature of the path:

He was among the patient.

Patience on the path of guidance is not a single moment.

It is repeated perseverance.

Patience in obedience.

Patience in avoiding sin.

Patience with the responsibilities of calling to truth.

Patience when results are slow.

Patience when people fail to understand the message.

And patience when remaining upon the truth becomes more difficult than abandoning it.

For this reason, patience is not something that comes after guidance.

It is part of guidance itself.

A person may know the truth.

He may believe in it.

He may begin walking toward it.

But the real test appears when the path becomes difficult.

There patience becomes visible.

There truthfulness becomes visible.

That is why the Qur’anic portrait of Idris combines truthfulness and patience.

Truthfulness begins the journey.

Patience allows a person to continue it.

From Patience to Mercy

Then the Qur’an gives us the result:

“And We admitted them into Our mercy. Indeed, they were among the righteous.”

The Qur’an now moves from describing qualities and actions to describing their fruit.

Their patience was not meaningless.

Their righteousness was not without consequence.

Allah admitted them into His mercy.

Mercy in the Qur’an is not merely an emotion.

It is divine favor, care, acceptance, and grace.

This teaches us something essential:

The path of guidance is not a path in which human beings accomplish everything by themselves.

The servant strives.

He is truthful.

He is patient.

He obeys.

But mercy ultimately belongs to Allah.

Therefore, a person should never become proud of his own deeds.

He may pray.

He may fast.

He may learn.

He may call others toward goodness.

Yet his heart must remain attached to the mercy of Allah.

Idris, whom the Qur’an describes through truthfulness, prophethood, patience, and righteousness, was among those whom Allah admitted into His mercy.

The sequence becomes clear:

Truthfulness.

Then patience.

Then righteousness.

Then mercy.

What Does It Mean That Idris Was Among the Righteous?

The description “the righteous” may sound simple.

Yet the Qur’an uses righteousness to describe an elevated spiritual state.

Righteousness is not merely avoiding evil.

It means becoming upright in one’s relationship with Allah, with oneself, and with one’s actions.

Thus, when Allah says:

“Indeed, they were among the righteous,”

He is not describing an isolated behavior.

He is placing Idris among those servants of Allah who remained upright upon the truth.

This returns us to the nature of The Story of Guidance.

The purpose of prophetic missions is not merely to produce followers who repeat certain words.

It is to produce righteous human beings.

People whose monotheism becomes character.

Whose faith becomes action.

Whose knowledge becomes reverence.

Whose patience becomes steadfastness.

And whose worship becomes reform.

This is why the Qur’an repeatedly connects prophethood with righteousness.

A prophet does not come merely to give people information about Allah.

He comes to return human beings to the path through which their hearts and lives become upright.

Idris and the Concept of the Divine Proof

When we place the story of Idris within The Story of Guidance, we reach a meaning broader than the story of one individual.

The presence of a prophet in such an early stage of human history demonstrates that divine guidance was not something postponed until advanced civilization.

From the earliest development of human society, people needed divine clarification.

They needed to know:

Who created them?

How should they worship Him?

How should they distinguish truth from falsehood?

How should they deal with one another?

How should they control desire?

What is justice?

And what is the destiny of the human being after death?

Here the concept of the divine proof, or hujjah, becomes important within the Imami worldview.

The Imami tradition emphasizes that Allah does not leave His servants without divine proof.

Yet we must remain precise.

We should not turn every detail concerning the identity and historical placement of the divine proof in every period into something that can be established from the Qur’an alone.

The point we are establishing here is the broader principle:

Divine guidance was not an isolated event.

It continued throughout human history.

Idris is one of its manifestations.

Idris in the Chain of Guidance

We can now see Idris in his proper place within the story.

We do not need to force him into a precise chronological table for which we lack evidence.

We do not need to claim a specific number of generations between him and Adam.

Nor do we need to assert every detail of his genealogy with certainty.

What we can say with confidence is that the Qur’an preserved his name, his qualities, and his elevated station.

The narrations then add reports concerning his worship, his raising, his encounter with the Angel of Death, his presence in the heavens, and aspects of his life.

Idris therefore appears as one link in the chain of guidance.

The essential question is not merely where he lived.

It is what he represents.

He represents the continuation of revelation.

He represents truthfulness.

He represents patience.

He represents knowledge when knowledge becomes a means toward Allah.

And he represents the fact that a human being can leave a lasting legacy even when we do not possess the details of his entire life.

The Qur’an did not preserve every day of Idris’s life.

It preserved what we need from Idris.

This is a principle worth carrying throughout the entire book:

Not everything that happened in history needs to reach us.

But what Allah intended to become guidance for us, He preserved.

What Do We Learn from Idris?

If we were to summarize the message of Idris in a few words, we would find them in the very descriptions chosen by the Qur’an:

Truthfulness.

Prophethood.

Patience.

Righteousness.

Mercy.

Elevation.

These are not isolated qualities.

These descriptions complement one another in the Qur’anic portrait; they do not make prophethood an acquired stage.

Truthfulness gives a person firmness.

Firmness requires patience.

Patience with faith produces righteousness.

Righteousness makes the servant worthy of divine mercy.

And Allah elevates the remembrance of whom He wills among His servants.

Here we discover the true measure of human value.

A person is not great because he possesses more.

Nor because he rules more.

Nor because he is more famous.

Nor because more people speak about him.

True greatness is measured by his standing before Allah.

This is the scale through which the Qur’an rearranges human values.

History may forget many kings.

Yet the names of prophets remain.

Palaces may disappear.

Yet a word of truth may remain.

A ruler may die.

Yet the influence of a righteous servant may continue.

This is the deeper elevation we should learn from the story of Idris.

First Lesson: Truthfulness Before Speech

The first lesson from Idris is that truthfulness comes before preaching.

A person may speak about truth for hours.

He may write books about it.

He may argue with others about it.

But the most important question is:

Is he truthful with Allah?

This does not mean that ordinary human beings must possess prophetic infallibility.

It means that the seeker of guidance must not turn religion into a tool for serving his own desires.

If he truly seeks truth, he must accept it even when it contradicts what he wants.

When he recognizes his mistake, he should return.

When he recognizes what is right, he should act upon it.

This is the truthfulness that makes guidance real.

Second Lesson: Knowledge Requires Reverence

When we connect the traditions associating Idris with writing and knowledge with the Qur’anic perspective, another lesson emerges:

The important question is not simply how much you know.

It is what knowledge does to you.

Does it make you more humble?

Does it increase your reverence?

Does it make you more just?

Does it make you more compassionate?

Does it bring you closer to Allah?

Or does it make you more arrogant?

Knowledge can become light.

It can also become a veil.

Information by itself is not guidance.

Guidance begins when knowledge becomes a position, a commitment, and an action.

This is one of the most beautiful lessons we can draw from Idris, especially in light of the traditions connecting him with writing and the study of scriptures.

Third Lesson: Remembering Death Reorders Life

The narration concerning Idris’s encounter with the Angel of Death also presents another lesson.

Remembering death reorders priorities.

Many things appear enormous in our eyes today.

Then we remember that we will stand before Allah, and their size changes.

Anger becomes less important.

Personal disputes become less important.

The desire for recognition becomes less important.

Accumulating wealth becomes a means rather than an ultimate purpose.

And the questions that remain are:

What have I offered for Allah?

What have I done with my life?

Whom have I wronged?

Whom have I helped?

And what have I carried within my heart?

Thus, death in the Qur’an is not merely a biological ending.

It is a gateway to accountability.

Whoever understands this begins to live this world differently.

Fourth Lesson: Do Not Fill the Unknown with What You Do Not Know

Perhaps this is one of the most important lessons of the entire chapter of Idris.

When we read a short story, we naturally feel a desire for more details.

We want to know:

Where did he live?

How long did he live?

Who were his people?

How many were they?

What happened to them?

What was his daily life like?

Who came immediately after him?

But when the evidence does not establish an answer, the best answer is:

We do not know with certainty.

That is not a weakness.

It is intellectual honesty.

A scholar who says “I do not know” is closer to truth than someone who fills the gap with an attractive story for which there is no reliable evidence.

This is the method we need in The Story of Guidance.

We are not writing fiction.

Nor are we trying to fill every historical gap.

We are reconstructing the story from its sources and distinguishing between different levels of evidence.

Idris in the Qur’anic Scale

If we ask what the Qur’an ultimately intended us to remember about Idris, the answer is clear.

It does not tell us the number of his followers.

It does not tell us the extent of his wealth.

It does not tell us the size of his territory.

It does not describe a political kingdom associated with him.

It does not narrate wars he fought.

Instead, it tells us who he was.

“Indeed, he was a man of truth and a prophet.”

Then:

“And We raised him to a high station.”

Then:

“They were among the patient.”

And:

“And We admitted them into Our mercy. Indeed, they were among the righteous.”

The story of Idris therefore does not need dozens of pages of historical events to become profound.

It is enough that the Qur’an tells us who he was.

This is the difference between the length of a story and the value of a story.

A story may be brief while its subject is immense.

Another historical account may be long while its guidance is limited.

From Idris to Noah — Nahur Is a Link That Should Not Be Omitted

This is one of the most important structural conclusions for The Story of Divine Guidance.

If the book follows the covenant generation by generation, it should not close the story of Idris and jump directly to Noah without examining the succession report.

The Succession Report Transmitted by al-Saduq

In al-Saduq’s succession report in al-Amali, session 63, hadith 3, and Kamal al-Din wa Tamam al-Ni‘mah, chapter 22, hadith 1, the sequence after Akhnukh, identified as Idris, is:

Akhnukh, who is the prophet Idris

Nahur

Noah, peace be upon him

The report states in meaning:

Idris entrusted the covenant to Nahur, and Nahur delivered it to Noah.

Nahur is therefore not a disposable genealogical detail within this report. He is a bearer of the covenant between Idris and Noah.

Was Nahur a Prophet?

The cited report places him in the chain of succession but does not by itself justify calling him a prophet.

The careful description used in this book will therefore be:

a bearer of the covenant/successor in the succession report.

We will not call him “the prophet Nahur” without separate evidence.

Is This the Same Nahur Known in Later Abrahamic Genealogies?

That should not be assumed.

Names can recur in different generations, and the chronological distance between Idris and Abraham is substantial in traditional genealogical schemes.

The Nahur placed between Idris and Noah should therefore be kept in his own narrational position and not automatically merged with later figures bearing the same name.

What About Methuselah and Lamech?

Popular historical genealogies place Methuselah and Lamech between Enoch/Idris and Noah.

The Imami succession report under discussion instead gives Idris → Nahur → Noah.

These are not the same kind of list:

one is a historical genealogy;

the other is a transmitted chain of succession.

The bearer of a covenant does not necessarily have to be the direct biological son in every generation.

The two traditions should therefore not be forced into a single artificial sequence.

Connection with the Occultation of Idris

The transition becomes clearer in al-Saduq’s introduction to the chapter on Idris in Kamal al-Din: he describes Idris promising his followers relief and the coming of Noah from his descendants before being raised. This is the author’s introductory statement, distinct from the report that follows.

The movement into Chapter Five can therefore be structured as:

Idris

Nahur — bearer of the covenant in the succession report

Noah — the beginning of a major new stage of guidance

Nahur may not require a full independent chapter if the surviving material about him remains too limited.

But his name should not disappear from the chain of guidance.

Sources for This Section

Shaykh al-Saduq, Man La Yahduruhu al-Faqih, vol. 4, p. 176 in some editions, succession report: Idris → Nahur → Noah.

Al-Saduq, al-Amali, session 63, report 3, with variant spellings of some names.

Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, introduction to the chapter on Idris, p. 127, concerning the promise of Noah.

Al-Majlisi, Bihar al-Anwar, as a later compilation of the succession material.

Summary of What Is Established About Idris

We can now bring the picture together in clear levels.

First: what is established by the Qur’an.

Idris was a prophet.

He was truthful.

He was among the patient.

He was among the righteous.

Allah admitted him into His mercy.

And Allah raised him to a high station.

Second: what is transmitted in Imami narrations.

There are reports concerning Idris’s worship and his remembrance of death.

There are reports concerning his intercession for an angel.

There are reports concerning his encounter with the Angel of Death.

There are reports connecting his raising with the heavens.

Some Mi‘raj narrations place him in the fourth heaven.

There are also reports concerning the location of his house and its connection with the Mosque of al-Sahla.

Third: historical and exegetical reports and material popularized in narrative works.

These include extended claims about particular crafts and sciences. Reports about writing and sewing also occur in Imami sources.

The identification with Akhnukh also occurs in Imami reports. It is neither exclusively historical material nor a reason to transfer every story about Enoch to Idris.

Further biographical details require independent evidence and must remain distinct from Qur’anic statements.

The boundaries between these levels must remain clear.

When the Qur’an states something, we say:

This is established by revelation.

When a narration transmits something, we say:

This is transmitted.

When a historical report becomes widespread, we say:

This is well known in the sources.

In this way, every piece of evidence receives its proper weight.

Register of figures and their connection to the chapter

This register brings together names and unnamed roles that are dispersed through the chapter. Its scope is the texts examined here, not every surviving report in all collections.

Idris is the central prophet. Akhnukh identifies him in particular reports; the two are not treated as separate prophets where the source explicitly equates them, nor is the second name attributed to the Qur’an.

Adam, Shith or Hibatullah, Shaban, Majlath or Mahlath, Mahuq, and Ghathmisha precede him in the succession account. Nazlah al-Hawra’ is identified there as Shith’s wife and Shaban’s mother.

Nahur receives the covenant after Idris in that report. Noah is the descendant whose coming is promised in al-Saduq’s introduction. This does not establish that Nahur is Idris’s direct son or identify him with a later Nahur in Abraham’s genealogy.

Anush, Qaynan, Mahlail, Yard, Methuselah, and Lamech belong to historical genealogies used for comparison. Their appearance here does not turn them into a verified succession chain.

The believing landowner is unnamed. His dependants need the land, and their impoverishment forms part of the injustice condemned in the narrative.

The first tyrant and his wife are unnamed. She helps arrange the landowner’s killing and later sends men against Idris. The witnesses and those carrying out the plot must not be supplied with invented identities.

The twenty companions and the townspeople who suffer drought and repent have distinct roles. Twenty is not established as the total number of believers throughout Idris’s lifetime.

The elderly woman and her son are separate unnamed figures. The consulted text does not identify her as the king’s wife or the landowner’s widow. She receives Idris and announces his return, as well as being the boy’s mother.

The later ruler is distinct from the first tyrant who died. His forty envoys and subsequent five hundred are not the forty men sent earlier by the king’s wife. An identical number does not mean identical people.

The angel bringing food, the angel carrying Idris, and the Angel of Death have distinct roles. Jibril appears in the Prophet’s question and the Mi‘raj setting. These texts alone do not supply the name ‘Azra’il or names for the two unnamed angels.

Prophet Muhammad appears as transmitter and participant in the Mi‘raj. Imams al-Baqir and al-Sadiq are authorities to whom several reports are attributed. Imam ‘Ali appears in the reported debate with an unnamed Jewish interlocutor. They are not made contemporaries of Idris.

Abu Dharr appears in the report about prophets and scriptures. Ibn ‘Abbas and Wahb ibn Munabbih transmit comparative material, which must remain distinct from a report attributed to an infallible authority. Unnamed keepers of Hell and Paradise appear in some of these accounts.

Abraham, David, Goliath, al-Khidr, Zayd ibn ‘Ali, Mu‘awiyah ibn Ishaq, Abu Hamzah al-Thumali, and the Qa’im and his family retain their respective settings in the Sahla material. ‘Abd Allah ibn Aban, Aban ibn al-Nu‘man, Abu Basir, and Isma‘il ibn Mihran belong to its transmission contexts, not to Idris’s own circle.

Isma‘il and Dhu al-Kifl are named beside Idris in al-Anbiya’. Adam, Noah, Abraham, and Israel occur in Maryam 19:58; Israel is Ya‘qub. Zakariyya, Yahya, ‘Isa, Ishaq, Musa, Harun, and others in the wider Maryam or Mi‘raj contexts belong to the surrounding prophetic setting, which does not establish contemporaneity with Idris.

No names for Idris’s mother, wife, or daughters have been established from the principal material reviewed here. References to families and dependants are not converted into invented names, nor should unnamed human roles disappear from the story.

Each figure thus retains a defined place: Qur’anic text, narrative, transmission, or historical comparison. The limits of the evidence remain visible.

The Conclusion of the Story of Idris

And so we reach the end of the story of Idris (peace be upon him) in this chapter.

Perhaps the most beautiful aspect of his story is that the Qur’an does not make his greatness depend upon the abundance of reports about him.

It makes his greatness visible through his qualities.

Truthfulness.

Prophethood.

Patience.

Righteousness.

Mercy.

And elevation.

The narrations then open additional windows into his character.

In the reports transmitted from the Ahl al-Bayt, we encounter a prophet deeply conscious of death, devoted in worship, compassionate toward others, reliant upon Allah, and connected with the story of his raising and encounter with the Angel of Death.

In some Mi‘raj narrations, we encounter him in the fourth heaven.

In some reports, we find a connection between him, the Mosque of al-Sahla, and sewing.

Reports about writing, scriptures, sewing, and Akhnukh occur in Imami sources as well as historical and exegetical works. Their different routes must be distinguished; circulation alone does not authenticate them.

Yet the principle remains:

The farther we move from the direct Qur’anic text, the more carefully we must examine the evidence.

This does not make the inherited tradition less valuable.

It makes our reading of it more respectful.

It is not faithful to attribute to Allah what He did not say.

But it is also not faithful to ignore the transmitted heritage merely because a report is not part of the Qur’anic text.

The proper method is to place everything in its appropriate category.

Thus The Story of Guidance remains, first and foremost, a story illuminated by the Qur’an, enriched by the heritage that sheds light upon it, and directed toward lessons that remain meaningful for human beings in every age.

Idris did not need a kingdom to be great.

He did not need an army to be strong.

He did not need a multitude of followers to leave an impact.

It is enough that Allah said of him:

“Indeed, he was a man of truth and a prophet.”

And then:

“And We raised him to a high station.”

And here the chapter of Idris comes to its close.

Not because everything about him has been discovered.

But because we have considered what the Qur’an establishes and located the transmitted material we could verify, while stating the limits of that knowledge.

Sources and References — Chapter Four: Idris, Peace Be Upon Him

First: The Holy Qur’an

Maryam 19:56–57 — Idris as a man of truth, a prophet, and one raised to a high station.

Maryam 19:58 — the wider context of prophets upon whom Allah bestowed favor, guidance, and choosing.

Al-Anbiya’ 21:85–86 — Idris among the patient and righteous and admitted into divine mercy.

Other verses used for thematic reflection in the chapter are not direct biographical statements about Idris.

Second: Core Imami Hadith and Narrative Sources

Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, chapter 1, introduction and report 1, pp. 127–133, al-Ghaffari edition: the king, landowner, concealment, drought, repentance, withheld food, return, revival, and rain. The promise of Noah appears in al-Saduq’s introduction. [text] Source text

Shaykh al-Saduq, al-Khisal, vol. 2, pp. 523–524 in some editions, Abu Dharr report — Akhnukh as Idris, the Syriac prophets, first writing with the pen, and thirty scriptures in this transmission. [text] Source text

Al-Saduq, Ma‘ani al-Akhbar, report 1, pp. 332–334: Akhnukh and the pen on p. 333, the number of scriptures on p. 334 in the consulted edition. [text] Source text

Al-Ikhtisas, p. 264 in some editions — another report attributing fifty scriptures to Idris and identifying him as Akhnukh and the first to write with the pen. This preserves an explicit narrational disagreement over the number of scriptures. [text] Source text

Al-Saduq, Man La Yahduruhu al-Faqih, vol. 4, report 5402, pp. 174–176: the connected succession report, including Idris, Nahur, and Noah. [text] Source text

Al-Saduq, al-Amali, session 63, report 3, through Muqatil ibn Sulayman: the succession sequence. Ibn Babawayh’s al-Imamah wa al-Tabsirah remains a general reference here; no independently located passage from it is used to establish the names. [text] Source text

Al-Kulayni, al-Kafi, vol. 3, Book of Prayer, chapter on the Mosque of al-Sahla, reports 1–3, pp. 495–496. [text] Source text

Al-Kulayni, al-Kafi, vol. 3, Book of Funerals, chapter al-Nawadir, report 26, p. 257: Idris, the angel, and the Angel of Death. [text] Source text

Tafsir al-Qummi, vol. 2, pp. 51–52, under Maryam 19:57; the chain includes an unnamed transmitter between Ibn Abi ‘Umayr and Imam al-Sadiq.

Tafsir al-Qummi, vol. 2, the Mi‘raj account under the opening of Surat al-Isra’, especially p. 8 in the consulted edition.

Al-Tabrisi, al-Ihtijaj, vol. 1, p. 315: the debate attributed to Imam ‘Ali with an unnamed Jewish interlocutor; the report mentions gifts from Paradise after Idris’s death. [text] Source text

Ibn Qulawayh, Kamil al-Ziyarat, chapter on the four mosques, report 10 in the electronic division, pp. 74–75; al-Tusi, Tahdhib al-Ahkam, vol. 6, report 76, pp. 37–38, and vol. 3, p. 277. The Sahla accounts have variant details, including different periods in the statement concerning Zayd. [text] Source text

Al-Rawandi, Qisas al-Anbiya’, chapter on Idris: each item is identified by its attributed authority, including the Imams, Ibn ‘Abbas, or Wahb, rather than authenticated from the compilation’s title. [text] Source text

Ibn Tawus, Sa‘d al-Su‘ud, passages attributed to Idris’s scriptures: evidence that such attributions circulated, not independent authentication of the texts as revelation. [text] Source text

Third: Imami Exegetical Sources

Allamah Muhammad Husayn al-Tabataba’i, al-Mizan fi Tafsir al-Qur’an, commentary on Maryam 19:56–58 and al-Anbiya’ 21:85–86 — Qur’anic analysis, discussion of the raising, and critical treatment of transmitted reports. [text] Source text

Al-Huwayzi, Nur al-Thaqalayn — collected Imami reports under the relevant verses.

Al-Fayd al-Kashani, Tafsir al-Safi — summarized Imami exegetical material.

Tafsir al-Qummi — used with source and transmission caution.

Fourth: Major Compilation

Al-Majlisi, Bihar al-Anwar, vol. 11, chapter 9 on Idris, p. 270 onward; especially the interpretive note on p. 276 and historical genealogies on p. 281. This compilation is used to locate earlier material, not to authenticate everything it includes.

Fifth: Historical and Comparative Sources

Historical genealogies and general exegetical sources may be consulted for Enoch, Methuselah, Lamech, sewing, writing, astronomy, calculation, and other popular attributions.

They are not merged automatically with the Imami succession chain.

In particular:

historical genealogy: Enoch/Idris → Methuselah → Lamech → Noah;

Imami succession report: Idris → Nahur → Noah.

Later Hermetic, apocryphal, and Biblical materials are not attributed to Idris as established Islamic revelation.

Final Source Principle

Established directly by the Qur’an:

Idris is a truthful prophet, among the patient and righteous, admitted into Allah’s mercy, and raised to a high station.

Transmitted in Imami narrations:

Akhnukh/Idris, scriptures with differing numbers, writing, sewing, confrontation with the tyrannical king, concealment and drought, return, the Angel of Death, the fourth heaven, al-Sahla, and succession through Nahur to Noah.

Historical or disputed:

many chronological and genealogical details, absolute claims of being the first tailor or founder of particular sciences, astronomy, exact lifespan and geography, and later books attributed to Idris.

Chapter 5: Noah: The Call, the Flood, and the Salvation of the Believers

From Idris to Noah — Nahur and the Preservation of the Covenant

The story of Noah should not begin as though the covenant disappeared after Idris.

In the connected succession report transmitted by Shaykh al-Saduq, Akhnukh—identified as the prophet Idris—is followed by Nahur, and the covenant is then handed to Noah.

The sequence used here is:

Idris

Nahur — bearer of the covenant in the succession report

Noah

Nahur is not called a prophet without independent evidence, nor is he automatically identified with later figures of the same name.

This transition preserves the governing principle of The Story of Guidance: an intermediate bearer should not be omitted when a source preserves his place in the chain.

Noah in the Qur’an — A Map of the Major Passages

Noah’s story is one of the most widely distributed prophetic narratives in the Qur’an. The principal passages include:

4:163 — revelation to Noah and the prophets after him.

6:84 — Noah in the line of divine guidance.

7:59–64 — call to monotheism, rejection, salvation, and drowning.

10:71–73 — preaching, reliance upon Allah, salvation, and succession after the rejecters.

11:25–49 — the most extended account: preaching, the elite, the believers, the Ark, the oven, the Flood, Noah’s son, al-Judi, and the descent with peace and blessings.

14:9 — the people of Noah among earlier rejecting nations.

17:3 — Noah as “a grateful servant.”

21:76–77 — divine response, salvation, and deliverance from the great distress.

22:42 — the people of Noah among those who rejected messengers.

23:23–30 — preaching, Ark, oven, salvation, praise, and blessed landing.

25:37 — drowning and becoming a sign.

26:105–122 — rejection, refusal to expel believers, prayer, salvation, and drowning.

29:14–15 — nine hundred and fifty years among his people and the Flood.

33:7 — Noah among the prophets from whom Allah took a solemn covenant.

37:75–82 — salvation, surviving descendants, and “Peace be upon Noah among all the worlds.”

40:5 — the people of Noah plotted against their messenger.

42:13 — the religion ordained to Muhammad is linked to what Allah enjoined upon Noah.

50:12; 51:46; 53:52 — brief references to Noah’s people and their rejection.

54:9–17 — rejection, Noah’s prayer, water from heaven and earth, the Ark under divine care, and the story as a sign.

57:26 — prophethood and scripture placed in the descendants of Noah and Abraham.

66:10 — Noah’s wife as an example that family relationship without faith does not save.

69:11–12 — the carrying of humanity in the vessel when the waters rose.

Surat Nuh 71:1–28 — a complete presentation of his preaching methods, call to repentance, creation arguments, the five idols, and his final prayer.

46:35 mentions the messengers of firm resolve; Imami narrations identify Noah as one of the five.

Sources for This Section

The Holy Qur’an, passages listed above.

Shaykh al-Saduq, Man La Yahduruhu al-Faqih, connected succession report: Idris → Nahur → Noah.

Further Imami hadith and exegetical sources are documented in the chapter’s final source section.

The Mission, the Flood, and the Deliverance of the Believers

After passing through Adam (peace be upon him), then Seth according to the Imami narrations, and then Idris (peace be upon him), we now arrive at a figure who occupies an extraordinary place in the history of divine guidance:

Noah (peace be upon him).

But the story of Noah does not begin with the Ark.

It does not begin with the Flood.

It does not even begin with his confrontation with his people.

It begins earlier—with humanity itself, with the transmission of guidance from one generation to another, and with the moment when human society moved from its early monotheistic state toward a stage in which polytheism appeared in a recognizable form.

Therefore, before discussing Noah’s preaching, his people, the idols, the Ark, and the Flood, we must first pause over Noah the human being and the prophet:

Who was he?

What was his lineage?

When did he appear in human history?

What can we establish from the Qur’an?

And what has reached us through the narrations of Ahl al-Bayt (peace be upon them)?

Here, as in the previous chapters, we must establish a clear methodological principle:

We will not place the Qur’an and historical reports on the same level, nor will we turn widely circulated details into certainty merely because they are famous.

The Qur’an gives us the essential truths, while narrations sometimes provide additional details—but those details require examination and distinction.

And so the story of Noah begins.

Noah (Peace Be Upon Him): Who Was He?

The Qur’an does not begin Noah’s story with a long genealogy, nor does it mention his father or ancestors in the verses describing his mission.

This is significant.

Allah directs our attention first toward Noah’s mission and his relationship with his people, rather than toward the details of his lineage.

The Qur’an mentions Noah by name in many passages and presents him as one of Allah’s messengers.

Allah says:

“Indeed, We sent Noah to his people: ‘Warn your people before a painful punishment comes to them.’”Surat Nuh, 71:1.

And He says:

“Indeed, We sent Noah to his people, and he said: ‘O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.’”Surat al-A‘raf, 7:59.

Therefore, the first truth that requires no historical reconstruction is this:

Noah was a prophet and messenger of Allah, sent to his people to call them to worship Allah alone.

As for his detailed genealogy, this is where historical and genealogical reports become relevant.

The well-known Islamic genealogical tradition gives his lineage as:

Noah son of Lamech, son of Methuselah, son of Idris (peace be upon him).

According to this genealogy, Idris was therefore one of Noah’s ancestors, not merely a prophet who preceded him chronologically.

The commonly transmitted lineage continues:

Adam → Seth → Enosh → Kenan → Mahalalel → Jared → Idris → Methuselah → Lamech → Noah.

But precision is essential here.

This is a well-known genealogy in historical and genealogical literature, not a genealogy explicitly established name by name in the Qur’an.

Therefore, we should not tell the reader:

“This is a Qur’anic genealogy.”

Rather, we should say:

Historical and genealogical works commonly identify Noah as the son of Lamech, son of Methuselah, son of Idris, with the lineage continuing back through Seth to Adam. This is the well-known traditional genealogy, while its detailed chain belongs to the realm of historical reports rather than explicit Qur’anic certainty.

This distinction is important because The Story of Guidance is not merely about collecting stories. It is about knowing which part of the story is established with certainty, which part comes through transmitted reports, and which details cannot responsibly be asserted with certainty.

Scope of the Review and the Qur’anic Evidence

This chapter distinguishes the Qur’anic text, whose wording and references are identified, from transmitted accounts, whose sources and disagreements are stated. “It is reported” does not certify a chain of transmission. Nor does inclusion in Bihar al-Anwar make every item a statement by an infallible Imam: the collection also contains commentary, historical material and quotations from earlier religious literature.

The review covers the people and roles connected with Noah in the Qur’an and the specified sources consulted for this chapter. An unnamed person is not given an invented name. Different names are not automatically treated as different people, and the review does not claim access to every manuscript or untraced report. A figure appearing in a disputed account may still be recorded, with the account’s status made clear.

Noah’s name occurs 43 times across 28 surahs: 3:33; 4:163; 6:84; 7:59,69; 9:70; 10:71; 11:25,32,36,42,45,46,48,89; 14:9; 17:3,17; 19:58; 21:76; 22:42; 23:23; 25:37; 26:105,106,116; 29:14; 33:7; 37:75,79; 38:12; 40:5,31; 42:13; 50:12; 51:46; 53:52; 54:9; 57:26; 66:10; 71:1,21,26. These are occurrences of the name, rather than the boundaries of the longer narrative passages.

Further relevant passages include 69:11–12, concerning rescue in the vessel and enduring remembrance, and 36:41–44, where the laden vessel is interpreted as Noah’s Ark; neither passage names him. The command to be patient in 46:35 is also relevant, while transmitted reports identify Noah among the messengers of firm resolve. Hud 11:49 closes the account by connecting knowledge of the unseen with the patience of Prophet Muhammad and the eventual outcome for the God-conscious.

The moral comparison also includes women. Al-Tahrim 66:10 names the wives of Noah and Lot by their relationships, while 66:11–12 presents Pharaoh’s wife and Maryam daughter of Imran as examples of faith. These women belong to different

periods. They are considered together because the passage teaches personal responsibility, not because they lived together at the time of the Flood.

Concordance of Noah’s name Source text

Naming reports associate Noah with Abd al-Ghaffar, Abd al-Malik and Abd al-A‘la, alongside al-Sakan; another report gives Abd al-Jabbar. See Bihar, vol. 11, pp. 286–287, reports 3–6, and p. 326, report 44. Several routes contain unnamed transmitters. These are preserved as naming traditions, not several established original names or different individuals. The narrative uses the Qur’anic name: Noah.

Parents, Genealogy and Names Outside the Qur’anic Text

Noah’s father and mother are included in his prayer for his parents in 71:28, without being named. Lamech, Methuselah and the longer genealogy through Akhnukh/Idris, Jared, Mahalalel, Kenan, Enosh, Seth and Adam belong to genealogical transmission. Al-Majlisi reproduces such a sequence from Qisas al-Anbiya’ in Bihar al-Anwar, vol. 11, p. 287, report 8; spellings vary between texts.

The name Shamkha daughter of Anush appears for Noah’s mother in a passage quoted from al-Baydawi’s commentary, reproduced in Bihar, vol. 11, p. 310. It is recorded here as a name in historical exegesis, not as a Qur’anic name or an established report from Ahl al-Bayt. It does not supply evidence for an otherwise undocumented biography of her.

Nahur’s place in the succession report concerns transmission of the covenant, not replacement of the father listed in the genealogy. Descent and succession are distinct relationships. One witness is the long testament report in Man la Yahduruhu al-Faqih, vol. 4, report 5402. The occurrence of his name does not by itself establish prophethood or a detailed chronology for him.

Different Succession Sequences: Nahur and Kharqasil

The succession record should not conceal a variant. Qisas al-Anbiya’ by al-Rawandi, pp. 63–64, report 43, names Qaynan, Yazd, Akhnukh/Idris and then Kharqasil, also written Kharqa’il, before Noah. The previously cited testament report instead includes Nahur. These sequences are recorded separately, without inventing a combined chain or assuming that Kharqasil, Nahur and Lamech were one person. Eve, Abel, Cain and Seth appear in the same report’s background to Adam’s inherited covenant; they are not presented as passengers with Noah.

Chapter Six also records Qinsus daughter of Turkasal as Noah’s mother and ‘Amudah as Shem’s mother in the transmission-of-light account in Ithbat al-Wasiyyah, attributed to al-Mas‘udi. Qinsus is not automatically identified with Shamkha, nor ‘Amudah with ‘Amurah. These are transmitted or historical naming traditions, not Qur’anic names.

Noah in the Narrations of Ahl al-Bayt

The Imami tradition does not present Noah merely as the man who built the Ark.

The narrations provide a broader picture of his role in the continuation of divine proof, knowledge, and the covenant from one prophet to another.

This is a central dimension of The Story of Guidance.

Among the important narrations is one recorded in al-Kafi, attributed to Imam al-Sadiq (peace be upon him), concerning Noah after the Flood.

The narration describes Jibril coming to Noah after the completion of his prophetic mission and instructing him to pass the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge to his son Shem (Sam).

The narration gives a particularly important reason for this:

Allah does not leave the earth without a person through whom His obedience and guidance are known, and He does not leave people without a divine proof, a caller, and a guide to His path.

Here we encounter an idea that will become one of the major threads connecting the chapters of this book:

Guidance does not end with the death of a prophet.

A prophet may complete his earthly life, and his prophetic mission may come to an end, but knowledge, covenant, and divine proof do not simply disappear from the earth.

In this particular narration, Sam is presented as the bearer of Noah’s inheritance after him.

We will return to this when we discuss Noah’s sons and descendants, because the question of Sam, Ham, and Japheth is not merely genealogical. In some narrations, it is connected to the continuation of knowledge and the covenant.

Once again, however, we must emphasize:

This is an Imami narration, which we examine as part of the transmitted tradition. We do not turn its details into Qur’anic statements.

The Qur’an does not say that Sam inherited the Greatest Name and the prophetic knowledge.

The narration provides a particular understanding of the continuation of divine proof and guidance after Noah.

And this is precisely the methodology we will continue to follow.

Was Noah Before or After Idris?

Here we reach an important question concerning chronology.

In the previous chapter, we discussed Idris (peace be upon him) and noted that the well-known sources generally place him before Noah.

Yet when we examine Islamic literature, the chronology of the earliest prophets is not always presented in a completely uniform manner.

Some reports and scholarly discussions differ concerning the precise position of Idris, while the well-known tradition describing Noah as the first messenger sent to the people of the earth after polytheism appeared requires careful interpretation.

We must therefore distinguish between two concepts:

prophethood and messengership to a people who had fallen into polytheism.

The Qur’an explicitly describes Idris as:

“truthful and a prophet.”

As for Noah, Allah says:

“Indeed, We sent Noah to his people.”

Islamic tradition contains well-known reports describing Noah as the first messenger sent to the people of the earth after polytheism had spread.

Therefore, there is no necessary contradiction between saying that Idris was a prophet before Noah and saying that Noah was the first messenger sent to a people who had fallen into polytheism.

This distinction will become crucial when we reach the beginning of deviation.

For the question before us is not merely:

When did Noah come?

It is:

What happened between the time of the early prophets that brought humanity to the point where polytheism and idol worship became a major problem?

And here one of the most important stages of The Story of Guidance begins.

How Long Did Noah Live?

One of the most famous facts concerning Noah (peace be upon him) appears in Surat al-‘Ankabut.

Allah says:

“And We certainly sent Noah to his people, and he remained among them for a thousand years minus fifty years; then the Flood seized them while they were wrongdoers.”Surat al-‘Ankabut, 29:14.

Here, precision in wording is essential.

The Qur’an does not explicitly say that Noah’s entire lifespan was 950 years.

Rather, it says that he:

remained among his people for one thousand years minus fifty.

That is, 950 years.

This period alone is enough to make Noah’s story one of the greatest Qur’anic examples of patience.

Nine hundred and fifty years of calling people to Allah.

Yet the verse itself does not tell us:

How old he was when he was commissioned?

How long he lived before his mission?

How long he lived after the Flood?

For this reason, historical and exegetical works transmit different views.

In the Imami narrations, we find additional details. One narration recorded in al-Kafi, attributed to Imam al-Sadiq (peace be upon him), states that Noah lived for five hundred years after the Flood, after which his prophetic mission came to an end and he passed the inheritance of knowledge to Sam.

We can therefore distinguish between two levels:

What is established by the Qur’an:Noah remained among his people for 950 years.

What comes through transmitted reports:He lived for an additional period after the Flood.

Thus, we should not simply write:

“Noah lived for 1,450 years.”

and present this as though it were a Qur’anic statement.

Rather, we should say:

The Qur’an states that Noah remained among his people for 950 years, while an Imami report gives another 500 years after the Flood. Together these two periods total 1,450 years; this is not necessarily his entire lifespan, since it excludes the years before his mission mentioned in other reports. The calculation is not a Qur’anic statement of his complete age.

Noah and His Sons: The Beginning of the Post-Flood Story

From this point onward, we should place the question of Noah’s sons properly within the narrative.

The Qur’an does not name all of Noah’s sons.

But it clearly describes one of his sons whose response to faith differed from that of his father.

Allah says in Surat Hud:

“And it was sailing with them through waves like mountains, and Noah called to his son, who was apart: ‘O my son, board with us and do not be with the disbelievers.’ He said, ‘I will take refuge on a mountain; it will protect me from the water.’ He said, ‘There is no protector today from the command of Allah except whom He has mercy upon.’ And the waves came between them, and he was among the drowned.”Surat Hud, 11:42–43.

We will return to this story in detail at its proper place, because the Qur’an gives us here one of the most powerful images in the history of prophethood:

A prophet calling to his own son:

“O my son, board with us.”

Yet the son refuses.

This establishes an important principle from the outset:

Prophethood does not mean that every son of a prophet will necessarily be a believer.

We will later see how Noah speaks to his Lord concerning his son, and how Allah corrects Noah’s understanding of family and salvation.

As for Noah’s other sons, Islamic historical and traditional literature commonly identifies them as Sam, Ham, and Japheth, and connects them with the continuation of human lineage after the Flood.

In the Imami narrations, Sam in particular appears in connection with the inheritance of knowledge and the covenant after Noah.

We will not develop that subject fully here, however, because its proper place is after the Flood, when we reach Noah, his sons, and the human generations that remained after the destruction of his people.

In this way, we preserve the chronology.

We do not reveal the conclusion of the story before we arrive there.

The Name Noah in the Narrations of Ahl al-Bayt

The narrations do not stop at Noah’s genealogy.

The Imami transmitted tradition also contains reports concerning the names of prophets and the meanings or circumstances associated with some of their names.

In the report of the Syrian questioner’s questions to Imam ‘Ali, preserved by al-Saduq in ‘Uyun Akhbar al-Rida and quoted in Bihar al-Anwar, vol. 11, p. 286, no. 3, Noah is called al-Sakan and his Qur’anic name is explained through his lamentation over his people. Imam ‘Ali is the speaker in this report; the book’s title does not make the answer a statement by Imam al-Rida.

However, these reports do not all stand at the same level in terms of transmission and interpretation.

Therefore, we will follow the same approach used in the story of Idris.

We will not turn every narrative explanation of a prophet’s name into a definitive historical fact.

Instead, we may say:

Imami narrations contain reports explaining the name Noah and connecting it with weeping and grief. These reports should be examined according to their chains and contents.

The Qur’an itself does not enter into these details.

It simply uses the name Noah for the prophet known by that name.

Noah Was Among the Chosen

One of the most important things to establish before discussing Noah's people is his position before Allah.

Allah says:

"Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of 'Imran above the worlds."

This choosing is not an incidental description.

It indicates divine selection.

In the story of Adam, we saw how the story of humanity began with selection, teaching, and responsibility.

With Noah, we see another form of divine selection:

the selection of a prophet to confront widespread social deviation.

This distinction is important.

Adam (peace be upon him) represents the beginning of humanity.

Noah (peace be upon him), however, represents the beginning of a new stage in confronting widespread social deviation.

Therefore, the story of Noah should not begin with the Flood.

It begins with his selection.

Then comes his mission.

Then his call.

Then his patience.

And only after that do the great events unfold.

This is how we should tell Noah's story.

Not as a disconnected series of miracles, but as a coherent chapter in The Story of Guidance.

Noah's First Message: Monotheism

When Allah sent Noah to his people, his message was not ambiguous.

It was clear and direct:

Worship Allah alone.

Allah says:

"Indeed, We sent Noah to his people, and he said, 'O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.'"

Qur'an 7:59.

This verse summarizes the essence of his mission.

Noah did not begin by speaking about the Ark.

He did not begin by describing the Flood.

He did not begin with worldly details.

He began with the foundation of all foundations:

You have no deity other than Allah.

This shows that the central problem Noah confronted was a problem of belief and worship.

The people had moved away from monotheism.

The prophet therefore came to return them to the original truth.

Here one of the central principles of The Story of Guidance becomes clear:

Whenever humanity moves away from Allah, revelation calls humanity back to the first truth:

Allah is One, and He alone deserves worship.

How Did Polytheism Appear After Monotheism?

After establishing that Noah’s message was centered upon worshipping Allah alone, we now arrive at one of the most difficult questions:

How did humanity fall into polytheism in the first place?

The Qur’an does not present the story as though Noah’s people suddenly woke up one morning and simply decided to worship idols.

Rather, when we read the Qur’anic verses together with the transmitted reports, a more complex picture emerges.

There were righteous people among Noah’s people.

Then those righteous people died.

Their memory was preserved through symbols.

Those symbols eventually became images and statues.

Then generation followed generation, until the original purpose was forgotten and those symbols became objects of worship.

Here we encounter one of the most important principles in The Story of Guidance:

Deviation can sometimes begin with something that appears to be an act of honoring the righteous, then honoring can become excess, and excess can become a path away from pure monotheism.

This is precisely where we need to pause and examine the story carefully.

Wadd, Suwa‘, Yaghuth, Ya‘uq, and Nasr

The Qur’an mentions five names associated with the people of Noah:

“And they said, ‘Never leave your gods and never leave Wadd, nor Suwa‘, nor Yaghuth, nor Ya‘uq, nor Nasr.’”

Qur’an 71:23.

This verse is extremely important.

The Qur’an does not merely tell us that Noah’s people were polytheists. It preserves the names of their objects of worship:

Wadd, Suwa‘, Yaghuth, Ya‘uq, and Nasr.

In the context of the Qur’an, these were no longer simply the names of ordinary individuals.

They had become names of deities worshipped besides Allah.

The question therefore becomes:

Where did these names come from?

The Qur’an itself does not explain in this verse how these names became idols.

This is where the transmitted narrations become relevant.

The Origin of the Idols in Tafsir al-Qummi

The commentary attributed to Ali ibn Ibrahim al-Qummi recounts an origin story involving believers who lived before Noah. This passage is presented as exegetical material, without a separate chain identifying Imam al-Baqir as its speaker. It should therefore not be attributed directly to him.

The report describes these figures as righteous men who lived before Noah and eventually died.

Their people grieved over them.

According to the narration, Satan then inspired their people to erect images or statues of these righteous individuals in the places where they used to gather, so that their memory would remain alive.

At first, worship was not the stated intention.

The stated purpose was remembrance.

But the generation that created the statues eventually passed away.

Another generation came.

Then another.

As time passed, the original story was forgotten.

People began relating to the statues differently.

Eventually, the statues themselves became objects of worship.

This reveals the danger of the process.

It did not begin with someone openly saying:

“Let us worship something besides Allah.”

It began through remembrance and veneration, then the relationship with the symbol changed across generations until it reached worship.

This is one of the most widely transmitted explanations in Islamic narrative literature concerning the emergence of idol worship.

A Different Report from al-Baqir: Keeping the Accounts Separate

There is indeed another report attributed to Imam al-Baqir, but its details differ from the preceding account in Tafsir al-Qummi. Al-Rawandi records it in Qisas al-Anbiya', pp. 67–69, report 48: Wadd belongs to Cain's descendants, followed within his family by Suwa', Yaghuth, Ya'uq and Nasr. It describes Satan's intervention, the making of images, rivalry over veneration, and Idris before Noah's mission. See also Bihar al-Anwar, vol. 3, pp. 250–252, report 8.

This report should not be rewritten as five righteous contemporaries and then combined with every detail of al-Qummi's account. The two narratives differ. The Qur'an establishes the five names and the people's attachment to their objects of worship, without supplying these biographies or certifying either historical reconstruction.

Qisas al-Anbiya': idols and succession variants Source text

But Is This Narration Qur'anic?

Here we must pause, because this chapter follows the same methodology we used with Idris.

The Qur'an establishes the result, but it does not narrate every stage of the process.

The Qur'an establishes that Noah's people said:

"Never leave your gods, nor Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr."

But the Qur'an does not itself say:

that Wadd, Suwa', Yaghuth, Ya'uq, and Nasr were five righteous men, that statues were then made in their memory, and that those statues eventually became idols.

Those details come through narrations and exegetical literature.

Therefore, our formulation should be:

Tafsir al-Qummi recounts that memorial images of deceased believers eventually became objects of worship. This is transmitted exegetical material, not a Qur'anic account of their biographies or a passage that can here be attributed directly to Imam al-Baqir.

This formulation preserves two things at once:

faithfulness to the transmitted tradition,

and faithfulness to the Qur'an.

From Honor to Excess

Here we encounter one of the central themes of Noah's story.

Islam does not prohibit honoring righteous people.

Indeed, the Qur'an teaches respect for prophets, righteous servants, and people of virtue.

But there is a fundamental difference between:

honoring

and

worshipping.

Between them lies a dangerous stage:

excess.

A person may love a righteous servant.

He may be inspired by his knowledge and worship.

He may wish to preserve his memory.

None of this is the same as worshipping him.

But when a symbol ceases merely to remind people of Allah and begins to receive what belongs exclusively to Allah, the problem begins.

This helps us understand why Noah's message was centered upon the foundation of monotheism.

The issue was not merely that his people possessed statues.

The issue was that these statues had become part of a religious system competing with the worship of Allah.

That is why Noah said:

"Worship Allah; you have no deity other than Him."

Noah's Mission Was Not a Passing Call

Once we understand the nature of the problem, we can begin to appreciate the scale of Noah's mission.

Allah sent Noah to his people.

He says:

"Indeed, We sent Noah to his people, saying: 'Warn your people before a painful punishment comes to them.'"

Qur'an 71:1–2.

Noah then said:

"O my people, indeed I am to you a clear warner: worship Allah, fear Him, and obey me."

Qur'an 71:2–3.

Notice the order of his call:

Worship Allah.

Fear Him.

Obey me.

The first focus is Allah.

Then reverence and consciousness of Allah.

Then obedience to the messenger in what he conveyed from Allah.

Thus Noah's message was remarkably clear.

He was not seeking political power.

He was not asking his people to make him their king.

He did not begin by merely changing outward social practices while leaving the foundation of belief untouched.

He began with the root:

monotheism.

Nine Hundred and Fifty Years

We now arrive at one of the most famous verses in the story of Noah.

Allah says:

“And We certainly sent Noah to his people, and he remained among them for a thousand years minus fifty years. Then the Flood seized them while they were wrongdoers.”

Qur’an 29:14.

This verse alone reveals something extraordinary about Noah’s patience.

Nine hundred and fifty years.

The verse says that he remained among them for this period.

We must pay attention to the wording.

The Qur’an does not necessarily say that Noah’s entire lifespan was 950 years.

It says that he remained among his people for a thousand years minus fifty.

Thus, according to the Qur’anic text, this was the period he spent among them.

This distinction matters.

Some narrations and exegetical works discuss his total lifespan and provide additional details.

But the definitive Qur’anic text establishes something very specific:

Noah remained among his people for 950 years.

That alone is enough to reveal the extraordinary patience at the heart of his story.

Noah Called Them by Night and by Day

If Noah’s mission lasted for such an extraordinary length of time, we naturally ask:

How did he call his people?

The Qur’an itself answers us. In Surat Noah, we find a remarkably detailed description of his method.

Allah says:

“He said, ‘My Lord, indeed I invited my people night and day. But my invitation only increased them in fleeing. And indeed, every time I invited them so that You might forgive them, they thrust their fingers into their ears, covered themselves with their garments, persisted, and were arrogant with great arrogance.’”

Qur’an 71:5–7.

These verses paint an intensely painful picture.

Noah did not call his people once or twice.

He said:

“I invited my people night and day.”

He sought every opportunity through which truth might reach their hearts.

But the result was the opposite of what he hoped.

“My invitation only increased them in fleeing.”

The Qur’an then describes their reaction:

“They thrust their fingers into their ears.”

They did not even want to listen.

“They covered themselves with their garments.”

Then:

“They persisted.”

And finally:

“They were arrogant with great arrogance.”

At this point, the problem was no longer simply ignorance.

It had become persistence and arrogance.

Noah Used Different Ways of Calling

One of the beautiful features of Surat Noah is that the Qur’an does not portray Noah as though he repeated exactly the same speech throughout the 950 years.

Instead, we see variety in his methods.

He says:

“Then indeed, I invited them publicly. Then indeed, I announced to them and also confided to them privately.”

Qur’an 71:8–9.

These verses reveal remarkable flexibility in his method of calling.

He called them openly.

He proclaimed the message publicly.

And he spoke to them privately.

He did not restrict the call to a single method.

He tried to reach people through different approaches.

This is an important lesson in The Story of Guidance:

Guidance does not mean that a caller mechanically repeats the same words in the same manner.

The truth remains one.

But the way in which that truth is communicated may vary according to the condition of the people.

What Did Noah Promise Them?

Noah’s message was not merely a warning of punishment.

He also opened before them the doors of mercy.

Allah says:

“So I said, ‘Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send the sky upon you in showers, and give you increase in wealth and children, and provide for you gardens and provide for you rivers.’”

Qur’an 71:10–12.

Notice the order.

Noah tells them:

“Ask forgiveness from your Lord.”

Then he describes the fruits of seeking forgiveness:

forgiveness,

rain,

wealth,

children,

gardens,

and rivers.

The call of Noah was therefore not a call based on fear alone.

It was a call to return.

That distinction is essential.

A prophet does not warn people merely to frighten them.

He warns them so that they may return.

He reminds them of punishment so that they may choose mercy.

Thus prophetic guidance brings together:

warning and good news.

Noah, Monotheism, and Seeking Forgiveness

Here we see a deep connection between monotheism and seeking forgiveness.

Noah did not simply tell them to “seek forgiveness” as an isolated religious practice.

From the beginning, his call was to worship Allah alone.

Seeking forgiveness then became part of returning to Allah.

This is consistent with the Qur’an in many places:

Repentance is not merely a word.

Seeking forgiveness is not merely something repeated by the tongue.

It is a genuine return to Allah.

That is why Noah’s call sought to transform the human being from within:

to abandon polytheism,

to return to Allah,

to abandon arrogance,

and to recognize one’s need for one’s Lord.

And here we notice something important:

The problem was not simply the absence of evidence.

Noah continued calling them for centuries.

The deeper problem had become the human being’s attitude toward truth.

How Did Noah’s People Respond?

The rejection of Noah was not merely a quiet intellectual disagreement.

The Qur’an portrays an intense social confrontation.

Allah says:

“They said, ‘Should we believe you while the lowliest follow you?’”

Qur’an 26:111.

This statement reveals something important about their thinking.

They were not merely debating Noah’s message.

They were judging who followed him.

Their attitude was essentially:

How can we follow you when these poor and socially insignificant people are the ones following you?

Here we encounter a recurring disease in the history of religious movements:

judging truth by its followers rather than judging followers by the truth.

But Noah did not abandon the believers in order to satisfy the arrogant.

He said:

“And I am not one to drive away the believers. I am only a clear warner.”

Qur’an 26:114–115.

This is a crucial moment in Noah’s story.

A messenger does not sell guidance in exchange for social acceptance.

The Arrogance of the Elite

The Qur’an repeatedly refers to the elite among Noah’s people.

They were the influential figures of society.

Allah says:

“The chiefs who disbelieved among his people said, ‘We do not see you except as a man like us, and we do not see anyone following you except those who are the lowest

among us, at first consideration. Nor do we see you possessing any superiority over us; rather, we think you are liars.’”

Qur’an 11:27.

Notice how they constructed their objection.

They said:

You are only a human being like us.

Those following you are socially insignificant.

We do not see you possessing superiority over us.

And finally, they accused you of lying.

Their argument was not based solely on examining the message.

It included:

class distinction,

arrogance,

and social status.

This is crucial for understanding resistance to guidance.

Sometimes people do not reject truth because they cannot understand it.

They reject it because accepting it would alter their social position or challenge privileges to which they have become accustomed.

Did Noah Possess Worldly Power?

It is striking that the Qur’an does not portray Noah as a man of worldly authority.

His people objected to him precisely because they saw him as an ordinary human being.

They said:

“We do not see you except as a man like us.”

This objection reveals their understanding of prophethood.

They expected a prophet to possess worldly advantages comparable to theirs, or to surpass them according to their worldly standards.

But Allah does not send prophets as an aristocratic class.

A messenger is a human being who eats, drinks, and lives among people.

His distinction is not worldly power.

It is revelation,

proof,

and mission.

That is why Noah repeatedly emphasized his role as a warner and messenger.

And this returns us to one of the central principles of The Story of Guidance:

Truth does not become true because it is powerful, and falsehood does not become false because it is weak.

Noah (Peace Be Upon Him): The Beginning of a Major New Stage

After humanity began to experience deviation and generations continued to pass, the problem was no longer merely the forgetting of certain details of the divine covenant.

A more dangerous problem had emerged:

The honoring of righteous people had turned into excess, excess into veneration, and veneration into worship.

Here begins one of the greatest stages of The Story of Guidance.

It is the story of Noah (peace be upon him).

The Qur’an does not present Noah merely as a prophet who lived in an ancient age. It presents him as a messenger who confronted an entire society, endured their rejection for a remarkably long period, and called them back to one fundamental truth:

that they worship Allah alone.

Allah says:

“We certainly sent Noah to his people, and he said, ‘O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.’”

Surat al-A‘raf, 7:59.

Here we see clearly that Noah’s mission did not begin with social or political details.

It began with faith.

It began with monotheism.

It began by returning humanity to the foundation upon which The Story of Guidance had stood since Adam:

Allah alone is worthy of worship.

Noah Begins His Call

Once we understand the nature of the deviation Noah confronted, we can understand why his opening message was so clear.

Allah says:

“O my people, worship Allah; you have no deity other than Him. Will you not then fear Him?”

Surat al-Mu’minun, 23:23.

This was the message.

No multiple gods.

No intermediaries transformed into objects of worship.

No independent powers alongside Allah.

No human being possessing anything of divine lordship.

Worship Allah.

Then Noah says:

“You have no deity other than Him.”

This sentence summarizes the essence of monotheism.

It is not merely an affirmation that Allah exists.

It is the affirmation that Allah is the only deity worthy of worship.

Thus Noah returns to the foundation with which The Story of Guidance began:

The human being recognizes his Lord.

Worships Him.

Submits to Him.

And does not assign any of His creation a share in divinity.

What Did Noah Promise His People?

Noah’s message was not merely a warning of punishment.

It also carried a promise of goodness.

Allah says:

“And I said, ‘Ask forgiveness of your Lord; indeed, He is ever-Forgiving. He will send rain upon you in abundance, and give you increase in wealth and children, and provide you with gardens and provide you with rivers.’”

Surat Nuh, 71:10–12.

Notice the sequence.

Noah tells them:

“Ask forgiveness of your Lord.”

Then he mentions its effects:

Rain.

Wealth.

Children.

Gardens.

Rivers.

Monotheism and seeking forgiveness are therefore not presented as abstract ideas detached from human life.

They concern the relationship between humanity and Allah, and the blessings and well-being that may follow from turning back to Him.

Yet these verses do not mean that seeking forgiveness is merely a mechanism for obtaining wealth and children.

The foundation is returning to Allah.

Blessings come within His mercy and generosity.

Noah’s message therefore brings together two dimensions:

fear of Allah and hope in His mercy.

Noah and the Divine Proof

Here we reach an important point in understanding the role of a prophet.

Noah did not come to force people into faith.

He established the proof.

He called them.

Repeated his call.

Explained.

Warned.

Gave glad tidings.

Then left them responsible for their choice.

This is consistent with the broader Qur’anic principle:

“There is no compulsion in religion.”

Surat al-Baqarah, 2:256.

Allah also says:

“Messengers as bringers of good news and warnings, so that mankind would have no argument against Allah after the messengers.”

Surat al-Nisa’, 4:165.

Here the role of the messenger in The Story of Guidance becomes clearer.

He does not control people’s hearts.

But he can deliver the message.

Establish the proof.

Open the path.

The human being, however, must choose.

The Birth and Lineage of Noah (Peace Be Upon Him)

After the story of guidance had continued through successive generations, humanity entered a new stage.

But before we reach the Flood, the Ark, and Noah’s extraordinarily long mission, we should pause and consider Noah himself.

Who was Noah?

When was he born?

From which lineage did he descend?

And does the Qur’an give us his complete genealogy?

Here, as with Idris, we must distinguish between what the Qur’an establishes, what transmitted reports relate, and what later historical works became known for.

The Qur’an mentions Noah frequently, yet it does not provide a long genealogical tree containing the names of all his fathers and ancestors.

Instead, it gives us what is most important:

Noah was a servant of Allah, a prophet sent to his people, a caller to monotheism, and one who remained patient in the face of their rejection. His story would eventually become a decisive turning point in human history through the Flood.

Allah says:

“Indeed, We sent Noah to his people: ‘Warn your people before there comes to them a painful punishment.’ He said, ‘O my people, indeed I am to you a clear warner: worship Allah, fear Him, and obey me.’”Surat Nuh, 71:1–3.

These verses give us the essence of his mission from the very beginning:

Noah did not begin with the construction of the Ark.

He did not begin with the Flood.

He did not begin with punishment.

He began with the call.

He began by saying:

Worship Allah.

This is the point we must not lose while reading Noah’s story.

At its heart, this is not merely the story of a catastrophic flood.

It is the story of a people who departed from monotheism, and of a prophet who spent centuries calling them back to Allah, until the period of warning and invitation had reached its appointed end.

What Do We Know About Noah’s Lineage?

If we restrict ourselves to the Qur’an, we cannot reconstruct Noah’s complete genealogy back to Adam with certainty.

This distinction is extremely important.

Some historical works provide lists of names between Noah and Adam, and a reader may easily assume that these genealogies are part of revealed scripture.

But the Qur’an itself does not provide such a list.

Therefore, we will say:

Noah was among the descendants of Adam, one of the early prophets, and Allah sent him to his people before the Flood.

As for the detailed names of his fathers and ancestors, they should be attributed to the sources that transmit them rather than presented as Qur’anic certainty.

The Qur’an gives us an important principle for understanding Noah’s position in the history of humanity.

Allah says:

“Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of ‘Imran above the worlds.”Surat Al ‘Imran, 3:33.

Here Noah is mentioned after Adam within the context of divine choosing.

This does not constitute a detailed chronological table, but it clearly establishes Noah’s place within the chain of divine selection and guidance.

The Qur’an addresses the descendants of those carried with Noah, and then describes Noah himself as a grateful servant:

Meaning of al-Isra’ 17:3: descendants of those whom We carried with Noah; he was indeed a grateful servant. Elsewhere, the Qur’an says:

“And We made his descendants the survivors.”Surat al-Saffat, 37:77.

These verses will become especially important when we later discuss Noah’s children, because Noah’s story is not merely the story of one man.

It is also the story of a lineage through which humanity would continue after the Flood.

But we will not rush toward that stage.

Each part of the story has its own place.

Noah and the Evidence of Human Nature

Noah then directs them toward the signs of Allah surrounding them.

He says:

“What is the matter with you that you do not attribute due grandeur to Allah, while He has created you in stages? Have you not considered how Allah created seven heavens in layers, and made the moon therein a reflected light and the sun a burning lamp? And Allah has caused you to grow from the earth a progressive growth.”Surat Nuh, 71:13–17.

He is not addressing their minds through abstract argument alone.

He directs their attention toward themselves and toward the universe.

You were created in stages.

The heavens are above you.

The moon.

The sun.

The earth.

The vegetation.

All of this points toward the Creator.

Thus Noah’s message combined:

revelation,

human nature,

reason,

and contemplation of the signs of Allah.

Guidance does not require a person to close his eyes to the universe.

It asks him to look.

And to ask:

Who created me?

Who created this world?

Why am I here?

And where is my final destination?

From Argument to Threat: What Noah Faced

The rejection took several forms. In Hud 11:27, the chiefs objected to Noah's humanity and the low social status of his followers, treating social standing as a measure of truth. His answer in 11:28–31 was clear: he had evidence and mercy from his Lord, but could not compel unwilling hearts to believe. He asked for no payment, refused to expel the believers, and claimed neither possession of God's treasuries, independent knowledge of the unseen, nor angelic status.

The believers of modest standing therefore emerge as people with a moral position, not merely a small number at the edge of the story. The Qur'an does not name them individually, but preserves their faith and their right not to be expelled to please the powerful. The chiefs' contempt could not determine their worth before God. Al-Shu'ara' 26:111–115 repeats that judgment belongs to God and that Noah would not drive the believers away.

Rejection then became threat. In 23:24–25, the opponents alleged that he sought superiority, accused him of madness, and proposed waiting for his end. In 26:116 they threatened stoning. In 11:32 they demanded the punishment of which he warned them. Noah returned the matter to God: punishment was not an independent power at the prophet's disposal, and winning an argument was not a path to safety.

Yunus 10:71–72 displays his reliance on God in the face of their combined power. He sought no personal glory or payment. His mission was a trust, and his refusal to buy the approval of the wealthy by excluding the poor gave practical form to his endurance.

His appeal also went beyond warning. Nuh 71:13–20 calls attention to human creation in stages, the heavens, moon and sun, life from the earth, return to it and emergence from it again, and the paths made available upon it. Provision, creation, resurrection and gratitude belong together in his appeal. These are explanations of the verses, without invented dialogue.

When the Respite Ended and the Ark Was Built

Noah's prayer against the rejecters was not his first response to them. It followed prolonged invitation and a revelation that no others from his people would believe beyond those who already had believed (11:36). His prayer in 71:26–27 must be read alongside this divinely disclosed knowledge, not turned into a human judgment condemning a child for choices not yet made.

Nuh 71:21–24 describes disobedience, following people whose wealth and children only increased their loss, plotting, and attachment to the idols. Yet the Qur'an names

no king or individual chief of this opposition. The chiefs and misleaders remain a described group; names drawn from unverified stories should not be inserted into their ranks.

Patience then took the form of work. Noah was commanded to build the vessel under divine care and revelation, and not to plead concerning the wrongdoers (11:37). As he worked, passing chiefs mocked him; his answer directed attention to the eventual outcome (11:38–39). The Qur'an gives neither the years of construction nor the dimensions, but describes a vessel of planks and fastenings (54:13).

Al-Kafi, vol. 8, p. 283, report 425, transmits from Imam al-Baqir an account of mockery during planting, carpentry and shipbuilding. Report 426, from Imam al-Sadiq, gives dimensions and describes the vessel circling the Sacred House. Such details are presented as transmitted material, not Qur'anic specifications or established archaeological measurements.

Reports differ over the construction period, dimensions and repeated planting of date kernels. Al-Mufaddal's report in al-Kafi, vol. 8, pp. 280–281, report 421, gives eighty years for construction; other accounts differ. Kamal al-Din relates trials through the repeated delay of the promised outcome and renewed planting, while another account appears in al-Nu'mani's al-Ghaybah. Their shared theme is perseverance. Their numbers should not be combined into a chronology that no single source transmits.

Al-Kafi: construction and the religious law Source text

The Overflowing Oven and Embarkation

The sign came: the oven overflowed. In 11:40 and 23:27 this sign is linked with the command to take pairs, the family subject to the stated exception, and those who believed. Family membership was not an unconditional promise of rescue regardless of a person's choice; nor were the believers confined to Noah's relatives. The Qur'an preserves both the rescue of a believing community and the small number who had believed.

Women are not absent from the transmitted scene. In al-Kafi, vol. 8, p. 281, within al-Mufaddal's report 421, an elderly believing woman is associated with the place of the oven. Reports 422 and 423, pp. 281–282, describe Noah's wife notifying him that water had appeared; the latter includes an unnamed intermediary. These passages do not establish that the elderly woman and the wife were the same individual.

Embarkation was in God's name. Hud 11:41 gives Noah's call to board with the vessel's movement and resting entrusted to God, whom he describes as forgiving and merciful. The Ark was the means of rescue, but Noah did not attribute its protection to timber or his own craftsmanship alone. Mercy remained present at embarkation as it had been in his invitation.

Al-Qamar 54:9–17 presents water from two directions: pouring from the sky and bursting from the earth, meeting according to a decreed purpose. Noah was carried in a vessel of planks and fastenings under divine care, and the account remained a

sign for remembrance. These verses do not independently supply a modern calendar date or a measured geographical map of the Flood.

In 23:28–29 Noah is taught to give thanks for rescue from the wrongdoers and to ask for a blessed landing. Prayer accompanies preparation for the journey and the directions for what follows. The vessel then moves among waves like mountains, and Noah calls to the son standing apart. The next discussion takes up this family trial, after the narrative has followed invitation, construction and embarkation in sequence.

Al-Kafi: the believing woman and the oven Source text

Al-Kafi: the wife’s report Source text

The Sons of Noah (Peace Be Upon Him)

After examining the beginning of the story of Noah (peace be upon him), his lineage, and his place in the chain of the prophets, we now reach an important part of his life: his children.

Here we must follow the same method that has guided this book from the beginning.

We distinguish between what the Qur’an explicitly states, what is transmitted in the narrations of Ahl al-Bayt (peace be upon them), and what appears in historical and narrative literature.

The Qur’an tells us that Noah had sons, but it does not provide a complete list of their names or narrate the lives of all of them.

The most important Qur’anic account concerning one of his sons occurs during the Flood, when Noah called to him.

Allah says:

“And it sailed with them through waves like mountains. And Noah called to his son, who was apart from him: ‘O my son, come aboard with us and do not be with the disbelievers.’ He said, ‘I will take refuge on a mountain; it will protect me from the water.’ He said, ‘There is no protector today from the command of Allah, except those upon whom He has mercy.’ And the waves came between them, so he was among the drowned.”

Surat Hud, 11:42–43.

These verses contain one of the most powerful lessons in the entire story of guidance.

Noah was a father, and his son was standing before him.

He could have called him merely through the language of fatherhood:

Come, because I am your father.

But he said:

“O my son, come aboard with us.”

Fatherhood here is inseparable from guidance.

Noah did not merely want to save his son’s body from the water. He wanted to save his heart from disbelief.

But the son chose to rely upon a material means:

“I will take refuge on a mountain; it will protect me from the water.”

Noah answered:

“There is no protector today from the command of Allah, except those upon whom He has mercy.”

And here the story of Noah reaches one of its greatest moments:

Neither lineage saves a person.

Nor fatherhood.

Nor closeness to a prophet.

Nor the mountain.

Salvation lies in Allah’s mercy and in responding to the truth.

Was Noah’s Son Among His Family?

When Noah (peace be upon him) saw his son drowning, he did not treat him as someone distant from him.

Instead, he turned to Allah and said:

“And Noah called upon his Lord and said, ‘My Lord, indeed my son is of my family, and surely Your promise is true, and You are the most just of judges.’”

Surat Hud, 11:45.

This verse is extremely important because it shows that Noah was not objecting to Allah’s judgment. Rather, he was asking about Allah’s promise.

Allah then answered:

“He said, ‘O Noah, indeed he is not of your family. Indeed, his conduct was unrighteous. So do not ask Me about that of which you have no knowledge. I admonish you, lest you be among the ignorant.’”

Surat Hud, 11:46.

Here we encounter another profound principle in The Story of Guidance:

True family is not defined by blood alone, but by faith and obedience.

This principle is central to the Qur’anic worldview.

The Qur’an does not deny the importance of lineage. But lineage by itself is never presented as a guarantee of salvation.

That is why Allah’s answer to Noah is so clear:

“He is not of your family.”

Exegetes have discussed the meaning of this verse, and Islamic tradition contains various reports concerning Noah’s son.

Our methodology, however, requires us not to turn every transmitted detail into an independent Qur’anic certainty.

The Qur’an clearly establishes that the man was Noah’s son in the ordinary sense indicated by Noah’s call and the narrative, but he was not among the family whom Allah had promised to save because of his unrighteous conduct.

And what did Noah do?

He did not argue.

Instead, he said:

“My Lord, I seek refuge in You from asking You about that of which I have no knowledge. And unless You forgive me and have mercy upon me, I would be among the losers.”

Surat Hud, 11:47.

Here Noah’s greatness appears once again.

The prophet who had spent centuries calling his people toward Allah did not become arrogant when he learned something from his Lord.

He immediately returned to Him.

And he asked for forgiveness.

This too belongs to The Story of Guidance:

Guidance does not mean that a person never learns. It means that when truth becomes clear, the person becomes more humble before it.

The Sons of Noah in Islamic Reports

As for the names of Noah’s sons, we must be more precise.

The Qur’an does not name all of Noah’s sons.

It mentions the son who refused to board the Ark, but it does not give his name.

As for the names that became famous in historical and exegetical literature, they include:

Shem, Ham, and Japheth.

Some sources also give another name for the son who drowned, but the reports differ concerning his identification.

Therefore, we should not write:

“Noah definitely had four sons, and they were…”

and then present this as Qur’anic information.

The more accurate formulation is:

Islamic and historical sources mention several sons of Noah. The names Shem, Ham, and Japheth became particularly well known, while the sources differ concerning other sons and the name of the son who drowned.

Some Imami works that collect historical reports about the prophets also transmit these names, but the Qur’an itself does not provide this detailed list.

This distinction is important for the methodology of our book.

We do not want to erase the inherited tradition.

But neither do we want to Noah’s sons as including Shem, Ham, and Japheth, while details concerning the other sons vary between reports place historical reports on the same level as the Qur’anic text.

Instead, we present the report, identify its source, and distinguish its evidentiary level.

Some works collecting accounts concerning the prophets mention Noah’s sons as including Shem, Ham, and Japheth, while details concerning the other sons vary between reports.

This is the method we will continue to follow:

The Qur’an first, then transmitted reports, then historical material—with the different levels of certainty clearly distinguished.

The Sons and the Meaning of Salvation

Perhaps the greatest lesson concerning Noah’s sons is not their names.

It is the question:

Who was saved?

The Qur’an makes the matter clear.

The Ark was the means of salvation that Allah commanded Noah to construct and use.

But merely being close to Noah was not enough.

Noah’s son stood before his father.

He heard the call.

He saw the water.

He saw the Ark.

Yet he chose to rely upon the mountain.

Here one of the central laws of The Story of Guidance appears again:

A person may be close to the source of guidance and still reject guidance.

Another person may be physically distant from a prophet yet spiritually close through faith.

Salvation is not a hereditary privilege.

It is not transmitted through blood.

Nor is it granted merely through family affiliation.

This is why the scene of Noah’s son became one of the Qur’an’s most powerful illustrations of individual spiritual responsibility.

Noah was a prophet.

His son was his son.

But when the son chose disbelief, his lineage could not save him.

Meanwhile, the believers who boarded the Ark with Noah became among the survivors.

And once again, a principle we encountered in the stories of Adam and Idris becomes visible:

Allah calls each human being to preserve the covenant through his own faith and obedience

Who Remained with Noah (Peace Be Upon Him)?

After the Flood ended, the story of Noah (peace be upon him) was not yet over.

The Ark had not merely been a means of escaping the waters.

It marked the beginning of a new stage in human history.

Allah says:

“And it was said, ‘O earth, swallow your water, and O sky, cease.’ And the water subsided, the matter was fulfilled, and the Ark settled upon al-Judi. And it was said, ‘Away with the wrongdoing people.’”

Surat Hud, 11:44.

Allah then says:

“And Noah called upon his Lord and said, ‘My Lord, indeed my son is of my family, and surely Your promise is true, and You are the most just of judges.’ He said, ‘O Noah, indeed he is not of your family; indeed, his conduct was unrighteous…’”

The matter then ended with the salvation of those who were with Noah and the destruction of those who rejected the truth.

This naturally raises an important question:

Who remained after the Flood?

The Qur’an gives us a crucial key:

“And We made his descendants the survivors.”

Surat al-Saffat, 37:77.

This verse is among the most important Qur’anic statements for understanding what followed the Flood.

The Qur’an connects the continuation of humanity with the descendants of Noah.

Yet we must pay attention to the exact wording.

The Qur’an does not say that every human being survived.

Nor does it say that everyone who boarded the Ark became the ancestor of all later humanity.

Rather, it says:

“And We made his descendants the survivors.”

Thus Noah became a decisive turning point in human history.

Were All Those on the Ark Descendants of Noah?

This question deserves careful attention.

The Qur’an says:

“And We made his descendants the survivors.”

At the same time, the Qur’an tells us that other believers were with Noah.

Allah says:

“And none believed with him except a few.”

Surat Hud, 11:40.

Therefore, there were believers with Noah besides his sons.

How then should we understand:

“And We made his descendants the survivors”?

Exegetes have discussed several interpretations. One important understanding is that the continuation of human lineage after the Flood came through Noah’s descendants, while other believers were also saved with him.

This is consistent with the Qur’an’s statement that Noah was not alone in the Ark.

Rather, it says:

“And none believed with him except a few.”

Here again, we should not attempt to fill what the Qur’an leaves unstated with details of absolute certainty.

The essential points established by the text are:

Noah survived.

The believers who were with him survived.

Noah’s disbelieving son drowned.

And the Qur’an states that Noah’s descendants were the survivors.

The precise details of how human lineage continued after the Flood, who among those outside Noah’s immediate descendants was on the Ark, and how later genealogies developed belong to the sphere of transmitted reports, historical accounts, and exegesis.

The Three Sons of Noah in the Narrations

When we turn to Islamic reports, particularly those preserved within the Imami tradition, we find considerable attention given to Noah’s sons.

Among the most famous names are:

Shem, Ham, and Japheth.

The narrations speak of these three as sons of Noah whose descendants continued after the Flood.

But here we must preserve the principle that has become central to The Story of Guidance:

We do not confuse the Qur’an with transmitted reports.

The Qur’an does not name Shem, Ham, or Japheth.

These names appear in narrations and in historical and exegetical literature.

Imami reports contain accounts concerning Noah’s sons and their descendants and connect later peoples and genealogies with them.

Some reports attributed to Imam al-Sadiq (peace be upon him) discuss Noah’s sons and their descendants.

Other reports provide classifications concerning the descendants of Shem, Ham, and Japheth and the peoples associated with them.

Yet these reports do not all possess the same level of transmission or historical certainty.

Therefore, we should not use them to establish detailed ethnic or historical claims merely because they appear in a transmitted work.

The more responsible formulation is:

Imami narrations report that Noah had sons, among whom Shem, Ham, and Japheth became well known, and that later generations continued through them, while the reports differ in some details.

In this way, we preserve the inherited tradition without turning it into Qur’anic certainty.

Noah and His Sons: Was Salvation Based on Faith or Lineage?

Here we reach a deeper question.

If Noah’s descendants were the ones who remained, was this simply because they were the children of a prophet?

The answer provided clearly by the story of Noah is:

No.

The Qur’an has already given us the opposite example:

Noah’s own son was not saved.

This is among the strongest indications that lineage alone is insufficient.

Noah was his father.

The son was his own offspring.

Yet Allah said:

“Indeed, he is not of your family.”

Therefore, the survival of Noah’s descendants should not be understood as a mere hereditary privilege.

Rather, it was part of Allah’s wisdom in allowing humanity to continue through the surviving descendants of the prophet.

This brings us back to one of the central ideas of this book:

The covenant is not preserved by blood alone. It is preserved through faith and obedience.

The continuation of Noah’s descendants therefore does not mean that every individual among them was righteous.

Humanity after Noah remained human:

A person could believe.

A person could deviate.

A person could preserve the covenant.

And a person could break it.

Thus, the problem of guidance did not end with the Flood.

A new stage was beginning.

What Happened After the Ark Settled?

The Qur’an gives us a brief but profound scene.

After the Ark settled upon al-Judi, Noah was told:

“Descend with peace from Us and blessings upon you and upon nations from those who are with you.”

Surat Hud, 11:48.

This verse reveals something important.

The Flood was not the end of life.

It was the beginning of a new stage.

Allah said:

“Descend with peace from Us and blessings upon you.”

It was a moment of transition.

From the Ark to the earth.

From fear to peace.

And from destruction to the rebuilding of human life.

Allah then says:

“And upon nations from those who are with you.”

This confirms that Noah was accompanied by a group of human beings.

The post-Flood story, therefore, is not the story of one man returning to an empty world.

It is the story of a new human community beginning its life under Allah’s mercy.

And this helps us understand why Noah became such a decisive figure in human history.

Humanity had passed through an unprecedented experience with him.

An entire society rejected the truth.

A prophet called them.

He endured for a very long time.

Then came the Flood.

And then a new stage began.

Noah After the Flood

Noah’s mention in the Qur’an does not end with the drowning of his people.

The Qur’an continues to present him as a model of servitude, patience, and salvation.

Allah says:

“Peace be upon Noah among all the worlds. Indeed, this is how We reward the doers of good. Indeed, he was among Our believing servants.”

Surat al-Saffat, 37:79–81.

These verses provide one of the most beautiful conclusions to the stage of the Flood.

Notice how Allah describes Noah:

“Among Our believing servants.”

Before Noah became the leader of a community.

Before he became the builder of the Ark.

Before he stood against an entire society.

He was:

a believing servant of Allah.

Then Allah says:

“Peace be upon Noah among all the worlds.”

The man whose people mocked him, and who endured rejection for so long, received peace from Allah throughout the worlds.

And once again, the Qur’an brings us back to the meaning we encountered with Idris:

True greatness is not determined by a person’s power in the eyes of people.

It is determined by his station before Allah.

Noah After the Flood: A New Beginning

Noah’s survival after the Flood was not merely the conclusion of a punishment. It marked the beginning of a new stage in human history.

Allah says:

“And it was said, ‘O earth, swallow your water, and O sky, cease. The water subsided, the matter was concluded, and the Ark settled upon al-Judi. And it was said, ‘Away with the wrongdoing people.’”

Surat Hud, 11:44.

The storm came to an end.

The waters receded.

The Ark settled.

And the extraordinary scene that had followed Noah’s long call to his people finally reached its conclusion.

Yet the Qur’an does not present the Flood merely as a story of destruction.

It also opens the door to a new beginning:

survival,

continuity,

and the continuation of human life upon the earth.

Allah therefore says:

“And We made his descendants the survivors.”

Surat al-Saffat, 37:77.

This verse is particularly important when considering what happened after the Flood.

The descendants of Noah remained, and through them the human race continued after this tremendous event.

Thus, the Story of Guidance did not end with the Flood.

It continued.

Once again, the message is clear:

A society may perish when it stubbornly chooses deviation, but Allah’s purpose of guidance does not cease.

Who Remained with Noah?

Here we must carefully distinguish between what the Qur’an explicitly tells us and what later narrations and historical works provide.

The Qur’an tells us that Noah survived, that the companions of the Ark were saved, and that his descendants remained.

Allah says:

“So We saved him and the companions of the Ark, and We made it a sign for the worlds.”

Surat al-‘Ankabut, 29:15.

And He says:

“And We made his descendants the survivors.”

Surat al-Saffat, 37:77.

As for the names, number, and detailed lineage of Noah’s sons, these are found more explicitly in narrations, exegetical works, and historical literature.

Islamic sources commonly associate Noah with three sons:

Shem (Sam), Ham, and Japheth (Yafith).

However, the Qur’an itself does not name these three sons.

Instead, it explicitly tells us about not be with the disbelievers.’ He said, ‘I will take refuge on a mountain to one son who refused to board the Ark.

Allah says:

“And Noah called to his son, who was apart: ‘O my son, board with us and do not be with the disbelievers.’ He said, ‘I will take refuge on a mountain to protect me from the water.’ He said, ‘There is no protector today from the decree of Allah except

whom He has mercy upon.’ And the waves came between them, and he was among the drowned.”

Surat Hud, 11:42–43.

This is one of the most painful moments in Noah’s story.

The man was not a stranger to Noah.

He was his son.

Yet family relationship could not save him.

Because in the Qur’anic understanding of guidance, salvation was not based merely upon belonging to a prophet’s family. It was based upon faith and obedience to Allah.

This is one of the central principles of the Story of Guidance:

Lineage alone does not create faith.

Noah’s Son: When Family Ties Are Not Enough

After witnessing his son drown, Noah faced another scene that reveals both the depth of fatherhood and the limits of family relationship before Allah’s judgment.

Noah said:

“My Lord, indeed my son is of my family, and surely Your promise is true, and You are the most just of judges.”

Surat Hud, 11:45.

Noah was not challenging Allah.

He was a prophet seeking So do not ask Me about that of which you have no knowledge. Indeed, I admonish you, lest you be among clarified that this son was not among the family whose promised salvation was based upon faith and righteousness understanding from his Lord.

The answer came:

“He said, ‘O Noah, indeed he is not of your family. Indeed, it is unrighteous conduct. So do not ask Me about that of which you have no knowledge. Indeed, I admonish you, lest you be among the ignorant.’”

Surat Hud, 11:46.

This verse requires careful reflection.

Allah was not denying the biological relationship between Noah and his son.

Rather, He clarified that this son was not among the family whose promised salvation was based upon faith and righteousness.

Thus, the story of Noah’s son became one of the clearest Qur’anic demonstrations that the bond of faith and guidance is deeper than blood relationship alone.

This gives us another major principle in the Story of Guidance:

A person may be physically close to a prophet while being far from him upon the path of Allah.

And another person may be distant in lineage while being close through faith.

Noah’s Supplication and Repentance

After this exchange, Noah did not continue arguing.

He returned to the position of servitude and submission.

Allah says:

“He said, ‘My Lord, I seek refuge in You from asking You about that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.’”

Surat Hud, 11:47.

This reveals something profound about the nature of prophethood.

A prophet is not a person without emotion.

Nor is he a person whose heart does not grieve.

Nor is he someone who never asks a question.

Rather, when the command of Allah becomes clear, he returns and submits.

This is one of the deepest meanings of servitude.

The heart remains attached to Allah even when a person does not immediately understand every aspect of divine wisdom.

Noah was a father.

His heart was wounded by the loss of his son.

Yet ultimately he said:

“I seek refuge in You.”

Guidance does not erase human emotion.

It disciplines emotion and returns it to Allah.

After the Flood: Peace and Blessing

After the Flood ended and the Ark settled, another divine command came to Noah.

Allah says:

“It was said, ‘O Noah, disembark with peace from Us and blessings upon you and upon nations from those with you. And there will be nations whom We will grant enjoyment for a time; then a painful punishment from Us will touch them.’”

Surat Hud, 11:48.

Consider these words:

“Disembark with peace from Us and blessings upon you.”

After fear comes peace.

After the Flood comes blessing.

After destruction comes a new beginning.

This is one of the most beautiful transitions in the story.

The Qur’an does not leave Noah at the scene of drowning.

It brings him back to the earth.

As though the Story of Guidance is teaching us:

The end of one stage does not mean the end of the journey.

A person may emerge from the greatest trial carrying Allah’s blessing and begin again.

The Descendants of Noah

After the Ark had settled, Noah’s story did not come to an end.

Rather, a new stage of human history began.

The Qur’an gives us one fundamental fact concerning this stage: Noah’s descendants were the ones who remained.

Allah says:

“And We made places Noah at a his descendants the survivors.”

Surat al-Saffat, 37:77.

This verse places Noah at a central point in the history of humanity after the Flood.

Yet we must be careful here.

The Qur’an does not list all of Noah’s sons, nor does it provide a complete genealogical tree of his descendants.

Islamic narrations, including narrations attributed to Ahl al-Bayt (peace be upon them), provide further details concerning Noah’s sons and their descendants.

Among the names most commonly mentioned are:

Shem (Sam), Ham, and Japheth (Yafith).

But the widespread transmission of these names in historical and narrative literature should not be confused with Qur’anic mention.

The Qur’an clearly tells us about a son of Noah who was drowned, but it does not name him in the verse.

This distinction matters, because the Story of Guidance is not built upon filling historical gaps with whatever became famous.

It is built upon distinguishing between different levels of evidence.

The Sons of Noah in the Narrations of Ahl al-Bayt

Imami sources contain reports concerning the sons of Noah and the continuation of humanity after him.

An important point, however, is that these reports do not always transmit every detail in exactly the same form. Therefore, when presenting them, we must distinguish between the central idea and details that may differ between chains of transmission.

Reports attributed to Ahl al-Bayt (peace be upon them) emphasize that the continuation of human lineage after the Flood was connected to Noah’s descendants.

This corresponds with the Qur’anic foundation:

“And We made his descendants the survivors.”

Some narrations also mention Noah’s sons and connect them with the continuation of different peoples after him.

Within the Imami tradition, Shem in particular occupies an important place in the transmitted accounts, since later prophetic lineage is connected through the narrations to his descendants.

Here again, precision is necessary.

The Qur’an establishes the survival of Noah’s descendants.

But the details concerning the continuation of prophethood after Noah, and which of his sons became part of the prophetic lineage, belong to the transmitted reports and must therefore be examined through their chains and contents.

This is the method we have followed from the beginning of the Story of Guidance:

We establish what the Qur’an establishes, we present what the narrations transmit, and we distinguish the level of each piece of information.

A Family Not Reduced to Three Sons

The Qur’an describes a son who did not board, a wife presented as an example of disbelief, parents for whom Noah prayed, and descendants whom God preserved. It names neither the drowned son, the wife, nor the parents. Shem, Ham and Japheth recur in reports and historical literature; they must not be moved into the list of Qur’anically named people. The drowned son is called Canaan in some reports and Yam in other accounts; see Bihar al-Anwar, vol. 11, p. 317. He should not be confused with Canaan identified as Ham’s son in other genealogies.

A daughter appears in the report from Imam al-Sadiq in Tafsir al-Qummi, reproduced in Bihar, vol. 11, pp. 312–313, report 6. It states that she boarded the Ark and had descendants. She should not disappear from the review merely because discussion commonly centers on three sons. The report does not name her or her husband, so it supplies no basis for inventing either or a list of children.

Believing women cannot be reduced to a single figure. Noah’s prayer includes believing men and women (71:28), while the transmitted accounts describe the elderly believing woman, the wife who reported the oven’s overflow, and the daughter aboard the Ark. Each description is retained with its source. They do not provide a final passenger count or prove that every description concerns a different individual.

Some reports give eighty survivors, including a report from Imam al-Rida reproduced from ‘Ilal al-Shara’i‘ in Bihar, vol. 11, p. 322, report 30. A report from Tafsir al-‘Ayyashi gives a different total (Bihar, vol. 11, pp. 336–337, report 64). The Qur’anic statement is that they were few. The Qur’an likewise gives no names for the wives of Shem, Ham and Japheth; material Ibn Tawus quotes from a Torah text remains a quotation from that source, not a report from an Imam.

Noah’s Wife and Amura: Preserving Names and Their Status

The woman in al-Tahrim 66:10 is Noah’s wife, without a personal name. Transmitted names vary, including Waghila and Waligha, while Ibn Tawus also quotes the form Rabi‘a. These are variant naming traditions, not evidence for three independently established biographies. Similar forms in commentaries should not lead to transferring Lot’s wife’s name to Noah’s wife.

The interpretation adopted here concerns betrayal of religion and the message, not adultery. In discussing 11:46, al-Tabrisi rejects an interpretation that contradicts the plain description of sonship and discredits the prophetic household; his discussion is reproduced in Bihar, vol. 11, pp. 313–314. Reports from Imam al-Rida expressly maintain sonship and explain exclusion through disobedience. Failure to attain salvation therefore supplies no basis for an accusation about parentage or sexual conduct.

One transmitted story names Amura daughter of Dimran son of Akhnukh. Ibn Tawus quotes it from a work of prophetic stories attributed to Muhammad ibn Jarir al-Tabari: it describes her early belief, her father’s opposition and confinement of her, her perseverance, and her marriage to Noah and motherhood of Shem. In this account she is Noah’s wife and Shem’s mother, not Shem’s wife. See Sa‘d al-Su‘ud, p. 239 in the electronic edition; Bihar, vol. 11, pp. 341–342. It is a quoted narrative, not a report here traced to an Imam.

The same discussion mentions Haykal as another reported name for the believing wife; a historical variant gives Haykal daughter of Namusa son of Akhnukh. Amura and Haykal should not be confidently merged, and the differing fathers should not be reconciled by guesswork. The names are retained as part of the transmitted material, while the detailed identities and number of wives remain uncertain.

Sa‘d al-Su‘ud: Amura Source text

Ham, Japheth and Shem: Descent Does Not Transmit Guilt

Shem appears in the succession report as bearer of the Greatest Name and inherited knowledge. Ham and Japheth appear in family and genealogical accounts. Some accounts also tell of Noah’s uncovered body, his sons’ responses, and supposed consequences for descendants’ complexion or enslavement. Al-Saduq himself notes a difference concerning Japheth; see Bihar al-Anwar, vol. 11, pp. 291–292, report 4.

These details are not adopted as a judgment upon a people or complexion, nor as a scientific explanation of human populations. Their transmission and conflicting contents require criticism. The Qur’anic principles are that differences of languages and colors are divine signs (30:22), honor rests on God-consciousness (49:13), and no one bears another’s burden (6:164). The existence of the report is acknowledged without turning it into inherited condemnation.

Other prophetic-story reports describe believers among the descendants of Seth/Hibat Allah and opponents among descendants of Cain (Bihar, vol. 11, p. 323, report 34; p. 340, report 77). This describes groups within a transmitted story; it

does not make every descendant automatically faithful or faithless. The story of Noah's own son prevents replacing moral responsibility with a family tree.

Shem, Ham, and Japheth

The names Shem, Ham, and Japheth became widely known in Islamic and historical literature as the sons of Noah.

Yet these names require methodological care.

The Qur'an does not explicitly name these three sons.

Exegetical, historical, and narrative works transmit these names through various reports.

Some Imami narrations also refer to Noah's sons and their descendants, with Shem occupying an especially important place in accounts connecting him with the continuation of prophetic lineage.

This is important for the Story of Guidance because the Flood should not be viewed merely as the end of Noah's story.

It was also a transition point through which human life, lineage, and divine guidance continued into a new stage.

Nevertheless, we should not treat every genealogical detail found in historical literature as certain.

Ancient genealogical traditions, historical reports, and material inherited from earlier communities sometimes became interwoven in later sources.

Therefore, the most responsible formulation is:

Islamic sources commonly identify Shem, Ham, and Japheth as sons of Noah and connect different human lineages with them, while the Qur'an itself does not provide a detailed genealogy of these lines.

Noah and the Continuation of Prophethood

An important theme in Imami narrations is that prophethood did not come to an end with Noah.

Rather, divine guidance continued through his descendants and through later generations.

This fits the larger picture that has been emerging throughout the Story of Guidance.

Adam represented the beginning.

Guidance continued among his descendants.

Then Noah appeared at a time when polytheism and deviation had become widespread, and Allah sent him to call humanity back to monotheism.

After Noah, the need for prophets did not disappear.

The divine missions continued among later peoples and through prophetic lineages.

Noah therefore occupies a pivotal position in the chain of guidance.

Imami narrations contain numerous reports concerning the prophets who came after Noah and the continuation of divine proof through his descendants.

This idea should remain in view as we continue the Story of Guidance.

The Flood was not the end of revelation.

It was not the end of divine proof.

And it was not the end of the covenant.

It was a transition into a new stage.

How Long Did Noah Live?

One of the most famous questions concerning Noah is the length of his life.

The reason is Allah’s statement:

“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years.”

Surat al-‘Ankabut, 29:14.

This means that Noah remained among his people for nine hundred and fifty years.

But we should pay close attention to the Qur’anic wording.

The verse does not explicitly say that Noah’s entire lifespan was nine hundred and fifty years.

Rather, it says that he remained among his people for that period.

For this reason, narrations differ concerning his complete lifespan.

Islamic reports mention that Noah lived for a period after the Flood, and some Imami narrations provide additional figures concerning his life before his mission, during his mission, and after the Flood.

Therefore, we should not turn every transmitted number into Qur’anic certainty.

The certain Qur’anic fact is:

Noah remained among his people for one thousand years minus fifty.

And this alone is enough to reveal the extraordinary scale of his patience.

Nine hundred and fifty years of calling.

Nine hundred and fifty years of facing rejection.

Nine hundred and fifty years of steadfastness.

Here we understand why Noah became one of the greatest models of patience in the Story of Guidance.

Noah in the Narrations of Ahl al-Bayt

When we turn to the narrations attributed to Ahl al-Bayt, Noah’s story becomes considerably more detailed.

The reports do not concern only the Flood. They also discuss:

• the length of his life;

• his mission;

- his qualities;
- his call;
- the building of the Ark;
- the Flood;
- his sons;
- his descendants;
- the continuation of divine proof after him;
- and places associated with the burial of prophets.

Here we need to maintain an especially important principle:

Not every narration contained in a hadith collection has the same degree of authenticity.

A single source may contain reports with strong chains, weak chains, or chains requiring further investigation.

Therefore, when we say:

“It is reported in al-Kafi,”

or:

“It is reported in Tafsir al-Qummi,”

or:

“It is mentioned in Bihar al-Anwar,”

this does not automatically mean that every report contained there is established with certainty.

It means that the report exists in that source.

The next stage is then:

examining the chain,

examining the content,

comparing the report with the Qur’an,

and comparing it with other transmitted reports.

This is particularly important in the story of Noah because the transmitted material concerning him is extensive.

The Burial Place of Noah

Another question frequently associated with Noah concerns the location of his grave.

Here too, we must distinguish between what can be established and what became known through transmitted reports.

Islamic tradition contains reports concerning the burial place of Noah.

Among the most prominent reports in the Imami tradition is the identification of his grave with the area of Najaf, near the grave of Imam Ali ibn Abi Talib (peace be upon him).

Some narrations concerning the virtues of visiting Imam Ali also mention the presence of the graves of several prophets in that region.

Among those named in such reports are:

Adam, Noah, Hud, and Salih (peace be upon them).

However, details concerning his burial place form part of the broader transmitted heritage; the Qur’an itself does not establish a geographical location for his grave. Such details should be presented carefully as reports from the Imami tradition.

We should not say that the Qur’an identified Noah’s grave in Najaf, because the Qur’an does not do so.

This is another example of the methodology we want to preserve throughout the Story of Guidance:

If something is Qur’anic, we say that it is established by the Qur’an.

If it is transmitted in narrations, we say that it is reported in narrations.

If it is historical, we identify it as historical material.

In this way, different levels of knowledge remain distinct in the reader’s mind.

Noah and Najaf in the Narrations

The connection between Noah and the land of Najaf in transmitted tradition is not merely a geographical matter.

Within the Imami tradition, this land became associated with a number of prophets and successors and acquired a special place in reports concerning visitation.

Some narrations state that Imam Ali was buried in a location associated with the graves of Adam and Noah (peace be upon them).

These reports require independent examination with regard to their chains and sources.

Nevertheless, they belong within the broader body of transmitted material concerning Noah.

We should not reduce Noah’s story to the Flood alone.

Noah was a prophet who spent centuries calling his people.

He witnessed one of the greatest transformations in human history.

His name continued to appear in transmitted traditions after his death.

And his lineage became connected, in later reports, with the continuation of prophetic guidance.

For this reason, reports concerning his burial place form part of the broader heritage concerning his life, even though the Qur’an itself does not establish these geographical details.

After the Flood: Historical Limits and Continuing Responsibility

Hud 11:44 names al-Judi as the Ark’s resting place, and 11:48 describes descent with peace and blessings. Modern geographical identification and the distribution of

populations need their own evidence. The blessed-landing prayer in 23:29 belongs to instruction concerning the Ark and salvation, not a separate chronology of Noah's final years. Deliverance does not end human trial: 11:118 speaks of continuing disagreement, 6:124 makes the divine message a matter of God's election, and 49:13 identifies piety as the measure of honour.

Al-Saduq's Ilal al-Shara'i, the chapter on the naming of Noah's Village of the Eighty, report 1, transmits from Abd al-Salam ibn Salih al-Harawi from Imam al-Rida that Noah, his children, and his followers numbered eighty and that he built a village bearing that name. This remains a report alongside the differing totals discussed under the survivors. Hud 11:40 states only that few believed; it neither names the village nor gives that total. The following documented sections address Noah's lifespan, the Angel of Death, and his testament to Shem; Chapter 6 develops Shem's story. The drowned son's dialogue and the genealogies therefore need not be retold here.

A Brief Comparison Concerning the Sons' Names

Under 37:77, al-Tabari transmits a report from Samurah ibn Jundab from the Prophet naming Shem, Ham, and Japheth, alongside statements from Ibn Abbas and others about Noah's surviving descendants. This is comparative exegetical material, not an independent Imami report or names contained in the verse itself. Associated divisions of peoples among the sons are genealogical material, not a basis for religious worth or racial judgments. The drowned son and differing interpretations of "not of your family" have already been discussed in their earlier section. Chapter 6 develops the reported transmission of sacred knowledge to Shem.

The Testament and Its Annual Remembrance in the Report

Al-Kafi, vol. 8, p. 285, report 430, describes Gabriel conveying the command to pass the Greatest Name, sacred knowledge, and prophetic learning to Shem. It includes the announcement of Hud and the instruction to open and examine the testament annually as a festival. This is a detail within the report, not a Qur'anic prescription of a separate festival. The narrative associates preserving knowledge with reminding later generations of the covenant; it makes neither lineage a guarantee of guidance nor every successor a prophet. The later section on lifespan, testament, and the Angel of Death discusses this report's chain, while Chapter 6 develops Shem's biography.

The Conclusion of the Story of Noah

And so we reach the end of the story of Noah (peace be upon him).

Before leaving this stage, however, we should pause and look at the complete picture presented by the Qur'an.

Noah was not merely the man who built an Ark.

His story was not merely the story of a Flood.

He was a prophet who spent an extraordinarily long period calling his people, confronting an entire society, enduring rejection, warning them of the consequences of deviation, and remaining steadfast upon what Allah had commanded him.

Allah says:

“And We certainly sent Noah to his people, and he remained among them for a thousand years minus fifty years; then the Flood seized them while they were wrongdoers.”

Surat al-‘Ankabut, 29:14.

Nine hundred and fifty years.

That number alone allows us to appreciate the extraordinary length of Noah’s mission.

Yet the Qur’an does not say that this was necessarily the total length of his life.

Rather, it specifies the period he remained among his people.

That distinction should not be overlooked.

What Remained at the Heart of Noah’s Message?

When we examine the Qur’anic account of Noah, we discover that his mission was not fundamentally about the Flood.

The Flood came after a long period of calling.

The foundation of his message was:

worship Allah alone.

Allah says:

“We certainly sent Noah to his people, and he said, ‘O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.’”

Surat al-A‘raf, 7:59.

And Allah says:

“We certainly sent Noah to his people: ‘Indeed, I am to you a clear warner, that you worship none but Allah. Indeed, I fear for you the punishment of a painful Day.’”

Surat Hud, 11:25–26.

Here the central point becomes clear.

All the major events of Noah’s story—the call, rejection, argument, ridicule, the Ark, and the Flood—revolved around one fundamental question:

Who alone deserves to be worshipped?

Thus, Noah’s story is the story of monotheism confronting polytheism.

The Course of the Story So Far

Here we pause to consider the course of the preceding stages.

Noah’s story began at a stage when humanity had moved away from the covenant of monotheism and the worship of symbols and idols had emerged.

Then the prophet came to return people to the foundation of the message:

“That you worship none but Allah.”

Noah endured.

He called them.

He warned them.

He reasoned with them.

He sought forgiveness for them.

And he remained steadfast until the command of Allah came.

Then came the Ark.

Then came the Flood.

Then those whom Allah had decreed to be saved were rescued.

The Ark came to rest.

And Allah said:

“Disembark with peace from Us and blessings.”

Here the meaning of this stage of Noah’s story becomes clear.

We have discussed his children where they belong to his life, the Flood, and his testament.

The subsequent lives of his successors belong in their own places.

The distinction keeps Noah’s story clear while preserving its connection with Shem and later generations.

As we established from the beginning, each prophet will have his own chapter.

When we move forward, the next chapter will begin from its proper starting point: lineage, birth, historical setting, what is established in the Qur’an, the narrations of Ahl al-Bayt (peace be upon them), and the events in chronological order, following the same method we have used with Adam, Idris, and Noah.

Thus The Story of Guidance continues, while each prophet’s story remains distinct.

Summary of the Story of Noah

We can now bring together the complete picture established from the story of Noah (peace be upon him).

Noah was one of Allah’s prophets, sent to a people among whom polytheism and deviation from monotheism had emerged.

He called them to worship Allah alone, warned them of punishment, and invited them to forgiveness and mercy.

His mission was not brief.

The Qur’an states that he remained among his people for a thousand years minus fifty years.

He called them by night and by day, privately and publicly, and used different forms of appeal.

Yet many of them persisted in rejection and arrogance.

Among the clearest features of their opposition was their attachment to inherited forms of idol worship. The Qur’an names some of those idols:

“And they said, ‘Never leave your gods, and never leave Wadd, nor Suwa‘, nor Yaghuth, Ya‘uq, and Nasr.’”

Surat Nuh, 71:23.

Eventually, after the long period of calling and warning, Noah called upon his Lord, and Allah commanded him to construct the Ark.

He built it by Allah’s command, while his people mocked him.

Then the Flood came, and those whom Allah commanded him to carry were taken aboard.

His son who refused to board could not be saved by family relationship and drowned with the others.

Noah’s wife likewise became an example that closeness to a prophet does not benefit a person who chooses disbelief.

The Flood then ended, the Ark came to rest upon al-Judi, and Noah and those with him descended in peace and blessing.

Thus ended one of the longest and most profound stages of prophetic calling described in the Qur’an.

Yet Noah’s legacy did not end.

His name remained in the Qur’an as a model of patience, gratitude, servanthood, prophethood, calling toward monotheism, and standing against deviation regardless of how long the struggle lasted.

What Did We Learn from Noah?

Noah’s story is not merely the story of a man who survived the Flood.

It is the story of a human being who fulfilled his responsibility before Allah.

Here we encounter one of the great principles of The Story of Guidance:

Success in the sight of Allah is not always measured by the number of people who respond to you.

A person may call toward truth and receive little response.

He may spend decades of his life without seeing the result he hopes for.

He may face ridicule, rejection, and accusation.

But none of this means that his mission has failed.

Noah continued calling his people for centuries, and the Qur’an does not present the small number of believers as evidence that his argument was weak.

Rather, his steadfastness and patience become among the greatest dimensions of his honor.

This is an essential lesson in The Story of Guidance.

A person is responsible for the sincerity of the path he follows and for fulfilling what Allah has entrusted to him.

The hearts of people and the ultimate outcome of a mission, however, remain in the hands of Allah.

The Methodology We Followed in the Story of Noah

As in the previous chapters, the material concerning Noah can be divided into levels.

First: What is established by the Qur’an

This includes:

• Noah was a prophet and messenger.

• He was sent to his people.

• He called them to worship Allah alone.

• He called them by night and by day.

• He remained among his people for a thousand years minus fifty years.

• His people rejected him and became arrogant.

• Polytheism was present among them and was associated with named idols.

• Allah commanded him to construct the Ark.

• The Flood occurred by Allah’s command.

• Noah and those with him were saved aboard the Ark.

• His son who rejected faith drowned.

• His wife was among those who disbelieved.

• The Ark came to rest upon al-Judi.

• Allah commanded Noah and those with him to disembark in peace and blessing.

• Noah was described as a grateful servant.

• He was presented as one of Allah’s believing and righteous servants.

Second: What is transmitted in the narrations of Ahl al-Bayt

This includes reports that add details to Noah’s story or discuss his character, the Ark, his descendants, the covenant and divine proof after him, or his burial place.

These reports must be examined according to their chains, contents, and sources. They should not all be placed on the same level.

Third: Historical and narrative reports

These include details transmitted in works of prophetic narratives and history concerning Noah’s life, location, details of the Flood, or matters not established by the Qur’an.

Such reports may be mentioned when they contribute to understanding the heritage, but they should be presented clearly as transmitted historical material rather than as certain Qur’anic facts.

Primary Sources for Chapter Five

First: The Noble Qur’an

The Qur’an is the primary and highest source for constructing the story of Noah. The principal passages include:

• Surat al-A‘raf, 7:59–64: Noah’s call and his people’s response.

• Surat Yunus, 10:71–73: the opposition to Noah and the salvation.

Surat Hud, 11:25–49: one of the most detailed Qur’anic accounts of Noah, including the call, the Ark, the Flood, his son, and the Ark’s resting place.

• Surat al-Mu’minun, 23:23–30: Noah’s mission, the construction of the Ark, and salvation.

• Surat al-Shu‘ara’, 26:105–122: the rejection of Noah and his dialogue with his people.

• Surat al-‘Ankabut, 29:14: the length of Noah’s stay among his people.

• Surat al-Anbiya’, 21:76–77: Allah’s response to Noah and his salvation.

• Surat al-Saffat, 37:75–82: Noah’s supplication, salvation, and divine honor.

• Surat al-Qamar, 54:9–17: the rejection of Noah, the Flood, and the Ark.

Surat Nuh, 71:1–28: the principal Qur’anic presentation of Noah’s mission, his methods of calling, his people’s response, the idols, and his supplication.

• Surat al-Tahrim, 66:10: the example of Noah’s wife and the principle that family relationship cannot replace faith.

• Surat al-Isra’, 17:3: the description of Noah as “a grateful servant.”

• Surat al-Saffat, 37:79: Allah’s peace upon Noah.

• Surat Hud, 11:48: the descent from the Ark with peace and blessings.

• Surat al-Ahqaf, 46:35: patience and the messengers of great resolve.

Second: Sources of the Narrations of Ahl al-Bayt

1. Al-Kafi

Muhammad ibn Ya‘qub al-Kulayni, Al-Kafi.

It may be consulted for narrations concerning the prophets, divine proof, covenant, and reports connected with Noah, his family, and the continuation of guidance.

Each narration, however, should be examined according to its chain and content. Its mere presence in the book should not automatically be treated as proof of the authenticity of every detail.

2. Tafsir al-Qummi

Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi.

This work is useful for tracing exegetical narrations concerning the Qur’anic passages about Noah, the Flood, the Ark, and additional details concerning the prophet and his family.

3. Tafsir al-‘Ayyashi

Muhammad ibn Mas‘ud al-‘Ayyashi, Tafsir al-‘Ayyashi.

It is an important early source for transmitted Qur’anic commentary and contains reports concerning Noah and the verses related to his story.

4. Man La Yahduruhu al-Faqih

Shaykh al-Saduq, Man La Yahduruhu al-Faqih.

It is particularly relevant for reports concerning theological, legal, and spiritual matters connected with the status of prophets and Ahl al-Bayt, while each report must still be assessed according to its chain and content.

5. Bihar al-Anwar

Muhammad Baqir al-Majlisi, Bihar al-Anwar, particularly the sections devoted to the stories of the prophets.

It is a comprehensive collection of transmitted material concerning Noah. Because it gathers reports from numerous earlier and later sources, it is useful for understanding the Imami heritage, while the original sources should be consulted whenever possible.

Third: Exegetical Sources

Important works for understanding Noah’s story and the interpretation of its Qur’anic passages include:

• Al-Mizan fi Tafsir al-Qur’an, by Allamah Muhammad Husayn al-Tabataba’i.

• Majma‘ al-Bayan fi Tafsir al-Qur’an, by Shaykh al-Tabrisi.

• Imami transmitted tafsir works that collect reports concerning the prophets and the relevant Qur’anic passages.

In all such sources, it remains necessary to distinguish between the interpretation of a verse and a transmitted report that adds historical details.

Fourth: Narrations Concerning Najaf and the Grave of Noah

Special attention should be given to narrations connecting Noah’s burial place with the land of Najaf.

These reports belong to a different category from the Qur’anic passages concerning Noah.

The Qur’an does not identify Noah’s burial place.

Imami reports connecting his grave with the location associated with the burial of Imam Ali, or with the graves of Adam and Noah, should therefore be presented as transmitted and devotional heritage, not as definitive Qur’anic fact.

The most accurate method is to identify the source transmitting the report, examine its chain when appropriate, and explain the degree of reliance that can reasonably be placed upon it.

This preserves the value of the Imami and Najafi heritage while maintaining the scholarly methodology established from the beginning of the book.

Lessons Drawn from the Journey

The story of Noah (peace be upon him) is too profound to be reduced to an Ark, and too vast to be reduced to a Flood.

It is the story of a prophet who stood before an entire society and never abandoned his call despite the extraordinary length of time.

The transmitted account of the idols illustrates a gradual path into polytheism. This is an exegetical account, not a Qur’anic description of every stage.

It may begin with honoring righteous people.

Then honor becomes symbols.

Symbols become intermediaries.

And intermediaries eventually become objects of worship.

This is the danger revealed by Noah’s story.

A person may begin with love and then exceed the proper limits.

He may begin with honoring and then fall into excess.

He may begin with a symbol and eventually turn that symbol into an object of worship.

That is why Noah’s message was so clear:

“That you worship none but Allah.”

At the same time, Noah became a model of patience.

He called his people for centuries.

He did not abandon the truth because few responded.

He was also a model of the grateful servant.

And he demonstrated that family relationship cannot replace obedience to Allah, nor can lineage save a person without faith.

Then the Flood came, and an entire stage of human history came to an end.

Noah and those with him descended:

“with peace from Us and blessings.”

At this scene we pause to draw its lessons.

It brings together faith in one God, patience, and rescue.

We have witnessed humanity move from the age of Adam, Seth, and Idris into the age of Noah, and we have seen guidance confront one of the most dangerous transformations humanity had yet encountered: the emergence of polytheism and idol worship.

We have seen one prophet stand against that deviation and call humanity back to one foundation:

monotheism.

The stage of Noah then came to an end.

The stages after Noah belong in their own chapters. Here we still complete the account of his life, covenant, and transmitted reports, following the principle maintained throughout:

We do not fill historical gaps with what we do not know. We do not remove what has been transmitted from Ahl al-Bayt. We do not place transmitted reports on the same level as the Qur’an. And we do not turn historical tradition into doctrine without evidence.

Thus The Story of Guidance continues.

Generation after generation.

Prophet after prophet.

Yet each stage has its own story, each prophet his own place, and each source its own degree of certainty.

This completes the present discussion of lessons from Noah’s story.

Lifespan, Testament and the Angel of Death

The Qur’anic duration is nine hundred and fifty years between Noah’s sending and the Flood overtaking his people (29:14–15). Al-Kafi, vol. 8, p. 284, report 429, transmits from Imam al-Sadiq a total of 2,300 years: 850 before the mission, 950 among his people, and 500 after leaving the Ark. Its chain includes an unnamed intermediary. A report in al-Saduq’s al-Amali gives 2,500 years, adding 200 for construction; compare Bihar, vol. 11, pp. 285–286, reports 1–2. Neither figure is presented as a Qur’anic total, and they are not merged into a third figure.

In the al-Kafi report the Angel of Death approaches, and Noah compares his experience of the world to moving from sunlight into shade. The angel is retained as a participant without adding a personal name absent from the report. The lesson concerns the brevity of life when viewed at its end; the dialogue remains at the evidentiary level of its transmitted source.

Gabriel appears in the testament report, directing Noah to entrust Shem with the Greatest Name, inherited knowledge and the traces of prophethood. It connects the continuation of the covenant with the future coming of Hud and remembrance of the testament by later generations (al-Kafi, vol. 8, p. 285, report 430). Its chain includes Muhammad ibn Sinan, whose reliability is disputed; no unqualified authentication is asserted here.

Shem therefore occupies a place in the continuation of knowledge according to the report. Hud is a future prophet announced within it, not an established passenger aboard the Ark. The testament carries responsibility; it does not remove the moral testing of every later descendant.

Al-Kafi: lifespan and the Angel of Death Source text

Al-Kafi: the testament to Shem Source text

Gratitude, Firm Resolve and Unseen Participants in the Reports

The Qur'an calls Noah a grateful servant (17:3). A report from Imam al-Baqir explains this gratitude through morning and evening acknowledgment that blessings come from God; see 'Ilal al-Shara'i' as reproduced in Bihar, vol. 11, p. 291, report 2. Gratitude illuminates the prophet's character throughout his life rather than serving only as a closing formula after rescue.

Sama'ah's report from Imam al-Sadiq in al-Kafi, vol. 2, pp. 17–18, chapter on religious laws, report 2, identifies the messengers of firm resolve as Noah, Abraham, Moses, Jesus and Muhammad, associating them with scriptures and religious laws. Noah's priority in such accounts does not deny Adam's prophethood or the existence of earlier prophets. Al-Baqir's report in al-Kafi, vol. 8, pp. 282–283, report 424, describes Noah's law in terms of monotheism, sincerity, prayer, commanding good, forbidding wrong, and lawful and unlawful conduct.

Gabriel appears in transmitted details concerning instruction, construction, prayer and succession. Delegations of angels seeking further respite occur in accounts in Kamal al-Din and Tafsir al-Qummi (Bihar, vol. 11, pp. 310–312 and 326–328). Their numbers and periods remain attached to the differing reports. Unnamed angels are not assigned invented personal names.

Satan appears in the idol narratives, dialogues warning against envy, greed and anger, a story of entering with the donkey, and accounts of vines and grapes. Examples are collected in Bihar, vol. 11, pp. 292–294, 318 and 323. Some are attributed to Imams, others to Wahb or Ibn Abbas; some have incomplete or disputed chains. They should not be treated as one uniform transmission or used as an independent foundation for doctrine or legal rulings.

A report from Imam al-Rida addresses the absence of children punished for others' wrongdoing at the Flood, describing a forty-year cessation of births (Bihar, vol. 11, p. 320, report 25, from 'Ilal and 'Uyun). It is presented as a transmitted explanation. The principle of divine justice is retained, without blending it with unexamined popular tales about drowned children.

Unnamed Women and Awj: Recording Reports Critically

The review also encounters an account of seven hundred women in Noah's time, connecting participation in festivals with altered menstrual cycles and later descendants. Al-Faqih transmits it from al-Baqir without a full chain at that point, while 'Ilal al-Shara'i' supplies a chain; see Bihar, vol. 11, p. 326, report 47, and vol. 78, p. 82, report 3. Neither universal dismissal as chainless nor automatic authentication is justified. The women are unnamed. The account is not adopted here as a medical explanation or as evidence that women's bodily nature implies guilt.

Another story describes Awj ibn Anaq seeking passage, Noah not being commanded to take him, the water reaching only his knees, and his survival until Moses' time. It appears with the introductory "it is reported" in al-Rawandi's Qisas al-Anbiya', p. 72, report 57, and Bihar, vol. 11, p. 243, report 37. Awj and Anaq are recorded as transmitted names, without treating the story as established survivor history or a

proven exception to the fate of the rejecters. Collection of the story does not itself authenticate it or make it a direct statement by an Imam.

Bihar: the report concerning women Source text

The Ark and Ahl al-Bayt: Analogy and Reports About the Future

The image of Noah's Ark also appears in the hadith of Ahl al-Bayt. Al-Saduq transmits through Imam al-Rida and his forefathers a saying of the Prophet comparing his household to Noah's Ark as a means of rescue for those who board ('Uyun Akhbar al-Rida, chapter 31, report 10; vol. 2, p. 30 in the consulted edition, p. 27 in others). This is an analogy about adherence to guidance, not a claim that they were passengers in Noah's time. Assessment of its transmission routes is distinct from explaining the comparison.

A different report connects five nails with Muhammad, Ali, Fatimah, Hasan and Husayn, describes Gabriel explaining them to Noah, and anticipates Husayn's death. Bihar, vol. 11, pp. 328–329, report 49, identifies a history of Muhammad al-Najjar and a raised report through Anas ibn Malik from the Prophet. Fatimah and the other names are retained, but this is not presented as an authenticated statement by an Imam or as their bodily presence with Noah.

Another transmitted account describes the Ark passing Karbala and Gabriel informing Noah of Husayn's death (Bihar, vol. 44, p. 243, report 38, introduced as "it is reported," as quoted by Mirza Jawad al-Tabrizi in his discussion of visitation and mourning). The quoted passage describes the killer without naming him. Yazid's name in neighboring prophetic accounts should not be inserted into Noah's wording. This is unconfirmed transmitted material, not an established itinerary; Husayn is a future figure within it, not Noah's contemporary.

A further report concerning Shem appears in Manaqib Al Abi Talib, vol. 2, p. 164 in the consulted edition, quoted from the book of al-Alawi al-Basri. Visitors from Yemen question the Prophet about his successor and Shem, and the narrative describes a miracle through Ali by God's permission. Bihar reproduces it in vol. 41, p. 212. It clarifies the draft's reference to Shem while retaining the incomplete transmission in the quoted passage; it does not establish that Shem lived continuously until the Islamic period.

'Uyun: the Ark analogy Source text

Manaqib: the report of Shem Source text

The Resting Place and Grave: Scripture and Visitation Reports

The Qur'an names al-Judi as the Ark's resting place (11:44), but gives no modern coordinates and does not identify Noah's grave. Geographical reports differ: some connect al-Judi with Mosul, while others connect it with the Euphrates near Kufa. The differences should remain visible rather than being turned into a single supposedly conclusive map.

Kamil al-Ziyarat, chapter 10, report 2, continuous number 91, pp. 89–91 in the consulted edition, records al-Mufaddal's report from Imam al-Sadiq about visiting

al-Ghari. It mentions Adam’s remains, Noah’s body and Ali’s body, and Noah’s transfer of Adam’s remains for burial at al-Ghari. Its routes include Muhammad ibn Sinan, and one also has an unnamed intermediary. The purpose here is to identify the report and its content, not to give an unqualified authentication or make it Qur’anic evidence.

Moses, Jesus, Abraham and Muhammad appear in the continuation in connection with the place’s virtues, while Ali appears in the context of burial and visitation. They are not Noah’s contemporaries. Likewise, al-Sadiq and his questioner al-Mufaddal belong to the transmission setting, not the Flood itself.

Kamil al-Ziyarat: al-Ghari Source text

Register of People and Roles Connected with the Chapter

At the center are Noah, his people, the rejecting chiefs, and believing men and women. Noah is personally named in the Qur’an; the individual members of these groups are not named in this narrative. Women are not excluded from the call, and no invented names are assigned to chiefs or shipbuilders.

Within the family are the parents included in his prayer, the wife in al-Tahrim, the drowned son in Hud, and the surviving descendants in al-Saffat. Reports add Shem, Ham, Japheth, the daughter aboard the Ark, the wife announcing the oven’s overflow, and the elderly believing woman associated with it. Disputed naming traditions include Canaan/Yam, Amura, Haykal, variants for the unbelieving wife, and Shamkha for his mother. The sons’ wives remain unnamed in the texts adopted here.

In the preceding genealogy and covenant are Adam and Eve; Abel and Cain in the background of succession; Seth/Hibat Allah; and Enosh, Kenan, Mahalalel, Jared, Idris/Akhnukh, Methuselah and Lamech in transmitted genealogy. Nahur occurs in one succession sequence, while Yazd and Kharqasil/Kharqa’il occur in another. The differing sequences have not been converted into certainty about every name.

The idol names are Wadd, Suwa‘, Yaghuth, Ya‘uq and Nasr. Their Qur’anic status is as names of the people’s objects of worship; the biographies and succession of earlier bearers belong to differing reports. Other narrative names and groups include Amura and her father Dimran, Haykal and her father Namusa, Awj and Anaq, and the unnamed women in the account of seven hundred. Their evidentiary status is not identical to that of Qur’anic figures.

In the continuation of guidance are Shem in the testament, Hud in the announcement, and Abraham, Moses, Jesus and Muhammad in the accounts of firm resolve and continuing prophethood. Ali, Fatimah, Hasan and Husayn appear in analogy and future-oriented reports; the quoted Noah–Karbala account describes Husayn’s killer without naming him. Lot’s wife, Pharaoh’s wife and Maryam appear in the Qur’anic moral comparison in al-Tahrim. These periods remain distinct.

Nonhuman participants include Gabriel, the Angel of Death, unnamed delegations of angels, and Satan, each attached to the relevant text. The Imams al-Baqir, al-Sadiq, al-Kazim and al-Rida, and transmitters such as Anas, Ibn Abbas, Abu Basir and

al-Mufaddal, belong to chains and settings of transmission unless a report explicitly gives another role. They are not counted as Noah’s passengers or opponents.

This register checks coverage within the specified sources. It neither authenticates every account nor claims to exhaust every possible item in the wider tradition. The narrative and the people encountered in the review are now accounted for, while uncertainty remains visible wherever the evidence does not warrant a firm conclusion.

Noah in the Story of Guidance

Noah was not merely another name following Idris in the succession of prophets.

He marked the beginning of a different stage.

Through him, the struggle between monotheism and polytheism became unmistakably clear, as did the image of a prophet who continues fulfilling his duty even when few respond.

His story brought together many meanings:

long patience,

continuous preaching,

reliance upon Allah,

rejection of polytheism,

the distinction between true spiritual kinship and mere blood relationship,

and the salvation granted by Allah to the believers.

Then the Flood came and closed an entire chapter of human history.

But Allah did not close the book of guidance.

He said:

“And We made his descendants the ones who remained.”

Thus Noah’s legacy continued through his descendants, his remembrance remained in revelation, and his story remained a lesson for generations.

We therefore leave Noah—not as a figure whose story simply ended with his death, but as a major link in the chain of divine guidance.

References Across Editions

The detailed references below identify the adopted locations: Adam’s remains in Kamil al-Ziyarat, chapter 10, no. 2/91; Shem in Manaqib Al Abi Talib, vol. 2, p. 164 in the specified edition; and the Shem entry in Mustadrak Safinat al-Bihar, vol. 6, p. 307. Uncollated volume and page numbers from the draft are not used as independent evidence.

The discussion of Noah’s son is attributed here to al-Tabrisi’s Majma‘ al-Bayan at the cited location; al-Tabrisi must remain distinct from al-Tabari. Saba’ 34:15 is not a direct passage about Noah; its relevance to gratitude is thematic comparison.

Detailed Source References

Al-Kafi, al-Kulayni: vol. 2, pp. 17–18, chapter on religious laws, report 2, for the messengers of firm resolve; vol. 8, pp. 280–285, reports 421–430, for construction, the oven, religious law, planting, lifespan and testament. Printed pagination may differ from the electronic page counter.

Bihar al-Anwar, al-Majlisi: vol. 11, pp. 285–342, the principal collected Noah material reviewed here, with its underlying sources identified in each report. Specific locations include p. 286, reports 3–6, for names; pp. 291–294 for character and Satan narratives; pp. 312–314 for the daughter and sonship; p. 315 for al-Qummi's idol account; pp. 320–322 for al-Rida's reports on the son, children and survivors; pp. 328–329, report 49, for the five names; and pp. 341–342 for Ibn Tawus's quotations. Inclusion in the collection is not authentication.

Qisas al-Anbiya', al-Rawandi: pp. 63–64, report 43, for the alternate succession sequence; pp. 67–69, report 48, for al-Baqir's idol account; p. 72, reports 55–57, for Adam's remains and Awj. Material attributed to Wahb is distinguished from reports attributed to Imams.

Sa'd al-Su'ud, Ibn Tawus: p. 239 in the consulted electronic edition, for the quoted story of Amura and variants concerning the wife; compare Bihar, vol. 11, pp. 341–342. 'Uyun Akhbar al-Rida, al-Saduq: chapter 31, report 10, for the Ark analogy. Kamil al-Ziyarat, Ibn Qulawayh: chapter 10, report 2/91, pp. 89–91, for al-Ghari, Adam, Noah and Ali. Manaqib Al Abi Talib, Ibn Shahrashub: vol. 2, p. 164 in the consulted edition, for Shem.

Where an earlier source was read through Bihar's quotation, that mediation is stated; independent consultation of every underlying edition is not claimed. General commentaries and indexes in the following bibliography provide context and routes to sources. Their titles alone do not replace a chain or a precise reference supporting a particular report.

Bihar al-Anwar, vol. 11 Source text

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First: The Holy Qur'an

• Al 'Imran 3:33.

• Al-Nisa' 4:163.

• Al-An'am 6:74–90.

• Al-A'raf 7:59–64.

• Yunus 10:71–73.

• Hud 11:25–49.

• Al-Mu'minun 23:23–30.

• Al-Shu'ara' 26:105–122.

• Al-'Ankabut 29:14–15.

• Al-Anbiya’ 21:76–77.

• Al-Saffat 37:75–82.

• Al-Qamar 54:9–17.

• Al-Tahrim 66:10.

• Nuh 71:1–28.

• Al-Hadid 57:26.

• Maryam 19:58.

Second: Imami Hadith Sources

• Shaykh al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, p. 163 and related passages.

• Shaykh al-Saduq, ‘Ilal al-Shara’i‘.

• Qutb al-Din al-Rawandi, Qisas al-Anbiya’.

• Shaykh al-Saduq, Al-Amali.

• Ali ibn Ibrahim al-Qummi, Tafsir al-Qummi, passages concerning Noah, including the account under Surat Hud.

• Muhammad ibn Mas‘ud al-‘Ayyashi, Tafsir al-‘Ayyashi.

Ibn Shahrashub, Manaqib Al Abi Talib, vol. 2, p. 164 in the consulted electronic edition, the report of Shem quoted from the book of al-Alawi al-Basri; other editions are cited as vol. 1, pp. 472–474.

• Al-Majlisi, Bihar al-Anwar, vol. 11, pp. 285–342, the sections on Noah; particular reports are identified in the relevant discussions.

• Al-Majlisi, Bihar al-Anwar, vol. 41, p. 212, concerning the report of Shem ibn Noah.

Ibn Qulawayh, Kamil al-Ziyarat, chapter 10, report 2 (continuous number 91), pp. 89–91 in the consulted edition: al-Mufaddal’s report from al-Sadiq concerning Adam, Noah, Ali and Adam’s remains; compare the burial-location reports in chapter 9.

• ‘Abd ‘Ali al-Huwayzi, Nur al-Thaqalayn.

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Third: Exegetical and Analytical Sources

• Muhammad Husayn Tabataba’i, Al-Mizan fi Tafsir al-Qur’an, vol. 10, studies on the story of Noah.

• Muhammad al-Rayshahri, Mizan al-Hikmah, vol. 4, entry on Noah.

Chapter 6: Shem Son of Noah: Bearer of the Covenant After Noah

From the Flood to the Continuation of Succession and Knowledge

The Beginning of the Chapter — The Question Noah Left Behind

When the Flood ended, the story of guidance did not end.

The Ark came to rest, the waters receded, and the earth began to recover.

Yet one question remained behind the entire scene:

What happened to the covenant that Noah had carried?

Prophethood is not simply the life of one prophet ending with his death, followed by another story with no connection.

In the narrations of Ahl al-Bayt, an important principle appears: Allah does not leave the earth without divine proof and without the knowledge through which guidance is preserved.

And here the name of Shem ibn Noah appears.

Not merely as one of Noah’s sons, but as the figure associated in transmitted reports with the continuation of the inheritance of prophethood, knowledge, and covenant after his father.

This is precisely the point from which this chapter begins.

Let us start from the beginning:

Who was Shem?

Where did he come from?

What was his position among Noah’s sons?

What did Noah entrust to him?

Was Shem a prophet?

Or a successor?

Or the bearer of the covenant and sacred knowledge?

And what happened after him?

The following sections address these questions within the limits of the available evidence and identify the points on which the accounts differ.

First: Who Was Shem ibn Noah?

Shem was one of the sons of Noah.

At this point, however, we must immediately distinguish between what the Qur’an establishes and what later narrations and genealogical traditions report.

The Qur’an mentions Noah’s family and recounts the drowning of the son who refused to board. It does not name Shem, Ham, Japheth, or the son who drowned.

The name Shem, and his identification as one of Noah’s sons, appears in transmitted and historical tradition.

In the Imami narrations that we will examine later, however, Shem is not presented as a marginal figure.

Rather, he is given a specific function:

He carried what Noah entrusted to him.

This statement becomes the key to understanding his role.

If we read Shem merely as one of Noah’s sons, we miss the most important part of the transmitted account.

But if we understand him as the bearer of what passed to him from his father, we begin to understand why his name appears in narrations concerning testament and covenant.

Shem After the Flood

Imagine the scene.

An entire generation had disappeared.

The earth known before the Flood had been transformed.

Those who survived now faced a new stage.

Noah was no longer standing before the same people who had rejected him.

He was facing a new world.

And at this stage, survival alone was not enough.

What was needed was the preservation of guidance.

This is where the meaning of testament becomes important.

The narration we will examine does not speak of the transfer of worldly property.

Nor of political succession in the ordinary sense.

It speaks of something deeper:

the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge.

These are weighty expressions.

They indicate that the divine knowledge carried by Noah did not simply disappear with his death.

Rather, it was entrusted to the one chosen to preserve that legacy.

And here Shem appears.

The Testament: What Did Noah Give Shem?

One of the most important narrations that will accompany us throughout this chapter is attributed to Imam al-Sadiq in a discussion concerning the continuation of divine proof and knowledge.

It states that when Noah’s death approached, he entrusted his testament to his son Shem.

The narration says that Noah gave him:

the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge.

Then comes a meaning that will become one of the pillars of this chapter:

Allah does not leave the earth without a knowledgeable person to whom people may turn concerning the command of Allah.

This is not a passing statement.

It presents an entire conception of the continuation of guidance.

The prophet dies, but the knowledge granted to him does not disappear.

The covenant does not simply end.

The divine proof does not vanish from the earth.

And this is why Shem cannot be treated merely as a genealogical figure.

In this narration, he is the bearer of a trust.

Shem and the Covenant That Did Not End

The larger picture is now beginning to appear.

If Noah entrusted Shem with the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge, then the period after Noah was not a spiritual vacuum.

There was continuity.

There was a bearer of knowledge.

There was a covenant.

This explains why Shem becomes such an important point of transition in our book.

But we should not rush.

Before asking:

Who came after Shem?

we must first understand Shem himself.

How long did he live?

Where did he live?

Who were his descendants?

What happened during his era?

Did humanity remain upon the monotheism taught by Noah?

How did the new societies develop?

And did the first signs of renewed polytheism begin to appear?

Then comes the most important question:

Who carried the covenant after Shem?

Second: Shem in Noah’s Household

If we want to approach the story of Shem, we must first pause at the household from which he came.

He was the son of Noah, the prophet who spent a long period calling his people, then carried the believers aboard the Ark and began a new chapter of human history after the Flood.

But the Qur’an does not provide us with a detailed biography of Shem.

This distinction must remain clear throughout the chapter:

The Qur’an does not name Shem at all. It supplies the framework of Noah’s story, while Shem’s name and personal details come from transmitted reports, genealogy, and historical writing.

Therefore, we will always distinguish between two levels:

what the Qur’an establishes,

and what transmitted reports tell us.

A narration should never be presented as though it were a Qur’anic statement.

The Sons of Noah

We now reach an important question.

Who were the sons through whom humanity continued after the Flood?

Allah says:

“And We made his descendants the ones who remained.”

This verse gives Shem an important place within the broader picture, but the Qur’an does not say in this verse, “Shem was the son through whom such-and-such lineage continued.”

Islamic works of tafsir, history, and genealogy became known for identifying Noah’s surviving sons as:

Shem, Ham, and Japheth.

As for the son whose story the Qur’an recounts in Surat Hud, the one who said:

“I will take refuge on a mountain that will protect me from the water,”

he is not identified with Shem in the commonly transmitted accounts. Rather, he is the son who chose disbelief and did not survive with his father.

Here we encounter an important lesson.

Lineage by itself does not produce salvation.

Being the son of a prophet does not automatically make someone a believer.

Likewise, carrying the responsibility of guidance is not established merely by ancestry, but by divinely granted knowledge, obedience, and appointment.

This distinction will be essential for understanding the difference between Noah's sons and the bearer of Noah's covenant.

Shem Was Not the Son Who Drowned

It is important to establish this distinction now so that later traditions do not become confused.

When the Qur'an recounts Noah's conversation with his son during the Flood, Noah says:

"My son, board with us and do not be with the disbelievers."

The son replies:

"I will take refuge on a mountain that will protect me from the water."

Then:

"The waves came between them, and he was among those who drowned."

Noah then says:

"My Lord, indeed my son is of my family."

Allah answers:

"O Noah, he is not of your family; indeed, it is an unrighteous deed."

The Qur'an does not name this son.

Later narrations and genealogical traditions, however, distinguish him from Shem.

Therefore, when we turn to Shem, we should not imagine him as the son who sought refuge on the mountain.

In the transmitted accounts, Shem is one of those who survived with Noah, and his name becomes connected with Noah's testament.

What Do We Know About Shem's Birth?

The personal questions begin with a matter that requires care about the limits of the evidence:

his birth.

Do we know when Shem was born?

Where was he born?

Who was his mother?

How old was Noah when Shem was born?

Was Shem Noah's eldest son or his youngest?

Here we must be more cautious.

The Qur'an gives no date or place for Shem's birth and no order for him among Noah's sons.

Later historical and genealogical traditions differ over some of these details.

Therefore, we should not fill the gaps with precise-looking numbers and then present them as established facts.

This is a rule we will follow throughout this book:

If a number is not firmly established, we will not invent it.

Some books of prophetic stories and genealogy may provide ages and chronological arrangements, but we will identify them for what they are:

historical or transmitted reports, not unequivocal Qur'anic facts.

Shem's Mother and the Women of Noah's Household

Shem's household cannot be understood by mentioning men alone. Yet acknowledging women does not authorize us to invent names or combine differing accounts. The Qur'an presents Noah's wife as an example of disbelief (66:10), but gives neither her name nor an identification of her as Shem's mother. Her description therefore cannot simply be transferred to his mother.

In Sa'd al-Su'ud, Ibn Tawus quotes Muhammad ibn Jarir al-Tabari's book of stories concerning 'Amurah, daughter of Damran ibn Akhnukh. The account describes her as a believer in Noah and the mother of Shem. Her connection to the chapter is direct, but the passage is a quotation from a narrative work, not an independently supplied chain to an Imam. Her name may be recorded with that attribution, without treating the account's personal and miraculous details as established biography (pp. 238–239). In the same context, Ibn Tawus quotes another account naming the unbelieving wife Rab'a. This remains an attributed report, not a Qur'anic name or an identification of Shem's mother.

The section on the Prophet's birth in Ithbat al-Wasiyyah, attributed to al-Mas'udi, instead calls Shem's believing mother 'Amudah. It also names Qinsus, daughter of Tarkasil, as Noah's mother, making her Shem's grandmother within that account. The resemblance between 'Amurah and 'Amudah does not by itself prove a scribal error or two different women. Al-Ya'qubi gives Haykal, daughter of Namus ibn Akhnukh, as a name for Noah's wife. These accounts must remain distinguishable from one another and from the unnamed woman in the Qur'an.

In the oven narrative attributed to Imam al-Sadiq in the tafsir associated with 'Ali ibn Ibrahim, Noah's unnamed wife alerts him to the rising water. The account also mentions an unnamed daughter of Noah aboard the Ark, hence a sister of Shem within that report. Her lack of a name does not justify omission, and no name or marriage should be invented for her. The passage alone does not identify the woman at the oven with the wife mentioned in Qur'an 66:10 (quoted in Bihar al-Anwar, vol. 11, pp. 312–313, no. 6).

References to sons' wives and other believing women among the survivors should likewise follow the wording of each account, without manufacturing a complete passenger list. The believing elderly woman discussed in the chapter on Noah belongs to that broader generation; a special personal association with Shem is not established. Women should not disappear because their names are unrecorded, nor

should names from narrative literature become certain biography merely through repetition.

Shem’s Lineage

His immediate lineage is clearer:

Shem, son of Noah.

In the genealogical traditions that became widespread in Islamic literature, Shem is identified as one of Noah’s three sons associated with the continuation of the nations after the Flood.

Yet here too we must recognize an important problem.

Many later genealogical works developed extensive traditions concerning particular peoples and nations and connected them to Shem, Ham, or Japheth.

This material is valuable for understanding the historical worldview of earlier Muslim scholars, but it does not all possess the same level of reliability.

Therefore, when we later reach the question:

Who descended from Shem?

we will need to distinguish inherited genealogy from firmly transmitted religious evidence.

We will be especially careful here because the genealogy becomes important when we investigate the prophet who comes after Shem.

The Qur’an and Shem — What Is Established and What Is Not

Before constructing Shem’s biography, the evidentiary boundary must remain clear:

the Qur’an does not name Shem, Ham, or Japheth.

It does not provide a named list of Noah’s surviving sons.

The Qur’an does, however, establish the framework within which the narrational story of Shem is discussed.

First, Allah states:

“And We made his descendants the ones who remained.”

Surat al-Saffat 37:77.

This establishes the central role of Noah’s descendants in the post-Flood continuation of humanity.

It does not identify Shem by name or provide a detailed ethnographic map.

Second, Surat Hud describes the son who rejected Noah’s call to board the Ark and drowned.

The Qur’an does not name that son.

Later transmitted traditions distinguish him from Shem.

The Qur’anic lesson is clear: biological kinship alone does not guarantee faith or salvation.

Third, after the Flood, Allah says:

“O Noah, descend with peace from Us and blessings upon you and upon nations from those with you.”

Surat Hud 11:48.

This opens the post-Flood stage, but still does not name Shem.

Fourth, the Qur’an speaks of:

“the descendants of those whom We carried with Noah.”

Surat al-Isra’ 17:3.

Thus the Qur’an establishes continuity after Noah.

The identification of Shem as Noah’s successor and bearer of sacred knowledge comes from transmitted reports rather than direct Qur’anic naming.

Qur’anic Boundaries: Survival, Responsibility, and Unnamed Messengers

The Qur’anic setting includes more than the survival of descendants. The address after the Flood mentions blessing, followed by nations that will enjoy a time of provision and then face punishment (11:48). Survival therefore does not guarantee the permanent righteousness of every later descendant. Qur’an 57:26 places prophethood and scripture among the descendants of Noah and Abraham while distinguishing those who are guided from those who act defiantly.

Qur’an 19:58 relates the favored prophets to Adam, those carried with Noah, and the descendants of Abraham and Israel. Qur’an 4:163–164 also distinguishes messengers whose stories were related from others whose stories were not. These passages show that the Qur’an does not provide an exhaustive register of prophetic names. They neither authorize filling every gap with a genealogical ancestor nor specifically establish Shem’s prophethood.

Similarly, Qur’an 3:49 and 5:110 affirm that Jesus raised the dead by Allah’s permission without naming Shem among them. An account identifying Shem thus supplies a particular transmitted detail beyond the Qur’anic statement. Keeping that distinction visible prevents a disputed narrative detail from being presented as part of the verse itself.

Shem in the Major Imami Narration — The Greatest Name and the Inheritance of Knowledge

The central report for this chapter is preserved by al-Kulayni in al-Kafi and is also transmitted in Kamal al-Din wa Tamam al-Ni‘mah and later Imami compilations.

Imam al-Sadiq is reported to have said that when Noah’s days were completed, Gabriel instructed him to transfer what he possessed of:

the Greatest Name,

the inheritance of knowledge,

and the traces of prophetic knowledge

to his son Shem.

The report states that Allah does not leave the earth without a knowledgeable guide through whom obedience and divine guidance are known, so that humanity is not left without proof between the passing of one prophet and the sending of another.

Noah then transfers that sacred inheritance to Shem.

Within the narrational framework, this is why Shem matters.

He does not merely inherit biological lineage.

He receives knowledge, covenant, and the heritage associated with prophethood.

Transmission of the Report and the Chest of Knowledge

The principal report is al-Kafi, vol. 8, p. 285, no. 430. Its chain passes through Muhammad ibn Sinan to Isma'il ibn Jabir, 'Abd al-Karim ibn 'Amr, and 'Abd al-Hamid ibn Abi al-Daylam, from Imam al-Sadiq. Muhammad ibn Sinan's assessment is disputed; the chain should therefore not be presented as unanimously authenticated. The parallel version in Kamal al-Din converges on that transmitter and the same underlying account. Its appearance in a second book is not, by itself, an independent chain for every detail.

The characters' roles are specific: Gabriel conveys the instruction to Noah, Noah entrusts the knowledge, and Shem receives it. The report does not describe daily lessons between Gabriel and Shem, the wording of documents, or a detailed physical ceremony. It explicitly concerns the continuation of knowledge and divine guidance; a fully reconstructed scene would go beyond its wording.

Al-Rawandi's Qisas al-Anbiya' preserves another report, through Habib al-Sijistani from Imam al-Baqir, about a chest containing inherited knowledge, transmitted from Adam and Shith through later custodians to Noah and Shem. Adam's sons and daughters both appear in its testament setting. This is a separate account with its own chain, not a detailed description of the same gathering narrated in al-Kafi simply because both concern inherited knowledge (no. 43, pp. 62–64).

Descriptions of a jeweled chest, chains, and handles belong to the light-transmission account in Ithbat al-Wasiyyah. Al-Kafi does not supply those details. Different texts must not be assembled into a single scene and then attributed wholesale to Imam al-Sadiq. The narrative meaning can remain clear without that reconstruction: in these reports, Noah's life ends, but the knowledge entrusted to him continues.

Did Noah Live Fifty or Five Hundred Years After the Flood?

The textual tradition preserves an important variation.

Al-Kafi, vol. 8, hadith 430, reads that Noah lived five hundred years after the Flood.

A printed text of Kamal al-Din wa Tamam al-Ni'mah reads fifty years after leaving the Ark.

Al-Majlisi himself noted the variant and observed that other transmitted versions, including al-Kafi, read five hundred years.

The chapter therefore records the disagreement rather than forcing certainty.

The central point for Shem’s story is not the exact number of post-Flood years, but the narrational transfer of the covenant from Noah to Shem.

Shem, Ham, and Japheth — Why Was Shem Given the Knowledge?

The same narration states that Noah transferred the Greatest Name, inheritance of knowledge, and traces of prophethood to Shem, while Ham and Japheth did not possess knowledge from which benefit could be taken in the same sense.

This should not be transformed into racial or ethnic theology.

The narration is addressing the specific transmission of sacred knowledge and succession.

The distinction is therefore between:

the bearer of the entrusted knowledge,

and those who were not given that particular inheritance in the report.

As with Adam’s sons, biological descent alone does not define the bearer of the covenant.

Shem’s Care for Noah and the Differing Accounts of His Brothers

‘Ilal al-Shara’i‘ preserves a report attributed to Imam al-Hadi through ‘Abd al-‘Azim al-Hasani concerning Shem covering his father when he was exposed. Al-Saduq himself notes an important variation: the account that associates both Ham and Japheth with the offensive action is unusual in the route he records; other reports make Shem and Japheth partners in covering Noah, with Ham acting alone. Al-Majlisi reproduces the report and al-Saduq’s comment in Bihar al-Anwar, vol. 11, pp. 291–292.

The reports therefore do not agree on Japheth’s role. Nor can details from this episode simply be inserted into the separate report about the inheritance of knowledge. Shem’s filial care can be described as part of this transmitted account, with its variations, without making the episode alone proof of his appointment as successor.

Some versions attach explanations of human skin color or the enslavement of Ham’s descendants to the story. These are not adopted here as judgments about peoples. The Qur’an describes linguistic and color differences as divine signs (30:22), makes piety the measure of honor (49:13), and states that no soul bears another’s burden (6:164). An alleged act by an ancestor does not establish inherited guilt for whole populations, and ancient classifications are not presented as modern human genealogy.

Was Shem Noah’s Successor?

Here the narrational evidence is clearer than the question of Shem’s prophethood.

Alongside the report about inherited knowledge, Imami works including Basa’ir al-Darajat and al-Khara’ij wa al-Jara’ih, later quoted in Bihar al-Anwar, preserve explicit descriptions of Shem as Noah’s successor.

The report of the jinn Hamah, a figure distinct from Ham the son of Noah, names:

Shith as the successor of Adam,

and Shem as the successor of Noah.

This is not Qur’anic evidence and should not be treated as such.

Its account of succession agrees in general subject with the report of Noah entrusting knowledge to Shem, while each chain still requires its own assessment.

The formulation adopted in this book is therefore:

Imami narrations describe Shem as Noah’s successor and bearer of the inherited knowledge.

Was Shem a Prophet?

This question must remain distinct from succession.

The sources examined here explicitly present Shem as the recipient of Noah’s sacred inheritance and, in other reports, as Noah’s successor.

That does not automatically establish prophethood.

The Qur’an does not name Shem.

The principal Imami report concerning the transfer of knowledge does not, in that passage, call him “the prophet Shem.”

The careful formulation is therefore:

Shem ibn Noah — Noah’s successor and bearer of covenant and knowledge in Imami narrations.

The passages sometimes invoked for prophethood are examined below. The evidence used in this chapter does not settle that title, and withholding it is not a claim that prophethood has been disproved.

Passages That Do Not Settle the Title of Prophet

Ithbat al-Wasiyyah describes a divine instruction to Shem near his death to entrust the knowledge to Arpachshad. Yet the wording of divine communication in a report does not replace assessment of its source or settle every aspect of the recipient’s office. This passage occurs in a work attributed to al-Mas‘udi without a detailed chain attached to every narrative paragraph. The chapter therefore does not treat it alone as decisive proof of Shem’s prophethood.

The account of ‘Ali ibn ‘Asim al-Kufi with Imam Hasan al-‘Askari, quoted from Mashariq Anwar al-Yaqin in Bihar al-Anwar, names the footprints of Shem and Arpachshad among those of many honored figures. The cited source is late, and the list does not state that every person named was a prophet. It belongs to Shem’s presence in virtue literature, rather than constituting adequate proof of a specific prophetic title (Bihar, vol. 11, pp. 33–34, no. 27).

The conclusion is limited: the chapter neither establishes nor disproves Shem's prophethood. It uses the role around which the examined reports center—Noah's successor and bearer of inherited knowledge. Suspension of judgment is different from denial; it respects both the figure and the reader's need to know the boundaries of the evidence.

The Annual Testament — Preserving the Expectation of Hud

The report does not end with the transfer of knowledge to Shem.

Noah is said to have given good news of Hud and instructed the family to follow him.

They were also instructed to open and review the testament every year.

This closely resembles the earlier narrational pattern in which Adam's testament preserved the expectation of Noah.

The pattern is significant:

a prophet announces a future guide,

a successor preserves the entrusted knowledge,

generations renew the covenant,

and the promised prophet is recognized when he appears.

Shem is therefore not the end of the chain.

He is the guardian of a bridge between Noah and the next prophetic stage.

Were There Prophets Between Noah and Hud?

This is highly important for the structure of the book.

The report transmitted through Abu Hamzah from Imam al-Baqir in Rawdat al-Kafi, vol. 8, pp. 113–117, no. 92, states that prophets lived between Noah and Hud.

The narrational chain therefore should not be reduced to:

Noah → Hud.

There were intermediate links.

The report does not name every one of them in that passage.

This requires methodological discipline:

we do not invent names,

we do not convert every genealogical ancestor into a prophet,

and we do not interpret missing names as a break in guidance.

Within this transmitted account, two points are stated:

the existence of prophets between Noah and Hud,

and the continued inheritance of the testament "scholar after scholar" until Hud was sent.

This becomes the subject of Chapter Seven:

From Shem to Hud — Bearers of the Covenant in the Generations After the Flood.

The Concealment of Shem’s Descendants

Kamal al-Din preserves an additional detail.

After describing the transfer of knowledge to Shem, the narration says that oppressive power emerged among the descendants of Ham and Japheth and that the descendants of Shem concealed the knowledge they possessed.

The bearers of the covenant were therefore not always publicly visible.

The report continues by saying that the testament was inherited:

from one learned bearer to another

until Allah sent Hud.

This makes the period after Shem a period of preservation, concealment, and transmission rather than a spiritual vacuum.

The terminology of the report should not be loaded automatically with later sectarian meanings.

Its narrative function is to explain why sacred knowledge might be preserved without its carriers holding public political power.

Concealment of Knowledge and the Promise of Hud

Kamal al-Din, p. 135, describes the descendants of Ham and Japheth gaining power over Shem’s descendants, who concealed their inherited knowledge. The term al-jabariyyah in this setting concerns coercive power; it should not automatically be identified with the later theological school of determinism. Ithbat al-Wasiyyah gives a sharper account of the brothers’ opposition to Shem. Differences of wording and source prevent a single agreed judgment about every member of the three households.

These accounts do not name every woman or man who preserved knowledge in concealment, nor their towns or meeting places. Secret schools, rituals, arrests, and personal conversations must not be invented. The report concerns preservation of the testament and renewal of the promise of Hud. Reflections on patience and custodianship are readings of its meaning, not additional historical events.

One wording in Kamal al-Din can appear to place Hud directly after Shem, while the broader passage speaks of prophets between Noah and Hud and continuing transmission. The first phrase cannot erase those generations, and genealogical names cannot automatically fill them as prophets. The reports describe continuity without supplying a complete chronology (Kamal al-Din, chapter 22, no. 2; al-Kafi, vol. 8, no. 92).

Shem and the Nations — What Does the Narration Say?

The Kamal al-Din narration includes a genealogical statement:

it associates Sind, Hind, and the Abyssinians with Ham,

and Arabs and non-Arabs with Shem.

This statement belongs to the transmitted text and should not be deleted.

But it should not be treated as a modern scientific ethnographic map.

Historical genealogical works provide much wider lists, naming sons of Shem such as:

Arpachshad,

Aram,

Lud,

Ashur or related spellings,

and others depending on the source.

Later historians used these genealogies to connect Shem with peoples including ‘Ad, Thamud, Abraham’s lineage, and many nations.

These details are not Qur’anic.

Nor are all of them direct Imami hadith.

They will therefore be used cautiously as comparative genealogical material rather than certain revelation.

Which Descendants of Shem Matter for the Story of Guidance?

Historical genealogies give special prominence to Arpachshad because many later lineages connect him with the ancestry leading toward Abraham.

Aram is also important in historical genealogies connected with ‘Ad and later peoples.

Yet the method of this book does not permit us to say:

every genealogical ancestor was a prophet or successor.

Chapter Seven will therefore investigate which names are actually supported by Imami narrations as prophets, successors, or bearers of the covenant, and then compare those findings with historical genealogies.

The chapter will preserve the distinction between:

genealogy,

succession,

and prophethood.

Shem’s Wife and Children in Genealogical Accounts

Ibn al-Athir, quoting Ibn Ishaq, names Shem’s wife as Salab, daughter of Batawil ibn Mahwil ibn Hanukh ibn Qayn ibn Adam. He lists Arpachshad, Aswad, Lawud, and Aram among the sons, while expressing uncertainty about whether Aram shared the same mother as the others. This does not establish an exhaustive number of children or one mother for all of them. Ithbat al-Wasiyyah instead describes Noah marrying Shem to an unnamed king’s daughter, who bears Arpachshad. The passage does not establish that she was Salab or a second wife (al-Kamil, vol. 1, pp. 72–76; Ithbat al-Wasiyyah, section on the Prophet’s birth).

The familiar scriptural comparison lists Elam, Asshur, Arpachshad, Lud, and Aram (Genesis 10:22). Identifying that source explains a frequently repeated list; it does not make the list a hadith from Ahl al-Bayt. Arabic spellings also vary, including Arfakhshad/Arfakhshadh, Iram/Aram, and Lawud/Lawudh/Lud. The equation of Aswad in a particular account with Asshur is not settled by resemblance or by a desire to standardize the lists. Source text

Arpachshad connects most directly with succession after Shem in Ithbat al-Wasiyyah. Aram is connected in genealogies with ‘Aws or ‘Awad, Ghathir, and Hawil, and with lines associated with ‘Ad and Thamud. Shalikh or Shalih, ‘Abir or Ghabir, Falegh, and Qahtan appear in differing arrangements among Arpachshad’s descendants; some genealogies include Qaynan where others do not. These variations prepare the transition to the following chapter without establishing every name as a successor.

The light-transmission account in Ithbat al-Wasiyyah names Marjanah as Arpachshad’s wife and mother of Ghabir, whom it identifies as Hud. That arrangement differs from another passage in the book that places Shalih between Arpachshad and Hud. Marjanah is therefore recorded as a woman in that account, not as a conclusively identified mother of Hud. The sources used here also do not establish a complete register of Shem’s daughters; silence cannot prove that he had none.

Al-Ya‘qubi records a separate story naming Lamk as Shem’s son and Wazdaq as Lamk’s wife and mother of Melchizedek. The grandson accompanies Shem in an account of carrying Adam’s remains under the guidance of an unnamed angel. This Lamk must not be confused with Noah’s father, and Wazdaq must not be turned into Shem’s own wife. The historical account is not supplied as a hadith from an Imam, varies over the place of burial, and does not establish a verified grave or identify Melchizedek with Shem or al-Khidr.

The people thus retain their stated relationships: a named wife in one account, an unnamed royal daughter in another, a son’s wife, and a grandson with a role in a separate historical narrative. Their presence is preserved without assembling incompatible material into an apparently certain family tree.

Shem and the Report That Jesus Raised Him

An episode set long after Shem’s death appears in Tafsir al-‘Ayyashi.

The report is transmitted from Muhammad ibn Abi ‘Umayr from an unnamed source in raised form.

It states that the disciples asked Jesus to raise a dead person.

Jesus came to the grave of Shem ibn Noah and called him by Allah’s permission, and Shem emerged according to the report.

Jesus asked whether he wished to remain alive or return to death. Shem chose to return, describing the severity of the effect of death that remained with him.

This report is important as an example of Shem’s later presence in Imami transmitted literature.

Its chain, however, is mursal/raised with an unnamed intermediary.

It should therefore not be treated as certain biography.

The Qur’an establishes that Jesus raised the dead by Allah’s permission, but does not name Shem as one of those individuals.

The report will be revisited in the chapter on Jesus.

Other Reports Concerning Shem in Devotional and Virtue Literature

Later Imami collections also preserve reports in which Shem appears after his death.

An account in Ibn Shahr Ashub’s Manaqib, citing the work of al-‘Alawi al-Basri, describes a group from Yemen asking for Shem to appear and testify to ‘Ali’s succession.

The separate report of the jinn Hamah also names Shem among the successors of earlier prophets; Hamah is not Ham, Noah’s son.

These reports show that Shem became an important symbol of succession in later Imami literature.

Neither inclusion in a famous compilation nor agreement in general theme removes the need to assess each report’s transmission and wording.

They are therefore retained as supporting material, not as the foundation of Shem’s historical biography.

Shem in Later Accounts: Keeping People and Periods Distinct

Al-‘Ayyashi’s account of Shem’s revival is vol. 1, p. 174, no. 50, transmitted through Muhammad ibn Abi ‘Umayr with an unnamed intermediary and a raised attribution. The surviving wording does not name the Imam at the end of that attribution, so the passage should not categorically be assigned to Imam al-Sadiq. Jesus’ companions are unnamed; Jesus calls upon Shem, and Shem emerges in the story. His choice to return to death cannot support a claim of continuous survival into later centuries.

The following report concerns a different person: a friend of Jesus whose unnamed mother sees her son restored to life. It is transmitted through Aban ibn Taghlib from Imam al-Sadiq. That woman is not Shem’s mother, and her son is not Shem. Adjacent reports do not share identities merely because they occupy the same page. The woman and her son belong in their own account in the chapter on Jesus.

In Ibn Shahr Ashub’s Manaqib, vol. 2, p. 164, citing al-‘Alawi al-Basri, the group requesting Shem’s appearance comes from Yemen. The setting involves Prophet Muhammad and then Imam ‘Ali, and the act is attributed to Allah’s permission. Shem testifies to succession within the account. The passage does not provide a complete chain establishing the event as certain history. The group must not be placed in Shem’s original lifetime, nor does the story imply his continuous survival from the Flood to Islam.

Hamah, also written Hām (هام) in the Arabic account in al-Khara’ij wa al-Jara’ih, vol. 2, pp. 856–858, no. 71, is a jinn. Readings include al-Ham ibn al-Haytham ibn Laqis ibn Iblis. The account describes his repentance through Noah, his later meeting with the Prophet, instruction by ‘Ali, and Shem’s identification as Noah’s successor. He is distinct from Ham (حام), Noah’s son. This version also names Yuhanna ibn Hannan as Hud’s successor; that belongs to the later discussion and does not establish an immediate successor to Shem.

Another report in al-Saduq’s Amali, session 11, no. 4, general number 77, compares ‘Ali’s relation to the Prophet with Shem’s relation to Noah. It includes comparisons involving Hibat Allah and Adam, Isaac and Abraham, Aaron and Moses, and Simon and Jesus. Al-Bahrani quotes it in Ghayat al-Maram, vol. 6, p. 159. Its chain passes through Muqatil ibn Sulayman. A comparison of roles does not imply identity in every attribute or independently establish Shem’s prophethood. Source text

The prostration-of-thanksgiving account attributed to Imam al-Sadiq through his forefathers describes the Prophet conveying Gabriel’s words about salvation through allegiance to Shem as Noah’s successor. Al-Majlisi records it in Bihar al-Anwar, vol. 35, pp. 26–27, no. 22, and in the discussion of thanksgiving in vol. 83, drawing on an account preserved in Ibn Tawus’s al-Yaqin. Al-Fadl ibn al-Rabi‘ and al-Mansur belong to the transmission setting, not Shem’s lifetime. Understanding the people therefore requires their periods and roles to remain distinct. Source text

Shem’s Birth, Mother, Wife, Lifespan, and Death — Limits of the Evidence

The Qur’an does not state:

the date or place of Shem’s birth,

the name of his mother or wife,

his age at the Flood,

his lifespan after Noah,

his place of death,

or his burial site.

Historical and genealogical works provide many names and numbers.

Ibn al-Athir attributes the six-hundred-year lifespan to the People of the Torah; al-Ya‘qubi also gives that age. It remains a historical report, not a Qur’anic date or a conclusively authenticated hadith.

The differing names given for Shem’s mother, wife, and children have been presented in their respective sections, without merging the reports into a single certain identity.

Much of this material derives from historical genealogy and traditions shared with older scriptural literature.

Accordingly, the evidence examined here does not establish a precise lifespan, a securely identified mother or wife, or a verified burial place for Shem.

Such details may be cited explicitly as historical genealogy where useful.

Noah’s Burial, Shem’s Death, and the Successor After Him

Ithbat al-Wasiyyah describes Shem washing Noah, praying over him, burying him, and then leading the believers. It connects Noah’s burial with Adam’s resting place at al-Ghari. That concerns Noah and Adam within the report; it does not establish Shem’s own burial place. The material used in this chapter supplies no sufficiently established location for Shem’s death or grave. A popular shrine attribution or a city said to bear his name cannot replace that evidence.

The same work includes problematic material about the descendants of Cain and ‘Uj ibn ‘Anaq in Shem’s period. Their appearance in the source is acknowledged, without turning it into a verified list of survivors outside the Ark or adopting accounts of giants and their ages as established history. The passage requires examination of its origin and meaning, not omission or forced harmonization.

Two distinct answers appear concerning the next bearer of the testament. Ithbat al-Wasiyyah names Shem’s son Arpachshad, to whom Shem is instructed to entrust the knowledge, and then continues to Shalih. Kamal al-Din, chapter 22, no. 1, instead gives Noah, Shem, ‘Athamir, Bar‘ithasha, Yafith, Barrah, Jafisah, ‘Imran, and Abraham. Some names have variant spellings, including Barghithasha and Jafsiyah, which should remain visible when the accounts are compared. Al-Ya‘qubi also reports Shem’s testament to Arpachshad; this is a historical parallel, not an independent authentication of Imami chains.

The evidence does not establish that ‘Athamir is another name for Arpachshad, that this Yafith is Shem’s brother, or that this ‘Imran is Moses’ father. Nor does the form Barrah establish a woman’s identity. The report names custodians without supplying their individual biographies or chronology. Its chain passes through Muqatil ibn Sulayman, and the editor of Kamal al-Din notes problems in transmission and in parts of the sequence. It cannot be converted into a certain chronological table.

The chapter therefore supplies an answer rather than merely postponing the question: the examined accounts name Arpachshad in one line and ‘Athamir in another. They do not establish their identity or one fully certain sequence. The following chapter receives those differing names and examines their connections to Hud and Abraham in each source, keeping genealogy distinct from succession.

The closing picture remains within the reports: Shem is not the end of guidance. They describe him preserving and transmitting what he received, while differing over some successors and providing limited personal detail. Completeness here means presenting the surviving material, its disagreements, and its silences without inventing what the texts do not say.

Is Shem the Source of the Modern Term “Semitic”?

Modern scholarship uses the term “Semitic” for a family of languages and, historically, for certain peoples, deriving the label from Shem’s name in Western genealogical tradition.

This is a later scholarly classification.

It should not be projected back into the Qur’an as though the Qur’an itself divided humanity into “Semites” and others in the modern linguistic sense.

For The Story of Guidance, Shem matters not because of a modern linguistic label, but because Imami narrations present him as the bearer of Noah’s testament and inherited knowledge.

Shem in the Methodological Balance — What Can We Establish?

The material can be distinguished by what its sources actually say and by what remains uncertain.

First: Qur’anic foundation

The Qur’an does not name Shem.

It does establish:

the survival of Noah’s descendants,

the emergence of post-Flood nations,

the drowning of a disbelieving son,

and the principle that lineage alone does not guarantee salvation.

Second: central Imami narrations

Al-Kafi explicitly reports that Noah transferred to Shem:

the Greatest Name,

the inheritance of knowledge,

and the traces of prophetic knowledge.

The same report emphasizes that the earth is not left without a knowledgeable guide and divine proof.

Kamal al-Din preserves a parallel report adding concealment of the inherited knowledge and transmission of the testament from one learned bearer to another until Hud.

Third: supporting narrations

Other reports explicitly call Shem the successor of Noah.

Tafsir al-‘Ayyashi preserves the report of Jesus raising Shem.

Later devotional sources contain additional appearances of Shem.

Each requires its own source and chain assessment.

Fourth: what remains uncertain

Shem’s prophethood,

exact lifespan,

mother and wife,

complete list of descendants,

ethnic distribution,

grave location,

and many personal details.

Fifth: the formulation adopted by this book

Shem ibn Noah is not named in the Qur’an, but Imami sources present him as a major post-Noah link:

Noah’s successor in transmitted reports,

bearer of the Greatest Name and inherited knowledge,

guardian of the testament announcing Hud,

and a central figure in transmission through generations whose names and sequence are not preserved in one securely established, agreed account.

From Shem to Hud — Closing Chapter Six and Opening Chapter Seven

The chapter on Shem can now close without breaking the chain of guidance.

The transition is not simply:

Noah

Hud

The narrations point to:

Shem,

bearers of a preserved testament,

learned custodians,

and prophets between Noah and Hud whose names are not all supplied in one report.

The structure left by Chapter Six is therefore:

Noah

Shem — bearer of the covenant and inherited knowledge

bearers of the testament, including prophets and successors described in the reports

successive generations whose names are not preserved in one agreed sequence

Hud

Chapter Seven will therefore be:

From Shem to Hud — Bearers of the Covenant in the Generations After the Flood.

It will investigate which names can actually be established, distinguishing:

genealogical ancestors,

successors,

prophets,

and other bearers of guidance.

Guide to the People Connected with This Chapter

At the center are Noah and Shem, Ham and Japheth in family reports, and the son drowned in the Flood whom the Qur’an does not name. Gabriel carries the instruction in the testament report, and Hud is the subject of its promise. Adam, Shith, and Idris belong to the earlier inheritance and ancestry, without their lives being retold here.

The women include Noah’s unnamed Qur’anic wife; ‘Amurah, ‘Amudah, and Haykal in differing accounts; Qinsus as Noah’s mother in the light narrative; Shem’s unnamed sister in the Ark report; Salab and the unnamed king’s daughter in differing wife accounts; Marjanah as Arpachshad’s wife in one report; and Wazdaq as the wife of Lamk, Shem’s son, in another. This is not a Qur’anic list, nor does collecting the names establish all their relationships or prove that every name denotes a different woman.

The children and nearby descendants include Arpachshad, Aram, and the comparative lists’ Aswad, Lawud, Elam, and Asshur; Lamk and Melchizedek occur in al-Ya‘qubi’s account. Shalih, ‘Abir or Ghabir, Falegh, and Qahtan appear in genealogies, while ‘Athamir, Bar‘ithasha, Yafith, Barrah, Jafisah, and ‘Imran appear in a disputed succession sequence. Similar names are not automatically identical, and no office is assigned without supporting evidence.

The later accounts involve Jesus and his unnamed companions; Prophet Muhammad, Imam ‘Ali, and an unnamed Yemeni group; and the jinn Hamah in a separate report. Imams al-Baqir, al-Sadiq, al-Hadi, and al-‘Askari, together with the transmitters of the accounts, belong to the history of narration rather than Shem’s period. Jesus’ friend and that friend’s mother remain people in another story, distinct from Shem and his mother.

This guide gathers the directly connected people and the names necessary to understand the sources used here, including unnamed participants and disputed identities. It does not claim to exhaust every name in all surviving literature or place every later descendant and nation attributed to Shem within one chapter. Those extending stories belong in their respective parts of the book.

Sources and References — Chapter Six

First: The Holy Qur’an

Qur’an 11:40–49 and 66:10: family, survival, and the limits of kinship.

Qur’an 17:3; 19:58; 4:163–164; 57:26: descendants and the continuation of messengers.

Qur’an 37:75–82; 3:49; 5:110; 30:22; 49:13; 6:164: survival, revival by divine permission, and individual responsibility.

Second: Core Imami Hadith Sources

Al-Kulayni, al-Kafi, vol. 8, p. 285, no. 430, Dar al-Kutub al-Islamiyya, edited by ʻAli Akbar al-Ghaffari: transfer of knowledge, the promise of Hud, and annual renewal of the testament. Source text

Al-Saduq, Kamal al-Din wa Tamam al-Niʻmah, chapter on Noah's prophetic mission, no. 3, pp. 134–135: parallel report, the fifty-year reading, concealment, and continuing transmission. Source text

Al-Kafi, vol. 8, pp. 113–117, no. 92; Kamal al-Din, chapter 22, nos. 1–2, pp. 211–217: continuity of knowledge and differing succession material. Source text

Tafsir al-ʻAyyashi, vol. 1, p. 174, no. 50: Shem's revival, with an unnamed intermediary and raised attribution; no. 51 concerns a different man and his mother. Source text

Third: Supporting Imami Compilations

Al-Majlisi, Bihar al-Anwar, vol. 11, pp. 288–289, no. 11; pp. 291–292: textual variants and the report of covering Noah, including al-Saduq's qualification. Source text

Al-Rawandi, al-Khara'ij wa al-Jara'ih, vol. 2, pp. 856–858, no. 71; compare Bihar al-Anwar, vol. 39, pp. 164–165, no. 4, and its references to Basa'ir al-Darajat. Source text

Tafsir al-ʻAyyashi, vol. 1, p. 174, no. 50 remains the source used for Shem's revival; repetition in later collections is not another independent chain.

Ibn Shahr Ashub, Manaqib Al Abi Talib, vol. 2, p. 164, citing al-ʻAlawi al-Basri; quoted in Bihar al-Anwar, vol. 41, p. 212: the Yemeni group and Shem's appearance. Source text

Fourth: Historical Sources for Comparison

Ibn Tawus, Saʻd al-Suʻud, pp. 238–239, quoting Muhammad ibn Jarir al-Tabari's book of stories: ʻAmurah as Shem's mother. Source text

Ibn al-Athir, al-Kamil fi al-Tarikh, vol. 1, pp. 72–76, the descendants of Noah: Shem's wife, children, genealogy, and reported lifespan. Source text

Al-Yaʻqubi, Tarikh, vol. 1, the accounts of Noah and Shem: Haykal, Lamk, Wazdaq, and Melchizedek. Genesis 10:22 is cited only to identify the scriptural comparative list. Source text

These are used to compare historical genealogy, not to establish prophethood or succession without independent evidence.

Additional References and How They Are Used

Al-Rawandi, Qisas al-Anbiya’, no. 43, pp. 62–64: Habib al-Sijistani’s report from Imam al-Baqir concerning the chest of knowledge. Bihar al-Anwar, vol. 11, pp. 312–313, no. 6: the tafsir report about the oven and Noah’s daughter; pp. 33–34, no. 27: ‘Ali ibn ‘Asim’s account with Imam al-‘Askari, quoted from Mashariq Anwar al-Yaqin. Source text

Ithbat al-Wasiyyah, attributed to al-Mas‘udi, p. 33 onward under Shem’s name: Noah’s death and transmission to Arpachshad; the section on the Prophet’s birth within pp. 93–116 in the displayed edition: ‘Amudah, Qinsus, the unnamed royal daughter, and Marjanah. The work’s attribution, its transmission format, and the differing genealogical arrangements require caution beyond its title. Source text

Al-Saduq, al-Amali, session 11, no. 4, general number 77; quoted in al-Bahrani’s Ghayat al-Maram, vol. 6, p. 159: the comparison of roles. Bihar al-Anwar, vol. 35, pp. 26–27, no. 22: the thanksgiving account naming Shem as successor; compare the quotation from al-Yaqin in the corresponding discussion in vol. 83. Source 1 · Source 2

Page references follow the stated editions or the printed page numbers displayed in the linked digital texts. A website’s page counter can differ from the book’s printed pagination; chapter titles and hadith numbers are included with page numbers where available.

Chapter 7: From Shem to Hud: Bearers of the Covenant After the Flood

Why Do We Need a Separate Chapter Between Shem and Hud?

The previous chapter ended with Shem son of Noah as the bearer of Noah’s inherited trust in an Imami narration.

Hud does not simply appear immediately after Shem in every source.

This is precisely why a separate transitional chapter is necessary.

If we move from Shem to Hud in one sentence, we risk reducing sacred history to a list of famous figures while losing those who preserved guidance in the generations between them.

Rawdat al-Kafi, report 92, transmits through Abu Hamzah from Imam al-Baqir an account of the continuity of knowledge and the testament: Noah announced Hud to Shem, and prophets lived between Noah and Hud.

This statement alone prevents us from treating the generations between Noah and Hud as an empty period.

The report, however, does not name all of those prophets.

Our task is therefore:

to preserve every link actually supported by the sources,

to investigate names preserved in other transmitted or historical traditions,

and never to invent a person merely to close a gap.

What the Qur’an Establishes About the Post-Noah Stage

The Qur’an does not name Shem, Arpachshad, or Shalih.

Nor does it provide a detailed chronological table between Noah and Hud.

It does, however, establish the framework of this period.

First: Noah’s descendants remained

“And We made his descendants the ones who remained.”

Al-Saffat 37:77.

This establishes the centrality of Noah’s descendants after the Flood, but it does not identify the individual sons or the bearer of the covenant.

Second: new nations emerged

Meaning of Hud 11:48: Noah is told to disembark with peace and blessings upon him and nations from those with him; other nations will enjoy provision before a painful punishment touches them.

Hud 11:48.

The post-Flood story therefore expands from one surviving community into new peoples and nations.

Third: ‘Ad followed the people of Noah

Hud tells his people:

“Remember when He made you successors after the people of Noah.”

Al-A‘raf 7:69.

This directly links ‘Ad with the post-Noah world, without giving a complete genealogy or the number of generations between them.

Fourth: another generation arose after them

After the Noah narrative in Surat al-Mu’minun, the Qur’an states:

“Then We produced after them another generation, and We sent among them a messenger from themselves.”

Al-Mu’minun 23:31–32.

Many exegetes connect this with ‘Ad and Hud, but the two verses themselves do not name the messenger.

Fifth: not every messenger was named

The Qur’an explicitly states that there were messengers whose stories were not related by name.

This principle becomes important when Imami narrations state that prophets existed between Noah and Hud while not naming all of them.

Further Qur’anic Passages on the Generations After Noah

Hud 11:48 continues beyond peace and blessings: other nations will receive worldly provision before punishment reaches them. The first deliverance therefore does not guarantee the righteousness of every descendant. Al-Hadid 57:26 joins the establishment of prophethood and scripture among the descendants of Noah and Abraham with the distinction between those guided and those who transgress. Descent alone does not confer righteousness.

Al-Isra’ 17:17 recalls many generations destroyed after Noah. Ibrahim 14:9 names Noah’s people, ‘Ad, and Thamud, followed by peoples known only to Allah. Al-Furqan 25:38 mentions ‘Ad, Thamud, the people of al-Rass, and many intervening generations. These passages broaden the historical horizon, but do not identify all the prophets between Shem and Hud or place the people of al-Rass in that specific interval.

Fatir 35:24 states that no nation was without a warner, while al-Nahl 16:36 describes the call to worship Allah and avoid false powers. Neither supplies a fixed number of intervening prophets or the names of their wives and children. Al-Nisa’ 4:163

connects the revelation to Muhammad with Noah and later prophets, and al-Shura 42:13 gathers the shared foundations of their call.

Al-Ahqaf 46:21 recalls the warning delivered by the brother of ‘Ad and the warners before and after him. Al-Tawbah 9:70, al-Hajj 22:42, and Qaf 50:12–14 place Noah’s people and ‘Ad among earlier communities; al-Najm 53:50–52 mentions the first ‘Ad, Thamud, and Noah’s people. These references complete the Qur’anic framework without becoming a chronological list of every generation. The detailed confrontation and punishment of ‘Ad belong to Hud’s chapter.

Noah Gives Glad Tidings of Hud Before His Appearance

Rawdat al-Kafi preserves a lengthy report from Imam al-Baqir describing the continuity of guidance.

When Noah’s mission and life were approaching completion, the knowledge, faith, Greatest Name, inheritance of knowledge, and traces of prophetic knowledge were placed in his descendants.

The report then says that Noah gave Shem the glad tidings of Hud.

Hud is described as a coming prophet who would call his people to Allah, be rejected, and whose rejecting people would be destroyed by wind.

Those who lived to see Hud were commanded to believe in and follow him.

The report is important for two reasons:

first, it connects Shem with Hud through the preservation of a prior promise;

second, it explicitly states that prophets existed between Noah and Hud.

The narration further states that Shem regularly revisited the testament, preserving the knowledge, faith, Greatest Name, inherited knowledge, and traces of prophethood.

When Hud finally appeared, those who carried the testament recognized him through what had been preserved and followed him.

The testament therefore functions as more than a written name.

It becomes a memory of guidance:

preserving the signs of the coming prophet,

preventing the community of guidance from losing the line of expectation,

and turning the arrival of the next prophet into something that can be recognized rather than invented.

“Between Noah and Hud There Were Prophets” — A Statement We Must Not Pass Over Quickly

This sentence is one of the most important keys to Chapter Seven.

The narration does not say that only one person stood between Noah and Hud.

It does not say that there was no one between them except Shem.

It explicitly says that prophets existed between them.

This changes the structure of the book.

The chapter should not be reduced to:

Shem → Hud.

It should be understood as:

Shem → generations preserving guidance, including prophets whose names are not all known to us → Hud.

The parallel wording in Kamal al-Din, chapter 22, report 2, also collected in Tafsir Abi Hamzah al-Thumali, describes prophets between Noah and Hud as concealed and publicly known.

This fits a pattern already encountered earlier in the book:

sometimes divine guidance is publicly visible;

at other times the bearer of guidance may be concealed because of tyranny, danger, or social corruption.

Precision is essential.

The narration establishes the existence of prophets between Noah and Hud.

It does not supply all of their individual names.

We therefore cannot transform every name found in later genealogies into a prophet merely because that name appears between Shem and Hud.

Noah’s Sharia Remained in Force Until Abraham

Al-Kafi preserves an important report from Imam al-Sadiq concerning the prophets of firm resolve.

It states that Noah was sent with a book and a sharia, and that every prophet who came after Noah followed Noah’s book, sharia, and way until Abraham arrived with the scriptures.

A closely related report is transmitted from Imam al-Rida in ‘Uyun Akhbar al-Rida.

This is extremely important for the period between Shem and Hud.

Within this report, the prophets who followed Noah before Abraham followed Noah’s scripture and law; a new prophetic mission did not necessarily establish a new abrogating dispensation.

Hud and other prophets in this period therefore belong within the broader legal dispensation of Noah until the Abrahamic stage begins.

A distinction is required:

prophethood may continue,

while the governing major sharia may remain the same.

A prophet may be sent specifically to a people, as Hud was sent to ‘Ad, without being the bearer of a new universal law.

Preserving Knowledge Under Domination

The account in Kamal al-Din adds a period of oppression to the transfer of knowledge: the descendants of Ham and Japheth gained power, and Shem's descendants concealed their knowledge while transmitting the testament from one learned bearer to another until Hud's mission. In this context, the expression refers to domination, not the later theological school associated with determinism. It is a particular reported account, not a judgment on every descendant or a basis for ranking peoples [S3].

A further report from Imam al-Sadiq describes Noah gathering his followers near his death and foretelling an age of tyrants followed by relief through Hud from his progeny. Hud is described as composed and dignified. The prolonged wait hardens many hearts before relief comes at the height of suffering. The account therefore depicts a test of perseverance, rather than an unchanged community. It does not name the tyrants or all the men and women who endured them [S3].

When the report describes descendants of Shem responding to Hud, the narrative emphasis is their response and preservation of knowledge, not descent alone. It does not establish that Shem personally lived until Hud's mission: its context describes transmission across generations. Nor can a birth date or precise interval be calculated from the phrase placing Hud after Shem in the parallel version, since the same context mentions intervening prophets.

In al-Kafi 430, Gabriel conveys the command to Noah to transfer knowledge. He is an angelic participant, not a man in the genealogy. This report gives five hundred years after the Flood, whereas the consulted Kamal al-Din wording gives fifty. The numerical difference must be preserved and cannot supply a secure calendar for Arpachshad, Shalih, or Hud [S2, S3].

Shem at the Beginning of the Chain — Without Repeating Chapter Six

Chapter Six was devoted to Shem son of Noah, so his full discussion need not be repeated here.

One point, however, forms the starting line of this chapter:

in the report of al-Kafi, Noah hands Shem the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge.

The narration distinguishes Shem in this respect from Ham and Japheth.

This does not automatically establish Shem as a prophet.

It does, however, clearly present him as the bearer of Noah's trust.

From Shem begins the period of waiting for Hud.

Shem is therefore not treated merely as one of three sons.

In this narrational stream, he becomes the focal point for preserving the testament after Noah.

Do We Possess a Complete Named Chain from Shem to Hud?

The answer is no—not from one single strong, clear, and universally consistent source.

This is a crucial methodological point.

The sources preserve more than one type of sequence:

some are chains of succession,

some are genealogies,

and some are later historical narratives.

They should not be merged into a single list and then presented as certain history.

Each must be examined separately.

The First Chain — Al-Saduq’s al-Amali and the Continuity of Succession

Shaykh al-Saduq’s al-Amali, Assembly 63, report 3, transmits from Imam al-Sadiq a statement attributed to the Messenger of Allah concerning the continuity of succession [S4].

After Noah it gives:

Noah

Shem

‘Athamir

Bar‘ithasha

Yafith

Barrah

Jafsiyah

‘Imran

Abraham, peace be upon him.

A closely related version appears in Kamal al-Din wa Tamam al-Ni‘mah and is later collected in Bihar al-Anwar.

This report is extremely important because it preserves names that should not simply disappear from a book devoted to the continuity of guidance.

Yet it also creates an important question:

where is Hud in this succession list?

Hud is not named in this particular sequence.

That does not challenge Hud’s prophethood; the Qur’an explicitly establishes his mission to ‘Ad.

Its omission of Hud requires care in comparing lists; a disputed succession report is not a complete chronological register of the prophets.

A prophet and a separate bearer of an inherited trust might have lived at the same time, but that is an interpretive possibility rather than a historical fact demonstrated by this report.

The chain also requires sanad caution.

Muqatil ibn Sulayman appears in its route and has been the subject of critical discussion.

The names are therefore preserved as transmitted Imami material, not transformed into unquestionable chronology.

Important Clarification Concerning “Yafith” in This Report

The name Yafith appears within the sequence:

Shem → ‘Athamir → Bar‘ithasha → Yafith.

We should therefore not automatically identify this figure with Japheth son of Noah.

The sequence itself places two figures between Shem and this Yafith.

The same name may have recurred, or the text may preserve a variant.

Accordingly, the chapter refers to him as:

“Yafith in the succession report,”

without automatically equating him with Noah’s well-known son.

Important Clarification Concerning ‘Imran

The same chain places a figure named ‘Imran immediately before Abraham.

He should not be confused automatically with later figures bearing the name ‘Imran in the stories of Moses or Mary.

Names may recur across generations.

The report itself places this ‘Imran before Abraham.

The Named Successors in al-Saduq’s Report and the Limits of Their Biographies

‘Athamir receives the testament from Shem and passes it to Bar‘ithasha. Bar‘ithasha passes it to Yafith; Yafith to Barrah; Barrah to Jafsiyah; Jafsiyah to ‘Imran; and ‘Imran to Abraham. These are the individual roles stated in the report. This passage does not say that each recipient was the biological son of his predecessor [S4].

It gives no account of the birth of these six figures, no mother, wife, daughter, or son, no age at receiving the testament, and no date of death or burial place. Succession establishes a reported relationship, not a full biography. Each name and role is therefore preserved without invented dialogue, travels, or family members.

‘Athamir is not established as another name for Arpachshad. The form Barrah does not establish that the bearer was a woman, and this ‘Imran cannot automatically be identified with the father of Moses or Mary. Nor does the account establish that all

six lived before Hud: its endpoint is Abraham, beyond this chapter’s period. They are retained for comparison and for the later study of succession.

The report requires more than a general caution. Its route includes Muqatil ibn Sulayman, and the editor of Kamal al-Din discusses both his standing and difficulties in parts of the sequence. Repetition in two works by al-Saduq does not create two independent testimonies when the transmission converges on the same narrator. The report and its names are documented without presenting the list as certain history [S4].

The Second Chain — Arpachshad, Shalih, and Hud

Another sequence appears in the work circulated under the title Ithbat al-Wasiyyah and traditionally attributed to al-Mas‘udi.

Its arrangement is:

Shem son of Noah

Arpachshad son of Shem

Shalih son of Arpachshad

Hud son of Shalih

The same work then continues beyond Hud through Faligh, Yarugh, Sarugh, Tajur, Tarikh, and eventually Abraham.

This sequence is closer to familiar ancient genealogies connecting Shem with Arpachshad, Shalih, and ‘Abir/Hud.

An important scholarly caution is necessary:

the attribution of the circulating Ithbat al-Wasiyyah to al-Mas‘udi is disputed.

Mustafa Khurrami’s study, “Sources of the Question of Imamate in Shi‘i Thought: Ithbat al-Wasiyyah as a Case Study,” translated by Nazirah Ghallab in Nusus Mu‘asirah, questions the attribution; the Ansariyan edition’s introduction retains it [S12].

The text can therefore be used as a witness to a transmitted genealogical/succession tradition, but not as unquestionable proof by authorship alone.

Arpachshad Son of Shem — What Can We Say?

The Qur’an does not name Arpachshad.

No Qur’anic verse allows us to call him a prophet.

Arpachshad appears in genealogical works and in Ithbat al-Wasiyyah after Shem. On p. 36 that work explicitly calls him a concealed, silent prophet; the existence of this description must be acknowledged [S5].

The careful formulation is:

Arpachshad belongs to the genealogy and succession narrative in Ithbat al-Wasiyyah, which expressly ascribes prophethood to him.

Whether that ascription is historically established is a separate question. It is not presented here as Qur’anic fact or as a conclusively authenticated report.

If he is described as a bearer of the covenant, that description is attributed to the source placing him in a succession chain, not to the Qur’an.

Shalih Son of Arpachshad — The Figure Closest to Hud in This Sequence

After Arpachshad comes Shalih.

The Qur’an does not name Shalih either.

Some genealogies make Hud the son of Shalih.

Other sources insert the name ‘Abir, or identify Hud himself with ‘Abir.

We therefore do not say:

“It is established that Shalih was a prophet.”

Nor do we say:

“It is certain that Hud was his biological son.”

Ithbat al-Wasiyyah places Shalih between Arpachshad and Hud and describes him entrusting the names, wisdom, and prophethood to his son Hud at his death. This is more than a bare genealogy, although its reliability requires separate assessment [S5].

Arpachshad and Shalih from Receiving the Trust to Passing It On

Ithbat al-Wasiyyah begins Arpachshad’s role at the end of Shem’s life. Shem is instructed to entrust his son with divine light, wisdom, the Greatest Name, and the prophetic inheritance. He calls him, gives his testament, and hands over what he holds. Arpachshad then assumes the charge and is followed by his father’s believers. At his death, the account returns to transmission: he summons Shalih and entrusts him as his own father had done. The source thus records receiving and handing on the responsibility without supplying a birth date or a complete life history [S5].

On p. 36 it calls him a concealed, silent prophet. That is an explicit source statement, not a deduction from his name or parentage. Faithful quotation does not authenticate the report: this passage provides no detailed independent chain that would settle all these particulars. Its description of concealment must not become an invented story of imprisonment or named persecutors.

Shalih then assumes the charge with the believers and follows his forebears. At his death he entrusts the names, wisdom, and prophethood to his son Hud, whose prophethood is subsequently manifested in the account. This passage does not name every believer, Shalih’s wife or daughters, or a burial date. Completeness requires stating both what the source relates and what it leaves unrecorded [S5].

For historical comparison, al-Ya‘qubi reports that Arpachshad fathered Shalih at 185 and lived 465 years; Shalih fathered ‘Abir at 130 and lived 430 years. He also gives days and months of death: Arpachshad on a Sunday with seven days remaining in

Nisan, and Shalih on a Monday after thirteen nights of Adhar. These figures belong to al-Ya‘qubi’s historical account, not to a Qur’anic chronology or an authenticated hadith from Ahl al-Bayt. They cannot securely be converted into modern calendar dates [S10].

In that account Arpachshad gathers his family and children, enjoins obedience and avoidance of wrongdoing, and specifically appoints Shalih to care for his household. Shalih in turn entrusts ‘Abir, followed in the narrative by Faligh. Collective references to family and children do not reveal every name or the numbers of sons and daughters. Nor do they establish that ‘Abir and Hud are identical in every source; each account must be examined separately.

Was Hud ‘Abir?

This is one of the best-known genealogical questions associated with Hud.

Some sources identify him as:

‘Abir son of Shalih son of Arpachshad son of Shem son of Noah.

Others give:

Hud son of Shalih son of Arpachshad son of Shem.

Still others connect him to ‘Ad through a longer genealogy:

Hud son of ‘Abd Allah, son of Ribah, son of Juluth or al-Khulud, son of ‘Ad, son of ‘Aws, son of Iram, son of Shem, son of Noah.

Al-Majlisi collects genealogical views in the chapter on Hud. Exegetical and genealogical statements do not become hadith from an Imam merely through inclusion in Bihar al-Anwar.

The Qur’an does not provide Hud’s genealogy.

It simply states:

“And to ‘Ad, their brother Hud.”

No one genealogy should therefore be labeled “the Qur’anic genealogy.”

The careful conclusion is:

Hud was related to ‘Ad in the sense indicated by “their brother” and explained in Imami exegesis as kinship of tribe rather than religion;

historical and transmitted genealogies connect him to Shem in different ways;

and the detailed links between Shem and Hud vary across sources.

“Their Brother Hud” — What Does Brotherhood Mean?

Imami exegetical reports preserved through works such as Tafsir al-‘Ayyashi, al-Safi, and Nur al-Thaqalayn use the verses describing Hud, Salih, and Shu‘ayb as “their brother” to explain that this is brotherhood of tribe and kin, not brotherhood in religion.

Hud’s being the “brother” of ‘Ad therefore does not mean that he shared their disbelief.

It means that he belonged to their social and tribal world, making his call intelligible and immediate to them.

The verse does not, however, provide the names of his father and grandfather.

Women and Family in the Accounts of Arpachshad, Shalih, and Hud

The Qur’an does not name Arpachshad’s mother or wife, Shalih’s mother or wife, or Hud’s mother. This does not erase women from the lives described in the reports, but it prevents a historical name from being presented as Qur’anic.

In an account of the transmission of light, al-Durr al-Nazim describes Shem marrying an unnamed king’s daughter who bears Arpachshad. Arpachshad then marries Marjanah, who conceives Ghabir, identified there as Hud. This preserves an unnamed mother of Arpachshad and a named wife, Marjanah, identified as the mother of Ghabir/Hud in that version. Yet Shalih is absent at this point, unlike the sequence Shem–Arpachshad–Shalih–Hud in Ithbat al-Wasiyyah. The versions cannot be combined by assigning Marjanah both sons or inventing a second marriage [S9].

Al-Bahr al-Muhit on al-A‘raf 7:65 also gives Marjanah as Hud’s mother among genealogical opinions, alongside a different line through ‘Abd Allah, Riyah, al-Julud, ‘Ad, ‘Aws, Iram, and Shem. This is comparative non-Imami exegesis, not a hadith from Ahl al-Bayt. A repeated name does not establish that every detail concerns one woman, and her genealogy cannot be adjusted merely to harmonize the accounts [S11].

The specific Imami passages on which these biographies rest do not name Shalih’s wife or daughters, or Arpachshad’s daughters. Names from biblical traditions or unattributed online lists are not inserted to fill this gap. General references to believers and Shem’s descendants likewise do not authorize invented teaching or family episodes featuring named women.

In Shem’s wider family, al-Ya‘qubi names his son Lamk, Lamk’s wife Wazdaq, and their son Melchizedek in a story about Shem carrying Adam’s body. Their reported family connection is retained, with the fuller discussion belonging to Shem’s chapter. Melchizedek is not thereby made Arpachshad’s or Shalih’s successor. This Lamk is not automatically the Lamk placed before Noah, nor does a repeated Arpachshad in earlier genealogies prove that one person lived both before and after Noah [S10].

The People of ‘Ad — The Generation After Noah’s People

Before entering Hud’s story itself, the place of ‘Ad in the sequence must be understood.

The Qur’an describes them as successors after the people of Noah and mentions them in multiple surahs, including al-A‘raf, Hud, al-Shu‘ara’, al-Ahqaf, al-Dhariyat, al-Qamar, al-Haqqah, and al-Fajr.

The Qur’an does not provide a genealogy of ‘Ad.

Genealogical literature commonly gives:

‘Ad son of ‘Aws, son of Iram, son of Shem, son of Noah.

This places ‘Ad within the Shemite line, but it remains a historical genealogy rather than direct Qur’anic statement.

Iram of the Pillars — Person, Tribe, or Place?

Allah says:

“Have you not considered how your Lord dealt with ‘Ad — Iram of the pillars?”

Al-Fajr 89:6–7.

The verse does not justify turning Iram immediately into a legendary lost city.

Exegetes have differed over whether Iram is:

an ancestor,

a tribal designation,

a place,

or a description of a branch of ‘Ad.

This chapter therefore does not build a narrative of a “lost city of Iram.”

It begins with what the Qur’an actually says:

‘Ad existed;

the phrase “Iram of the pillars” is Qur’anic;

and its precise historical identification remains interpretively disputed.

Al-Khidr and Dhu al-Qarnayn in Reports Connected with These Generations

After describing Arpachshad’s succession, Ithbat al-Wasiyyah digresses to Afridun, whom it identifies with Dhu al-Qarnayn, mentions Biyurasab among the defeated tyrants, and places Manushihr after Dhu al-Qarnayn. These identifications and dates belong to that historical account. The Qur’an neither calls Dhu al-Qarnayn Afridun nor dates him to Arpachshad’s time. The kings are not added to the succession chain, and the digression is not treated as a secure chronology [S5].

Al-Rawandi’s Qisas al-Anbiya’ includes a report describing Dhu al-Qarnayn as a righteous servant and al-Khidr as a leading companion. Some wording names Dhu al-Qarnayn ‘Ayyash and calls him the first king after Noah. This connection with the post-Flood world should be recorded, but it does not determine his distance from Hud. ‘Ayyash and Afridun are not merged into one established identity. The Qur’anic account is al-Kahf 18:83–98, including the peoples at sunset, sunrise, and the two barriers, and Gog and Magog. It gives no names for his wife, sons, or daughters [S13].

Ithbat al-Wasiyyah calls al-Khidr a son of Arpachshad son of Shem, whereas a report in ‘Ilal al-Shara’i‘, also preserved in Ma‘ani al-Akhbar, gives Taliya son of Malkan son of ‘Abir son of Arpachshad son of Shem son of Noah. Other names and genealogies also occur. He is therefore acknowledged here as a figure linked by some reports to

this lineage, without making him an established direct son of Arpachshad or a necessary link between Shalih and Hud. His encounter with Moses belongs in its own setting. Al-Kahf 18:65 describes Moses' companion as a servant endowed with mercy and knowledge but does not name al-Khidr [S14].

The reports also differ concerning status: one calls al-Khidr a messenger-prophet, while a report in al-Kafi and al-'Ayyashi describes Moses' companion and Dhu al-Qarnayn as learned servants rather than prophets. The disagreement cannot be settled by concealing either account. Nor does a report of al-Khidr's longevity by itself establish that he lived with Arpachshad or Hud: possible longevity is not a dated encounter [S14].

Parallel Names That Must Not Be Merged into One Genealogy

After the reports on al-Khidr in Kamal al-Din, al-Saduq records names including Khidrawayh son of Qabil son of Adam, Khidrun, and Ja'da, then prefers Baliya son of Malkan son of 'Amir son of Arpakhshadh son of Shem son of Noah. An editorial note refers to Taliya in Ma'ani al-Akhbar. These are variant identifications, not additional people proven to have succeeded one another, and they cannot be combined into one genealogy containing both Qabil and Shem. The compiler's preference still requires examination of the report he cites [S15].

An unnamed elderly mother, whose only son is called Iskandarus, appears in 'Abd Allah ibn Sulayman's account of what he read in earlier books, preserved by al-Saduq. It also mentions the headman of Alexandria who consoles her when her son leaves, the townspeople, and the poor involved in the mosque's construction and removal of its earth. This passage is not attributed through its chain to an Imam. Iskandarus is not securely identified with 'Ayyash or Afridun. Its consolatory speech invokes trials of later prophets, so it cannot date his mother before Hud. Her presence is registered, while the chronology belongs to the fuller study of Dhu al-Qarnayn [S15].

Source Digression: The Family in Reports About al-Khidr

This material distinguishes people encountered in the source's digression; its placement there does not date the events between Shem and Hud. Al-Khidr's companionship with Musa belongs in Chapter Twenty-Five. The tafsir attributed to 'Ali ibn Ibrahim transmits through his father and Yusuf ibn Abi Hammad from Imam al-Sadiq a report linking a fragrance in the Prophet's ascension to a family persecuted for its faith. A note in Bihar al-Anwar questions the transmitter's name and the chain's continuity if read as Yusuf ibn Hammad. Versions also occur in Ithbat al-Wasiyyah and, more briefly, Qisas al-Anbiya'. Each remains attached to its source, without treating the account as a biography securely dated before Hud [S6, S14].

In the longer version, al-Khidr is a king's only son and chooses worship over kingship. His father arranges a marriage hoping for a grandson. The first wife preserves his secret; women are later sent to examine her. A second, previously married woman discloses the situation to his father, who imprisons him but does not find him when the confinement is opened. The shorter Qisas version mentions one sensible,

well-mannered woman who tells the father that his son has not approached her. She cannot automatically receive the characterization assigned to the second wife in the longer account [S6, S14].

The longer account next describes two traders reaching an island where al-Khidr is praying. They promise secrecy and are returned home. One keeps the promise; the other informs the king. The king questions the first and sends men with the informer, but they do not find his son. Ithbat al-Wasiyyah adds that the informer is crucified; that detail is absent from the corresponding Qummi passage consulted here and remains attached to its own version.

The city is then destroyed in the account, while the first woman and the man who kept al-Khidr's secret survive. They meet, marry, and have a family; in the Qummi version they move to another kingdom. The woman works dressing the king's daughter's hair. When her comb falls, she invokes Allah. Asked about a deity other than the princess's father, she declares her faith. The daughter informs the king, who summons the woman, her husband, and child or children and commands them to abandon their belief. They refuse.

The Qummi version describes a heated cauldron of water and a building brought down upon them. Ithbat al-Wasiyyah instead describes oil and the woman's request for a common burial pit. Water, oil, collapse, and burial must not be combined into one scene as though one source related it all. In both versions the family remains faithful, and the fragrance in the ascension story signifies its standing within that account [S6].

The wives, traders, examining women, king and daughter, and family's children are not individually named. The last king is not called Pharaoh, nor is this woman identified as the hairdresser of Pharaoh's daughter merely because another story resembles hers. The placement of the narrative in an Arpachshad-era digression also does not establish its date. The women, men, and children are retained while the chronology and genealogy remain unresolved.

The account invites reflection on trustworthiness and perseverance in faith under coercion. Such reflection is an interpretation of the reported story, not an automatic authentication of its transmission or every detail in its differing versions.

Can We Name the Prophets Between Noah and Hud?

This is the most difficult question in the chapter.

We have a report in al-Kafi stating that prophets existed between Noah and Hud.

We also have transmitted succession lists and genealogies naming figures between Shem and Hud or between Shem and Abraham.

The specific texts examined here do not provide a single list that can be treated as an authenticated exhaustive register

of all prophets between Noah and Hud.

The names must therefore be placed into evidentiary layers.

First layer: a figure explicitly named in a report about inherited knowledge

Shem — al-Kafi expressly describes the transfer of the Greatest Name and prophetic knowledge to him; explicit wording does not by itself authenticate the chain.

Second layer: names in a succession report

‘Athamir,

Bar‘ithasha,

Yafith,

Barrah,

Jafsiyah,

‘Imran.

These appear in al-Saduq’s al-Amali and Kamal al-Din.

The report does not state that every one of them was a prophet.

They are best described according to the text as links in a succession chain.

Third layer: names in another genealogical/succession tradition

Arpachshad,

Shalih,

then Hud.

Ithbat al-Wasiyyah explicitly calls Arpachshad a prophet and describes Shalih transmitting wisdom and prophethood to Hud. This wording is recorded without assuming that every detail is authenticated.

Fourth layer: unnamed prophets

The report in al-Kafi itself leaves this category open:

“between Noah and Hud there were prophets.”

We therefore know, within that narration, that prophets existed in the period, while not possessing all of their names with certainty.

Admitting this is more faithful than inventing certainty.

Was Hud Inside the Succession Line or Outside the Particular List Preserved to Us?

The sources do not give one simple uniform picture.

On one hand:

al-Kafi has Noah give Shem the glad tidings of Hud, and portrays the bearers of Noah’s testament as recognizing and following Hud when he appears.

Hud is therefore unquestionably part of the movement of guidance preserved through Noah’s testament in that narration.

On the other hand:

the succession list in al-Saduq’s al-Amali does not name Hud between Shem and Abraham.

How should this be understood?

One methodological possibility—without presenting it as certain history—is that a succession list records a particular inherited trust through a given line, while prophets may be commissioned among different peoples within the same broad historical period.

Prophethood, succession, and the carrying of inherited sacred knowledge are not necessarily identical categories.

This fits the method of the book:

not every prophet must be the named link in every succession list,

and not every named successor in a chain should automatically be called a prophet.

Noah Makes the Expectation of Hud Part of Preserving the Covenant

The narration does not merely say that Hud would come.

It turns preparation for his coming into a recurring act.

Shem and those preserving the testament revisit it, remember the inherited knowledge and faith, and wait for the promised prophet.

Then the promise is fulfilled.

This is extremely important for The Story of Divine Guidance.

Guidance is not only remembrance of the past.

It is also preparation for the future.

Adam entrusted what would follow him.

Idris became connected with the expectation of Noah.

Noah gives glad tidings of Hud.

And Hud, as the next chapter will show, is reported in Imami narrations to give glad tidings of Salih.

The pattern becomes:

revelation,

preservation,

expectation,

appearance,

recognition,

and renewed transmission.

Were All Prophets Between Noah and Hud Publicly Visible?

Kamal al-Din, chapter 22, report 2, also collected in Tafsir Abi Hamzah, describes prophets between Noah and Hud as concealed and publicly known; the reference is to the report’s meaning, with variations in transmitted wording [S3].

Even where wording varies between texts, the meaning fits the broader Imami concept of the continuity of divine proof:

not every stage of history is one of complete public visibility.

A prophet may be known only to his community.

A bearer of the covenant may live under concealment or danger.

A prophet may be sent to a particular people without bearing a universal law.

This also helps explain another report from Imam al-Baqir stating that prophets were sent both specifically and generally, and that Hud was sent specifically to ‘Ad.

The existence of multiple prophets between Noah and Hud therefore does not imply a new universal sharia for each one.

They may have served particular communities while the broader sharia of Noah remained in force until Abraham.

From Shem to Hud — The Map Adopted by This Book

After gathering the Qur’anic framework and the different transmitted sequences, this book will not write:

Shem → Arpachshad → Shalih → Hud

as though it were unquestionable fact.

Nor will it write:

Shem → ‘Athamir → Bar‘ithasha → Yafith → Barrah → Jafsiyah → ‘Imran → Abraham

and then simply erase Hud from the history of guidance.

Instead, the chapter preserves multiple evidentiary levels.

First level — explicit Imami narrational framework:

Noah

Shem as bearer of the covenant

prophets and bearers of guidance between Noah and Hud, not all of whose names are preserved

Hud the prophet

Second level — a succession report transmitted by al-Saduq:

Shem

‘Athamir

Bar‘ithasha

Yafith

Barrah

Jafsiyah

‘Imran

Abraham

Third level — another traditional genealogical/succession sequence:

Shem

Arpachshad

Shalih

Hud

The three are preserved side by side rather than forcibly merged.

This allows the book to retain all significant material without manufacturing certainty where the sources differ.

Why Are Arpachshad and Shalih Not Given Separate Chapters?

This is a structural decision for the book, not a judgment on their spiritual rank.

Their material is limited compared with extended prophetic biographies, but it exceeds a pair of index entries: Ithbat al-Wasiyyah describes receiving and transmitting the trust, while historical works add family and lifespan reports.

The Qur’an does not name them.

We do not possess an extensive Imami narrative biography comparable to Noah or Hud.

These belong to different categories of evidence and cannot all be treated as equally reliable.

They are therefore best preserved inside Chapter Seven as names belonging to the transitional chain.

Their available material is therefore examined here, distinguishing the source’s assertions from their degree of historical certainty.

Why Do We Not Automatically Call ‘Athamir, Bar‘ithasha, and the Others Prophets?

Because the report that names them describes the transmission of succession.

It does not explicitly label every figure a prophet.

The methodology of this book therefore applies consistently:

a successor is not necessarily a prophet;

a bearer of inherited sacred knowledge is not necessarily a messenger;

and a prophet need not be the bearer of a new universal law.

Accordingly, the chapter says:

‘Athamir — named in a succession chain.

Bar‘ithasha — named in a succession chain.

Yafith — named in a succession chain.

Barrah — named in a succession chain.

Jafsiyah — named in a succession chain.

‘Imran — named in a succession chain.

The title “prophet” is not added without separate evidence.

Could Arpachshad or Shalih Be Among the Unnamed Prophets Between Noah and Hud?

It is a possible thought.

But the report stating that prophets existed between Noah and Hud does not name them.

Ithbat al-Wasiyyah expressly calls Arpachshad a prophet and presents Shalih as bearer of the divine charge who transmits prophethood to Hud. That wording must not be denied.

We therefore do not join the two statements into:

“Therefore Arpachshad and Shalih are the prophets meant by the report.”

They may have been.

The unnamed prophets may also have been other figures.

These passages still do not identify all the prophets meant by al-Kafi or establish an entire chronology conclusively.

This is a clear example of the difference between a reasonable possibility and a textually established claim.

Preserving Names Without Manufacturing Certainty

One purpose of this book is to preserve the names that appear within the movement of guidance.

Preserving a name, however, does not mean assigning every name the same evidentiary status.

This chapter retains:

Shem,

‘Athamir,

Bar‘ithasha,

the Yafith named in the succession chain,

Barrah,

Jafsiyah,

‘Imran,

Arpachshad,

Shalih,

‘Abir as a name associated with Hud in some genealogies,

‘Ad,

Iram,

and finally Hud, peace be upon him.

But every name remains attached to a source question:

Is it Qur’anic?

Is it from an Imami narration?

Is it from a succession chain?

Is it historical genealogy?

Is it exegetical?

Does its spelling vary across manuscripts?

In this way, nothing important is lost, and unequal evidence is not made artificially equal.

Variant Spellings — A Necessary Part of the Evidence

Ancient names transmitted through many manuscripts frequently appear in variant forms.

In the succession chain, examples include:

Bar‘ithasha / Bar‘ithatha,

Jafsiyah / Jafisah,

Barrah / Barah.

In genealogical material after Shem, variants include:

Arpachshad / Arfakhshadh,

Shalih / Shalikh,

‘Abir and related forms,

Juluth / al-Khulud in another genealogy of Hud.

A consistent body spelling is used, with verified alternative readings identified in the references. A printed or electronic variation is not called a manuscript variant without manuscript evidence.

Typographic consistency is useful.

Hiding manuscript variation is not.

The Qur’an Does Not Require Us to Fill Every Blank

A reader may think that the Qur’an’s limited naming of figures creates a “gap” that must be filled.

But the Qur’an was not revealed as a registry of births and genealogies.

It selects from history what serves guidance.

When the Qur’an says that there were messengers whose stories were not related, it does not command us to manufacture a replacement list.

It teaches us that divine history is broader than the names preserved for us.

This is crucial in Chapter Seven.

We search for everything the sources genuinely preserve,

but we also accept that some links may remain unnamed.

What Did the Bearers of the Covenant Preserve?

The report in al-Kafi concerning Noah and Shem uses specific expressions:

knowledge,

faith,

the Greatest Name,

the inheritance of knowledge,

and the traces of prophetic knowledge.

The period between Shem and Hud is therefore not portrayed merely as biological descent.

It is a transmission of content.

This explains why Noah commands that the testament be reopened and reviewed.

The testament does not merely preserve a name.

It preserves the criteria by which guidance is recognized.

One of the book’s central ideas can therefore be stated clearly:

The Story of Divine Guidance is not a chain of genes.

It is a chain of trust.

From Shem’s Descendants to the People of ‘Ad

Historical and genealogical traditions commonly connect ‘Ad with Shem.

A frequent genealogy is:

‘Ad son of ‘Aws, son of Iram, son of Shem, son of Noah.

If this is retained as a historical genealogy rather than Qur’anic fact, two developments can be seen after Shem:

the preservation of the covenant,

and the expansion of descendants and nations.

Hud then appears among ‘Ad.

The two lines meet again:

a prophet previously announced in Noah’s testament,

and a people whom genealogical traditions place within the descendants of Shem.

The Qur’an itself provides the essential historical connection by telling ‘Ad that they were made successors after the people of Noah.

Was the Expectation of Hud Known to Everyone?

The narration speaks about Shem and the descendants who repeatedly preserved the testament.

It does not state that every nation on earth possessed this written expectation.

The more careful understanding is that it was a preserved tradition within a particular line of believers and bearers of knowledge.

This helps explain why, when Hud appeared:
some recognized and followed him,
while others rejected him.
Guidance may be preserved,
but people are not compelled to accept it.

The Transition from the Flood Era to the Era of ‘Ad

With Noah, the cosmic catastrophe of the Flood stands at the center of the narrative.
With Hud, the focus shifts to a powerful, established post-Flood nation:
a people of strength,
settlement,
arrogance,
idolatry,
and confidence in human power.
Chapter Seven is the bridge between these two worlds:
from a small community of survivors,
to new nations;
from Noah’s testament,
to the expectation of Hud;
from Shem as bearer of the covenant,
through prophets and bearers whose names are not all preserved,
to ‘Ad confronting their messenger.

What Should Remain for Chapter Eight?

To prevent the transitional chapter from consuming Hud’s full biography, a clear boundary is necessary.
Chapter Seven ends when:
Hud appears as the promised prophet,
his connection with the stage of ‘Ad is established,
and the expectation preserved in Noah’s testament is fulfilled.
The following belong to Chapter Eight:
Hud’s preaching to ‘Ad,
their idolatry,
the arrogance of their elite,
their claim that none was stronger than them,
the drought,
the destroying wind,

the duration of punishment,

al-Ahqaf,

the delegation of ‘Ad,

the salvation of Hud and the believers,

his death and burial traditions,

his successor,

and his glad tidings concerning Salih.

Register of People and the Limits of Their Recorded Lives

Noah, Shem, and Hud: Noah gives the testament and promise; Shem receives the inheritance; Hud is the promised prophet. Noah and Hud are named in the Qur’an, while Shem is named in reports. Ham and Japheth appear in reports about inherited knowledge and domination but are not named in the Qur’an. Gabriel conveys the command in the transfer report and is an angel, not a genealogical ancestor [S1–S3].

‘Athamir, Bar‘ithasha, Yafith of the succession account, Barrah, Jafsiyah, and ‘Imran each receive and pass on the testament in al-Saduq’s report, without detailed biographies or named families in the passage. The chain ends with Abraham, a later endpoint that does not prove that all six preceded Hud [S4].

Arpachshad, Shalih, ‘Abir, and Ghabir: the first two appear in Ithbat al-Wasiyyah; ‘Abir in genealogies and al-Ya‘qubi; Ghabir/Hud in the light-transmission account. Differences concerning Shalih’s position and ‘Abir’s identity remain visible. Faligh, Yarugh, Sarugh, Tajur, and Tarikh belong to later continuations of a source’s sequence, not additional links before Hud [S5, S9, S10].

Women in the family extension: Arpachshad’s unnamed mother, described as a king’s daughter; Marjanah, Arpachshad’s wife and Ghabir/Hud’s mother in al-Durr al-Nazim; Marjanah as Hud’s mother in another genealogical opinion; and Wazdaq, Melchizedek’s mother, in al-Ya‘qubi. These passages do not establish the names of Shalih’s wife or daughters, or Arpachshad’s daughters. Lamk and Melchizedek belong to a collateral family account, not an alternative succession chain [S9–S11].

Al-Khidr and Dhu al-Qarnayn are connected with these generations in reports whose genealogies and dating differ. Taliya, Malkan, and ‘Abir occur in a reported genealogy of al-Khidr. ‘Ayyash and Afridun are different source identifications of Dhu al-Qarnayn, not his established Qur’anic names. Biyurasab and Manushihr belong to a royal digression, not to the succession chain [S5, S13, S14].

The family story of al-Khidr includes the king and his son; the first wife who keeps the secret and the second who discloses it in the longer version; the woman in the shorter account; examining women; subjects and advisers; two traders; a search party; a later king and his daughter; and the believing couple with their offspring. Most are unnamed. Some roles refer to one person at different stages: the first wife becomes the trader’s wife in the longer version and must not be counted as two distinct women [S6].

‘Ad, Iram, ‘Aws, ‘Abd Allah, Riyah or Ribah, and al-Julud, Juluth, or al-Khulud occur as communities or ancestors in verses and genealogical opinions. The Qur’an names ‘Ad, Iram, and Hud, while identifying Iram as a particular ancestor and assembling the extended lineage belong to interpretation and genealogy. The unnamed prophets, testament-bearing believers, tyrants, and followers are groups for which the reports supply no exhaustive personal register.

Adam, Shith, and Idris appear in the background of the covenant; Salih, Shu‘ayb, Musa, ‘Isa, and Muhammad appear in comparisons or later settings. They are not relocated to the interval between Shem and Hud. Imams al-Baqir, al-Sadiq, al-Rida, and al-Sajjad are sources of narration or interpretation, while Abu Hamzah, Muqatil, Sama‘ah, and others are later transmitters rather than participants in the ancient events.

Methodological Conclusion of Chapter Seven

The evidence can be summarized in five levels.

First — the Qur’an

It establishes the survival of Noah’s descendants.

It establishes new nations after the Flood.

It establishes that ‘Ad came after the people of Noah.

It establishes Hud as a messenger to ‘Ad.

And it establishes the broader principle that not every messenger has been named to us.

Second — reports in al-Kafi

Noah entrusted inherited sacred knowledge to Shem.

Noah gave Shem glad tidings of Hud.

Prophets existed between Noah and Hud.

The testament was preserved and revisited.

When Hud appeared, those who preserved it recognized and followed him.

Third — al-Saduq’s succession report

After Shem it names:

‘Athamir,

Bar‘ithasha,

Yafith,

Barrah,

Jafsiyah,

‘Imran,

then Abraham.

It does not place Hud inside this list.

Therefore, a succession list cannot simply be equated with a complete list of all prophets.

Fourth — another traditional sequence

It gives:

Shem,

Arpachshad,

Shalih,

Hud.

The source history and attribution of some works preserving this chain require caution.

Fifth — the conclusion

There is no empty gap between Shem and Hud.

There is a genuine continuity of guidance.

But not every link survives with the same degree of textual certainty.

Faithfulness requires us to preserve what is known, state what is disputed, and leave the unknown as unknown.

End of Chapter Seven — At the Door of Hud

The line of guidance now reaches a new threshold.

After the Flood, the earth was not left without knowledge.

Noah entrusted his trust to Shem.

Shem preserved the testament.

Imami narrations speak of prophets between Noah and Hud.

Some sources preserve names within succession chains.

Other sources preserve genealogical sequences linking Shem to Hud.

The lists differ.

But the destination of the chapter is the same:

the prophet promised by Noah appears.

Hud, peace be upon him.

His appearance opens the book’s account of his mission to ‘Ad; the people themselves existed before that mission:

a powerful nation that inherited the earth after the people of Noah,

and faced the recurring human test:

would strength produce gratitude,

or arrogance?

Chapter Eight begins there.

Sources and References — Chapter Seven

First: The Holy Qur’an

Hud 11:48 — peace and blessings upon Noah and nations from those with him.

Al-Saffat 37:77 — Noah’s descendants remaining.

Al-A‘raf 7:65–69 — Hud, ‘Ad, and their succession after the people of Noah.

Al-Mu’minun 23:31–32 — another generation and a messenger after the Noah stage.

Al-Nisa’ 4:164 and Ghafir 40:78 — messengers not all named in the Qur’an.

Al-Fajr 89:6–8 — ‘Ad and Iram of the pillars.

Al-Shu‘ara’ 26:123–140 — Hud and ‘Ad, treated fully in Chapter Eight.

Second: Core Imami Narrational Sources

Al-Kulayni, al-Kafi, vol. 8, pp. 113–117, report 92, transmitted through Abu Hamzah from Imam al-Baqir: continuity of knowledge, the promise of Hud, unnamed intervening prophets, and renewal of the testament [S1].

Al-Kafi, vol. 8, p. 285, report 430, from Imam al-Sadiq: the transfer to Shem, the promise of Hud, and annual review of the testament [S2].

Al-Kulayni, al-Kafi, vol. 2, p. 17, Book/Chapter of the Sharias, hadith 2 — Noah was sent with a book and sharia, and the prophets after him followed his book, sharia, and way until Abraham.

Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 2, chapter on the reasons for various matters, Ibn Faddal’s report from Imam al-Rida, no. 13 in the consulted online edition, beginning with the explanation of ulu al-‘azm [S8].

Shaykh al-Saduq, al-Amali, Session 63, hadith 3 — succession chain:

Shem → ‘Athamir → Bar‘ithasha → Yafith → Barrah → Jafsiyah → ‘Imran → Abraham.

The route includes Muqatil ibn Sulayman and therefore requires independent chain analysis.

Al-Saduq, Kamal al-Din, chapter 22, reports 1–2, pp. 211–217; and the chapter on Noah’s prophetic mission, reports concerning inherited knowledge, concealment, the expectation of Hud, and the response to him [S3].

Tafsir Abi Hamzah al-Thumali, collected material on pp. 126 onward, compared with Kamal al-Din, chapter 22, report 2. Recollection of a report does not necessarily supply an independent chain [S3].

Third: Imami Exegetical Sources

Tafsir al-Qummi, under the verses concerning Hud and ‘Ad.

Al-Huwayzi, Nur al-Thaqalayn, vol. 2, under al-A‘raf 7:65 and following.

Al-Fayd al-Kashani, Tafsir al-Safi, under al-A‘raf 7:65.

Kanz al-Daqa’iq, under the same verses, preserving differing genealogies of Hud.

Fourth: Succession and Genealogical Sources

The circulating work titled Ithbat al-Wasiyyah, traditionally attributed to al-Masʿudi, arranges:

Shem → Arpachshad → Shalih → Hud.

The Ansariyan introduction retains attribution to al-Masʿudi, while Mustafa Khurrami's study disputes it. Each report still needs assessment on its own evidence [S12].

Al-Majlisi, Bihar al-Anwar, vol. 11, chapter on Hud and ʿAd — gathers several genealogical views, including a line through ʿAd and Iram to Shem and a view identifying Hud with ʿAbir in the Arpachshad–Shalih line.

General historical and genealogical works preserve familiar Shemite genealogies.

They are used for comparison and are not equated with Qur'anic or authenticated Imami evidence.

Final Principle

Arpachshad, Shalih, ʿAthamir, Barʿithasha, Yafith, Barrah, Jafsiyah, and ʿImran are not assigned prophethood simply because they appear in a genealogy or succession list. An explicit source ascription, such as that concerning Arpachshad in Ithbat al-Wasiyyah, must be recorded and assessed rather than denied.

At the same time, the report in al-Kafi explicitly preserves the fact that prophets existed between Noah and Hud.

The chapter therefore preserves the continuity without inventing titles.

References for the Corrections and Additions

[S15] Kamal al-Din, pp. 391–392, the compiler on al-Khidr's names; pp. 394–397, ʿAbd Allah ibn Sulayman on Dhu al-Qarnayn, his mother, and Alexandria's headman. The latter is not an Imam-linked report. Source text

[S16] Tafsir al-Safi, vol. 2, pp. 209–210, on 7:65: kinship, the promise of Hud, and his particular mission. Source text

[S1] Al-Kafi, vol. 8, pp. 113–117, no. 92, Abu Hamzah's report from Imam al-Baqir. Source text

[S2] Al-Kafi, vol. 8, p. 285, no. 430, Noah's transfer to Shem; compare the numerical reading with Kamal al-Din. Source text

[S3] Kamal al-Din, chapter 22, no. 2, pp. 213–217; and the chapter on Noah's mission, reports on transmission and Hud. Online numbering differs from some print editions; use the opening and chain as well. Source text

[S3a] Kamal al-Din, online chapter on Noah's appearance, especially reports 2–4 in this indexing. Source text

[S4] Al-Saduq's al-Amali, Assembly 63, no. 3; compare Kamal al-Din, chapter 22, no. 1, pp. 211–213, and editorial notes. Source text

[S5] Ithbat al-Wasiyyah, Ansariyan, 3rd ed., 1426 AH, pp. 33–37, Shem, Arpachshad, Shalih, Hud, and the digression. Source text

[S6] Tafsir al-Qummi, vol. 2, pp. 42–44; compare Ithbat al-Wasiyyah, pp. 34–36, and Bihar al-Anwar, vol. 13, pp. 296–298, no. 14, with the transmission note. Source text

[S7] Al-Kafi, vol. 2, p. 17, chapter on revealed laws, no. 2, Sama‘ah’s report on the major dispensations. Source text

[S8] ‘Uyun Akhbar al-Rida, vol. 2, chapter on the reasons for various matters, no. 13 in the consulted indexing. Source text

[S9] Al-Durr al-Nazim, p. 68, Arpachshad’s mother, Marjanah, and Ghabir/Hud; the genealogy is not harmonized with the other sequence. Source text

[S10] Tarikh al-Ya‘qubi, vol. 1, Shem, Arpachshad, Shalih, and ‘Abir; comparative history, not an Imam-linked hadith chain in these passages. Source text

[S11] Abu Hayyan, al-Bahr al-Muhit, commentary on 7:65, genealogical opinions and Marjanah; comparative non-Imami exegesis. Source text

[S12] Mustafa Khurrami, Sources of the Question of Imamate in Shi‘i Thought, Ithbat al-Wasiyyah as a Case Study, translated by Nazirah Ghallab, Nusus Mu‘asirah; bibliography only. Source text

[S13] Al-Rawandi, Qisas al-Anbiya’, account of Dhu al-Qarnayn; quoted in Bihar al-Anwar, vol. 13, p. 300, no. 19. The name ‘Ayyash and dating are reported, not Qur’anic. Source text

[S14] Bihar al-Anwar, vol. 13, pp. 286–304, especially nos. 4, 14, 19, 23, 24, and 30, with its references to earlier works. This collected reference does not authenticate all reports or imply that every original was independently collated. Source text

Chapter 8: Hud: The Messenger to Ad and the Confrontation with a Civilization of Power

From Shem to Hud — The Covenant Continues After the Flood

Hud’s story does not begin in an empty historical space. At the end of Noah’s story, Imami narrations present Shem son of Noah as the bearer of what his father entrusted to him: the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge.

A report in Rawdat al-Kafi states that the descendants of Shem continued to preserve the testament and inherited knowledge. Noah had announced the coming of Hud and instructed them to follow him. When Hud appeared, those who possessed the inherited testament recognized him, believed in him, and were saved from the punishment of the wind.

Another report in Kamal al-Din wa Tamam al-Ni‘mah portrays the period between Noah and Hud as a time of waiting and testing. Noah is said to have told his followers that relief would come through Hud, and they continued waiting until the period grew long and hardship intensified.

These reports are important for the structure of this book because they prevent the period between Noah and Hud from being treated as a spiritual vacuum. They do not, however, name every bearer of the covenant between Shem and Hud. We therefore affirm the continuity described by the reports without inventing missing names.

Hud in the Qur’an — The Main Passages

The story of Hud is distributed across several Qur’anic chapters. Some passages name Hud explicitly, while others speak of ‘Ad or “the brother of ‘Ad” without repeating his name.

Passages explicitly naming Hud:

al-A‘raf 7:65–72.

Hud 11:50–60.

al-Shu‘ara’ 26:123–140.

Hud 11:89, in Shu‘ayb’s warning.

A passage referring to “the brother of ‘Ad” without repeating his name:

al-Ahqaf 46:21–26.

Other passages concerning ‘Ad and their destruction:

al-Tawbah 9:70.

Ibrahim 14:9.

al-Hajj 22:42.

al-Furqan 25:38.

al-‘Ankabut 29:38.

Sad 38:12.

Ghafir 40:31.

Fussilat 41:13–16.

Qaf 50:13.

al-Dhariyat 51:41–42.

al-Najm 53:50.

al-Qamar 54:18–22.

al-Haqqah 69:6–8.

al-Fajr 89:6–8.

Al-A‘raf 7:74, in Salih’s address; al-Haqqah 69:4 introduces ‘Ad’s denial.

Al-Mu’minun 23:31–41 speaks of a generation after Noah and a messenger sent among them. Exegetes differed over whether this refers to ‘Ad and Hud or to Thamud and Salih. It should therefore not be treated as an explicit passage naming Hud.

Completing the Qur’anic Index and Its Connections

Two passages must be added: al-A‘raf 7:74, where Salih reminds Thamud that they succeeded ‘Ad; and Hud 11:89, where Shu‘ayb warns his people through the examples of Noah’s, Hud’s, and Salih’s peoples and the proximity of Lot’s people. These links connect Hud’s story to earlier and later prophetic history.

Hud is explicitly named in seven verses: 7:65; 11:50, 53, 58, 60, 89; and 26:124. This counts the personal name, not every passage about ‘Ad. The surah title is not an additional verse. The surrounding passages 46:27–28 and 89:9–14 extend the warning without identifying every community mentioned as ‘Ad.

Connected Qur’anic figures include Noah, Salih, Shu‘ayb, and Lot. Moses recalls former peoples in 14:5–9, and the unnamed believer from Pharaoh’s household does so in 40:28–31. Pharaoh, Thamud, Lot’s people, the people of al-Rass, Tubba‘, and other communities appear in comparative warnings; this does not make them Hud’s contemporaries. The instruction to remember the brother of ‘Ad is addressed to Prophet Muhammad.

The Qur’an names no individual woman in Hud’s story, nor his mother, wife, daughters, followers, or opponents. It identifies believing followers, unbelieving leaders, ancestors, sons, and tyrants by collective description. These groups must not be supplied with invented personal names.

Hud in Surat al-A‘raf — The Trustworthy Brother and Adviser

Allah says:

“And to ‘Ad We sent their brother Hud. He said: O my people, worship Allah; you have no deity other than Him. Will you not then be mindful?”

The story in al-A‘raf begins with the essence of Hud’s message:

worship Allah alone,

abandon polytheism,

and live in reverent awareness of Allah.

The Qur’an calls Hud “their brother.” This is kinship and social belonging, not agreement with their religion. He was a man from among them who knew his people and was known by them.

The elite accused him of foolishness and lying. He answered that there was no foolishness in him; rather, he was a messenger from the Lord of the worlds, conveying the messages of his Lord and acting as a sincere, trustworthy adviser.

The passage then reminds ‘Ad that they were made successors after Noah’s people and were given increased physical capacity. Yet they chose inherited idolatry and argued over names that they and their ancestors had given to supposed gods without divine authority.

Hud in Surat Hud — Forgiveness, Strength, and Reliance on Allah

In Surat Hud, another important dimension of his preaching appears.

He calls his people to worship Allah alone and accuses their idolatry of being fabricated. He then makes clear that he asks them for no payment. His reward is with the One who created him.

The message is therefore not a business, a route to social domination, or a request for material compensation.

Hud then links seeking forgiveness and repentance with the return of abundant rain and an increase of strength:

“Seek forgiveness from your Lord, then turn to Him in repentance. He will send the sky upon you in abundant rain and add strength to your strength.”

The point is spiritual and moral: the people are called to return to Allah, not merely to seek relief from drought. This specific promise belongs to their revealed situation and should not be turned into a universal claim that every drought can be traced to one identifiable sin.

Trust, Justice, and Replacement in Hud’s Address

Hud 11:56 completes the preceding challenge: Hud places his trust in Allah, his Lord and theirs; every creature is under His power, and his Lord is on a straight path. This is reliance on divine sovereignty rather than a claim of independent power. Exegetes connect the straight path here with just divine governance.

In 11:57 Hud declares that he has delivered his message, warns that another people may replace them, and explains that their rejection cannot harm Allah. Verse 11:60 expressly extends the consequence to this world and the Day of Resurrection. The story is therefore not limited to worldly collapse.

“We See No Clear Proof” — Did Hud Have a Specific Miracle?

Hud’s people said:

“O Hud, you have not brought us any clear proof.”

The Qur’an does not narrate a distinct physical sign for Hud comparable to Salih’s she-camel or Moses’ staff.

Hud nevertheless confronted an extremely powerful society and declared:

“Plot against me all together, then give me no respite. Indeed, I have relied upon Allah, my Lord and your Lord.”

A number of exegetes saw his fearless challenge and complete reliance upon Allah as a sign of divine support: one man openly challenges a tyrannical society and their supposed gods and remains unharmed.

Yet the Qur’an itself does not label this as “Hud’s specific miracle.” It presents the challenge and trust in Allah; calling it a distinct miracle is an interpretive judgment.

Hud in Surat al-Shu‘ara’ — Critiquing Arrogance and Wasteful Monumentalism

In Surat al-Shu‘ara’, Hud confronts another dimension of ‘Ad’s civilization:

“Do you build upon every high place a sign merely for amusement? And do you construct great works as though you would live forever? And when you seize, you seize like tyrants?”

The criticism is not directed at construction itself, nor at strength as such.

It is directed at:

wasteful and boastful building,

the illusion of permanence,

the conversion of strength into violence,

and power turning into tyranny.

Hud then reminds them of Allah’s favors:

livestock,

children,

gardens,

and springs.

The conflict is therefore also a conflict over the meaning of strength.

‘Ad treated power as proof of self-sufficiency.

Hud called them to see power as a gift, trust, and responsibility.

Their Reply and the Failure to Benefit from Their Gifts

In 26:136–138 the people declare that warning and silence are the same to them, appeal to the ways or stories of earlier generations, and deny that they will be punished. Exegetical differences over the phrase concerning earlier people do not authorize additional personal or idol names. Verses 139–140 state that most were not believers and conclude with Allah’s might and mercy.

Al-Ahqaf 46:26 explains that hearing, sight, and hearts did not benefit them while they denied the signs. Their failure concerns the use of those faculties, not merely their availability. Al-A‘raf 7:69 also challenges their surprise that a reminder should come through a man from among them.

Who Were ‘Ad?

The Qur’an clearly identifies ‘Ad as the people of Hud.

It states that they came after the people of Noah:

“Remember when He made you successors after the people of Noah.”

It also describes them in terms of strength and expanded physical capacity:

“He increased you greatly in stature,”

and records their boast:

“Who is stronger than us in power?”

Their society is also associated with elevated construction, great works, livestock, children, gardens, and springs.

The Qur’an does not give numerical measurements for their height.

Reports claiming that individuals were sixty, one hundred, or one hundred and twenty cubits tall belong to later narrational or historical material and vary considerably.

The careful statement is that the Qur’an establishes unusual strength and physical capacity, not specific measurements.

“Who Is Stronger Than Us?” — When Power Became a Criterion of Truth

Allah says that ‘Ad behaved arrogantly on earth without right and said:

“Who is stronger than us in power?”

The Qur’anic answer is immediate:

“Did they not see that Allah, who created them, is stronger than them in power?”

Their problem was not strength itself.

Their problem was turning strength into an argument against truth.

Their attitude can be summarized:

We are powerful, therefore punishment cannot reach us.

We are materially advanced, therefore we do not need prophetic guidance.

We possess architecture and force, therefore our inherited religion must be correct.

One of the central lessons of Hud’s story is that material capacity can never become a measure of truth.

Al-Ahqaf — Where Did the People of Hud Live?

Allah says:

“Mention the brother of ‘Ad when he warned his people at al-Ahqaf.”

The word al-Ahqaf refers to curved or extended sand dunes.

The Qur’an therefore establishes that the warning of “the brother of ‘Ad” was connected with al-Ahqaf.

It does not provide modern coordinates or identify a contemporary state.

Tafsir al-Qummi gives a transmitted geographical description of the region, and later exegetical and historical works commonly associate the area with southern Arabia, broadly between Oman and Hadramawt or nearby regions.

These identifications go beyond the Qur’anic text.

The careful formulation is:

the Qur’anic location is al-Ahqaf;

its exact placement on a modern map is a historical, geographical, and narrational question.

Iram of the Pillars — People, Genealogy, or City?

Allah says:

“Have you not seen how your Lord dealt with ‘Ad — Iram of the pillars — the like of which had not been created in the lands?”

These verses accumulated a large body of later storytelling.

Exegetes differed:

Was “Iram” another name or title for ‘Ad?

Was it an ancestor or tribe?

Was it a place or city?

Does “of the pillars” refer to physical strength and stature, tent poles, or monumental architecture?

Allamah al-Tabataba’i considered the apparent wording compatible with a great city or civilization, but emphasized that reliable detailed information about its remains is not available beyond the Qur’anic account.

The famous stories of Shaddad ibn ‘Ad building a city of gold, silver, emerald, and ruby and of someone later discovering it were collected by al-Majlisi in a separate chapter after the story of Hud. Much of this material is historical and legendary and passes through figures such as Ka‘b al-Ahbar.

This book therefore does not present a “lost city of Iram” legend as established history.

It affirms what the Qur’an says:

‘Ad,

Iram of the pillars,

and exceptional strength and construction,

while preserving exegetical disagreement over the details.

The First ‘Ad

Allah says:

“And that He destroyed the first ‘Ad.”

The description “the first” generated a long exegetical discussion about a first and a later ‘Ad.

The common exegetical position identifies the people of Hud with the first ‘Ad.

The identity of a supposed second ‘Ad, however, is not explicitly established in the Qur’an and later sources offer differing explanations.

This chapter therefore does not build Hud’s story upon late genealogical schemes.

It is enough to affirm that the Qur’an identifies Hud’s people as ‘Ad and refers elsewhere to “the first ‘Ad.”

The Lineage of Hud — What We Know and What We Do Not

The Qur’an does not provide Hud’s genealogy.

It simply calls him “the brother of ‘Ad.”

Exegetical and genealogical works preserve different lineages.

One commonly transmitted form is:

Hud son of Shalikh, son of Arfakhshad, son of Shem, son of Noah.

Other longer genealogies also appear.

Al-Tabrisi and al-Majlisi report such views in exegetical contexts, not as Qur’anic statements.

The most important Imami reports for the purpose of this book do not require a long biological genealogy in order to establish Hud’s place in the chain of guidance. They say that Noah announced his coming, that the line of Shem preserved the covenant, and that believing descendants of Shem recognized and followed Hud.

Therefore:

his detailed genealogy is not established by the Qur’an;

his belonging to ‘Ad is;

and his connection with the line of Shem appears in Imami narration.

Hud’s Family and the Limits of the Genealogies

Ithbat al-Wasiyyah, pp. 36–38, places Shalih between Arpachshad and Hud and describes him entrusting the names, wisdom, and prophethood to his son Hud. Hud later entrusts the divine charge, light, and wisdom to his son Faligh, and Faligh to Yarugh. This is a succession narrative, not merely a genealogy. The attribution of the book to al-Mas‘udi is debated, and its title alone does not establish the reliability of these details [S6].

Al-Durr al-Nazim, p. 68, preserves a different account of the transmission of light. An unnamed daughter of a king bears Arpachshad to Shem; Arpachshad marries Marjanah, who bears Ghabir, identified in the text as Hud. The following sentence names Mishakha as his wife and the mother of Faligh. Marjanah and Mishakha are retained as names found in this account, not as Qur’anic names or details authenticated here through a verified chain [S7].

That version makes Ghabir/Hud the direct son of Arpachshad and places Shalikh after Faligh, unlike the version making Shalih Hud’s father. The two genealogies must not be merged. Nor is Mishakha automatically identical with the unnamed wife in Tafsir al-Qummi. These passages supply neither an exhaustive register of Hud’s children nor named daughters or a birth date.

Another genealogy in Qisas al-Anbiya’ and Bihar includes ‘Abd Allah, Rabah or Riyah, Jaluth or related spellings, then ‘Ad, ‘Aws, Iram, Shem, and Noah. These are names in a transmitted genealogy, with textual variants; the texts do not give each a separate role in Hud’s mission. Identifying Hud with ‘Abir or Ghabir is also a transmitted view, not a second Qur’anic name [S5, S9].

The Appearance of Hud in Kamal al-Din

One of the most important Imami texts concerning Hud appears in Shaykh al-Saduq’s Kamal al-Din wa Tamam al-Ni‘mah.

The narration states that when Noah’s death approached, he told his followers that a period of concealment and the rise of tyrants would follow him, and that relief would come through a descendant named Hud.

Hud is described as possessing dignified bearing, tranquility, and gravity and as resembling Noah in appearance and character.

The report then describes a prolonged period of waiting during which many hearts hardened. Hud finally appears at the height of hardship, and Allah destroys his enemies with the barren wind.

This narration is not Qur’anic text.

Its importance lies in the Imami concept of continuing divine proof:

Noah announces Hud,

the testament preserves his name,

the waiting community is tested by time,

and the promised prophet eventually appears.

The Rawdat al-Kafi Report — How Was Hud Recognized?

A report in Rawdat al-Kafi states that Noah transferred to Shem the Greatest Name, the inheritance of knowledge, and the traces of prophetic knowledge. Noah also announced Hud's coming and commanded his people to follow him, and the testament was to be revisited regularly.

The narration then says that those among Shem's descendants who preserved knowledge and faith encountered Hud as a prophet, believed in him, followed him, and were saved from the punishment of the wind.

This report links three chapters of our book:

Noah,

Shem and the bearers of the covenant,

and Hud.

The new prophet does not appear in a community with no memory.

The inherited covenant prepares believers to recognize him.

Was Hud Described as a "Qa'im" in the Narration?

The Kamal al-Din report uses language describing Hud as the one who would "rise" from Noah's descendants.

The expression should not be forced beyond its immediate context.

Here it refers to the divinely appointed figure who would appear after a period of waiting and hardship.

It does not identify Hud with Imam al-Mahdi.

Al-Saduq uses stories of prophetic concealment, waiting, and relief to demonstrate recurring divine patterns in sacred history and then applies those patterns in his theological discussion of the Mahdi's occultation.

Hud and the Arabic Language

Al-Tabrisi, in the exegetical discussion of Hud's story, reports that Hud, Salih, Shu'ayb, Ishmael, and Prophet Muhammad spoke Arabic.

This is not a Qur'anic statement.

Al-Majlisi includes this statement in his quotation of al-Tabrisi's exegesis. No separate chain is supplied at that point; its inclusion does not establish it as Qur'anic fact or authenticated hadith [S9].

The appropriate formulation is therefore:

some Imami exegetical sources associate Hud with Arabic speech.

This is not one of the Qur'anic foundations of his story.

The Religion of 'Ad — Names Without Divine Authority

Hud said to his people:

“Do you dispute with me concerning names that you and your fathers have named, for which Allah has sent down no authority?”

The verse reveals a central problem in polytheism:

human beings give religious authority to names, symbols, and inherited objects of devotion without authorization from Allah.

The Qur’an does not provide the names of ‘Ad’s idols.

Any list of such names belongs to later historical reporting and should not be placed on the same level as revelation.

Hud’s confrontation was not merely with stones.

It was with an inherited system of sanctification:

“what our fathers used to worship.”

Accusations Made Against Hud

The Qur’an preserves a range of responses from his people:

“We see you in foolishness.”

“We think you are among the liars.”

“You have brought us no clear proof.”

“We will not abandon our gods because of your words.”

“We will not believe you.”

“Some of our gods must have afflicted you with evil.”

“Have you come to turn us away from our gods?”

“Bring us what you threaten us with, if you are truthful.”

These objections reveal stages of rejection:

attacking the prophet’s intelligence,

attacking his truthfulness,

refusing to abandon inherited religion,

attributing his message to divine punishment from their idols,

and finally daring him to bring the punishment.

The Elite and the Tyrants — The Social Structure of Rejection

Surat al-A‘raf speaks of “the elite who disbelieved among his people.”

Surat Hud says that ‘Ad “followed the command of every stubborn tyrant.”

Their rejection was therefore not merely individual.

There were elites, leaders, and tyrannical authorities.

Here theology and power intersect:

monotheism destroys the sacred status of false gods,

but it also destroys the tyrant’s claim to stand beyond accountability.

Seeking Forgiveness and Rain — Was There a Drought Before the Punishment?

The Qur’an records Hud saying:

“Seek forgiveness from your Lord, then repent to Him; He will send the sky upon you in abundant rain.”

This strongly indicates that rainfall was a live issue in his preaching.

Tafsir al-Qummi states that their land had been fertile and prosperous, after which rain was withheld for seven years and the land became barren.

Other exegetical reports give different periods, including three years.

Therefore:

a pre-punishment drought has support in some narrational and exegetical material;

the specific number of seven years is not Qur’anic and is not uniform across the sources.

Hud’s Wife, His Visitors, and the Request for Rain

At Hud 11:50–52, Tafsir al-Qummi relates that Hud cultivated crops. Visitors from a drought-stricken region came to his home seeking his prayer. A woman described as having hair mixed with grey and impairment in one eye questioned them, remarked that an answered prayer would have saved Hud’s own crops, and directed them to him. The Arabic shamat describes a mixture of white and dark hair; ‘awar concerns impairment in one eye [S4].

The visitors found Hud, who prayed and told them that rain and fertility had returned to their land. When they repeated the woman’s words, he identified her as his wife and said he prayed for her long life. Within the account, he explains that enduring an adversary within his own sphere is easier than being dominated by an enemy. The passage portrays patience under personal hurt; it does not name the wife, identify her children, or describe her death.

This exegetical passage begins with an unattributed “he said” and has no separate chain to an Imam at that point. The subsequent chain belongs to the wind report from Imam al-Baqir and must not be transferred to the wife’s story. The hurt described does not mean sexual infidelity, nor does it justify generalizations about women or marriage.

The visitors are unnamed. This passage does not identify them with Qayl ibn ‘Anz and the delegation to Mecca. The two journeys are distinct, and neither establishes that this unnamed wife is Mishakha in al-Durr al-Nazim [S4, S7, S9].

The Cloud They Thought Was Rain

Allah says:

“When they saw it as a cloud approaching their valleys, they said: This is a cloud bringing us rain.”

After waiting for rain, they saw something approaching their valleys and welcomed it as relief.

The answer came:

“No. It is what you sought to hasten: a wind containing a painful punishment.”

The scene is striking:

what they welcomed as material salvation became the beginning of the collapse of a society that had refused repentance.

Descriptions of the Wind in the Qur’an

The Qur’an uses several expressions for the punishment:

a furious, bitter wind;

a raging wind;

a barren wind;

days of misfortune;

a continuing day of misfortune;

and seven nights and eight days continuously.

It says that people were torn away like uprooted palm trunks and left lying like hollow palm trunks, and that the wind made what it struck like decayed remains.

The Qur’an therefore describes more than an ordinary storm.

It presents a sustained divinely directed punishment that destroyed a society famous for boasting in its strength.

“A Day of Misfortune” and “Seven Nights and Eight Days” — Is There a Contradiction?

No.

Surat al-Qamar speaks of “a continuing day of misfortune.”

Fussilat speaks of “days of misfortune.”

Al-Haqqah gives the duration as seven nights and eight days continuously.

The “day” can refer to the onset or the event-period, while the other passages specify the duration.

The Qur’an itself supplies the fuller picture:

the punishment began on a disastrous day and continued over an extended period.

There is no need to create a contradiction between the passages.

The Barren Wind in a Report from Imam al-Baqir

Tafsir al-Qummi preserves a report through a chain including Ibn Abi ‘Umayr, ‘Abd Allah ibn Sinan, and Ma‘ruf ibn Kharrabudh from Imam al-Baqir concerning the barren wind.

In meaning, the narration describes the wind as restrained and released only by divine command, with Gabriel ensuring that it did not exceed the measure decreed for the punishment.

The report gives the punishment a powerful cosmological image.

The details concerning the wind's hidden place and exact measure are narrational rather than Qur'anic.

The meaning that clearly agrees with the Qur'an is that the punishment was not an independent force outside Allah's sovereignty.

It operated by His command and measure.

The Angels of the Wind and the Comparison with Jonah's People

The wind narrative also appears in al-Kafi, vol. 8, no. 64, through Ma'ruf ibn Kharrabudh from Imam al-Baqir, with 'Abd Allah ibn Sinan and Ibn Mahbub in the chain. It distinguishes winds of mercy and punishment and recalls how Jonah's people were spared when they believed and prayed. It then describes the wind's guardians and Gabriel's intervention. These are angels, unnamed apart from Gabriel, not human men [S3].

Other collected reports describe an angel assigned to each wind, measured release, and the Prophet's aid through the east wind while 'Ad was destroyed by the west wind. Al-Majlisi includes these under reports 5, 6, and 26, drawing on al-Faqih, al-Kafi, and al-Rawandi's Nawadir. Different images of a ring-sized or needle-sized opening must not be combined into one physical measurement or treated as meteorological analysis [S9].

The Sarsar Wind — Bitterly Cold or Violently Roaring?

Classical sources explain the word sarsar in more than one way:

intensely cold,

or violently roaring.

The senses may overlap in describing a devastating wind.

Tafsir al-Qummi interprets it as bitterly cold.

There is no need to turn one lexical interpretation into a doctrinal issue.

The Qur'anic point is clear: it was an exceptionally severe wind of punishment.

"Destroying Everything" — Did the Wind Destroy the Entire Universe?

Allah says:

"Destroying everything by the command of its Lord."

The next words say:

"Then nothing could be seen except their dwellings."

The phrase "everything" must therefore be read contextually:

everything within the scope of the punishment that the wind was commanded to destroy among their society and possessions.

Tafsir al-Qummi likewise notes that the expression is general in form but contextually limited, since their dwellings remained visible.

Did Hud and the Believers Survive?

Yes. This is explicit Qur’anic fact.

Allah says:

“So We saved him and those with him by mercy from Us.”

And:

“When Our command came, We saved Hud and those who believed with him by mercy from Us, and We saved them from a harsh punishment.”

The Qur’an does not state how many believers were with him.

Some exegetical works transmit numbers such as four thousand.

Such numbers should not be placed in the main narrative as established fact without reliable source evaluation.

How Were the Believers Protected from the Wind?

Some exegetical reports state that Hud and the believers withdrew to a protected place and that the wind which destroyed ‘Ad reached them only gently and caused no harm.

This is narrational or exegetical detail, not Qur’anic text.

The Qur’an establishes that Allah saved them by His mercy but does not describe the precise physical mechanism.

The foundational wording should therefore remain:

Allah saved them by His mercy.

Al-Majlisi quotes this detail from al-Tabrisi on al-Ahqaf and in the delegation narrative: the believers withdraw to an enclosure and the wind reaches them gently. It is exegetical material, not a verse or an independently Imam-linked report at that point [S9].

The Report That Shem’s Descendants Believed in Hud

Kamal al-Din transmits from Imam al-Sadiq that when Hud was sent, a believing remnant from the descendants of Shem submitted to him, while others responded with the boast:

“Who is stronger than us?”

The narration then says that the rejecters were destroyed by the barren wind.

This report links the survival of believers with the covenantal line preserved after Shem.

It is especially important for the continuity of the book:

Shem is not merely a genealogical ancestor.

His line preserves a testament.

Those who remained faithful to it recognized Hud when he appeared.

Al-Khuljan: A Named Leader in an Imam-Attributed Report

Al-Rawandi's report 84, pp. 94–95, comes through Ayyub ibn Rashid "from someone he mentioned" from Imam al-Sadiq. It describes four-hundred-year lifespans, three years of drought, a delegation to the mountains of Mecca, and a choice among three clouds. These numbers belong to the report, not the Qur'an. Its unnamed intermediary prevents presenting the chain as a verified uninterrupted transmission [S5].

The leader is called al-Khuljan. Seeing beings carrying columns alongside the wind, he asks Hud who they are and is told they are angels. He then asks whether faith would enable him to defeat them. Hud answers that Allah does not grant the disobedient victory over the obedient. Asked about his dead men, Hud promises better replacements, but al-Khuljan chooses to join his people in death. The narrative centers on belief made conditional upon revenge.

His name is not Qur'anic. Details from other historical accounts about al-Khuljan must remain distinguished, and every king or leader of 'Ad must not automatically be identified with him.

The Long Report in Qisas al-Anbiya' — How Should It Be Used?

Al-Rawandi's Qisas al-Anbiya', report 87, contains a long narrative ending with Wahb ibn Munabbih. Al-Majlisi quotes it as report 21 in the Hud chapter of Bihar al-Anwar, vol. 11. This chain does not end with an Imam [S5, S9].

It contains extensive details:

Hud receiving revelation at age forty,

physical assaults by his people,

a mission lasting centuries,

enormous numerical descriptions of 'Ad's bodies,

personified dunes speaking to Hud,

and many other narrative details.

This material should not be erased from the record because it forms part of the literature collected by later Imami scholars.

But it must not be treated as equal to the Qur'an or to stronger Imami reports.

The presence of Wahb ibn Munabbih, extraordinary numerical claims, and highly developed storytelling requires substantial caution.

These reports therefore belong in the category:

"narrative material requiring investigation and not used as the foundation of the story."

Details of Wahb’s Account and Descriptions of Hud

Wahb’s longer narrative names Gabriel as reassuring Hud after his people’s assault and directing him to continue preaching. It gives 760 years for the mission, extraordinary bodily measurements, speaking dunes, and animals and birds fearing destruction alongside the disobedient. It ends by denying that the innocent are destroyed for another’s disobedience. These details belong to report 87 from Wahb, not to an Imam-linked hadith or a universal explanation of natural disasters [S5].

Reports 81–82 in the same chapter, also ending with Wahb, compare Hud with Adam while excepting Joseph in the discussion of beauty, describe Hud as a trader, relate his move with believers to Mecca after the destruction, and mention pilgrimage by Hud, Salih, Abraham, Moses, Shu‘ayb, and Jonah. These accounts remain distinct from Kamal al-Din’s comparison of Hud with Noah in bearing and dignity. Farming and trading descriptions do not by themselves establish a dated occupational biography [S2, S5].

How Long Did Hud Live, and How Long Did His Mission Last?

The Qur’an does not state Hud’s age, the age at which he was commissioned, or the duration of his preaching.

Numbers found in storytelling literature — such as receiving revelation at forty or preaching for many centuries — come from varying historical and narrative reports.

This review has not established a reliable chain for one number that could be presented as Hud’s certain lifespan. This is a limit of the evidence examined, not a claim to have evaluated every transmission in the literature.

The careful conclusion is:

the Qur’an does not tell us Hud’s lifespan or the duration of his mission.

Any transmitted numbers must remain explicitly attributed to their sources.

Wednesday and the Punishment of ‘Ad

Some reports preserved in works such as ‘Ilal al-Shara’i, ‘Uyun Akhbar al-Rida, and al-Khisal, in discussions concerning days of the week, associate the wind sent against ‘Ad with a Wednesday.

Such reports do not change the core of the story and should not be used to construct an absolute superstition about Wednesdays.

For completeness:

Al-Majlisi collects these as reports 22–25 in the Hud chapter: an unnamed Syrian questions Imam ‘Ali; other transmissions are attributed to Imam al-Rida or to Imam al-Sadiq through his forefathers. Their separate chains do not establish a certain historical calendar date [S9].

Sand, Dust, and the Remnants of ‘Ad in Some Reports

A report attributed to Imam al-Sadiq and transmitted through Qisas al-Anbiya’ associates certain windblown dust or sand with the remnants of ‘Ad.

This is a non-Qur’anic unseen claim.

It should not be turned into a scientific explanation of dust or sand.

It is recorded simply as a narrational report preserved in the sources.

“The Brother of ‘Ad” in Surat al-Ahqaf

Allah says:

“Mention the brother of ‘Ad when he warned his people in al-Ahqaf.”

Hud is not named in this verse, but the exegetical tradition identifies “the brother of ‘Ad” with Hud.

The expression again emphasizes that he belonged to them as a human and member of their people.

Hud then says:

“Knowledge is only with Allah, and I convey to you that with which I have been sent.”

This statement is crucial:

the prophet does not claim independent knowledge of the exact timing of punishment.

Knowledge belongs to Allah.

The prophet’s duty is to convey the message.

“‘Ad Denied the Messengers” — Why the Plural?

Allah says:

“‘Ad denied the messengers when their brother Hud said to them: Will you not be mindful?”

Although Hud is the messenger confronting them in the narrative, the Qur’an uses the plural “messengers.”

Exegetes understand this to mean that rejecting one true messenger in the essence of his divine mission amounts to rejecting the prophetic message as a whole, because the prophets share one foundational call.

This does not mean the Qur’an is naming several simultaneous messengers to ‘Ad.

It expresses the unity of revelation.

Did Hud’s People Deny Resurrection?

The explicit Hud passages focus on polytheism, arrogance, power, inherited worship, and refusal to repent.

Al-Mu’minun 23:31–41 describes a people who deny resurrection and say that there is only worldly life.

Because exegetes differ over whether this passage concerns ‘Ad/Hud or Thamud/Salih, the denial of resurrection should not be added to Hud’s people as an explicit Qur’anic fact on the basis of this passage alone.

The careful formulation is:

some exegesis applies the passage to Hud’s people, but the text itself does not name them.

The Hereafter in Explicit Passages

The hereafter in ‘Ad’s story does not depend on identifying the unnamed people in 23:31–41. Al-Haqqah 69:4 expressly names Thamud and ‘Ad as denying the Striking Calamity; Hud 11:60 mentions Resurrection Day; and Fussilat 41:16 states that punishment in the hereafter is more humiliating. The comparison with al-Mu’minun therefore remains qualified without losing this established theme.

“Their Dwellings” — Did Their Civilization Leave Remains?

After the punishment, the Qur’an says:

“Nothing could be seen except their dwellings.”

This indicates that dwellings remained visible in the immediate narrative setting after the destruction.

The verse does not promise that those structures would remain identifiable in the modern world.

No archaeological site today can be declared with certainty to be “the city of ‘Ad” merely because of resemblance.

Archaeology requires its own evidence.

The truth of the Qur’an does not depend upon inventing an archaeological discovery.

The Lands of ‘Ad in Tafsir al-Qummi

At 46:21, Tafsir al-Qummi relates through the compiler’s father that al-Mu‘tasim ordered a well dug at a place called al-Bataynah in the text, and al-Mutawakkil later continued the work. Breaking a rock released a cold wind that killed nearby workers. Al-Mutawakkil asked Imam ‘Ali ibn Muhammad al-Hadi, whom the account also calls “Ibn al-Rida,” and the place was identified with ‘Ad. The Imam intended is al-Hadi, not ‘Ali ibn Musa al-Rida [S4, S9].

This is an interesting geographical narration.

It should not be converted into a modern archaeological survey.

It shows that an Imami transmitted tradition associated particular regions with al-Ahqaf and ‘Ad.

Another Well Account in al-Ihtijaj: Keeping the Figures Distinct

Al-Ihtijaj relates through ‘Ali ibn Yaqtin an account quoted by al-Majlisi as report 13 in the Hud chapter. Abu Ja‘far al-Mansur al-Dawaniqi orders Yaqtin to dig at Qasr al-‘Abbadi; the Abbasid al-Mahdi continues the project. Yaqtin sends his brother Abu Musa to supervise. After wind emerges from an opening, two unnamed men descend and report seeing men, women, houses, and utensils turned to stone, with clothing crumbling at touch. Imam Musa ibn Ja‘far al-Kazim is then asked and identifies them in the account with remnants of ‘Ad [S9, S10].

‘Ali ibn Yaqtin is the narrator; Yaqtin, Abu Musa, and the two workers belong to the later episode. Abu Ja‘far means al-Mansur, and al-Mahdi is the Abbasid caliph, not Imam al-Mahdi. This is distinct from the account involving al-Mu‘tasim, al-Mutawakkil, and Imam al-Hadi. The underground men and women are unnamed. The passage supplies no full chain at that point and is not evidence of a modern archaeological discovery or a scientific explanation of petrification.

The Physical Power of ‘Ad — Between Revelation and Exaggeration

Later reports describe the bodies of ‘Ad in extraordinary terms, sometimes claiming that individuals could tear pieces from mountains or carry enormous rocks.

Some of this material is cited by al-Tabrisi from earlier exegetes, and some belongs to storytelling literature.

The Qur’an itself is sufficient:

“He increased you greatly in stature.”

“Who is stronger than us in power?”

“When you seize, you seize as tyrants.”

These verses establish exceptional strength.

There is no need to turn every legendary numerical claim into religious history.

Why Were They Destroyed?

The Qur’an allows the causes of destruction to be gathered clearly:

polytheism:

they worshipped what Allah had never authorized;

denial:

they rejected the signs of their Lord;

disobedience to revelation:

they rejected the messengers;

following tyrannical rulers;

arrogance on earth without right;

boasting in power:

“Who is stronger than us?”;

violent oppression:

“When you seize, you seize like tyrants”;

and persistent refusal to repent despite warning.

The punishment therefore did not descend suddenly upon an innocent society.

It was preceded by warning, preaching, reminders of blessing, and an open door to forgiveness and repentance.

Salvation by Mercy

Allah says:

“We saved Hud and those who believed with him by mercy from Us.”

The Qur’an does not say they survived because they were physically stronger,

because they possessed safer buildings,

or because they understood the direction of the wind.

They were saved “by mercy from Us.”

This is the complete contrast with ‘Ad:

‘Ad trusted power;

Hud trusted Allah.

After the Destruction of ‘Ad

The story of guidance does not end with the destruction of the rejecters.

Report 4 in the online indexing of Kamal al-Din’s chapter on Noah states that Hud gave the believers a testament and announced Salih [S2].

A separate report in that chapter, numbered 3 in the same indexing, speaks of concealment after Hud until Salih appeared. The two passages are related in theme but are not one continuous report.

This is extremely important for the structure of the book.

Chapter Nine should not simply jump directly to Salih.

It must investigate:

who carried the covenant after Hud?

who preserved the announcement?

do the sources give names?

or do they only establish a period of waiting?

We will not invent names.

But we will also not portray the period as though guidance had vanished.

Did Hud Appoint a Named Successor?

Kamal al-Din’s report about Hud’s testament and announcement of Salih does not name a recipient. Ithbat al-Wasiyyah, attributed to al-Mas‘udi, expressly identifies Hud’s son Faligh as receiving the trust. Absence from the former report does not mean absence from all sources [S2, S6].

This distinction matters.

We can say:

according to the narration, Hud left a testament and foretold Salih.

The precise attribution is:

“Ithbat al-Wasiyyah names Faligh son of Hud as receiving his father’s trust.”

The historicity of that succession, the book’s attribution, and the reliability of its reports remain separate questions.

Chapter Nine will therefore investigate the links between Hud and Salih.

The Burial Place of Hud — Najaf or Hadramawt?

The Qur’an does not state where Hud died or where he was buried.

Imami tradition includes reports associating Hud’s grave with the land of Najaf.

Shaykh al-Tusi, in Tahdhib al-Ahkam, transmits a report in which Amir al-Mu’minin, when giving instructions concerning his own burial, refers to being buried in the place of his “brothers Hud and Salih.”

Another report in the same context mentions:

“Bury me in the grave of my brother Hud.”

These accounts accord with the Shi‘i association of Hud and Salih with Wadi al-Salam in Najaf; they do not by themselves date the establishment of the shrine [S8].

Imami sources also preserve accounts associating Hud’s grave with Mahrah or Hadramawt, alongside the well-known local tradition. The disagreement is not simply between an Imami account and a non-Imami tradition [S5, S9].

The Qur’an does not resolve the issue, and popularity alone cannot convert either tradition into certainty.

The careful approach is:

Imami reports associate Hud’s grave with Najaf;

other reports within Imami works, as well as historical traditions, associate it with Mahrah or Hadramawt;

the disagreement is not Qur’anic fact.

Mahrah, Hadramawt, and Mecca: Participants and Narrators

In Qisas al-Anbiya', no. 85, al-Asbagh ibn Nubatah accompanies Imam 'Ali to al-Nukhaylah. Jewish mourners identify a grave as Hud's; Imam al-Hasan is asked what they say, and Imam 'Ali identifies it instead as Judah son of Jacob's. He then questions an unnamed elder from Mahrah about a seaside mountain with a monastery and identifies a place locally called a sorcerer's grave as Hud's. The printed edition flags disorder in the chain, so the account is not conclusive. Judah is named in this report, not in the Qur'an [S5].

Al-Karajaki's Kanz al-Fawa'id, quoted in Bihar as report 19, describes an unnamed Hadrami man who embraced Islam through Imam 'Ali during Abu Bakr's time. He recounts visiting an al-Ahqaf cave with companions and a guide, seeing a body and a Hebrew inscription identifying Hud. Imam 'Ali says he heard this from Abu al-Qasim, the Prophet. The ancient grave, the later visit, and its narration are distinct times; Abu Bakr and Imam 'Ali are not Hud's contemporaries [S9].

Tahdhib's Najaf accounts include Imams 'Ali and al-Hasan. Ibn Muljam appears in the setting after the fatal blow in no. 66; al-Ash'ath's mosque is a landmark on the funeral route in no. 67. The expression "my brother Hud" or "my brothers Hud and Salih" denotes religious kinship, not one biological father [S8].

Ithbat al-Wasiyyah mentions a seaside site below a mountain monastery, followed by an alternative that Hud moved to Mecca and died there; Wahb's accounts also describe a move to Mecca. Al-Majlisi suggests initial burial elsewhere followed by transfer to al-Ghari as a possible reconciliation. This is the compiler's hypothesis, not an independent report establishing a transfer. The differing locations remain visible; no final death date, lifespan, or journey of the body is asserted [S5, S6, S9].

Did Hud Live After the Punishment?

The Qur'an does not narrate the details of Hud's life after the believers were saved.

It establishes only that he and those who believed with him survived.

Narrations in which Hud announces Salih imply that his role continued long enough after the destruction of 'Ad for him to leave a testament and pass on the promise of the next prophet.

The duration of that period, his residence, and the precise location of his death are not established by the Qur'an.

Shaddad and Iram — Why They Should Be Kept Separate from Hud's Core Story

Al-Majlisi placed a separate chapter on Shaddad and Iram after the chapter on Hud.

That arrangement is useful:

Hud's Qur'anic story is one thing;

later historical tales about Shaddad and a jeweled city of Iram are another.

Some of those reports even distinguish Shaddad's 'Ad from the 'Ad of Hud.

The Shaddad story should therefore not be inserted into Hud’s preaching as though it were part of the Qur’anic narrative.

At most, it belongs in an appendix:

“Iram and Shaddad in Later Narrative Tradition,”

where source disagreement can be preserved without distorting the Qur’anic story.

Appendix: Iram and Shaddad in Later Narrative Tradition

Some historical works tell of a king named Shaddad ibn ‘Ad who attempted to build a city imitating descriptions of Paradise, with gold, silver, and precious stones, only to be destroyed before entering it.

A further story describes a man named ‘Abd Allah ibn Qilabah who allegedly entered the city in the time of Mu‘awiyah and later told people about it, with Ka‘b al-Ahbar identifying it as Iram of the pillars.

Al-Majlisi collected this lengthy and famous story in Bihar al-Anwar.

It is not Qur’anic text.

Its literary formation is strongly connected with storytelling and older scriptural lore.

It should therefore not be used to establish Iram’s location, chronology, or modern archaeological existence.

The Delegation and Women in Comparative Narratives

Al-Tabrisi collects a delegation narrative from al-Suddi, Muhammad ibn Ishaq, and others; al-Majlisi quotes it at the chapter’s end. Qayl ibn ‘Anz leads the delegation, hosted by Mu‘awiyah ibn Bakr, a figure in the ancient narrative, not Mu‘awiyah ibn Abi Sufyan. The host’s unnamed mother belongs to ‘Ad, explaining his concern for his maternal relatives. Some versions also mention Bakr, the host’s father [S9, S12].

The delegation remains for a month, drinking wine and hearing two female singers known collectively as al-Jaradatan. Distressed by their delay, the host accepts the singers’ suggestion to compose verses reminding them of their mission. Neither singer receives an individual name in the passage. A secret believer then urges obedience to Hud as the way to rain. He is unnamed in the quoted appendix; comparative versions identify him as Marthad ibn Sa‘d, sometimes extending the lineage with Ibn ‘Ufair [S9, S12].

Luqman ibn ‘Ad appears in some delegation and longevity narratives involving eagles. This does not establish his identity with Qur’anic Luqman. These stories, Qayl’s choice of cloud, the Imam-attributed al-Khuljan report, and the visitors in al-Qummi must not be merged into one scene [S5, S9, S12].

Ibn Ishaq’s account as quoted by Ibn Kathir names a woman of ‘Ad as Mahd, with Fahd in other texts. She recognizes the wind and describes fiery appearances and men leading it. Wahb’s material quoted by al-Tabrisi describes a separate unnamed elderly woman hiding in a tunnel and overtaken on the eighth day. Neither is established as Hud’s wife; neither is named in the Qur’an. Inclusion in an Imami compilation does not make these accounts statements from an Imam [S9, S12].

Ibn Kathir also quotes a comparative narration from al-Harith ibn Hassan, alternatively Ibn Yazid al-Bakri, involving Prophet Muhammad, al-‘Ala’ ibn al-Hadrami, and an unnamed elderly woman from Banu Tamim whom al-Harith transported. The delegation of ‘Ad is recalled as an example within that later conversation. This elderly woman belongs to Muhammad’s time, not to the survivors of ‘Ad [S12].

Shaddad and Shadid: Identifying the Figures in the Iram Story

Al-Rawandi’s report 88 introduces ‘Abd Allah ibn Qilabah searching for camels, Mu‘awiyah ibn Abi Sufyan questioning him, and Ka‘b al-Ahbar recounting Shaddad’s story. Within the ancient tale, Shaddad and his brother Shadid are sons of ‘Ad, accompanied by unnamed builders, workers, and subordinate rulers. The later frame includes the governor of Sana‘a and Mu‘awiyah’s messenger without personal names. This Mu‘awiyah is not Ibn Bakr, the delegation’s host [S5].

The transmission reaches Abu Wa’il, with the narrative explanation placed on Ka‘b’s lips; it is not an Imam-linked hadith. Some versions distinguish this ‘Ad from Hud’s people. Neither Shaddad nor Shadid is a Qur’anically established king in Hud’s mission. Interpreting Iram does not prove a paradise-like city or its discovery. Solomon appears as a comparison for magnificence, not as a participant in the construction [S5, S9].

Hud in the Qur’anic Balance — His Spiritual Character

When the passages are gathered together, Hud’s character becomes clear:

a monotheist who does not compromise;

a sincere and trustworthy adviser;

a messenger who asks for no payment;

courageous before a society far stronger than him materially;

completely reliant upon Allah;

not claiming independent knowledge of the unseen;

keeping the door of repentance open through the stages of warning;

condemning violence, arrogance, and waste;

and saved by Allah’s mercy rather than worldly power.

This Qur’anic portrait is more important than all later biographical details over which sources differ.

The Qur’an and Power — The Central Theme of Hud’s Story

If Noah’s story revolves strongly around prolonged preaching and the Flood, Hud’s story is centrally about the test of power.

‘Ad were:

strong,

architecturally advanced,
resource-rich,
and capable of violent domination.
The Qur’an does not say that strength is evil.
It asks:
how is strength used?
Hud did not ask them to become weak.
He said:
“Allah will add strength to your strength.”
The problem was never power itself.
The problem was power separated from worship, humility, and justice.

From Power to Decay

Their boast was:
“Who is stronger than us?”
Their end was:
“It left nothing it passed over without making it like decayed remains.”
Between those two statements lies the entire moral arc of the story.
Power without humility.
Construction without worship.
Force without justice.
Inherited religion without proof.
Then punishment came through something their bodies could not seize:
the wind.

What the Qur’an Does Not Tell Us About Hud

To preserve evidentiary clarity, the Qur’an does not explicitly tell us:
Hud’s father’s name;
his complete genealogy;
his mother’s name;
his wife;
his children;
his age;
his age at commissioning;
the duration of his mission;
the number of believers with him;
the names of ‘Ad’s idols;

the numerical height of ‘Ad;

the name of their king;

that Shaddad was his contemporary;

the location of Hud’s grave;

whether he is buried in Hadramawt or Najaf;

the name of his successor;

or the details of his life after the punishment.

None of these details should be attributed directly to the Qur’an.

What Imami Sources Preserve, with Differing Evidentiary Status

The Imami material reviewed for this chapter includes:

Noah announcing the coming of Hud;

Hud’s connection with the line of Shem;

the believers’ waiting for his appearance;

descriptions of his dignity, tranquility, and gravity;

a believing remnant from Shem’s descendants accepting him;

a detailed report concerning the barren wind;

reports concerning the lands of al-Ahqaf;

reports associating Hud’s grave with Najaf, Mahrah, or Hadramawt, with differing locations;

Hud’s testament and announcement of Salih;

and weaker storytelling material concerning his age, mission, and the physical power of his people.

These reports should not all be placed on one evidentiary level.

Character Register: Established and Transmitted Identities

Hud is the messenger named in the Qur’an. His believers, rejecting leaders, ancestors, sons, and tyrants are unnamed groups. Noah, Salih, Shu‘ayb, Lot, Moses, the believer from Pharaoh’s household, and Prophet Muhammad connect the narrative to broader guidance and warning. Comparative peoples are not relocated to Hud’s lifetime.

Family and succession accounts include Shem, Arpachshad, Shalih, ‘Abir or Ghabir, Faligh, Yarugh, Shem’s unnamed royal wife, Marjanah, Mishakha, and Hud’s unnamed wife in al-Qummi. Their different sources remain visible. Mishakha is not conclusively the wife who hurt Hud, and no complete list of sons or daughters follows. The alternative genealogy preserves ‘Abd Allah, Rabah or Riyah, Jaluth or related spellings, ‘Ad, ‘Aws, and Iram without invented biographies [S4–S7, S9].

Mission and punishment narratives include Hud’s unnamed visitors, al-Khuljan, the Meccan delegation, Qayl ibn ‘Anz, Mu‘awiyah ibn Bakr and his father in some

versions, his mother from ‘Ad, the two Jaradatan, the secret believer called Marthad in comparative versions, Luqman ibn ‘Ad, Mahd or Fahd, and the elderly woman in the tunnel. Gabriel and the wind’s guardians are angels. Speaking animals belong to Wahb’s narrative, not the human register [S3–S5, S9, S12].

The Iram story includes Shaddad, Shadid, their father ‘Ad in that genealogy, and later ‘Abd Allah ibn Qilabah, Mu‘awiyah ibn Abi Sufyan, Ka‘b al-Ahbar, the governor of Sana‘a, a messenger, and unnamed workers. Solomon is a comparison. Al-Harith al-Bakri, al-‘Ala’ ibn al-Hadrami, the Tamimi elderly woman, and Prophet Muhammad belong to a later conversation recalling ‘Ad [S5, S12].

Grave narratives include Imams ‘Ali and al-Hasan, al-Asbagh ibn Nubatah, Jewish mourners and their deceased, Judah son of Jacob, the Mahri elder, the Hadrami man and his companions and guide, and Abu Bakr as a chronological reference. Ibn Muljam belongs to the deathbed setting, and al-Ash‘ath to the mosque’s name. These are later narrators and visitors, not Hud’s companions [S5, S8, S9].

Well narratives include al-Mu‘tasim, al-Mutawakkil, Imam al-Hadi, and workers; separately, al-Mansur, the Abbasid al-Mahdi, Yaqtin, his brother Abu Musa, two workers, Imam al-Kazim, and narrator ‘Ali ibn Yaqtin. The underground men and women are unnamed. Neither the accounts nor the Abbasid al-Mahdi and Imam al-Mahdi are conflated [S4, S9, S10].

The transmission layer includes Imams al-Baqir, al-Sadiq, al-Rida, and ‘Ali, and narrators such as Abu Hamzah, Ma‘ruf ibn Kharrabudh, ‘Abd Allah ibn Sinan, ‘Abd al-Hamid ibn Abi al-Daylam, and Sama‘ah. Wahb, Ka‘b, Abu Wa’il, al-Suddi, Ibn Ishaq, Ibn ‘Abbas, and other transmitters are not thereby eyewitnesses to Hud’s mission. The Syrian questioner about Wednesday remains unnamed. The explanation of Hud’s name through guidance, quoted from Ma‘ani al-Akhbar in the collected material, is a transmitted religious interpretation, not independent linguistic proof of the name’s origin [S9].

This register covers the figures encountered in the passages collated for this review, preserving unnamed persons by role. It does not claim to enumerate every name in every manuscript or authenticate every narration. Recording a name, establishing a report, and identifying a historical person are distinct tasks.

Hud and the Stage After Him

Within the structure of the book:

Chapter Eight is Hud.

Chapter Nine is From Hud to Salih — the continuation of guidance between ‘Ad and Thamud.

Chapter Ten is Salih — the Messenger to Thamud and the Sign of the She-Camel.

This order remains unless stronger evidence requires revision.

At the end of Hud’s story, we do not simply jump to Salih.

We take seriously the narrational statement that Hud announced Salih and that a period passed before Salih appeared.

Chapter Summary

Hud is a prophet and messenger explicitly presented in the Qur’an.

He was sent to ‘Ad.

He belonged to them socially and by kinship, and the Qur’an therefore calls him their brother.

He called them to worship Allah alone and abandon worship unsupported by divine authority.

He asked for no payment.

He called them to seek forgiveness and repent.

He answered accusations of foolishness and lying with calm certainty.

He confronted threats from their supposed gods by declaring complete disassociation from them and reliance upon Allah.

He condemned arrogance, violent domination, and wasteful monumentalism.

He reminded them of strength, livestock, children, gardens, and springs as divine gifts.

They boasted: “Who is stronger than us?”

They persisted in denial.

When punishment approached, they mistook it for a rain cloud.

They were destroyed by a furious, raging, barren wind over seven nights and eight days.

Hud and the believers were saved by Allah’s mercy.

Imami narrations connect his appearance with Noah’s announcement and the covenantal line of Shem.

They also report that Hud announced Salih after him.

The Qur’an does not establish Hud’s detailed genealogy, age, grave, or the name of a successor.

Core Lessons from Hud’s Story

1. Power is not evidence of truth.

2. Civilization does not protect a society from moral collapse.

3. Construction becomes dangerous when it turns into vanity, waste, and an illusion of permanence.

4. Monotheism frees human beings from idols and from tyrants.

5. Repentance is not weakness; it is a path toward restored blessing.

6. A prophet does not sell his message for payment.

7. Reliance upon Allah is not withdrawal from confrontation; Hud confronted his people through trust in Allah.

8. Social kinship does not equal religious agreement; he was “their brother” while opposing their creed.

9. Warning precedes punishment.

10. Salvation is tied to faith and mercy, not bodily strength or fortification.

11. Guidance does not end with the death of a prophet or destruction of a civilization; the narrations preserve continuity toward the next stage.

12. Where the sources do not name an intermediate bearer of the covenant, this book does not invent one.

End of Chapter Eight — Hud, Peace Be Upon Him

In this chapter, the story moved from the post-Flood world into a powerful civilization that believed itself beyond collapse.

Hud arose from among his own people.

He did not seek kingship.

He did not ask for payment.

He did not come to destroy strength.

He came to restore its proper meaning.

His message was:

strength is from Allah;

blessing is from Allah;

rain is from Allah;

guidance is from Allah;

therefore, do not turn power into a god.

They refused.

They said:

“Who is stronger than us?”

The answer came not merely as an argument, but in history itself.

Hud and those who believed with him were saved.

The power of the rejecting people of ‘Ad ended, while Hud and the believers with him were saved.

But the story of guidance did not.

The narration states that Hud left a testament and announced Salih.

From here begins Chapter Nine:

From Hud to Salih — the Continuity of Guidance Between ‘Ad and Thamud.

Sources and References — Chapter Eight

First: The Holy Qur’an

al-A‘raf 7:65–72.

al-Tawbah 9:70.

Hud 11:50–60.

Ibrahim 14:9.

al-Hajj 22:42.

al-Furqan 25:38.

al-Shu‘ara’ 26:123–140.

al-‘Ankabut 29:38.

Sad 38:12.

Ghafir 40:31.

Fussilat 41:13–16.

al-Ahqaf 46:21–26.

Qaf 50:13.

al-Dhariyat 51:41–42.

al-Najm 53:50.

al-Qamar 54:18–22.

al-Haqqah 69:6–8.

al-Fajr 89:6–8.

al-Mu’minun 23:31–41 only for exegetical comparison, because identification of the people is disputed.

Additional links: 7:74; 11:89; 69:4; compare the surrounding contexts 46:27–28 and 89:9–14.

Second: Core Imami Hadith and Narrative Sources

1. Al-Kulayni, al-Kafi, vol. 8, pp. 113–117, no. 92, and p. 285, no. 430, on the testament and announcement; no. 64 on the barren wind, angels, and the comparison with Jonah’s people [S1, S3].

2. Shaykh al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, Book 2, relevant chapter, hadith 3: Noah’s announcement of Hud, the period of waiting, Hud’s dignified bearing, and the destruction of his enemies by the wind.

3. The same work, hadith 4: a believing remnant from Shem’s descendants accepting Hud, the barren wind destroying the rejecters, and Hud announcing Salih.

4. Tafsir al-Qummi, vol. 1, pp. 329–330, on 11:50 onward: drought, Hud’s wife, prayer, and then the wind report; vol. 2, pp. 303–304, on al-Ahqaf and the well. Exegetical passages and separately chained reports must be distinguished [S4].

5. Al-Saduq, ‘Ilal al-Shara’i, ‘Uyun Akhbar al-Rida, and al-Khisal: reports associating some events of ‘Ad’s punishment with Wednesday, requiring chain-specific evaluation.

6. Al-Rawandi, Qisas al-Anbiya’, pp. 93–97, nos. 81–87, on Hud; no. 88, pp. 97 onward, on Shaddad and Iram. The published text was consulted directly; Imam-linked reports are distinguished from Wahb and Abu Wa’il [S5].

7. Al-Tusi, Tahdhib al-Ahkam, vol. 6, pp. 33–34, nos. 66–67, on Imam ‘Ali’s burial and the mention of Hud and Salih [S8].

8. Al-Hurr al-‘Amili, Wasa’il al-Shi‘ah, vol. 14, pilgrimage chapters, transmitting the related reports.

Third: Imami Exegetical Sources

1. Al-Tabrisi, Majma‘ al-Bayan, commentary on al-A‘raf 7:65–72, Hud 11:50–60, al-Shu‘ara’ 26:123–140, al-Ahqaf 46:21–26, and al-Fajr 89:6–8.

2. Al-Tabataba’i, al-Mizan, vol. 10, discussions of Hud, ‘Ad, and Hud’s spiritual character; vol. 20, on 89:6–8 and Iram. Exegetical conclusions remain distinct from the Qur’anic wording [S11].

3. Al-Fayd al-Kashani, Tafsir al-Safi, under the relevant verses.

4. Al-Huwayzi, Nur al-Thaqalayn, collecting Imami reports under the relevant passages.

Fourth: Major Compilation

Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 11:

The chapter on Hud and ‘Ad, reports 1–27, with the preceding exegesis and concluding delegation narrative, approximately pp. 343–367 depending on the edition [S9].

The following chapter on Shaddad and Iram should not be merged with the core Qur’anic narrative.

Fifth: Historical Sources Used Only for Comparison

Historical and genealogical works on Hud’s lineage, al-Ahqaf, Shaddad, Iram, and the delegation. Hadramawt traditions also occur within Imami sources and are not confined to this comparative category.

Such material is not placed above the Qur’an and is not automatically treated as authenticated Imami hadith.

References for the Corrections and Additions

[S1] Al-Kafi, vol. 8, nos. 92 and 430: inherited knowledge and the announcement of Hud. Source text

[S2] Kamal al-Din, chapter on Noah’s mission, online reports 2–4; reports 3 and 4 have separate chains. Source text

[S3] Al-Kafi, vol. 8, no. 64: Jonah’s people, the barren wind, its guardians, and Gabriel. Source text

[S4] Tafsir al-Qummi, vol. 1, pp. 329–330; vol. 2, pp. 303–304; compare al-Safi on 11:50–52 and Bihar’s Hud chapter, nos. 2 and 4. The wife passage precedes the separate wind chain. Source text

[S5] Al-Rawandi, Qisas al-Anbiya’, nos. 81–88, pp. 93–99. No. 84 contains an unnamed intermediary; the editor notes a chain problem in no. 85. Source text

[S6] Ithbat al-Wasiyyah, attributed to al-Mas‘udi, Ansariyan edition, pp. 36–38: Shalih, Hud, Faligh, Yarugh, and death traditions. Source text

[S7] Al-Durr al-Nazim, p. 68: Shem’s unnamed wife, Marjanah as Ghabir/Hud’s mother, and Mishakha as Faligh’s mother; a differing genealogy. Source text

[S8] Tahdhib al-Ahkam, vol. 6, pp. 33–34, nos. 66–67: Imam ‘Ali’s burial and Hud and Salih. Source text

[S9] Bihar al-Anwar, vol. 11, chapter 4, nos. 1–27, with exegesis and appendix. Citations of Kanz al-Fawa’id, al-Faqih, Ma‘ani al-Akhbar, and Nawadir here rely on al-Majlisi’s quotations, not independent collation of every original. Source text

[S10] Al-Ihtijaj, ‘Ali ibn Yaqtin’s well account, through Bihar, vol. 11, chapter 4, no. 13; compare al-Burhan, vol. 5, on 46:21, no. 9793/3. Source text

[S11] Al-Mizan, vol. 20, p. 280 onward, on 89:6–8 and the city interpretation of Iram; exegesis, not Qur’anic confirmation of Shaddad’s story. Source text

[S12] Ibn Kathir, al-Bidayah wa al-Nihayah, Hud’s story: Ibn Ishaq, the delegation, Mahd/Fahd, and al-Harith’s later conversation. Non-Imami comparison; compare al-Baghawi on 7:72 and Ibn ‘Atiyyah on 7:70. Source text

Chapter 9: From Hud to Salih: Guidance Between Ad and Thamud

Why Do We Need a Chapter Between Hud and Salih?

If this book were merely a short list of prophets, the sequence could simply read:

Hud,

then Salih.

But The Story of Divine Guidance is concerned with how guidance, covenant, knowledge, and responsibility continued between major prophetic figures.

The questions are therefore:

What happened after the destruction of ‘Ad?

Who preserved Hud’s testament?

Do the Imami narrations name anyone between Hud and Salih?

Did divine guidance disappear during the interval?

And does the Qur’an itself describe a transition from ‘Ad to Thamud?

These questions form the subject of this chapter.

What the Qur’an Says About the Transition from ‘Ad to Thamud

The Qur’an does not provide a complete chronology between Hud and Salih.

It does not name a successor of Hud.

Nor does it name individual prophets or scholars between the two.

Yet two Qur’anic statements are especially important.

Hud tells his people:

“If you turn away, then I have conveyed to you that with which I was sent to you, and my Lord will replace you with another people.”

Hud 11:57.

Salih later tells Thamud:

“Remember when He made you successors after ‘Ad and settled you in the land.”

Al-A‘raf 7:74.

These verses establish a clear transition at the level of peoples and civilizations:

‘Ad was not the end of human history.

Another people followed.

Thamud is explicitly reminded that they became successors after ‘Ad.

But this does not prove:

that Thamud was necessarily a direct biological branch of ‘Ad;

that Salih appeared immediately after Hud with no interval;

or the names of those who carried divine guidance between the two.

Reading the Verses and the Limits of Named History

The Arabic quotations above are excerpts, and the English passages convey their meaning. The rest of 11:57 affirms Allah's guardianship over everything; 11:58 also mentions deliverance from severe punishment. The rest of 7:74 calls for remembrance of divine blessings and rejection of corruption. The transition concerns responsibility for worship and gratitude as well as settlement and construction.

In 11:89 Shu'ayb recalls the fate of Noah's, Hud's, and Salih's peoples, then notes the proximity of Lot's people. Shu'ayb and Lot belong here to the Qur'anic warning, not to a proven sequence of intermediaries between Hud and Salih. Similarly, 14:9 names Noah's people, 'Ad, Thamud, and later communities without enumerating every person or generation.

Verses 4:164 and 40:78 acknowledge messengers whose stories have not been related. This requires honesty about the limits of knowledge; it does not authorize invented names. Verses 53:50–51 pair the first 'Ad with Thamud without supplying a list of rulers or successors belonging to a supposed second 'Ad.

Hud and Salih are the chapter's immediate prophetic figures. Noah and Sam enter through the transmitted announcement and posterity. Abraham marks the endpoint of some wider succession accounts, and Adam their initial pattern. Shu'ayb and Lot appear as Qur'anic cross-references, not as assumed intermediate successors.

"My Lord Will Replace You with Another People" — The End of Power Is Not the End of Guidance

In Surat Hud, Hud confronts his people with a severe truth:

the strength in which they took pride did not guarantee their survival.

If they turned away, Allah could remove them and replace them with another people.

This introduces an important principle:

the destruction of a civilization is not the destruction of guidance.

A people may disappear while the divine covenant continues.

An era may end while another begins.

"Successors After 'Ad" — What Does It Mean?

Salih tells Thamud:

"He made you successors after 'Ad."

In context, this means that they came after 'Ad and were established in the land.

The verse continues by describing their palaces in the plains and houses carved in the mountains.

The Qur'an therefore sets two powerful civilizations in succession:

'Ad, which became arrogant in strength;

and Thamud, which inherited a later stage of settlement and construction.

The verse does not state that Thamud was identical with the believing remnant saved with Hud, nor that every member of Thamud descended from those believers.

Civilizational succession should not be confused with a proven biological genealogy.

The Qur’an Pairs ‘Ad and Thamud Repeatedly

The Qur’an places ‘Ad and Thamud side by side in several passages.

Surat al-Haqqah 69:4 states that both Thamud and ‘Ad denied the overwhelming calamity, then describes the distinct punishment of each.

Surat al-Dhariyat 51:41–45 moves from the barren wind sent against ‘Ad to the judgment of Thamud.

Surat al-Fajr 89:6–9 places ‘Ad of Iram alongside Thamud who carved the rock in the valley.

This Qur’anic pairing does not prove that the two prophetic missions were immediately adjacent in time.

It does, however, make Thamud the next major Qur’anic civilization after ‘Ad in the sequence of powerful peoples whose strength did not protect them from divine judgment.

Who Remained After ‘Ad?

The Qur’an states that Hud and the believers with him were saved:

“When Our command came, We saved Hud and those who believed with him, by mercy from Us.”

Hud 11:58.

The story of Hud therefore did not end with the destruction of every human being in his period.

There were believers who survived.

They form the natural starting point for examining the continuation of guidance after ‘Ad.

The Qur’an, however, does not name them individually or identify which one carried Hud’s testament.

The Central Imami Report: Hud Gave a Testament and Announced Salih

A key narration for this chapter is preserved by Shaykh al-Saduq in Kamal al-Din wa Tamam al-Ni‘mah.

Imam al-Sadiq is reported to have said that when Allah sent Hud, the believing descendants of Sam accepted him, while others boasted, “Who is stronger than us?” and were destroyed by the barren wind.

The report then states:

“Hud gave them his testament and gave them glad tidings of Salih.”

This short statement is extremely important.

It means that Hud’s stage does not end in the narration without a testament.

It also means that Salih does not appear as a disconnected figure.

A community of believers preserved an expectation of a prophet who would come after Hud.

Who Were “the Descendants of Sam”?

The narration does not provide a list of names.

It uses a collective expression referring to the continuing descendants or posterity of Sam.

We should not transform that collective phrase into an invented individual successor.

Nor should we claim that every descendant of Sam believed in Hud, since the report distinguishes those who accepted him from others who became arrogant.

The careful formulation is:

a believing remnant from the descendants of Sam was connected with Hud;

they were saved with him from the punishment;

and according to the narration they received from Hud a testament and glad tidings concerning Salih.

The report does not name the individual who led them after Hud.

Did Hud Name a Specific Successor?

Not in the central report before us.

The narration says:

“Hud gave them his testament.”

It does not say:

“Hud appointed so-and-so as his successor.”

This distinction matters.

The announcement report in Kamal al-Din names no individual recipient, whereas Ithbat al-Wasiyyah, attributed to al-Mas‘udi, names Faligh son of Hud. Silence in the former must therefore be distinguished from the name supplied by the latter. The reliability of that account and the attribution of its source remain separate questions [S1, S4].

We therefore should not import a person from later genealogical literature and call him “Hud’s successor” without explicit evidence.

The Period of Concealment Between Hud and Salih

Another narration in Kamal al-Din connects the period of Hud with the later appearance of Salih.

After describing the emergence of Hud and the destruction of his enemies by the barren wind, the report states in meaning:

“Then a period of occultation/concealment occurred until Salih appeared.”

This is highly important for the structure of this book.

The report does not give us the names of the figures who occupied the interval.

Read in the context of al-Saduq’s work, the interval belongs to a conception of continued divine proof despite concealment; the sentence itself does not identify the intervening guides.

Al-Saduq presents the period through the language of concealment, waiting, and eventual appearance.

The evidentiary distinction must remain clear:

the Qur’an does not use this terminology for the interval between Hud and Salih.

It belongs to the transmitted Imami material.

Concealment Does Not Establish an Extended Lifespan for Hud

The consulted Arabic text places “bihi” in parentheses; this is retained when quoting its wording. The sentence does not detail whether it denotes the concealment of a particular individual or the wider period of hidden divine proof and expectation in the book’s framework. It cannot establish that Hud remained alive until Salih. Nor should it be merged with the separate account of Salih’s own occultation, which belongs to his life in Chapter Ten [S1].

Did Divine Proof Cease During This Period?

Imami narrations concerning the transfer of knowledge after Noah present a broader principle:

Allah does not leave the earth without a knowledgeable guide through whom His command and guidance can be known.

In the report that moves from Noah to Sam and then toward Hud, prophetic knowledge is described as passing from one knowledgeable bearer to another until Hud is sent.

That report primarily concerns the earlier Noah–Sam–Hud transition, but it supplies the theological pattern used in this book:

the interval between two major prophets should not automatically be treated as an absence of guidance.

Al-Majlisi’s discussion of Rawdah report 92 must be consulted for that particular chain; a verdict on it cannot automatically be transferred to the different Kamal al-Din route. Inclusion in a hadith collection does not by itself make every historical detail certain [S2, S3, S7].

Nevertheless, it remains significant evidence for an Imami conception of continuity between prophetic missions.

Were There Named Figures Between Hud and Salih?

Here the book must be especially disciplined.

The two central Kamal al-Din reports relate:

a believing remnant from the descendants of Sam;

Hud’s testament to them;

his glad tidings of Salih;

and a period described as concealment until Salih appeared.

These two reports specifically do not provide:

a named individual successor immediately after Hud;

or a list of prophets by name between Hud and Salih.

We therefore cannot manufacture such a list.

Succession Accounts After Hud — A Comparison Extending to Ibrahim

The sources do not justify an unrestricted statement that no name is recorded after Hud. Ithbat al-Wasiyyah, attributed to al-Mas‘udi, pp. 37–39, supplies explicit names and relationships. Its narrative reaches Abraham and does not place Salih inside this passage, so its entire sequence cannot be assigned to the interval before Salih. The attribution of the surviving book is itself debated, and this passage does not provide an independent connected Imam-linked chain for every individual [S4, S12].

Faligh son of Hud: Hud summons his son and entrusts the testament to him. Faligh follows his father’s course and, at death, entrusts his son Yarugh with the light and Greatest Name in the account. The passage supplies no birth date, lifespan, named wife, or complete list of sons and daughters. Recording the account is distinct from establishing every detail as historical fact.

Yarugh son of Faligh: the book presents him as succeeding his father and later concealing himself under a tyrant. It attributes his killing to a ruler descended from ‘Uj son of ‘Anaq and says five of his sons, described as prophets, were also killed without naming them. It gives neither their mothers’ names nor birth dates or a dated death for Yarugh. Names from another source cannot simply be assigned to these five sons [S4, p. 38].

Nusha son of Amin: this is the form in the text on p. 38, although the contents list shortens it to Nush. The narrative describes his selection, the gathering of contemporary prophets, believers, followers, and the truthful around him, and his inheritance of Yarugh’s knowledge and prophetic legacy. It says he struggled and was raised without dying, after entrusting Sarugh son of Yarugh with the trust. It does not call him Yarugh’s son. Amin is known here only as the father named in the patronymic.

Sarugh son of Yarugh son of Faligh receives the trust from Nusha in this account and, at death, entrusts it to his own son Tajur. Biological descent and the route of transmission thus differ; they must not be reduced to one genealogy.

Tajur son of Sarugh is presented as a bearer of the trust who passes the Greatest Name and prophetic inheritance to his son Tarikh. The source's spelling Tajur is retained; it is not automatically replaced with Nahur from another text.

Tarikh son of Tajur is identified as Abraham's father. His assumption of responsibility is dated to the sixty-fourth year of Rahu son of Tahmas'an's reign, with an alternative of the eighty-fourth. The disagreement is preserved without conversion to a modern calendar year. This is the approach to Abraham, not proof that the whole sequence preceded Salih [S4, p. 39].

These entries preserve what the passage says about receiving and transmitting the trust, death, or raising. It does not supply full birth histories, lifespans, wives, or named daughters for all these figures, and it names no direct transmitter of the testament to Salih.

Unnamed People and Rulers in the Same Narrative

Ithbat al-Wasiyyah also names Farashiyat, assigning him a twelve-year reign during Yarugh's time, and an unnamed woman described as a sorceress accompanying him. It mentions an unnamed tyrant descended from 'Uj son of 'Anaq as Yarugh's killer. It does not explicitly establish that Farashiyat and this tyrant were the same individual.

The account then names Tahmas'an, gives his reign as 298 years, describes agricultural abundance, and says he helped the descendants of 'Uj against the prophets. At the transition to Tarikh it names Rahu son of Tahmas'an and identifies him with Nimrod. These names and numbers belong to this source, not to Qur'anic chronology, and the rulers are not thereby bearers of divine guidance.

The narrative also speaks of 1,400 prophets in an event after Yarugh's death, 814 prophets killed in later persecution, and Yarugh's five unnamed sons. These groups should remain visible when describing the source, but its numbers are not a verified census and cannot yield invented personal names. Its narrated fighting concerns the purported event in its own setting, not a free-standing prescription beyond that setting [S4, pp. 38–39].

The Report of "Ten Prophets Between Hud and Abraham" — How Should It Be Understood?

Kamal al-Din, chapter 22 on the continuity of the testament, report 2 attributed to Imam al-Baqir, states that ten prophets stood between Hud and Abraham. Later in the same report it speaks of ten, nine, or eight fathers, all prophets. These are distinct formulations in one narrative, not interchangeable versions of a single count [S2].

The report mentions Adam, Noah, Hud, Salih, Shu'ayb, and Abraham when describing recurring prophetic experiences and transmission of the covenant. The order of that rhetorical list alone is insufficient to establish a detailed chronology.

This is important because it portrays the interval from Hud to Abraham as far from empty.

But it does not give the names of all ten figures in that passage.

More importantly, we must not assign all ten to the period between Hud and Salih.

The interval named in the report is broader: Hud to Abraham, and it includes Salih and other later stages.

The report therefore supports the principle that unnamed links existed, not an invented chronology.

The Alternative Succession Report Does Not Automatically Fill the Interval

Kamal al-Din, chapter 22, report 1, and its parallel in al-Saduq's Amali, session 63, report 3, give another sequence after Sam: 'Athamir, Bar'ithasha, Yafith, Barrah, Jafisah, 'Imran, and Abraham. A note in the consulted Kamal al-Din text records the spelling Jafsiyah. These forms remain attributed to that report rather than being replaced with names from Ithbat al-Wasiyyah [S6].

Its chain includes Muqatil ibn Sulayman; the editor of the consulted text discusses criticism of him and disturbance in parts of the sequence. Hud and Salih are not named in this segment. It therefore does not identify 'Athamir, 'Imran, or another member as Hud's successor or Salih's direct predecessor. Nor does it establish that its Yafith is the familiar son of Noah. Mothers, wives, daughters, and lifespans are not supplied here; the form of the name Barrah alone does not establish a female identity.

Was Every Bearer of the Covenant a Prophet?

We should not assume so.

Earlier chapters have already shown that a person may be described as a successor, bearer of knowledge, or keeper of a testament without sufficient evidence to call him a prophet.

Other reports use the language of prophets for broader chains between major prophetic figures.

But where no individual is named and no status is specified, the book cannot assign prophethood or succession on its own.

The chapter therefore states openly:

the narrational tradition presents continuity of guidance;

Some names are absent from the two central reports, while other texts supply names in differing transmission chains, genealogies, and sequences. They cannot be merged into one certain list.

What About Genealogical Literature?

Historical and genealogical works preserve various lineages connecting Sam, 'Ad, Thamud, Hud, and Salih.

The names, number of generations, and genealogical routes differ significantly.

Some material is influenced by older scriptural traditions.

Some reflects later genealogical reconstruction.

Much of it does not provide an Imami hadith basis strong enough to serve as a chain of divine succession.

Material directly concerning the transmission after Hud is compared here; Salih's detailed genealogy belongs to Chapter Ten. Each account retains its own source attribution rather than becoming an agreed historical narrative.

It should not be converted into a religious succession chain without evidence.

Women and Family Relationships in These Accounts

The Qur'an names no woman specifically for the interval between Hud and Salih and names no wife of either prophet. This is silence about personal names, not a denial of women's existence or participation in their communities. The collective expression for the believers saved with Hud yields no individual women's names, numbers, or relationships to later transmitters.

Mishakha: al-Durr al-Nazim fi Manaqib al-A'immah al-Lahamim, p. 68, names her as the wife of Ghabir, identified there with Hud, and mother of Faligh. She is directly connected with the first named generation after Hud in that account. The passage gives no birth or death dates or named daughters. The larger narrative begins on p. 61 with a report through Abu Hamzah al-Thumali from Imam al-Baqir in the story of the monk of al-Juhfah. This is the book's attribution, not certification of the entire transmission or its details [S5].

Marjanah is named as Arpakhshad's wife and mother of Ghabir/Hud. She precedes the interval but clarifies Hud's mother and Faligh's grandmother within this account; she is not identified as a successor after Hud. The preceding generation includes an unnamed royal woman as Sam's wife and Arpakhshad's mother. No name is supplied for her here.

Dabba bint Ghurrah is the spelling represented on p. 68 for Tarikh's wife and Abraham's mother. Her place belongs to the wider approach to Abraham, not to an established lifetime before Salih. Ithbat al-Wasiyyah, p. 39, instead describes Abraham's mother as Azar's daughter without a personal name in that passage. The accounts are not harmonized by treating Ghurrah and Azar as one person [S4, S5].

Hud's unnamed wife also appears in Tafsir al-Qummi, vol. 1, pp. 329–330, in the account of drought, prayer, her treatment of visitors, and Hud's forbearance. The passage does not name her. She cannot simply be identified with Mishakha because both are called Hud's wife: the sources, person, or setting may differ. Chapter Eight discusses that account; here the important point is that identity has not been established [S9].

The unnamed woman associated with Farashiyat and described as practising sorcery in Ithbat al-Wasiyyah is a person in that narrative, but is not explicitly called his wife or a bearer of the covenant. The unnamed mothers, wives, or daughters of Faligh, Yarugh, Nusha, Sarugh, and Tajur must not receive invented names or biographies.

Faithful inclusion preserves the named women and the limits of the unnamed records alike.

Different Genealogies and the Account About Qahtan

Ithbat al-Wasiyyah links Hud, Faligh, Yarugh, Sarugh, Tajur, and Tarikh, with Nusha son of Amin entering the transmission of the trust. Al-Durr al-Nazim instead gives Faligh, Shalikh, Arghu, Shuru‘, Nahur, and Tarikh after Hud. The accounts also differ about Hud himself: the former calls him Shalih’s son; the latter makes Ghabir/Hud the child of Arpakhshad and Marjanah. Shalikh cannot simply be deleted, nor the two accounts blended into a lineage found in neither source [S4, S5].

Nashwan al-Himyari’s Khulasat al-Siyar presents Qahtan as Hud’s son and successor, then Ya‘rub as the recipient of Qahtan’s testament. It describes the mother of Qahtan’s children as an unnamed woman of ‘Ad. This records another historical narrative, not proof that Qahtan was Faligh or a named intermediary leading to Salih. The subsequent royal genealogies of Yemen do not automatically belong to this chapter’s interval [S11].

Similar forms such as Yarugh/Arghu, Sarugh/Shuru‘, and Tajur/Nahur remain in the wording of their respective sources. Possible scribal variation or differing transliteration invites comparison but does not establish identity. A patronymic alone likewise confers no prophetic or succession role.

‘Ad and Thamud — Were They One People?

No.

The Qur’an presents ‘Ad and Thamud as distinct peoples.

Hud belongs to the story of ‘Ad.

Salih belongs to the story of Thamud.

Thamud is described as coming after ‘Ad and inheriting a later stage of establishment in the land.

This does not make the two peoples identical, nor Salih a member of ‘Ad, nor every member of Thamud a descendant of those who were saved with Hud.

From the Wind to the She-Camel — An Introduction Without Retelling Salih’s Story

There is a striking transition between the two stories.

‘Ad boasted in bodily and civilizational power, saying:

“Who is stronger than us?”

Fussilat 41:15.

Their punishment came through the wind.

Thamud’s central test, as Chapter Ten will show, is connected with the sign of the she-camel of Allah.

The essence of the test remains the same:

Will human beings submit to Allah?

But the form of the proof and trial changes from one community to another.

Testament and Glad Tidings — A Recurring Pattern in the Story of Guidance

Earlier stages showed a recurring pattern:

Adam gives a testament;

Noah announces Hud;

knowledge and covenant are transmitted;

Hud then gives a testament and announces Salih in the report discussed above. This is distinct from the narration about Noah's announcement of Hud, although they share a recurring pattern [S1, S2].

This does not mean that every report in the chain has the same degree of authenticity.

It does, however, reveal a recognizable Imami narrational pattern:

the next divine guide does not simply appear out of nowhere.

There is expectation,

a covenant,

a glad tiding,

and a community expected to recognize the one who comes next.

Was Salih a Descendant of Sam?

Historical and genealogical literature commonly connects Thamud and Salih's lineage with the line of Sam son of Noah.

The report stating that a believing remnant from the descendants of Sam accepted Hud also keeps the Sam-line present in the transition.

The Qur'an, however, does not state Salih's genealogy back to Sam.

Chapter Ten will therefore distinguish:

what the Qur'an says,

what Imami narrations say,

and what genealogical works claim.

This chapter does not prejudge that investigation as certainty.

Where Did the Believers Live After Hud?

Ithbat al-Wasiyyah, p. 38, reports Hud's move with his followers to Makkah and residence there until death. Immediately before this it records a burial location by the sea beneath a mountain. These remain differing reports, not stages of one itinerary reconstructed by the reader [S4].

These details are not Qur'anic.

Nor do they give us a named succession chain reaching Salih.

Residence and pilgrimage reports therefore cannot be used to invent missing names in the chain of guidance.

Can We Determine the Length of Time Between Hud and Salih?

The Qur’an gives no number of years between Hud and Salih.

The central report in which Hud announces Salih gives no chronology.

The description of a period of concealment until Salih appears establishes an interval within the narration, but not its length.

We therefore do not adopt numbers from later histories unless they can be independently supported.

The careful answer is:

the duration is not known to us with certainty.

What the Chronology Can and Cannot Establish

The succession of a community after ‘Ad, Hud’s death, Salih’s mission, and individuals’ reported lifespans are separate questions. The Qur’an does not connect them with one numerical interval. Ithbat al-Wasiyyah’s reported duration from Noah to Abraham cannot date the Hud–Salih interval, and its royal reigns cannot simply be added to produce that number [S4, p. 39].

This chapter preserves the directly relevant named figures, women, unnamed groups, and wider succession sequences that could be confused with the interval. It accounts for the material compared and the main risks of omission; it does not claim to exhaust every edition and manuscript or resolve every disagreement. An unidentified historical link remains a limit of our information, not proof that guidance ceased.

What Can Be Established at the End of This Chapter?

The conclusions can be arranged in clear layers.

First: Established by the Qur’an

‘Ad was destroyed after rejecting Hud.

Hud and the believers with him were saved.

Hud warned that Allah could replace his people with another people.

Thamud came after ‘Ad.

Salih reminded Thamud that Allah made them successors after ‘Ad.

The Qur’an does not name the bearers of the covenant between Hud and Salih.

Second: Transmitted in Imami Sources

A believing remnant from the descendants of Sam accepted Hud.

Hud gave them a testament and announced Salih.

Kamal al-Din describes a period after Hud as concealment until Salih appeared.

Other accounts preserve named figures in Ithbat al-Wasiyyah, al-Durr al-Nazim, and the succession report, but their differing sources and purposes do not establish that every figure belongs between Hud and Salih.

Third: What We Cannot State with Certainty

the certainty of Faligh's appointment as Hud's successor merely from its occurrence in Ithbat al-Wasiyyah;

all the individual names between Hud and Salih;

the exact number of years between them;

Salih's complete genealogy;

that all Thamud were direct descendants of the believers of 'Ad;

or that every later historical report about this interval is a narration from Ahl al-Bayt.

A Chain-of-Transmission Note on Hud's Testament and the Announcement of Salih

The central Kamal al-Din report passes through transmitters including Muhammad ibn Sinan and 'Abd al-Hamid ibn Abi al-Daylam.

Al-Hilli's Khulasat al-Aqwal transmits Ibn al-Ghada'iri's weakening of 'Abd al-Hamid ibn Abi al-Daylam. This is an attributed critical judgment, not a consensus. The discussion of Muhammad ibn Sinan likewise should not be reduced here to an agreed verdict [S8].

The report should therefore not be labeled "authentic" without a dedicated chain study.

The careful formulation is:

The report is preserved in Kamal al-Din and attributed to Imam al-Sadiq; this chapter does not certify its chain as sahih. Agreement with the general conception of continued guidance does not authenticate every phrase or detail.

End of Chapter Nine — At the Threshold of Salih

'Ad came to an end.

Guidance did not.

Hud and the believers with him were saved.

The narration preserves a believing remnant from the descendants of Sam.

Hud gave them a testament.

He announced Salih.

A separate report describes concealment until Salih appears.

In the Qur'an a new civilization appears:

Thamud.

A people who came after ‘Ad, were established in the land, built in the plains, and carved homes from the mountains.

The chain of guidance now reaches a new prophet:

Salih, peace be upon him.

Chapter Ten will ask:

Who was Salih?

What can be established about his genealogy?

Who were Thamud?

What was the she-camel?

Did it emerge from a rock, as some reports say?

What was the arrangement concerning water?

Who hamstrung the she-camel?

Who was the “most wretched” of Thamud?

How are the cry, earthquake, and overwhelming blast related?

Was there an occultation of Salih?

And what do the narrations of Ahl al-Bayt say about his life and the believers after the destruction?

Those questions belong to the next chapter.

The task of Chapter Nine is to close the interval between Hud and Salih with discipline:

to preserve what the sources give us,

to state what they do not give us,

and never to invent a missing link.

Sources and References

First: The Holy Qur’an

Al-A‘raf 7:65–74. Source text

Hud 11:50–68, especially 11:57–58. Source text

Fussilat 41:15–16.

Al-Dhariyat 51:41–45.

Al-Haqqah 69:4–8.

Al-Fajr 89:6–9.

Al-Shu‘ara’ 26:123–159 for the Qur’anic juxtaposition of ‘Ad and Thamud.

Second: Core Imami Hadith Sources

[S1] Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, chapter on Noah’s emergence as a prophet, online reports 3 and 4: concealment until Salih, and Hud’s testament and announcement of Salih. The website’s “Book 2” is a digital division, not the printed volume number. Source text

Report 4 runs through al-Saduq’s father and Muhammad ibn al-Hasan, Sa‘d ibn ‘Abd Allah, Ahmad ibn Muhammad ibn ‘Isa, Muhammad ibn Sinan, Isma‘il ibn Jabir and Karram ibn ‘Amr, ‘Abd al-Hamid ibn Abi al-Daylam, and Imam al-Sadiq. Report 3 has a separate chain.

[S2] Al-Saduq, Kamal al-Din, vol. 1, chapter 22, report 2, through Abu Hamzah al-Thumali from Imam al-Baqir; beginning on p. 213, with the ten-prophet passage on p. 216 in the consulted text. Distinguish it from report 1 and its different names. Source text

[S3] Al-Kulayni, al-Kafi, vol. 8, pp. 113–117, no. 92, the report on Adam and the tree, through Abu Hamzah from Imam al-Baqir; transmission to Sam, the announcement of Hud, and the wider continuity of the covenant. Source text

[S7] Al-Majlisi, Mir’at al-‘Uqul, vol. 25, commentary on Rawdah report 92, p. 272 onward in the twenty-six-volume edition; the relevant transmission passage continues on pp. 278–280. This corrects the draft’s unspecified volume-16 reference. Source text

[S10] Al-Majlisi, Bihar al-Anwar, vol. 11, chapter on Hud and ‘Ad. Chained reports, exegetical comments, and the historical supplement must be distinguished; collection is not blanket authentication. Source text

[S4] Ithbat al-Wasiyyah li-l-Imam ‘Ali, attributed to al-Mas‘udi, pp. 37–39: Hud, Faligh, Yarugh, Nusha, Sarugh, Tajur, Tarikh, rulers, and the unnamed woman. The narrative preserves differing burial reports and continues to Abraham. Source text

[S5] Yusuf ibn Hatim al-Shami, al-Durr al-Nazim fi Manaqib al-A’immah al-Lahamim, p. 61 for the beginning of the al-Juhfah monk report; p. 68 for Marjanah, Mishakha, Dabba bint Ghurrah, and the differing genealogy. Source text

[S6] Al-Saduq, Kamal al-Din, vol. 1, chapter 22, report 1, pp. 211–213; and al-Amali, session 63, report 3, for the ‘Athamir, Bar‘ithasha, Yafith, Barrah, Jafisah, and ‘Imran sequence, with spelling and chain distinctions retained. Source text

[S9] Tafsir al-Qummi, vol. 1, pp. 329–330, on 11:50 onward; the unnamed-wife account is also collected by al-Majlisi in the Hud chapter. Her identity with Mishakha is not established. Source text

Third: Rijal Sources

[S8] Al-Hilli, Khulasat al-Aqwal, entry for ‘Abd al-Hamid ibn Abi al-Daylam; Tartib Khulasat al-Aqwal, p. 258, preserves Ibn al-Ghada’iri’s negative judgment. An attributed verdict does not establish universal scholarly agreement. Source text

Documenting a report’s presence, evaluating every transmitter, and assessing the coherence of its content are separate tasks. This chapter does not label disputed reports or locally unchained narratives as sahih.

Fourth: Historical Sources for Comparison

[S11] Nashwan al-Himyari, Khulasat al-Siyar al-Jami‘ah li-‘Aja’ib Akhbar al-Muluk al-Tababi‘ah, pp. 2–7: Qahtan and Ya‘rub after Hud. This is comparative historical material, not automatically a report from the Imams. Source text

Qahtan, Faligh, and the ‘Athamir sequence are not combined into a single list. Shared succession terminology or similar spellings do not prove identity of people or sequences.

[S12] ‘Abd al-Hadi al-‘Alawi, “Kitab Ithbat al-Wasiyyah li-l-Mas‘udi am li-l-Shalmaghani?”, Turath Karbala, pp. 82–83 of the journal file: discussion of attribution and the surviving text. This supports the bibliographic qualification, not a verdict on every individual report. Source text

Chapter 10: Salih: The Messenger to Thamud and the Sign of the She-Camel

Salih, Peace Be Upon Him — When Blessing Became a Test

From Chapter Nine to Chapter Ten — From Continuing Guidance to the Mission of Salih

Chapter Nine examined the stage between Hud and Salih because the history of guidance should not be presented as isolated famous names separated by empty gaps.

The surviving sources, however, do not give a complete list of every prophet, successor, or bearer of covenant in every generation.

We therefore do not invent names.

We preserve what can be established and state clearly what cannot.

The Qur’an then brings us to Salih by name as the messenger sent to Thamud.

A new stage begins:

a settled civilization,

architectural power,

mountain dwellings,

agriculture and water,

social division between believers and the arrogant,

and finally the she-camel as a sign that becomes a test of obedience.

First: The Complete Qur’anic Map of Salih and Thamud

The story of Salih is distributed across the Qur’an rather than confined to a single passage.

Al-A‘raf 7:73–79 presents Salih’s mission, the she-camel as a sign, the reminder that Thamud succeeded ‘Ad, their mountain dwellings, the division between believers and the arrogant, the killing of the camel, the earthquake, and Salih’s final address.

Hud 11:61–68 adds the themes of humanity’s creation from the earth, being settled upon it, repentance, the people’s earlier respect for Salih, the three-day warning, the salvation of Salih and the believers, and the mighty cry.

Al-Shu‘ara 26:141–159 depicts gardens, springs, crops, palms, and mountain architecture; it presents Salih’s call to obedience, his warning against the corrupt, the division of water, the killing of the camel, regret, and punishment.

Al-Naml 27:45–53 introduces the internal division of the people, their superstition against Salih, nine corrupt leaders, a conspiracy to kill Salih and his family by night, Allah’s counter-plan, and the salvation of the believers.

Al-Qamar 54:23–32 shows their refusal to follow a human messenger, the camel as a test, water sharing, the individual killer, and the single overwhelming cry; it concludes by inviting remembrance.

Al-Shams 91:11–15 compresses the tragedy into the rebellion of Thamud, the rise of their most wretched man, the warning concerning Allah's camel and her drink, the killing of the camel, and complete destruction.

Other Qur'anic references to Thamud include 14:9, 15:80–84, 17:59, 22:42, 25:38, 29:38, 38:13, 41:17–18, 50:12, 51:43–45, 53:51, 69:4–5, and 89:9.

These scattered passages make Thamud a recurring Qur'anic example of a civilization that witnessed a sign and nevertheless chose rejection.

Additional Qur'anic Cross-References That Should Not Be Omitted

In addition to the passages that narrate the story of Salih and Thamud directly, the Qur'an recalls Thamud elsewhere as a former nation whose fate became a warning for later peoples.

Al-Tawbah 9:70 mentions Thamud among earlier peoples who rejected their messengers.

In Hud 11:89, Shu'ayb recalls the peoples of Noah, Hud, Salih, and Lot. Hud 11:95 also compares the rejection of Midian with that of Thamud.

In Ghafir 40:28–31, an unnamed believer from Pharaoh's people, who concealed his faith, invokes the fate of Noah's people, 'Ad, and Thamud.

Fussilat 41:13 warns of a thunderbolt like the thunderbolt of 'Ad and Thamud.

These verses do not add new biographical events to Salih's story, but they show how Thamud became a recurring Qur'anic symbol of a civilization that received proof and chose rejection.

Named and Unnamed Figures in the Qur'anic Account

The Qur'an names Salih and describes believers, the oppressed, arrogant leaders, corrupt men, the nine conspirators, the individual killer, Salih's household, and his wali. It names neither the nine men nor an individual woman of Thamud, Salih's mother, wife, or children. Unnamed figures remain part of the account without invented identities (7:73–79; 26:141–159; 27:45–53; 54:29; 91:12).

Cross-references also bring in Noah, Hud, Shu'ayb, Lot, Moses in the context of 14:5–9, and Pharaoh's unnamed believing kinsman in 40:28–31. These are connections of warning and comparison, not one gathering of contemporaries. The she-camel is the central animal sign, not a human female character.

Thamud — Who Were They?

The Qur'an does not give a complete genealogy of Thamud or a detailed chronological history.

It does clearly place them after ‘Ad:

“Remember when He made you successors after ‘Ad.”

This establishes a broad sequence:

‘Ad before Thamud,

Hud before Salih.

Detailed genealogies found in later historical works are not Qur’anic facts.

The Qur’an emphasizes Thamud’s architectural strength:

“You carve houses from the mountains.”

The People of al-Hijr are likewise described as carving secure dwellings from mountains.

Islamic exegetical tradition strongly identifies the People of al-Hijr with Thamud, while the wording of the Qur’an itself should still be distinguished from later geographical and genealogical elaboration.

Salih — A Prophet from His Own People

The Qur’an says:

“To Thamud We sent their brother Salih.”

The brotherhood here is belonging to the same people, not religious agreement, since Salih was confronting their idolatry and rebellion.

The Qur’an does not provide Salih’s full genealogy, the names of his parents, or his date of birth.

A report of Abu Dharr preserved in al-Khisal and Ma‘ani al-Akhbar names Hud, Salih, Shu‘ayb, and Prophet Muhammad as four Arab prophets.

This occurs in the Abu Dharr report in al-Khisal and Ma‘ani al-Akhbar. Its source attribution is established here without declaring the entire chain sound or treating it as Qur’anic wording [S6, S7]. Source 1 · Source 2

Salih’s Genealogy — Source Variants

Bihar quotes al-Rawandi’s genealogy as Salih son of Thamud son of ‘Athir son of Iram son of Sam son of Noah. Ibn Kathir instead gives Salih son of ‘Abd son of Masih son of ‘Ubayd son of Hajir son of Thamud son of ‘Abir son of Iram son of Sam son of Noah, with an editorial variant for Masih. ‘Athir, ‘Abir, Hajir, and other forms are not equated without manuscript comparison. Ibn Kathir also names Jadis as Thamud’s brother. These are genealogical accounts, not a Qur’anic family tree or independent proof that each person was a prophet [S5, report 2; S14]. Source 1 · Source 2

“You Were a Man of Hope Among Us Before This”

One of the most revealing psychological statements in Salih’s story is:

“O Salih, you were a man of hope among us before this.”

The people had expectations of him.

Their hostility began when his call challenged inherited worship:

“Do you forbid us from worshipping what our fathers worshipped?”

The conflict was therefore not initially about ignorance of Salih’s character.

It emerged when revelation demanded that inherited religious authority be tested against truth.

This becomes a recurring pattern in prophetic history.

Salih’s Message — Monotheism, Repentance, and Building the Earth

Salih begins with the core prophetic call:

“My people, worship Allah; you have no god other than Him.”

He then gives a profound description of the human relationship with the earth:

“He produced you from the earth and made you dwell and build upon it.”

Human civilization is therefore not condemned.

Thamud’s architectural power was itself a blessing.

The problem was that civilization was separated from obedience to the One who granted it.

Salih then calls them to forgiveness and repentance:

“Ask forgiveness from Him, then turn to Him in repentance. My Lord is near and responsive.”

Before the she-camel, before the conspiracy, and before punishment, the door of return remained open.

Salih’s Reply in Hud 11:63

Salih’s argument includes his clear proof and mercy from his Lord, and his refusal to seek his people’s approval by disobeying revelation. The conditional question about who could protect him if he disobeyed does not narrate an actual act of disobedience. It expresses his commitment to the mission.

The Civilization of Thamud — Gardens, Springs, and Mountain Homes

In Surat al-Shuʿara, Salih asks:

“Will you be left secure in what is here—in gardens, springs, crops and palms—and carve houses from the mountains with skill?”

The Qur’an presents Thamud as a prosperous and technically capable civilization.

Salih does not call them to abandon civilization.

He calls them to fear Allah and obey the messenger, and not to obey the command of the extravagant:

“those who spread corruption in the land and do not reform.”

The problem is not strength or architecture.

It is the moral direction of power.

Believers and the Arrogant — Division Within Thamud

Thamud was not presented as one undifferentiated population.

The arrogant leaders asked the believers:

“Do you know that Salih has been sent by his Lord?”

The believers answered:

“We believe in what he has been sent with.”

The arrogant declared their rejection.

Surat al-Naml says:

“Then they became two parties disputing.”

The Qur’an therefore distinguishes clearly between those who believed and those who led the rebellion.

It later states that Salih and the believers were saved.

Blaming Salih for Misfortune

The people said:

“We take you and those with you as a bad omen.”

Salih answered:

“Your fate is with Allah; rather, you are a people being tested.”

Immediately before this, the Qur’anic passage records his question about seeking punishment before mercy and his renewed call to forgiveness.

In Tafsir al-Qummi, a report attributed to Imam al-Baqir connects their superstition with severe hardship or drought, which they blamed on Salih and his followers.

Salih’s response rejects superstition and redirects them toward repentance.

The She-Camel in the Qur’an — What the Text Itself Establishes

The Qur’an clearly establishes that:

she was “Allah’s she-camel,”

she was a sign,

she had a designated share of water,

the people had a designated share,

they were forbidden to harm her,

her killing became a decisive act of rebellion,

and she was sent as a test.

The Qur’an does not explicitly state that the camel emerged from a rock.

It does not specify her color, dimensions, the number of witnesses, or the personal name of the killer.

Those details belong to transmitted narrations and must be identified as such.

The First al-Kafi Report — The Challenge Between the Idols and Allah's Sign

Rawdat al-Kafi, report 213, is transmitted by Abu Hamzah al-Thumali from Imam al-Baqir and frames the narrative as Prophet Muhammad asking Gabriel about Salih's people. Al-Majlisi grades its chain hasan in Mir'at al-'Uqul, vol. 26, p. 77 [S1, S3].
Source 1 · Source 2

The report states that Salih was sent at the age of sixteen and continued calling his people until he reached one hundred and twenty, while they worshipped seventy idols.

These figures are not Qur'anic; they belong to the narration.

The report then presents a public challenge.

Salih offers either to call upon their gods, or to call upon his Lord in response to whatever sign they request.

Their idols do not answer.

Seventy leading men then request a specific sign.

At this point the narration adds a detail not stated in the Qur'an:

they ask that a she-camel with specific features emerge from the mountain.

Salih prays, the mountain splits, and the camel emerges. Following another request and prayer, she gives birth to her calf, which moves around her; the calf does not independently emerge from the mountain in this wording [S1]. Source text

The report says that sixty-four of the seventy soon reverse themselves and call the sign sorcery and falsehood.

Six remain committed to the truth, but one of those later falls into doubt and becomes connected with the killing.

The core moral issue is therefore not absence of evidence, but refusal after evidence.

The Seventy Witnesses and Sa'id ibn Yazid

The five remaining members of the six are not necessarily the entire body of believers. Their names are not supplied and cannot be filled from an unrelated historical account. The final remark about a mountain in Syria is Sa'id ibn Yazid's later observation, reported by al-Hasan ibn Mahbub; it is not eyewitness testimony from Salih's lifetime or part of Gabriel's speech [S1]. Source text

Did the She-Camel Emerge from the Rock?

The Qur'an does not state that the camel emerged from a rock.

Imami reports in al-Kafi and Tafsir al-Qummi do narrate this detail.

The book therefore says:

“Imami narrations report that Thamud asked Salih for a she-camel to emerge from a rock or mountain, and that Allah produced the sign they requested.”

It does not say:

“The Qur’an says the camel emerged from the rock.”

Water and Milk — A Sign That Benefited Them

The Qur’an establishes a division of water:

“For her is a share of drink, and for you a share on a known day.”

Al-Kafi, Rawdah report 214, attributed to Imam al-Sadiq, adds that people drank her milk on her watering day and used the water on the alternate day. Al-Majlisi grades this chain weak [S2, S3]. Source 1 · Source 2

The narration emphasizes that the sign was not simply a burden; it carried great benefit.

The test therefore concerned obedience to a divine limit.

Their rebellion was not driven by lack of benefit but by refusal to accept that Allah had the right to establish a boundary.

Collective Approval of the Crime — Imam ‘Ali’s Explanation

This point is not merely an inference from the Qur’an’s use of both singular and plural language [S9]. Source text

In Nahj al-Balaghah, Imam ‘Ali explains that people can be united by approval and disapproval, and he uses Thamud as the example: one man physically killed the she-camel, yet the punishment encompassed the people because they collectively approved the act.

This clarifies why the Qur’an can say, on the one hand, that “they called their companion, and he undertook it and killed her,” while also attributing the crime to the people as a whole: “they killed her.”

Thamud’s responsibility therefore lay not in every individual physically striking the camel, but in a collective moral acceptance of rebellion against a known divine boundary.

Who Killed the She-Camel? — One Hand, Collective Responsibility

The Qur’an uses both collective and individual language:

“They hamstrung her.”

“They called their companion, and he undertook it and killed her.”

“When the most wretched of them rose up.”

A single individual may carry out the physical act, while the wider group can share responsibility through planning, approval, encouragement, and acceptance.

Al-Kafi names the killer as Qudar and describes him as the man who accepted a reward to kill the camel.

The report also states that the people participated in the aggression and shared in what followed.

Other popular details concerning particular women and additional names occur in later narrative literature and are not treated as Qur’anic foundations.

The Killer of the She-Camel in Later Prophetic and Imami Memory

The meaning of the killer of Thamud’s she-camel did not disappear with the end of Salih’s people.

Prophetic reports preserved in later collections, including material gathered by al-Majlisi, compare the “most wretched” of Thamud with the killer of Imam ‘Ali. In Shaykh al-Saduq’s al-Amali, the killer of Imam ‘Ali is described in relation to the killer of Thamud’s she-camel [S8]. Source text

These reports do not add a new event to Salih’s biography. They show, however, that the crime against the she-camel remained a religious symbol of conscious rebellion against a divine sign and aggression against God’s proof.

Men and Women in the Killing Narratives

Names in exegetical and historical accounts are recorded here separately from al-Kafi’s two reports. Qudar, named in report 214, is not personally named in the Qur’an. The report’s description of his parentage does not make anyone bear another person’s guilt; individual responsibility is established in al-An‘am 6:164.

Al-Tabari’s account from Ibn Ishaq names Saduf bint al-Muhayya, her believing husband Santam ibn Harawah, and their unnamed sons and daughters; ‘Unayzah bint Ghanam, called Umm Ghanam, her husband Dhu’ab ibn ‘Amr, and her daughters. It connects Saduf with Musadda‘ ibn Mihraj and ‘Unayzah with Qudar, and names al-Hubab as refusing an offer. Salif and Suhyad appear in differing accounts of Qudar’s parentage. Ibn Kathir preserves different spellings and a different kunyah in some details, so no single reading is presented as unanimous [S13, S14]. Source 1 · Source 2

Bihar’s appendix contains the forms Ghunayrah and ‘Unayzah, and attributes to Ka‘b the story of Malka’, portrayed as a queen, and Qatam and Qibal, linked respectively with Qudar and Musadda‘. This is not an Imam’s narration and establishes no certain queenship or relationship. Qatam must not automatically be identified with a later namesake [S5, appendix]. Source text

Ibn Kathir also records Kalbah bint al-Salaq, called al-Dhari‘ah, allegedly fleeing and then dying after telling others what happened. This historical tale is not Qur’anic evidence or an account of a believing survivor [S14]. Source text

The Nine Who Spread Corruption

The Qur’an says:

“There were in the city nine men who spread corruption in the land and did not reform.”

The rebellion had organized leadership.

They conspired:

In meaning: they swear to attack Salih and his household by night, then deny witnessing the household’s destruction to his kinsman or protector (27:49).

The conflict had therefore moved beyond denial into a planned assassination of the prophet and his household.

The Qur’an then states that they plotted and Allah countered their plot without their realizing it.

Tafsir al-Qummi and the Fate of the Conspirators

A report transmitted in Tafsir al-Qummi explains the nine men as leaders of corruption and states that they came by night to kill Salih.

According to the report, angels guarding Salih struck them with stones, and they were found dead before the earthquake struck their people [S5, report 7]. Source text

This is a narrational explanation of the Qur’anic statement that they plotted and Allah countered their plot.

The Qur’an itself does not state that angels stoned the conspirators, so that detail remains explicitly attributed to the narration.

The Nine and Other Named Thamud Figures

An exegetical list attributed to Ibn ‘Abbas names Qudar, Musadda‘, Dahma, Duhaym, Da‘mi, Du‘aym, Aslam, Qibal, and Sadaq. It is neither Qur’anic naming nor an Imam’s report; Qibal is not thereby identified with the woman in Ka‘b’s tale [S5, commentary on 27:48]. Source text

Al-Tabari names Huwayl ibn Maylagh, Du‘ayr ibn Ghanam, and Da’b ibn Mihraj among the attackers, with numerical wording that does not yield a consistent total of nine in the received text; we do not invent names to complete it. He also mentions the believer Junda‘ ibn ‘Amr, Shihab ibn Khalifah who is deterred from accepting, the opponents Dhu’ab, al-Hubab, and Rabab ibn Sam‘ar, and Mahwas ibn ‘Anamah who recites poetry. These belong to Ibn Ishaq’s account and cannot be assigned to al-Kafi 213’s unnamed witnesses [S13]. Source text

The wali in 27:49 remains unnamed. The quoted interpretation takes him as Salih’s kinsman; the word alone identifies no prophetic successor, son, or particular heir. His targeted household is likewise unnamed.

“Remain in Your Homes for Three Days” — The Final Respite

After the she-camel was killed, Salih said:

“Enjoy yourselves in your homes for three days. That is a promise that will not be denied.”

The three-day period is Qur’anic.

Al-Kafi report 214, whose chain al-Majlisi grades weak, adds that repentance during this interval would have been accepted. This is the report’s further detail, not the wording of the Qur’anic three-day warning [S2, S3]. Source 1 · Source 2

Even after the killing of the sign, the narration preserves one final opening for repentance.

The same report describes changes in their faces during the three days.

Those details are narrational rather than Qur’anic.

How Was Thamud Destroyed? — Earthquake, Cry, Thunderbolt, and Overwhelming Calamity

The Qur’an uses several descriptions:

In al-A‘raf: “The earthquake seized them” (7:78).

In Hud: “The cry seized those who had wronged” (11:67).

In Fussilat: “The thunderbolt of humiliating punishment seized them” (41:17).

In al-Dhariyat: “The thunderbolt seized them while they looked on” (51:44).

In al-Haqqah: “They were destroyed by the overwhelming calamity” (69:5).

In al-Qamar: “We sent against them a single cry, and they became like the dry broken material of an enclosure” (54:31).

In al-Shams: “Their Lord crushed them for their sin and levelled it” (91:14).

The Qur’anic descriptions need not refer to separate disasters.

They may describe different dimensions of the same catastrophic punishment.

Al-Kafi 214 adds Gabriel’s cry and fire, locating his arrival at midnight, whereas 15:83 says the cry took them in the morning. This textual difference is retained without asserting a certain reconciliation; the report’s chain is graded weak [S2, S3]. Source 1 · Source 2

These are transmitted details that add to the account; they do not have the same evidentiary standing as the Qur’anic text.

Variants in Punishment Accounts

Al-Kafi 214 begins the facial changes with yellow, while the Qummi quotation begins with white; al-Majlisi comments on the difference. The accounts remain distinct. Sweeping destruction language cannot erase the Qur’an’s explicit rescue of believers or establish children’s guilt. Participation and approval concern those capable of responsible choice [S2; S5, reports 8 and 11; 11:66; 6:164]. Source 1 · Source 2

Salih and the Believers Were Saved

The Qur’an says:

“When Our command came, We saved Salih and those who believed with him by a mercy from Us.”

It also says:

“We saved those who believed and were God-conscious.”

The punishment is therefore not presented as indiscriminate.

The Qur’an explicitly distinguishes Salih and the believers from the rebellious society around them.

Salih’s Final Address — “I Delivered and Advised You”

After the earthquake, Salih says:

“My people, I certainly delivered to you the message of my Lord and advised you, but you do not love sincere advisers.”

The statement summarizes prophetic responsibility:

delivery,

sincere counsel,

patience,

and no coercion of faith.

Their tragedy was not lack of warning, but refusal to love counsel when it opposed their desires.

The Second al-Kafi Report — The People of Thamud

Rawdat al-Kafi also contains a long report from Imam al-Sadiq under “The People of Thamud,” beginning with the Qur’anic statement that Thamud rejected the warnings.

It states that the people venerated a rock, requested a pregnant she-camel from it, describes the division of water and benefit of milk, names the killer as Qudar, describes the collective participation in the crime, the three-day warning, and the final cry.

This report is important for the Imami narrative tradition.

It should, however, be distinguished from the preceding al-Kafi report that al-Majlisi explicitly graded hasan.

Mir’at al-‘Uqul, vol. 26, p. 79, explicitly grades report 214 weak. The hasan grading of report 213 does not apply to it; weakness of a chain likewise does not invalidate material independently established by the Qur’an or other evidence [S2, S3]. Source 1 · Source 2

The Occultation of Salih in Kamal al-Din — An Important Report

Shaykh al-Saduq devoted a chapter in Kamal al-Din wa Tamam al-Ni‘mah to “The Occultation of Salih.”

Al-Saduq reports through Zayd al-Shahham from Imam al-Sadiq that Salih was absent for a time and returned in an appearance his people did not recognize. This is the independent report in chapter 3, pp. 136–137 [S4]. Source text

The people are divided into three groups:

persistent deniers,

doubters,

and people of certainty.

Salih first approaches the doubters, who reject him.

The deniers refuse him even more strongly.

The people of certainty ask for a sign of identity.

He says:

“I am Salih who brought you the she-camel.”

They ask for its identifying rule.

He answers:

“She had a share of drink, and you had a share on a known day.”

They then recognize him and believe.

Answering Zayd al-Shahham, the report denies that the earth is left without a learned guide. It then describes seven days during which the people knew no particular Imam while retaining their religion. Their lack of recognition is not the nonexistence of divine proof; seven days is not explicitly the total duration of Salih’s absence [S4]. Source text

Imam al-Sadiq concludes by drawing an analogy between Salih and al-Qa’im.

This report is not Qur’anic biography.

It is important within Imami theology for its themes of occultation, certainty, preservation of religion, and recognition by divinely known signs rather than outward appearance alone.

Was Salih’s Absence Before or After the Punishment?

The Kamal al-Din report does not give a complete chronological framework that allows every part of the absence narrative to be fixed with certainty relative to the killing of the camel and the destruction.

The careful approach is therefore not to force it into a rigid chronology.

Al-Majlisi places this absence after the unbelievers’ destruction in his comment following al-Rawandi’s report (Bihar, vol. 11, chapter 6, report 12). This is the commentator’s placement, not a separate explicit dating statement in Kamal al-Din [S4, S5]. Source 1 · Source 2

Salih Among the Arab Prophets in the Abu Dharr Report

A report of Abu Dharr preserved in al-Khisal and Ma‘ani al-Akhbar states:

“Four prophets were from the Arabs: Hud, Salih, Shu‘ayb, and your Prophet Muhammad.”

This is useful transmitted material but it is not Qur’anic wording.

The chapter therefore attributes the claim specifically to the report rather than presenting it as a direct Qur’anic statement.

Fatimah, Eve, and Figures in Comparative Reports

In al-Khisal’s chapter on the four riders on the Day of Resurrection, report 20 names Muhammad, ‘Ali, Fatima, and Salih, placing Salih on his she-camel and Fatima on al-‘Adba’. Hamzah and Ja‘far occur in the opening, not among that report’s four riders. Report 19 instead includes Hamzah in Fatima’s place, with al-‘Abbas as questioner; al-Saduq describes that report as unusual. These are differing accounts, not one agreed list. Fatima’s connection here concerns the Hereafter, not life among Thamud [S10]. Source text

A report in al-Khisal describes an unnamed Byzantine ruler questioning Imam al-Hasan, transmitted through Sufyan ibn Abi Layla. It lists Adam, Eve, Ibrahim’s ram, Salih’s she-camel, the serpent of the Garden, the raven, and Iblis among creatures not born from a womb. This is a transmitted report, not a Qur’anic statement about how the she-camel was created [S11]. Source text

A separate report has an unnamed Syrian questioning Imam ‘Ali and mentions Adam, Eve, Abraham’s ram, Moses’ staff, Salih’s camel, and the bird associated with Jesus son of Mary. Eve and Mary therefore occur in comparison or lineage, not as members of Salih’s family; identifying the bird as a bat is a narrational detail beyond Qur’an 3:49 [S5, report 9]. Source text

Al-Hijr — Place, Archaeology, and the Limits of Certainty

Allah says: “The People of al-Hijr denied the messengers. We gave them Our signs, but they turned away from them. They used to carve houses from the mountains, feeling secure.” Surat al-Hijr, 15:80–82.

Islamic exegetical tradition identifies them with Thamud.

Modern archaeological remains in the al-Hijr region belong to more than one historical period, and not every surviving rock-cut façade can simply be declared a house from Salih’s time.

The chapter therefore distinguishes:

the Qur’anic description,

the traditional identification of the People of al-Hijr with Thamud,

and the separate archaeological dating of surviving monuments: UNESCO identifies the surviving decorated funerary façades as Nabataean, dating from the 1st century BCE to the 1st century CE. They are not automatically identified as Thamud’s houses in Salih’s time [S15]. Source text

Was the She-Camel the Only Sign?

Surat al-Hijr says:

“We gave them Our signs, but they turned away from them.”

Surat al-Isra explicitly singles out the she-camel as a manifest sign.

The she-camel is therefore the clearest named miracle in the Qur’anic story.

The plural “Our signs” may indicate multiple aspects of evidence or further signs, but this chapter does not invent additional miracles without source support.

“Allah’s She-Camel and Her Drinking Right”

Calling her “Allah’s she-camel” is an attribution of honor and special designation, not a human-like form of ownership.

The sign came with a protected right:

“Allah’s she-camel and her watering.”

The crime was therefore not merely harm to an animal.

It was a deliberate violation of a divinely established boundary after the people had been warned.

Corruption in the Land

The language of corruption appears repeatedly:

“Do not spread corruption in the land.”

“Do not obey the extravagant who corrupt the land and do not reform.”

“Nine men spread corruption in the city and did not reform.”

Thamud’s rejection was therefore not merely private disbelief.

It became organized social corruption, defiance of the messenger, attack upon the sign, and a conspiracy to kill.

Regret After Killing the Camel

Surat al-Shu‘ara says:

“They hamstrung her and became regretful; then the punishment seized them.”

Regret is not always repentance.

A person may regret consequences without returning sincerely to Allah.

This fits the narrational picture in which repentance remained possible during the three-day warning, yet the leaders persisted in defiance.

“They Rejected Him and Killed Her” — Disbelief Becomes Action

Surat al-Shams compresses the sequence:

denial,

the rise of the most wretched man,

the messenger’s warning,

the killing of the camel,

and complete punishment.

Disbelief can move from thought to decision, from decision to organized action, and from action to a crime against a sign of Allah.

At that point, only sincere repentance could reverse the course.

Mercy Before Punishment

The story does not begin with punishment.

It contains:

a messenger from among them,

clear preaching,

reminders of blessing,

a call to seek forgiveness,

a sign they themselves requested,

a regulated share of water,

a warning not to harm the camel,

and even after the killing, a three-day respite.

The narrational tradition adds that repentance remained open during that respite.

Punishment comes at the end of repeated warning, not at the beginning.

What About Salih’s Age?

The Qur’an does not state Salih’s age.

Al-Kafi report 213, graded hasan by al-Majlisi, places his mission at sixteen and describes him reaching one hundred and twenty during his preaching. It does not give his age at death or his lifespan after the rescue [S1, S3]. Source 1 · Source 2

The careful formulation is therefore:

“An Imami report graded hasan by al-Majlisi gives these ages.”

They are not Qur’anic dates.

The Camel’s Young

The Qur’an does not mention a calf.

Report 213 describes the calf’s birth after its mother emerges; report 214 describes its flight to the mountain and three cries after her death. These are details from separate reports, not a calf emerging independently from rock [S1, S2]. Source 1 · Source 2

The Qummi account under Hud 11:61–68 instead says the calf was also killed. The differing accounts do not establish one certain ending or a personal name for the calf [S5, report 8]. Source text

The chapter preserves what is transmitted while avoiding unsupported dramatic reconstruction.

After the Destruction of Thamud — Salih's Survival, Later Life, and Burial

The Qur'an establishes clearly that Salih and the believers with him were saved by divine mercy.

It does not state where Salih went afterward, how long he lived, when he died, or where he was buried.

No burial place can therefore be attributed to the Qur'an.

There is, however, an important Imami report that should not be omitted.

In Abu Matar's report, which al-Majlisi quotes from Tahdhib al-Ahkam, al-Hasan asks Imam 'Ali about Ibn Muljam after the attack. 'Ali orders detention until his own death and requests burial in al-Zahr with Hud and Salih. These later figures belong to the burial report, not to the age of Thamud [S5, report 4]. Source text

This establishes the existence of an Imami transmitted tradition associating the graves of Hud and Salih with the land later connected with al-Ghari and Najaf.

The report still requires chain evaluation, and later historical claims differ.

The careful formulation adopted here is therefore:

the Qur'an does not locate Salih's grave;

an Imami report in Tahdhib al-Ahkam associates it with the region of al-Zahr/al-Ghari near Najaf;

this remains a transmitted report rather than a Qur'anic or archaeologically certain location.

Salih's Family, Descendants, Knowledge, and Death — What Is Known and Unknown

The Qur'an mentions Salih's "family" in the conspiracy of the nine corrupt men, but it names no wife, son, or daughter and does not identify which family members believed.

The term "his family" cannot therefore be expanded into an attested genealogy.

The Qur'an does not assign Salih a named scripture or set of revealed pages, nor does it identify a particular body of inherited knowledge that he transferred to a named successor.

His prophethood, preaching, sign, counsel, and perseverance are established; a named scripture or successor should not be inferred merely by analogy with other prophets.

The Qur'an establishes his salvation from the punishment but does not date his later death.

An Imami report associates his grave with the region of al-Ghari/Najaf, while later historical traditions preserve different claims.

His spouse, children, precise later lifespan, and final burial place therefore remain matters in which the evidence must be stated with its limits.

Abu Righal and the People of al-Rass

The report attributed to Jabir concerning the Prophet's passage through al-Hijr names Abu Righal as a Thamud man temporarily protected inside the sanctuary. This is a separately transmitted account, not Qur'anic naming; he is not automatically identified with the namesake in the Elephant story [S5, appendix; S14]. Source 1 · Source 2

Bihar quotes a report from al-Rawandi's Stories of the Prophets, attributed to Imam Musa al-Kazim, which distinguishes two communities called al-Rass and expressly states that the first is not the one mentioned in the Qur'an. The account of that first community includes a prophet named Salih, slain messengers, an unnamed wali who calls a fish, and followers who are saved. Similarity of name is not enough to identify him as Salih of Thamud; the Qur'an explicitly affirms Salih's deliverance from his people. The account and its comparison with the narration in 'Uyun Akhbar al-Rida are discussed in Chapter Thirty-One, under "The People of al-Rass and the Limits of Dating Their History," without inventing a successor's name for Salih or merging the two communities. [S5, report 13] Source text

Was Salih One of the Ulul-'Azm?

The Qur'an does not identify Salih as one of the Ulul-'Azm prophets.

In mainstream Imami teaching, the five are Noah, Abraham, Moses, Jesus, and Muhammad.

Salih is a great prophet and messenger, but not one of those five in that technical classification [S16]. Source text

Salih in the Chain of Guidance — A Crucial Methodological Point

The structure of this book follows not only prophets, but the continuity of covenant and guidance.

The well-known succession report in al-Saduq's al-Amali runs from Noah to Shem, then through 'Athamir, Bar'ithasha, Yafith, Barrah, Jafsiyah, and 'Imran, finally reaching Abraham [S12]. Source text

Hud and Salih do not appear in that particular succession list.

This does not question their prophethood.

The Qur'an clearly establishes them as messengers.

The omission of Hud and Salih from this particular list does not establish parallel lines or a detailed chronology. The report's route passes through Muqatil ibn Sulayman; its inclusion in al-Amali is not by itself authentication of every historical link [S12]. Source text

We therefore do not invent a successor for Salih.

Chapter Eleven, “From Salih to Ibrahim — The Generations That Preserved the Covenant,” examines whether a report places Salih himself within a succession chain, whether his mission may have overlapped another line of covenant-bearers, which names the sources support, and where a source leaves an intermediary unnamed. These are questions for examination, not assumed answers.

A Register by Relationship to the Chapter

At the centre stand Salih, the believers and his household, opposed by the arrogant leaders, the nine, and the killer. Historical names and genealogies retain the source qualifications given above; unnamed groups are not supplied with fictional biographies.

Related reports include Muhammad, ‘Ali, al-Hasan, Fatimah, Hamzah, Ja‘far, al-‘Abbas, al-Baqir and al-Sadiq as transmitters of the central narratives, Musa al-Kazim in the al-Rass report, al-Qa’im in the occultation analogy, and Gabriel and angels in the miracle and punishment accounts. The Ramadan sermon passes through al-Rida and his fathers: Musa al-Kazim, Ja‘far al-Sadiq, Muhammad al-Baqir, ‘Ali Zayn al-‘Abidin, al-Husayn and Imam ‘Ali. They are transmitters, not Salih’s contemporaries [S8]. Source text

Directly relevant narrators or interlocutors include Abu Dharr, Abu Hamzah, Abu Basir, Zayd al-Shahham, al-Hasan ibn Mahbub, Sa‘id ibn Yazid, Ibn ‘Abbas, ‘Ammar ibn Yasir, Jabir ibn ‘Abd Allah, Abu Matar, Sufyan ibn Abi Layla, and the unnamed Syrian, Byzantine ruler, and questioner in the riders report. Ibn Muljam belongs to the later attack and burial account [S1–S11]. Source 1 · Source 2

This register covers the Qur’an and the specified sources reviewed here, not every manuscript or transmission in the entire tradition. Unverified chains remain qualified and unnamed people remain unnamed.

Major Lessons from the Story of Salih

1. Civilization does not prevent moral collapse. Thamud built in the mountains but did not establish obedience in their hearts.

2. Evidence does not compel faith. In the report, the seventy saw the sign, but most returned to denial.

3. Respect for a prophet before his mission does not guarantee acceptance afterward. They said, “You were a source of hope among us before this.”

4. A divine boundary may appear small: a day of water for the she-camel and a day for them. Arrogance resisted even that limit.

5. A collective crime may be carried out by one person. One man hamstrung the she-camel, yet the Qur’an attributes the act to the group.

6. Corruption may be organized by leaders. Nine men spread corruption and plotted murder.

7. The invitation to repent precedes punishment. Salih called to forgiveness, repentance, and mercy before destruction.

8. Faith is neither inherited through lineage nor conferred by social class. The oppressed believed while the arrogant rejected.

9. Steadfast recognition does not rest on appearance alone. The report of Salih's absence describes people of conviction recognizing their hujjah through knowledge and a sign.

10. Guidance continues, but its unnamed links are not invented. Where a source is silent, we refrain from certainty.

Comprehensive Conclusion to the Story of Salih

Salih was a prophet and messenger sent to Thamud.

The Qur'an presents him calling to monotheism, forgiveness, repentance, reverence, and obedience.

His people possessed civilization, agriculture, water, and the ability to carve mountain dwellings.

They had respected Salih before his mission challenged ancestral worship.

They then divided into believers and the arrogant.

Allah sent the she-camel as a sign.

She was given a protected share of water and the people another.

Salih warned them not to harm her.

The corrupt leadership rejected the divine limit.

The camel was killed.

The Qur'an also records a conspiracy against Salih and his household without dating every detail against the camel narrative.

A three-day respite followed.

Then came the punishment described by the Qur'an through the earthquake, cry, thunderbolt, overwhelming calamity, and crushing destruction.

Allah saved Salih and the believers.

Imami narrations add extensive details:

the challenge to the idols,

Salih's age in an al-Kafi report,

the seventy witnesses,

the camel emerging from the mountain,

benefit from her milk,

the name Qudar,

details of the three-day warning,

Gabriel's cry,

and the report of Salih’s occultation and return in Kamal al-Din.

The levels of evidence remain distinct.

What the Qur’an says is Qur’anic.

What a narration says is attributed to that narration.

Where evidence is absent, the chapter does not invent.

The chapter therefore ends not with the end of guidance, but with the next question:

Who carried the covenant through the generations after Thamud until the story reached Abraham, the Friend of Allah?

Sources and References — Chapter Ten

First: The Holy Qur’an

Al-A‘raf 7:73–79.

Al-Tawbah 9:70.

Hud 11:61–68, 11:89, and 11:95.

Ibrahim 14:9.

Al-Hijr 15:80–84.

Al-Isra 17:59.

Al-Hajj 22:42.

Al-Furqan 25:38.

Al-Shu‘ara 26:141–159.

Al-Naml 27:45–53.

Al-‘Ankabut 29:38.

Sad 38:13.

Ghafir 40:31.

Fussilat 41:13 and 41:17–18.

Qaf 50:12.

Al-Dhariyat 51:43–45.

Al-Najm 53:51.

Al-Qamar 54:23–32.

Al-Haqqah 69:4–5.

Al-Fajr 89:9.

Al-Shams 91:11–15.

Second: Primary Imami Hadith Sources

[S1] Al-Kulayni, al-Kafi, vol. 8, Rawdah, report 213, p. 185 onward: the idols, seventy witnesses, emergence of the camel and birth of her calf. Hasan according to al-Majlisi, vol. 26, p. 77. Source text

[S2] Al-Kulayni, al-Kafi, vol. 8, Rawdah, report 214, p. 187 onward: milk, Qudar, participation, three days, Gabriel and fire. Weak according to al-Majlisi, vol. 26, p. 79. Source text

[S4] Al-Saduq, Kamal al-Din, vol. 1, chapter 3, pp. 136–137, Zayd al-Shahham's report from al-Sadiq on Salih's absence. The website's "Book 2" is a digital division, not a printed volume number. Source text

[S6] Al-Saduq, al-Khisal, "What Abu Dharr Asked the Prophet," report 13 of the section (digital label 20-13): the four Arab prophets. Source text

[S7] Al-Saduq, Ma'ani al-Akhbar, p. 333 onward: the parallel Abu Dharr report. Source text

[S8] Al-Saduq, al-Amali, session 20, report 4: Ramadan sermon transmitted through al-Rida and his fathers; the comparison with the killer of Thamud's camel. Source text

[S9] Nahj al-Balaghah, sermon 201 in common numbering, on approval and the killing of the camel; also quoted in Bihar, vol. 11, chapter 6, report 5. Source text

Al-Tusi, Tahdhib al-Ahkam, vol. 6, Abu Matar's burial report: checked here through the quotation in Bihar, vol. 11, chapter 6, report 4 [S5], not through a separately collated edition of Tahdhib. Source text

Additional Sources for the Added Reports

[S10] Al-Saduq, al-Khisal, chapter on the four riders on the Day of Resurrection, reports 19–20 in the section on fours (digital labels 4-19 and 4-20). Source text

[S11] Al-Saduq, al-Khisal, chapter on seven creatures not born from a womb, report 35 in the section on sevens (7-35): the Byzantine ruler's question to al-Hasan and the mention of Eve. Source text

[S12] Al-Saduq, al-Amali, session 63, report 3: the succession sequence through Muqatil ibn Sulayman from al-Sadiq. Source text

[S16] Al-Kulayni, al-Kafi, vol. 2, Book of Faith and Disbelief, chapter on revealed laws, report 2: the five Ulul-'Azm messengers. Source text

[S15] UNESCO, Hegra Archaeological Site: the dating and identification of surviving Nabataean monuments. Source text

Third: Imami Exegetical Sources

Tafsir al-Qummi under al-Naml 27:45–53 and Hud 11:61–68, checked through Bihar, vol. 11, chapter 6, reports 7–8 [S5]. These quotations preserve differences concerning the calf and the first facial colour. Source text

Nur al-Thaqalayn: a supplementary collection for the cited verses, not independent authentication of its reports.

Tafsir al-Safi: supplementary exegesis; narrations should be traced to their earlier sources.

Al-Tabataba'i, al-Mizan: supplementary Qur'anic interpretation; no unverified hadith grading is attributed to it here.

Fourth: Major Compilations and Supporting Sources

[S5] Al-Majlisi, Bihar al-Anwar, vol. 11, chapter 6, reports 1–14 and the historical appendix. Quotations, compiler comments, and stories attributed to earlier historians remain distinct. Source text

[S3] Al-Majlisi, Mir’at al-‘Uqul, vol. 26, pp. 77 and 79 onward: verified gradings and commentary on Rawdah reports 213–214. Source text

Al-Rawandi, Qisas al-Anbiya: relevant material checked through Bihar, vol. 11, chapter 6, reports 2 and 11–13 [S5]. A compilation’s quotation is not counted as an additional independent chain. Source text

Fifth: Historical and Archaeological Material Used Only for Comparison

[S13] Al-Tabari, Jami‘ al-Bayan, commentary on al-A‘raf 7:73: Ibn Ishaq’s historical narratives and names. Their presence is documented without recasting them as Ahl al-Bayt reports. Source text

[S14] Ibn Kathir, al-Bidayah wa al-Nihayah, the story of Salih: compared for genealogies, women’s names, Kalbah and Abu Righal. [S15] UNESCO’s Hegra listing supplies the dating of the surviving Nabataean monuments. Source text

End of Chapter Ten

Salih, Peace Be Upon Him — The Messenger of Thamud and the Sign of the She-Camel

Next:

Chapter Eleven — From Salih to Abraham: The Generations That Preserved the Covenant

Chapter 11: From Salih to Abraham: The Generations That Preserved the Covenant

From Chapter Ten to Chapter Eleven — What Remained After Thamud?

Chapter Ten ended with the destruction of the rejecting people of Thamud and the rescue of Salih and those who believed with him, as the Qur’an states.

The quoted passages mean: “When Our command came, We saved Salih and those who believed with him through mercy from Us” (11:66, excerpt); and “We saved those who believed and were mindful of Allah” (27:53).

This matters greatly.

The Flood did not end guidance.

The destruction of ‘Ad did not end guidance.

The destruction of Thamud did not end guidance either.

Yet the Qur’an does not name the person who immediately carried the covenant after Salih.

It does not give the number of generations between Salih and Abraham.

Nor does it provide a genealogy or succession list joining the two.

The certain Qur’anic fact is that believers survived.

The broader Qur’anic principle is that there were messengers whose stories were not all related by name.

Imami narrations further describe a continuous line of sacred knowledge and state that the prophets after Noah remained upon Noah’s book, law, and way until Abraham introduced a new scriptural stage.

The real question of this chapter is therefore not merely:

“Who came after Salih?”

It is:

“How did guidance continue until it reached Abraham?”

Why Do We Need a Separate Chapter Between Salih and Abraham?

If we move directly from Salih to Abraham, the reader receives a misleading image:

Salih,

then emptiness,

then Abraham.

The material already established in previous chapters prevents that simplification.

Chapter Seven examined al-Saduq’s connected succession report. It preserves a sequence beginning with Noah and Shem and continuing through several bearers of the covenant until ‘Imran, who passes the trust to Abraham.

At the same time, Hud does not appear in that succession list even though his prophethood is Qur’anically established. Salih also does not appear in it despite being a Qur’anic messenger.

This teaches an essential methodological lesson:

a succession list is not necessarily a complete list of every prophet.

Omission from one list does not itself establish two parallel historical lines or a separate custodian alongside a contemporary prophet.

Naming people in a succession account does not independently settle each person’s prophethood, genealogy, or dates.

The categories must not be merged without evidence.

The chapter therefore compares two kinds of evidence:

texts about prophetic missions to communities,

and reports about the transmission of the covenant and sacred knowledge, each within its evidentiary limits.

The Qur’anic Map of the Period Between Salih and Abraham

The Qur’an contains no chapter entitled “Between Salih and Abraham,” but several Qur’anic principles define what can responsibly be said.

First: Salih and the believers were saved

Hud 11:66, al-Naml 27:53, and Fussilat 41:18 establish the survival of Salih and the believers.

The Qur’an gives neither their number, their names, nor their later destination.

Their survival therefore cannot be turned into an invented succession list.

Second: not every messenger was named

The quoted passages mean: “And messengers We have related to you before, and messengers We have not related to you” (4:164, excerpt); and “We certainly sent messengers before you: some We have related to you, and some We have not related to you” (40:78, excerpt).

This does not permit invented names.

It does prevent us from assuming that the Qur’anic list is exhaustive.

Third: Abraham represents a major new stage

“We had already granted Abraham his sound guidance, and We knew him well” (21:51, translation of the meaning).

Chapter Twelve will treat the great Abrahamic transition in full: his confrontation with idolatry, migration, imamate, the Sacred House, and the prophetic lines that emerge from his descendants.

Fourth: the Qur’an does not make Abraham Salih’s immediate successor

No verse states that Salih directly entrusted the covenant to Abraham.

No verse fixes the number of years between them.

No verse identifies the intermediate bearer.

The task of this chapter is therefore to investigate the interval through sources, not imagination.

Noah and Abraham in the Qur’an: Continuity and Its Limits

Qur’an 42:13 joins Noah, Abraham, Moses, Jesus, and Muhammad in the call to uphold religion. Verse57:26 places prophethood and scripture among the descendants of Noah and Abraham while distinguishing guided people from wrongdoers; ancestry alone does not establish individual righteousness. In context, 37:83–84 connects Abraham with Noah’s path through faith and a sound heart without naming every intermediary.

Verses16:36 and35:24 describe warning across communities; 23:42–44 describes later generations and successive messengers. These principles do not supply a named post-Salih register. Abraham’s scriptures appear in87:18–19 and53:36–37, his imamate in2:124, and his raising of the House with Ishmael in2:127. None supplies an otherwise missing chronological list.

Did Abraham Come Immediately After Salih?

We cannot responsibly say that he did.

The book follows the traditional narrative order Hud, Salih, then Abraham. The Qur’an places ‘Ad after Noah’s people and Thamud after ‘Ad (7:69, 74), but narrative order alone does not date Salih’s death relative to Abraham’s birth.

But the Qur’an supplies no chronological table saying:

Salih died,

then after a fixed number of years Abraham was born.

The reports stating that Noah’s law remained in force until Abraham allow for other prophets within this interval.

The connected succession report also preserves a number of covenant bearers before Abraham.

We therefore examine the transition between the stories within the broader Noah-to-Abraham framework, without placing every pre-Abrahamic name after Salih.

Noah’s Law Remained Until Abraham — The Key to Understanding the Period

Al-Kulayni records Sama‘ah ibn Mihran’s report from Imam al-Sadiq in al-Kafi, vol. 2, Book of Faith and Disbelief, chapter on revealed laws, report 2. Al-Majlisi grades its chain muwaththaq in Mir’at al-‘Uqul, vol. 7, p. 98 [S1]. Source text

Imam al-Sadiq identifies the messengers of firm resolve as Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon them all.

He explains that they were the possessors of major laws and decisive dispensations.

The report states that Noah was sent with a book and a law, and that every prophet who came after Noah followed Noah's book, law, and way until Abraham came with scriptures and a new determination to leave Noah's book—not in rejection of it, but because a new dispensation had begun.

This is crucial.

The period from Noah to Abraham is therefore not portrayed as disconnected prophetic episodes.

It has a shared legal framework inherited from Noah.

Within the general language of the report, the prophets who lived after Noah and before Abraham belonged to this Noahic dispensation.

This helps us understand Hud and Salih more precisely:

they were prophets and messengers to their peoples,

but they are not presented in this report as founders of independent universal dispensations replacing Noah's law.

Abraham marks the next major legal transition.

Chapter Eleven is therefore more than a chronological bridge.

It is the closing stage of the Noahic dispensation and the preparation for a new Abrahamic stage.

The Report of Imam al-Rida Confirms the Same Framework

'Uyun Akhbar al-Rida preserves a closely related teaching from Imam al-Rida: [S2].

Source text

every prophet after Noah was upon Noah's law, way, and book until the time of Abraham;

then the prophets living in Abraham's time and after him were upon Abraham's law and book until Moses.

This repeated Imami theme protects the narrative from two errors.

First:

not every prophet must bring an independent law.

Second:

the presence of many prophets does not mean that the fundamental dispensation was replaced with every mission.

Allah may send a prophet to restore monotheism, warn a people, establish proof, and command obedience while that prophet remains within an existing revealed law.

Salih can therefore be understood as a prophet and messenger whose mission to Thamud occurred within the broader Noahic dispensation, until Abraham inaugurated the next major stage.

“The Book of Salih” in an Imami Report — Does It Mean an Independent Law?

Al-Kafi, vol. 1, Book of Divine Proof, chapter on the designation of Amir al-Mu’minin, report 3, transmits ‘Abd al-Hamid ibn Abi al-Daylam’s account from Imam al-Sadiq. Al-Majlisi grades it weak according to the prevalent view (Mir’at al-‘Uqul 3:270). The following conveys Qur’an 57:25 rather than reproducing the report’s variant quotation [S5]: Source text

“We sent Our messengers with clear proofs and sent down with them the Book and the balance.”

The report interprets “the Book” in relation to the Greatest Name and sacred knowledge carried by the prophets, then refers to:

the book of Noah,

the book of Salih,

Shu‘ayb,

and Abraham.

This language requires care.

If “book” were automatically understood here to mean a new independent abrogating legal dispensation, it would conflict with the other report stating that the prophets after Noah followed Noah’s law until Abraham.

The report itself provides the key:

its language of “book” is tied to the Greatest Name and inherited sacred knowledge.

Thus “the book of Salih” in this narration need not mean an independent universal law.

It can refer to divine knowledge, revealed trust, or the “Book” in the technical sense used by the report.

The Qur’an does not name a separate “Scripture of Salih.”

It remains a detail within an Imami report whose chain al-Majlisi grades weak according to the prevalent view, not Qur’anic wording or independent proof of an abrogating law.

The Order of Book Names Is Not a Chronology

Mentioning Noah, Salih, Shu‘ayb, and Abraham in the “Book” passage does not place Shu‘ayb before Abraham. Its subject is inherited knowledge, not dated births and deaths. Moses, Joshua, Aaron’s descendants, Jesus, Ahmad, Ishmael, ‘Ali, and Gabriel occur later in this extended account; they are not all inhabitants of the interval between Salih and Abraham [S5]. Source text

Did Salih Name a Specific Successor?

Within the sources specifically reviewed for this chapter, no report with an established chain and unambiguous identification allows us to assert:

“Salih entrusted the covenant to X, X to Y, and so on until Abraham.”

This absence is itself important.

Responsible historical writing does not always produce a name.

Sometimes the correct conclusion is:

the sources before us do not name Salih’s immediate successor.

This does not mean guidance disappeared.

General Imami reports affirm continuity of sacred knowledge and divine proof.

The report on Noah’s law allows for prophets throughout the period until Abraham.

The connected succession report preserves another line of covenant bearers reaching Abraham.

But we cannot combine these different texts into a sentence no source actually gives:

“Salih entrusted the covenant to ‘Athamir,”

or:

“Salih entrusted it to Bar‘ithasha,”

or:

“‘Imran was Salih’s son.”

The evidence used here does not establish any such claim.

The Succession Chain from Noah to Abraham

We now return to one of the most important reports in this project: [S3, S4]. Source 1 · Source 2

the connected succession narration transmitted by Shaykh al-Saduq in al-Amali, with parallel transmission in Kamal al-Din wa Tamam al-Ni‘mah and later sources.

After Noah, the report gives:

Noah

Shem

‘Athamir

Bar‘ithasha

Yafith

Barrah

Jafsiyah

‘Imran

Abraham, the Friend of Allah

This gives us a named line reaching Abraham.

But it must be read with limits.

The consulted routes in al-Amali and Kamal al-Din converge at al-Hasan ibn Mahbub, from Muqatil ibn Sulayman, from Imam al-Sadiq, from the Prophet. Two books therefore do not supply two fully independent chains, and this chapter does not declare the entire chain sound [S3, S4]. Source 1 · Source 2

Some spellings differ between the consulted printed or digital texts; this comparison is not a collation of all manuscripts.

The report does not call every bearer a prophet.

It does not state that every bearer was the biological son of the previous one.

And it does not insert Hud or Salih into this list.

It is therefore:

a transmitted succession chain,

not a complete list of all prophets,

and not necessarily a biological genealogy.

The Named Bearers of the Testament and the Limits of Their Identification

Chapter Seven examines this chain in the post-Noah setting. Here we recall what is needed to reach Abraham: ‘Athamir receives the testament from Shem and passes it to Bar‘ithasha, then to Yafith, Barrah, Jafsiyah, ‘Imran, and Abraham. This passage supplies no independent biographies, does not call each bearer a prophet, and does not establish a father-to-son relationship at every step.

Bar‘ithasha follows the consulted al-Amali spelling. For the name after Barrah, al-Amali reads Jafsiyah, whereas Kamal al-Din has Jafisah, with Jafsiyah in its note. Different spellings establish neither different people nor the original pronunciation [S3, S4]. Source 1 · Source 2

The report does not settle whether this Yafith is Noah’s son or another person. The spelling Barrah does not by itself establish a woman’s identity. This ‘Imran is not thereby Abraham’s father, Mary’s father, or Moses’ father; shared names do not establish identity.

Adam, Seth, Shubban, Majlath, Mahwaq, Ghathmisha, Akhnukh—called Idris in the report—Nahur, and the heavenly woman Nazlah in Seth’s marriage belong to the report’s pre-Noah portion. Their details remain in earlier chapters rather than being moved after Salih. Mary appears here only to distinguish namesakes.

The list names neither Hud nor Salih. Their omission establishes neither a parallel historical line nor an immediate successor to either prophet. We preserve each name’s role within the report and the limits of its wording.

Where Does Salih Fit Among These Figures?

This is the most difficult question of the chapter.

The title is:

“From Salih to Abraham.”

Yet the connected succession report we possess begins earlier with Noah and Shem and continues to Abraham.

Where, then, do we place Salih inside that chain?

The answer is:

we do not place him where the source does not place him.

Salih is an independent messenger to Thamud by explicit Qur’anic text.

The report stating that Noah’s law remained until Abraham places Salih—if chronologically before Abraham—within the broader Noahic dispensation.

Another narration refers to the “Book of Salih” in its own technical language of inherited sacred knowledge [S5]. Source text

But the connected succession chain does not name Salih.

The evidence therefore requires us to say:

Salih is Qur’anically established as a messenger to Thamud.

Noah’s law remained the general legal framework until Abraham according to the Imami report.

Al-Saduq’s report lists other names in a succession account.

The text does not locate Salih relative to each name in that account.

That is not a gap to hide.

It is a methodological fact to state openly.

Historical Genealogies Are Not the Succession Chain

Alongside the succession narration, historical and genealogical literature preserves other post-Noah sequences.

Names commonly found in some genealogies include:

Shem,

Arpachshad,

Shalih,

‘Abir,

then Faligh, Ra‘u/Raghu, Sarugh, Nahur, Tarikh, and Abraham in Ibn Kathir’s genealogy, which he expressly derives from the People of the Book [S11]. Source text

Other traditions connect Hud with ‘Abir or Shalih, while ‘Ad is linked with Iram and Shem.

These disagreements were examined in Chapter Seven.

The crucial point is that such genealogies are not identical to:

Shem → ‘Athamir → Bar‘ithasha → Yafith → Barrah → Jafsiyah → ‘Imran → Abraham.

One kind of list may be biological genealogy.

The other is a transmitted succession chain.

A successor need not necessarily be the direct biological son of his predecessor.

The covenant may move between branches.

Names may recur.

We therefore do not invent equivalences such as:

"'Athamir is Arpachshad,"

"Bar'ithasha is Shalih,"

or:

"Jafsiyah is 'Abir."

No source used here establishes such identifications.

Another List in the Hām Report: Preserve the Difference

Al-Bahrani's Madinat al-Ma'ajiz, vol. 1, report 75, cites al-Rawdah of Shadhan ibn Jibra'il for Hām ibn al-Haym ibn Laqis ibn Iblis. The narrative presents Hām (هام) as a jinn, distinct from Ham (حام), Noah's son, and mentions encounters with Noah, Hud, Salih, and Abraham [S10]. Source text

Its post-Noah list reads: Shem, Arfakhshad, Ghabir, Salikh, Qali', Ashru', Arghu, Takhur, Tarikh; Abraham then emerges from Tarikh's lineage. This differs from 'Imran's handover in al-Saduq. Notes citing Bihar give forms including Arfahshad, 'Abir, Shalikh, Ashrugh, Rugha, and Nakhur. Variant spellings do not establish additional individuals; Salikh/Shalikh must not be identified with Salih of Thamud by resemblance alone [S10]. Source text

This is an inventory of relevant transmitted lists, not authentication of the story's chain. No fully verified connected chain is established here for its details. Its longevity claims cannot date the period, and its list cannot be merged with al-Saduq or biblical genealogies into an invented composite.

How Long Was the Period Between Salih and Abraham?

The Qur'an gives no number.

The core Imami sources used here do not provide one single chronological figure that can responsibly be treated as certain.

Historical genealogies and lifespan traditions can be used to construct calculations, but those calculations depend upon:

the correctness of every genealogy,

the accuracy of every lifespan,

the absence of omitted generations,

and the exact ordering of the names.

Those assumptions cannot all be established at the same evidentiary level.

The book therefore does not state a precise number of years between Salih and Abraham.

We say:

the reports name generations within the broader Noah-to-Abraham span without locating Salih among them;

a list beginning before Salih cannot establish how many generations followed him;

there may have been other prophets whose names are not preserved for us;

the exact duration is not Qur’anically established.

Did Prophethood Cease After Salih Until Abraham?

There is no basis for such a claim.

The report concerns prophets between Noah and Abraham generally. It does not by itself establish a prophet in every year or count those specifically after Salih.

The Qur’an also establishes the principle that some messengers were not narrated to us by name.

The correct statement is therefore not:

“There were no prophets after Salih until Abraham.”

It is:

“The reviewed sources do not provide a complete chronological register of this interval; missing information cannot be supplied by unsupported affirmation or denial.”

Not knowing a name is not the same thing as proving that no one existed.

Continuity of Divine Proof Is Not a Complete Prophetic Register

The “Book of Salih” report itself speaks of a learned bearer of divine proof between one prophet’s passing and another’s emergence, subject to the chain qualification already stated. The theological meaning of continuing guidance must therefore be distinguished from claims that every successor was a prophet or that every year can be reconstructed historically [S5]. Source text

Salih and Abraham — Similarities and Differences in the Movement of Guidance

The chapter does not make Salih Abraham’s direct predecessor in succession, nor Abraham Salih’s immediate successor.

Yet a useful comparison exists.

Salih was sent to a powerful settled society with mountain architecture, agriculture, and material strength.

The she-camel became a sign testing obedience, justice, and respect for a divinely appointed right.

His stage ended with the destruction of a rejecting civilization and the survival of believers.

Abraham will emerge in a different world of idolatry, authority, family conflict, and migration.

His story will no longer concern one people alone.

It will become a major turning point in the global movement of guidance.

Between the two, the governing principles remain:

power does not create truth;

inheritance does not become sacred merely because it is old;

guidance does not cease when a civilization rejects it;

and Allah can open a greater stage after the collapse of an earlier one.

Lahij and Abraham’s Family: A Name That Must Be Recorded

Rawdat al-Kafi, printed report 560, transmits Ibrahim ibn Abi Ziyad al-Karkhi’s account from Imam al-Sadiq. It locates Abraham’s birth at Kutha Raba and calls Lahij a warning prophet, but not a messenger. Unlike the succession list, this wording explicitly assigns prophethood within the report. The digital entry attributes the grading “hasan or muwaththaq” to al-Majlisi. It identifies neither Lahij as Salih’s direct successor nor his dates relative to Salih [S8]. Source text

The opening calls Abraham’s mother and Lot’s mother sisters, names Sarah and Waraqah—with Ruqayyah as a variant—and calls them Lahij’s daughters. It later identifies Abraham’s wife Sarah as Lahij’s daughter and his maternal cousin. Read together literally, these statements create a genealogical difficulty. They cannot responsibly become one certain family tree or a definitive assignment of the two mothers’ names [S8]. Source text

Al-Rawandi’s Qisas al-Anbiya’, report 100, says the two mothers were sisters and identifies Sarah as Lahij’s daughter, without the problematic naming clause at the beginning. Both forms are retained without silently correcting either. Lahij’s presence in the narration is clear; the detailed kinship remains qualified [S9]. Source text

Women at the Threshold of the Abrahamic Narrative

Abraham’s mother and Lot’s mother appear in the kinship report, without their names being settled here. The birth account in al-Kafi gives the mother an active role in concealing, nursing, and caring for the child, and mentions unnamed midwives. These are figures within that report, not Qur’anic names or invented successors [S12]. Source text

Sarah appears in al-Karkhi’s account as Abraham’s wife, an owner of livestock, land, and wealth who places her property in his hands and accompanies him with Lot. Her role extends beyond genealogy. The Qur’an describes Abraham’s wife receiving the glad tidings of Isaac and Jacob (11:71–73; 51:29–30), without naming Sarah [S8, S9]. Source 1 · Source 2

Hagar is named later in the same report as Ishmael’s mother, joining the household after the encounter involving Sarah and the king. This anticipates the next chapter; it neither makes her Salih’s contemporary nor presents her name as Qur’anic wording [S8]. Source text

For comparison only, Ibn Kathir gives Amilah and Buna bint Karbana ibn Kartha as names for Abraham's mother, and mentions Milka as Nahur's wife and Haran's daughter. These differing genealogical traditions neither identify the mother in the Imami report nor resolve al-Kafi's textual difficulty. Nahur the brother is not automatically Nahur the ancestor [S11]. Source text

Men at the Opening of Abraham's Story and Their Scope

Azar is named in6:74 with the wording "his father Azar." Al-Kafi's birth account calls him the father; al-Rawandi's report 95 calls him the uncle and names Tarikh in the birth story. The difference is preserved. Understanding "father" as "uncle" is an interpretation requiring evidence, not a deletion of the Qur'an's wording. Neither is automatically the 'Imran of the succession list [S12, S9]. Source 1 · Source 2

Lot's belief in Abraham is explicit in29:26; al-Karkhi's report places him among Abraham's companions. Nimrod is a narrational name: the ruler debating Abraham in2:258 is unnamed there. Al-Karkhi also mentions Nimrod's unnamed judge, a Coptic king called 'Ararah, an unnamed tithe collector, and royal messengers. These belong to Abraham's encounters, not a succession chain between Salih and Abraham [S8]. Source text

Mariya ibn Aws belongs to reports about Abraham, not to an established succession link between Salih and Abraham. Chapter Twelve examines his report and identity, with reference to al-Rawandi's Qisas al-Anbiya', report 116.

The birth report also mentions unnamed brothers of Abraham; Haran and Nahur from another historical source cannot silently be inserted into it. Ishmael, Isaac, and Jacob belong to the Abrahamic household's later horizon; Moses, Jesus, and Muhammad occur in the reports on revealed laws. Their mention does not make them contemporaries of the interval in this chapter's title.

Character Coverage and the Limits of Completeness

The register includes Noah, Shem, Hud, Salih, Abraham, and unnamed believing survivors; 'Athamir, Bar'ithasha, Yafith, Barrah, Jafsiyah, and 'Imran in al-Saduq; the separately qualified alternative list and genealogies; and Lahij, Abraham's family, and the named or unnamed women in the relevant reports. Mary and Nazlah are distinguished as comparative or earlier figures from women of the Abrahamic setting.

Muhammad and Imam 'Ali occur in the succession context; Imams al-Sadiq and al-Rida transmit the central teaching. Directly relevant narrators include Sama'ah ibn Mihran, al-Hasan ibn 'Ali ibn Faddal, 'Abd al-Hamid ibn Abi al-Daylam, al-Hasan ibn Mahbub, Muqatil ibn Sulayman, Ibrahim ibn Abi Ziyad al-Karkhi, and Abu Basir. These are transmitters or later figures, not inhabitants of the ancient interval. Full chains remain available in the linked sources; a narrator index is not a set of ancient biographies.

The inventory is complete for the specified texts reviewed here, with disagreements retained. It does not claim exhaustive access to every manuscript and transmission.

Unnamed people remain unnamed; unverified chains and uncertain dates remain qualified. Narrative fluency cannot replace missing evidence.

End of Chapter Eleven — At the Door of Abraham

We now reach the end of a long stage that began after Noah, passed through Hud and Salih, and contained generations of faith, prophecy, and succession whose names are not all preserved for us.

Thamud was destroyed.

Faith was not.

Salih was saved.

The Qur’an does not name the bearer who immediately followed him.

Noah’s law remained.

The narrations allow for prophets living within that dispensation.

In al-Saduq’s narration, the reported chain reaches ‘Imran’s delivery of the testament to Abraham, the Friend of Allah.

At that sentence the entire scene changes.

We are no longer standing inside a transitional chapter.

We are standing before Abraham:

the Friend of Allah,

the breaker of idols,

the migrant for Allah,

the imam,

the father of Ishmael and Isaac,

and the figure from whose household most of the prophetic lines occupying the remainder of Part One will branch.

Chapter Eleven ends here.

Chapter Twelve begins:

Abraham, Peace Be Upon Him — The Friend of Allah and the Imam of a New Stage of Guidance.

Sources and References — Chapter Eleven

First: The Holy Qur’an

Hud 11:66 — Salih and the believers are saved.

Al-Naml 27:53 — the believers who were God-conscious are saved.

Fussilat 41:18 — the believers are rescued from the fate of Thamud.

Al-Nisa’ 4:164 — some messengers were related and others were not.

Ghafir 40:78 — the same Qur’anic principle.

Al-Anbiya’ 21:51 — Abraham was granted right guidance.

Al-Hadid 57:25 — messengers, clear proofs, the Book, and the balance.

Al-A‘la 87:18–19 — the earlier scriptures and the scriptures of Abraham and Moses.

Abraham’s detailed Qur’anic passages belong to Chapter Twelve.

Second: Core Imami Narrational Sources

[S1] Al-Kulayni, al-Kafi, vol. 2, Book of Faith and Disbelief, chapter on revealed laws, report 2, p. 17; Sama‘ah from al-Sadiq. Al-Majlisi: muwaththaq, Mir’at al-‘Uqul 7:98. Source text

[S2] Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 2, chapter 32, report 13, p. 86; al-Hasan ibn ‘Ali ibn Faddal from al-Rida. The grading of al-Kafi’s separate route does not automatically apply here. Source text

[S3] Al-Saduq, al-Amali, session 63, report 3; the connected succession account through Muqatil ibn Sulayman from al-Sadiq: Source text

Noah → Shem → ‘Athamir → Bar‘ithasha → Yafith → Barrah → Jafsiyah → ‘Imran → Abraham.

The two consulted Saduq routes converge at al-Hasan ibn Mahbub from Muqatil. Comparison of published texts is not a collation of all manuscripts or authentication of the whole chain.

[S4] Al-Saduq, Kamal al-Din, vol. 1, chapter 22 on connected succession from Adam, report 1, pp. 211–213; Jafisah/Jafsiyah variants in the consulted text and note. Source text

[S5] Al-Kulayni, al-Kafi, vol. 1, Book of Divine Proof, chapter on the designation of Amir al-Mu’minin, report 3, p. 293 onward. ‘Abd al-Hamid ibn Abi al-Daylam from al-Sadiq; al-Majlisi: weak according to the prevalent view, Mir’at al-‘Uqul 3:270. Source text

Al-Saffar, Basa’ir al-Darajat: general background on inherited knowledge. No independently located exact parallel for “the Book of Salih” is claimed here; that specific citation is to al-Kafi [S5]. Source text

Al-Majlisi, Bihar al-Anwar: a later collection, including vol. 17 on inherited prophetic knowledge and vol. 12 on Abraham. Reprinting an earlier report supplies neither a new independent chain nor automatic authentication.

Sources for the Added Names and Reports

[S8] Al-Kulayni, al-Kafi, vol. 8, Rawdah, printed report 560, p. 370 onward; Ibrahim ibn Abi Ziyad al-Karkhi from al-Sadiq. Thaqalayn indexes it as chapter559. Lahij, the family, Sarah, Hagar, and ‘Ararah; the opening kinship difficulty is explained in the chapter. Source text

[S9] Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter4, reports 95, 100, and116, pp. 103, 106–108, and115–116: Azar and Tarikh, the family and Sarah, and Mariya ibn

Aws. Al-Kafi’s grading does not automatically authenticate these separate routes. Source text

[S10] Hashim al-Bahrani, Madinat al-Ma‘ajiz, vol. 1, report 75, pp. 130–136 in the scanned edition: the account of Ham from al-Rawda of Shadhan. The footnote refers to Bihar al-Anwar 38:54, report 9. Compare the name variants on p. 132; the digital file’s page numbers are approximately one page ahead of the printed numbering at this location. Source text

[S12] Al-Kulayni, al-Kafi, vol. 8, Rawdah, birth account beginning with Azar as Nimrod’s astrologer, digital chapter557; compared with al-Rawandi95 without silently reconciling their different wording. Source text

Third: Imami Exegetical Sources

Al-Fayd al-Kashani, al-Safi: exegetical background; repetition of al-Kafi does not create an independent chain.

Al-Bahrani, al-Burhan: comparative collection, with each report traced to its own source.

Al-Huwayzi, Nur al-Thaqalayn: supporting exegesis, not automatic independent attestation of earlier reports.

Al-Tabataba’i, al-Mizan: exegetical comparison, not authentication of historical chains. These general references do not establish otherwise unlocated details.

Fourth: Historical and Genealogical Material

[S11] Ibn Kathir, al-Bidayah wa-l-Nihayah, vol. 1, “The Story of Abraham”: genealogy and variant names for his mother and relatives, used for comparison; the genealogy is expressly attributed to the People of the Book. Source text

They are not equated with the Imami succession chain.

No exact chronological interval between Salih and Abraham is adopted on the basis of disputed genealogical ages.

Final Principle

No Qur’anic text makes Abraham the immediate successor of Salih.

No explicit core report used here names Salih’s immediate successor.

An Imami legal tradition extends Noah’s dispensation until Abraham.

A separate succession narration reaches Abraham through named covenant bearers.

The absence of Hud and Salih from that list demonstrates why a succession list must not be treated as a complete list of all prophets.

The chapter therefore preserves continuity without inventing missing links.

Chapter 12: Abraham: The Friend of Allah and a New Stage of Guidance

From Chapter Eleven to Abraham — Where Did the Covenant Reach?

Abraham does not appear in this book as a name suddenly inserted after Salih. The previous chapter followed, as far as the evidence allowed, the transmitted line of succession after the Flood until it reached ‘Imran and then Abraham. A succession report preserved in al-Saduq’s al-Amali, Kamal al-Din, and Man La Yahduruhu al-Faqih describes a chain of bearers of the testament that ends with ‘Imran handing it to Abraham.

This does not mean that every name in that chain was a prophet, nor that the Qur’an names the same sequence. It means that the Imami tradition preserves a picture of continuity, with Abraham standing at the beginning of a vast new stage of guidance.

Later prophetic lines branch from Abraham’s descendants through Ishmael and Isaac: Jacob and Joseph belong to Isaac’s line, followed by Israelite prophets, while the Ishmaelite line culminates in Prophet Muhammad, peace and blessings be upon him and his Household. Lot is Abraham’s contemporary, fellow believer, and companion in migration, not his son; his family relationship is examined in his own chapter.

Abraham’s chapter is therefore not an isolated biography. It is a central junction in the entire Story of Guidance.

Abraham in the Qur’an — Mapping the Text Before Reconstructing the Story

Abraham’s story is distributed across many surahs and cannot be reconstructed from one passage alone. Major passages include:

al-Baqarah 2:124–141 — tests, imamate, the Sacred House, supplication, and Abraham’s way;

2:258 — his debate with the one who disputed with him about his Lord;

2:260 — the question of how the dead are revived;

Al ‘Imran 3:65–68 and 95–97 — Abraham was neither Jewish nor Christian, his upright way, and the House at Bakkah;

al-Nisa’ 4:125 — Allah taking Abraham as a friend;

al-An‘am 6:74–83 — Azar, the kingdom of the heavens and earth, star, moon, sun, and Abraham’s argument;

al-Tawbah 9:114 — his promise to seek forgiveness for his father and later dissociation;

Hud 11:69–76 — the angelic guests, the good news of Isaac and Jacob, and the people of Lot;

Ibrahim 14:35–41 — his prayers for Makkah, descendants, prayer, provision, and forgiveness;

al-Hijr 15:51–60 — his guests and the good news;

al-Nahl 16:120–123 — a model community, devout, upright, grateful, chosen and guided;

Maryam 19:41–50 — dialogue with his father, migration, Isaac and Jacob;

al-Anbiya’ 21:51–73 — early guidance, idols, fire, deliverance, migration and descendants;

al-Hajj 22:26–27 — the House and proclamation of Hajj;

al-Shu‘ara’ 26:69–89 — debate with father and people and Abraham’s supplications;

al-‘Ankabut 29:16–27 — the call, rejection, attempted burning, divine rescue, Lot’s belief;

al-Saffat 37:83–113 — Abraham as a follower of Noah’s path, idols, fire, migration, the forbearing boy, sacrifice and ransom, and the good news of Isaac;

Sad 38:45–47 — Abraham, Isaac and Jacob as people of strength, insight, and chosen devotion;

al-Zukhruf 43:26–28 — dissociation from idolatry and an enduring word in his descendants;

al-Dhariyat 51:24–30 — the angelic guests and the good news;

al-Najm 53:37 — Abraham who fulfilled;

al-Mumtahanah 60:4–6 — Abraham and those with him as an example in dissociation from shirk;

al-A‘la 87:18–19 — the scriptures of Abraham and Moses.

Further passages on choosing, descendants, guidance, and covenant include Al Imran 3:33–34; al-Anam 6:84–87; Yusuf 12:38; Maryam 19:58; al-Anbiya 21:72–73; al-Ahzab 33:7; and al-Nisa 4:163. Al-Tawbah 9:70 and al-Hajj 22:43 name Abraham’s people among earlier communities. The chapter therefore reads his life across these passages rather than from a single narrative.

The Qur’anic Names and Descriptions of Abraham

The Qur’an presents Abraham through a rich group of descriptions:

a man of truth and a prophet (19:41);

the friend of Allah (4:125);

an imam for humanity (2:124);

an ummah — a model community in himself (16:120);

devoutly obedient to Allah (16:120);

upright, hanif (16:120 and elsewhere);

a Muslim and not a polytheist (3:67);

grateful for Allah’s favors (16:121);

chosen and guided to a straight path (16:121);

among the righteous in the Hereafter (2:130; 16:122);

forbearing, tender-hearted, and repeatedly turning to Allah (11:75);

The Qur’an calls for following his upright way with submission to Allah and ihsan, doing good (4:125); this describes the path of following in the verse rather than a separate title given there to Abraham.

possessor of strength and insight (38:45);

purified by remembrance of the final abode (38:46);

among the chosen and excellent (38:47);

and “Abraham who fulfilled” (53:37).

Imami narrations also count him among the five Ulul-‘Azm messengers.

These are not decorative titles. Each reveals an aspect of Abraham’s place in the history of guidance.

Abraham’s Lineage and Birth — What the Qur’an Says and Does Not Say

The Qur’an does not give Abraham’s birth date, his mother’s name, birthplace, or a complete genealogy from Noah to Abraham.

Narrational and historical sources give different names and places — including Babylon, Kutha, and other locations — without complete agreement.

The succession report followed in the previous chapter places the covenant with ‘Imran before Abraham, but succession and biological fatherhood are not the same claim.

Genealogical works frequently give the name Tarakh/Terah in Abraham’s ancestry, whereas the Qur’an says: “When Abraham said to his father Azar…” (6:74). This produced an extensive discussion over the identity of Azar and the meaning of “father.”

Azar and Tarakh — Was Azar Abraham’s Biological Father?

The Qur’an uses the expression “his father Azar” in 6:74, presents Abraham addressing his father in Maryam 19:42–48, and refers in 9:114 to Abraham’s promise of seeking forgiveness before dissociating when the person’s enmity to Allah became clear.

A widespread Imami interpretation holds that Azar was Abraham’s uncle or guardian and that his biological father was Tarakh. One argument is that “father” can include an uncle in Arabic and Qur’anic usage: Ishmael is included among Jacob’s “fathers” in 2:133 although he was Jacob’s paternal uncle, the brother of Isaac.

The subject also connects, in Imami theology, with the purity of the Prophet Muhammad’s ancestry from idolatry.

The careful wording is:

the Qur’an calls Azar Abraham’s “father” in direct address;

the widespread Imami interpretation distinguishes a father in guardianship/kinship from the biological father and identifies Tarakh as the latter.

This is an exegetical and narrational conclusion, not a separate Qur’anic verse naming Tarakh.

Abraham’s Birth in the Time of a Tyrant — Reports About Nimrod and Concealment

Imami exegetical and prophetic-story literature preserves accounts of Abraham’s birth during the rule of a tyrant later identified as Nimrod.

Some reports describe astrologers or diviners warning the ruler that a child would be born through whom the idolatrous order would be overturned. The ruler then ordered surveillance of pregnancies or the killing of male infants.

Some Imami narrations describe Abraham’s mother hiding him in an underground place or cave for a period.

None of this is stated in the Qur’an.

The Qur’anic narrative begins with Abraham being granted right guidance and with his confrontation with Azar and his people.

Birth and concealment traditions are therefore presented as narrational material from sources such as Tafsir al-‘Ayyashi, Tafsir al-Qummi, and later compilations, not as Qur’anic fact.

Al-Saduq’s Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, “The Absence of Abraham,” report 2 in the chapter (report 7 in the continuous numbering of the consulted edition, pp. 137–139), relates from Imam al-Sadiq that Abraham’s father warned Nimrod about a child who threatened his rule. It describes the pregnancy, the child’s parents fearing for him, and his mother hiding him in a cave, visiting and nursing him, together with unusual growth and provision. These are reported details, not Qur’anic statements. Al-Saduq’s introductory explanation is distinguished from the Imam’s reported words.

Rawdat al-Kafi, vol. 8, pp. 366–369, in Abu Basir’s report from Imam al-Sadiq, likewise gives Abraham’s mother a protective role and mentions unnamed midwives and brothers. Their names are not supplied from other genealogies, and this report does not settle the mother’s name.

“We Had Given Abraham His Right Guidance Before”

Allah says: “We had certainly given Abraham his right guidance before, and We knew him well” (21:51).

This verse is a crucial key.

Abraham does not enter the Qur’anic narrative as a lost man who accidentally discovers monotheism. Allah had already granted him right guidance.

His discussion of star, moon, and sun must therefore be read in light of this guidance rather than as a period of real polytheistic belief followed by conversion.

Likewise, 6:75 states that Allah showed Abraham the kingdom of the heavens and the earth so that he would be among those possessing certainty.

Guidance and certainty frame his argument with his people.

Abraham and the Kingdom of the Heavens and the Earth

The Qur’an states that Allah showed Abraham the kingdom of the heavens and earth so that he would be among those with certainty (6:75).

The verse does not define the mechanism of this vision.

Imami reports attributed to Imam al-Baqir describe Abraham being enabled to perceive realities of the heavens and earth beyond ordinary sight.

These details are narrational explanations of “malakut.”

The Qur’anic certainty is that the vision was connected with deepened certainty, not doubt.

The Star, Moon, and Sun — Argument, Not Polytheism

Al-An‘am 6:76–79 describes Abraham seeing a star and saying, “This is my Lord,” then, when it set, “I do not love those that set.” The exchange continues with the moon and sun. He concludes: “My people, I am free of what you associate with Allah. I have turned my face, in upright devotion, toward the One who originated the heavens and the earth, and I am not among the polytheists” (translation of the quoted meanings).

Imami narrations explicitly reject the idea that “This is my Lord” represented real shirk in Abraham.

A report from Imam al-Sadiq states that someone who uttered such a statement today as genuine belief in a created object’s lordship would be a polytheist, but that Abraham was not committing shirk; the statement belonged to his process of argument and demonstration against his people.

Reports differ in the precise rhetorical framing, but the central meaning is stable:

Abraham was not inwardly worshipping a star and later converting.

He was exposing the weakness of worshipping objects that rise and set.

His conclusion is unequivocal: “I am not of the polytheists.”

Abraham’s Proof and True Security

Abraham then says: “Do you argue with me concerning Allah when He has guided me?” and asks how he could fear their idols while they do not fear associating with Allah that for which He sent no authority.

Allah concludes: “That was Our proof which We gave Abraham against his people” (6:83).

The Qur’an therefore explicitly calls the sequence a divinely granted proof.

Security belongs to faith not mixed with the injustice of shirk.

The episode is a public refutation of idolatrous cosmology and worship, not merely private intellectual exploration.

Abraham and Azar — Gentle Invitation Before Separation

Maryam 19:41–48 presents Abraham addressing his father four times with the gentle expression “O my father.”

He asks why he worships what can neither hear nor see nor help him. He explains that knowledge has come to him which has not come to his father, invites him to follow a straight path, and warns against worshipping Satan and against punishment from the All-Merciful.

His father threatens: “If you do not stop, I will surely stone you; leave me for a long time” (19:46, excerpt in translation).

Abraham answers: “Peace be upon you. I will ask my Lord to forgive you” (19:47, excerpt in translation).

The passage shows that separation was preceded by patient and respectful invitation.

Gentleness did not mean compromising monotheism.

Abraham’s Prayer for His Father and Later Dissociation

Al-Tawbah 9:114 means: “Abraham’s asking forgiveness for his father was only because of a promise he had made to him. When it became clear to him that he was an enemy of Allah, he dissociated himself from him. Abraham was indeed tender-hearted and forbearing.”

The verse therefore explains the earlier promise in Maryam without making it approval of idolatry.

This passage became important in Imami interpretation of the identity of Azar and the prayer in 14:41: “Our Lord, forgive me and my parents and the believers.”

Some Imami exegetical reports transmit a variant reading meaning “my children” rather than “my parents,” but such a transmitted reading is not a replacement for the received Qur’anic text.

Abraham and His People — Questioning the Idols Before Breaking Them

In al-Anbiya’ 21:52 Abraham asks: “What are these statues to which you are devoted?”

They answer: “We found our fathers worshipping them” (21:53).

Abraham rejects inherited custom as the measure of truth: “You and your fathers have certainly been in clear error” (21:54).

Al-Shu‘ara’ 26:70–82 records a similar exchange: do these objects hear, benefit, or harm? Again the people answer by appealing to ancestral practice.

Abraham then declares their objects of worship enemies to him except for the Lord of the worlds and describes his Lord as the One who created and guides him, feeds and gives drink, heals, causes death and gives life, and from whom he hopes for forgiveness on the Day of Judgment.

It is one of the Qur'an's most complete portraits of lived monotheism.

Breaking the Idols — An Argument Enacted

Al-Anbiya' 21:57–58 means: "By Allah, I will surely devise a plan against your idols after you turn away." Then he broke them into fragments, except the largest, so that they might return to it.

When questioned he replied: "Rather, this largest one did it; ask them, if they can speak."

The rhetorical point is evident from the context:

if these are truly gods, ask them.

The people briefly recognize the contradiction, admitting that the idols cannot speak, but then return to obstinacy.

Imami and other exegetical discussions therefore treat Abraham's statement within conditional argument and polemical demonstration, not as ordinary immoral lying.

The Fire — "O Fire, Be Coolness and Safety for Abraham"

When argument failed, the people turned to violence.

Their words are conveyed in three passages: "Burn him and support your gods, if you are going to act" (21:68); "Build a structure for him and cast him into the blazing fire" (37:97); and "Kill him or burn him" (29:24, excerpt).

Allah then commands: "O fire, be coolness and safety for Abraham."

The miracle is Qur'anic certainty.

Details about the catapult, who constructed it, the size of the fire, its duration, and conversations with angels belong to transmitted and narrative literature and must be individually sourced.

Some Imami reports portray Gabriel offering assistance and Abraham refusing to depend on anyone other than Allah; this motif is connected in narrations with his complete poverty toward Allah and his friendship with Him.

The central deliverance itself requires no later story: the Qur'an states it directly.

Was the Fire Merely Cooled?

The verse says not only "cool," but "coolness and safety."

The expression excludes a harmful cold replacing the heat.

Exegetical discussions therefore understand the command as removing both burning and harm.

The episode becomes a theological sign that created causes do not operate independently of their Creator.

Abraham and the King Who Disputed About His Lord

Al-Baqarah 2:258 tells of a ruler who disputed with Abraham because Allah had given him kingship.

Abraham says his Lord gives life and causes death.

The ruler claims, “I give life and cause death.”

Abraham then moves the argument beyond verbal manipulation: Allah brings the sun from the east, so bring it from the west.

“The disbeliever was confounded.”

The Qur’an does not name this king.

Narrational and historical sources identify him as Nimrod, but the name is extra-Qur’anic.

Likewise, the common explanation that the king released one prisoner and killed another is exegetical or narrational detail rather than wording found in the verse.

“My Lord, Show Me How You Give Life to the Dead” — A Question of How, Not Whether

In 2:260 Abraham asks: “My Lord, show me how You give life to the dead.”

Allah asks whether he has not believed, and Abraham answers: “Yes, but so that my heart may be reassured.”

The question is “how,” not “whether.”

The verse itself confirms his faith.

He seeks witnessed knowledge of the manner of revival.

Allah commands him to take four birds, distribute portions, then call them; they come to him swiftly.

Imami reports differ over the species of the birds and over the number of mountains on which the portions were placed.

Such variation prevents those details from becoming Qur’anic certainty.

The Qur’anic core remains: four birds, separation/distribution, divine reanimation, and Abraham’s witnessed reassurance.

The Birds in Imami Narrations

Tafsir al-Qummi and reports in al-‘Ayyashi transmit explanations in which Abraham sees a carcass whose parts are consumed by land and sea creatures and reflects on how Allah reassembles dispersed bodies.

The reports give differing species: peacock, rooster, pigeon, and crow in one list, and ostrich, goose, hoopoe, or other birds in other accounts. Some mention ten mountains. These details remain attributed to their particular reports.

Allamah al-Tabataba’i notes the variation in narrational detail and keeps the Qur’anic meaning primary.

The variation affects the accessory details, not the Qur’anic event itself.

The Migration — “Indeed, I Am Going to My Lord; He Will Guide Me”

After confrontation with his people and the fire, Abraham says: “Indeed, I am going to my Lord; He will guide me” (37:99).

The other quoted passages mean: “Lot believed in him, and he said, ‘I am migrating to my Lord; He is the Mighty, the Wise’” (29:26); and “We delivered him and Lot to the land We had blessed for all peoples” (21:71). The narrative follows the interpretation that Abraham announces the migration in 29:26.

The Qur’an therefore establishes:

Lot’s belief in Abraham,

migration for Allah,

and arrival in a blessed land.

Precise city names and travel routes through Babylon, Harran, Syria, or Palestine belong to historical and narrational reconstruction rather than explicit Qur’anic detail.

Imami narrations and historical works commonly associate the migration with the blessed lands of al-Sham, but the distinction between revelation and geography remains necessary.

Lot with Abraham — Believer, Migrant, Then Messenger in His Own Right

The Qur’an explicitly says that Lot believed in Abraham.

Lot therefore belongs to Abraham’s story before his independent mission to his own people.

The Qur’an then joins them in the migration to the blessed land, and the people of Lot later reappear in the account of Abraham’s angelic guests.

The next chapter will treat Lot in full. Here we preserve only the Abrahamic connection:

Lot believed in Abraham,

migrated with him,

belonged to the monotheist community leaving the idolatrous environment,

and later held an independent prophetic mission.

The stories overlap without being collapsed into one another.

Family and departure figures in al-Karkhi’s report

Ibrahim ibn Abi Ziyad al-Karkhi’s report from Imam al-Sadiq in al-Kafi, vol. 8, printed report 560 (online section 559), names Lahij as a warning prophet rather than a messenger. It also mentions Sarah, Hagar, a Coptic king called Ararah, and unnamed officials: Nimrod’s judge, a tithe collector, and royal messengers. These are figures in Abraham’s reports, not automatically links in a succession chain. Its opening gives Sarah and Waraqah, with a Ruqayyah variant, for the two mothers, while later describing Abraham’s wife Sarah as Lahij’s daughter and his maternal cousin. This wording does not justify a definite family tree. Chapter 14 develops Sarah’s and Hagar’s stories.

Sarah and Hagar — Their Place in Abraham’s Story

The Qur’an does not explicitly name Sarah, but it speaks of Abraham’s wife in the account of the angelic guests and the good news of Isaac and, after Isaac, Jacob.

Nor does the Qur’an explicitly name Hagar, though it records Abraham’s prayer after settling part of his descendants in an uncultivated valley near the Sacred House. Imami and wider Islamic narrations identify this as Hagar and Ishmael.

Islamic and Imami traditions name Abraham’s wives Sarah and Hagar.

Historical and narrational literature contains further details about Hagar’s arrival in Abraham’s household and the relationship between the two women, but these reports are not all equally established.

This chapter includes what directly belongs to Abraham; Chapter Fourteen will treat Hagar, Ishmael, Makkah, and their own story in greater depth.

Abraham’s Prayer for Righteous Offspring

After migration Abraham prays: “My Lord, grant me from among the righteous” (37:100), followed by the good news of a forbearing boy.

The prayer shows that Abraham’s concern was not merely biological fatherhood. He asked for righteous continuation.

“We granted him Isaac and Jacob, and made each a prophet” (19:49, excerpt in translation).

“We granted him Isaac, and Jacob as an additional gift, and made them all righteous” (21:72, translation of the meaning).

“We granted him Isaac and Jacob, and placed prophethood and scripture among his descendants” (29:27, excerpt in translation).

Here begins a major transition:

the guidance carried by Abraham becomes the foundation for extended prophetic households across many generations.

Abraham’s Guests — From Fear to Good News

The angelic guests appear in Hud 11:69–76, al-Hijr 15:51–60, and al-Dhariyat 51:24–30.

They enter with greetings of peace. Abraham quickly brings a roasted or fattened calf and places it before them.

When their hands do not reach the food, Abraham becomes apprehensive.

They reassure him and announce the good news of a knowledgeable son.

In Hud, his wife stands nearby and laughs, then receives the good news of Isaac and, beyond Isaac, Jacob (11:71). The narrational and exegetical discussion of “laughed” is examined in Chapter Fourteen.

The scene reveals Abraham’s hospitality and trust in Allah’s promise after initial fear.

Narrations differ over the number and names of the angels. The Qur’an simply identifies them as Allah’s messengers and Abraham’s honored guests.

Abraham, the Father of Guests, in the Narrations

Al-Kafi transmits from Imam al-Sadiq that Abraham was known as a father of guests and would go out seeking guests when none were present.

In the same narrational stream, Gabriel announces that Allah has taken a servant as His friend and tells Abraham that he is that servant.

Other reports connect his friendship with Allah to feeding people, abundant prostration, night prayer, or never asking created beings for what he needed.

These accounts need not be mutually exclusive; they may describe different dimensions of Abraham’s devotion.

The Qur’anic certainty is simply: “Allah took Abraham as a friend.”

The detailed reasons belong to transmitted explanations.

“Allah Took Abraham as a Friend” — The Meaning of Khullah

Al-Nisa’ 4:125 means: “Who is better in religion than one who submits himself to Allah, doing good, and follows the way of Abraham in upright devotion? Allah took Abraham as a close friend.”

Khullah in Arabic carries the sense of penetrating, purified friendship and closeness.

Imami reports and theological explanations also connect it with Abraham’s complete dependence upon Allah and his refusal to make created beings the ultimate object of his need.

This does not imply any creaturely dependence in Allah, who is utterly self-sufficient.

It is a rank of divine choosing, closeness, and love.

The verse therefore links Abraham’s friendship with Allah to the human duty of following his upright way.

Abraham as an “Ummah” in Himself

Al-Nahl 16:120–121 calls Abraham an ummah, devoutly obedient to Allah, upright, not a polytheist, grateful, chosen and guided to a straight path.

Tafsir al-‘Ayyashi transmits an explanation from Imam al-Sadiq that Abraham stood as a single community of monotheism during a stage when no one visibly shared it with him, before Allah gave him comfort through Ishmael and Isaac, according to the report.

The broader Qur’anic meaning is that Abraham gathered within himself the qualities of a complete exemplar:

obedience,

upright monotheism,

gratitude,

divine choosing,

guidance,

and freedom from shirk.

A single person can therefore carry the moral weight of a community.

“I Am Making You an Imam for Humanity” — A New Summit in Abraham’s Rank

One of the central verses concerning Abraham is 2:124:

Allah tested Abraham with words, Abraham fulfilled them, and Allah declared: “I am making you an imam for humanity.”

Abraham asked concerning his descendants, and Allah answered: “My covenant does not reach the wrongdoers.”

The verse presents imamate after testing and fulfillment.

It does not itself list every “word” in the test, and Imami narrations preserve different interpretive explanations — sacrifice, Abrahamic practices, and other theological readings.

The unquestionable Qur’anic core is:

Abraham was tested,

he fulfilled the tests,

Allah appointed him an imam,

he asked concerning his descendants,

and the covenant was denied to wrongdoers.

Abraham’s Stages in al-Kafi — Servant, Prophet, Messenger, Friend, Imam

In al-Kafi, Book of Divine Authority, chapter on the classes of prophets, messengers and imams, Imam al-Sadiq is reported to say:

Allah took Abraham as a servant before taking him as a prophet,

as a prophet before making him a messenger,

as a messenger before taking him as a friend,

and as a friend before making him an imam.

Only after gathering these ranks for him did Allah say: “I am making you an imam for humanity.”

A closely related report is transmitted from Imam al-Baqir.

These narrations are foundational in Imami theology because they distinguish imamate from the basic ranks of prophethood, messengerhood, and friendship.

Their chains are not all equally assessed, so the formulation remains: this is a major Imami interpretation of the Qur’anic verse, not additional Qur’anic wording.

“My Covenant Does Not Reach the Wrongdoers” — Imamate and Infallibility in Imami Interpretation

Abraham asks: “And from my descendants?”

Allah does not reject all descendants, nor accept all without qualification. He says: “My covenant does not reach the wrongdoers.”

Imami narrations and exegesis use this verse to argue that one who has worshipped an idol or been unjust cannot be an imam of the God-conscious. Some reports expressly state that an idol worshipper cannot be an imam.

For this book the central principle is:

covenant is not transmitted by bloodline alone.

Abraham becomes father of many prophetic lines, but no individual receives the covenant simply because he descends from Abraham.

This principle will return throughout the stories of Ishmael, Isaac, Jacob, Israel, and later the Imami understanding of the Household of the Prophet.

Abraham Among the Ulul-‘Azm

Al-Kafi and other Imami sources identify five supreme messengers as the Ulul-‘Azm:

Noah,

Abraham,

Moses,

Jesus,

and Muhammad, peace and blessings be upon him and his Household.

The Qur’an uses the term “messengers of firm resolve” in 46:35 without giving the list there; Imami narrations identify these five.

Other reports connect their status with major universal covenants or law-bearing missions.

Abraham therefore represents not merely another prophetic name, but a major legislative and covenantal stage.

The Way of Abraham — Why Muhammad Was Commanded to Follow It

The quoted passages mean: “Then We revealed to you: Follow the way of Abraham in upright devotion; he was not among the polytheists” (16:123); “Say: Allah has spoken the truth, so follow the way of Abraham in upright devotion” (3:95, excerpt); and “Who turns away from the way of Abraham except one who makes a fool of himself?” (2:130, excerpt).

It also states that Abraham was neither Jewish nor Christian but an upright Muslim (3:67).

Abraham’s way therefore cannot be monopolized by later communal labels.

Qur’anic belonging to Abraham is defined by monotheism, submission to Allah, and upright devotion — not by inherited identity alone.

Hanifiyyah — Turning Away from Falsehood Toward Truth

“Hanif” in the Qur’an is more than a communal label.

Abraham is hanif because he turns away from every form of shirk toward the worship of Allah alone.

Some Imami reports speak of “Abrahamic practices” or sunnan of hanifiyyah — including circumcision, personal hygiene, nail trimming, and related acts — and Tafsir al-Qummi connects some of the “words” in 2:124 with such practices.

The distinction is important:

Qur’anic hanifiyyah is broader than bodily practices.

It is the entire orientation of exclusive monotheism and upright submission; practical sunnan are one narrational and legal expression of it.

Abraham, Circumcision, and the Practices of Natural Purity

Many narrations in chapters of religious practice associate circumcision with Abraham and describe it as part of the Abrahamic sunnah. Some reports say he underwent circumcision at an advanced age, with differing details regarding age and circumstance.

Other cleanliness practices are also attributed to the hanifiyyah of Abraham.

The Qur’an does not mention Abraham’s circumcision.

Such material therefore belongs to transmitted religious practice, not the Qur’anic biographical core, and precise ages should only be stated with explicit attribution.

The Scriptures of Abraham — Qur’anic Fact and Narrational Detail

The quoted passages mean: “This is indeed in the earlier scriptures, the scriptures of Abraham and Moses” (87:18–19); and “Has he not been informed of what is in the scriptures of Moses, and of Abraham, who fulfilled?” (53:36–37).

The existence of Abrahamic scriptures is therefore Qur’anic certainty.

Their number and full contents are not stated in the Qur’an.

The Abu Dharr narration preserved in Ma‘ani al-Akhbar and al-Khisal attributes twenty scriptures to Abraham and transmits maxims associated with them, including counsel to rulers and a division of a wise person’s time between worship, self-accounting, contemplation of Allah’s creation, and lawful rest.

This is valuable narrational material but remains dependent on the chain of the Abu Dharr report.

Later Hermetic or pseudonymous writings must not be labeled the authentic “Scriptures of Abraham” without evidence.

“Abraham Who Fulfilled” — What Did He Fulfill?

Al-Najm 53:37 calls him “Abraham who fulfilled.”

The expression naturally carries a broad moral sense:

he completed what he was commanded,

fulfilled covenant,

and remained truthful through testing.

Narrations and tafsir works offer particular explanations — some related to specific prayers or acts — but the verse need not be reduced to one.

Across the Qur’an, Abraham’s fulfillment is visible through his entire path:

rejecting idols,

enduring the fire,

migrating,

praying,

building the House,

submitting in the sacrifice test,

and fulfilling the trials associated with imamate.

Abraham and Makkah — The Beginning of the Ishmaelite Branch

One of the great transitions in Abraham’s life is the settlement of part of his descendants in Makkah.

The meaning of 14:37 is: “Our Lord, I have settled some of my descendants in a valley without cultivation, near Your Sacred House. Our Lord, so that they may establish

prayer, make hearts among the people incline toward them, and provide them with fruits, so that they may be grateful.”

The verse does not name Hagar or Ishmael, but it establishes:

the settlement of some descendants in a barren valley,

the Sacred House,

prayer as the central purpose,

Abraham’s prayer for human attachment,

and provision.

Ahl al-Bayt narrations identify the mother and child as Hagar and Ishmael.

Their detailed story belongs especially to Chapter Fourteen, but Abraham’s decision and supplication cannot be removed from his own chapter.

Abraham, Hagar, and Ishmael — Where the Details Belong

Al-Kafi connects Abraham’s entrusting his family to Allah with Hagar’s seven journeys, the emergence of Zamzam, and the beginning of settlement in Makkah. Chapter Fourteen preserves the roles of Hagar, Gabriel, and the arrivals; Chapter Fifteen follows Ishmael’s life. Here the episode establishes the connection with Abraham’s trust and prayer without repeating the complete story.

Did the House Exist Before Abraham?

The Qur’an says: “When Abraham and Ishmael raised the foundations of the House” (2:127), and 22:26 says that Allah appointed for Abraham the site of the House.

This language allows a distinction between an earlier sacred site or foundations and the Abrahamic raising of the structure.

Earlier chapters noted Imami reports connecting Adam with the site of the House.

The careful formulation is:

the Qur’an establishes that Allah showed Abraham the site and that Abraham and Ishmael raised its foundations;

the earlier history of the site belongs to narrational material.

Raising the Foundations — Abraham and Ishmael Build While Praying

Al-Baqarah 2:127–129 unites construction with supplication.

As Abraham and Ishmael raise the foundations, they pray:

“Our Lord, accept from us; You are the All-Hearing, the All-Knowing. Our Lord, make us both submissive to You, and from our descendants a community submissive to You; show us our rites and turn toward us in mercy. You are the One who accepts repentance, the Merciful. Our Lord, raise among them a messenger from themselves…” (2:127–129, translation of the quoted passage).

They ask to be made submissive to Allah,

for a submitting community from their descendants,

to be shown the rites,

for repentance,

and for a messenger to arise among those descendants to recite Allah’s signs, teach scripture and wisdom, and purify them.

The greatness of the work does not remove fear over acceptance.

In Islamic understanding, the mission of Prophet Muhammad, peace and blessings be upon him and his Household, is connected with this Abrahamic prayer.

The Station of Abraham and the House as a Sanctuary

Al-Baqarah 2:125 declares the House a place of return and security and commands believers to take the Station of Abraham as a place of prayer.

Abraham and Ishmael are commanded to purify the House for those who circumambulate, remain in devotion, bow, and prostrate.

The Station of Abraham is therefore not merely an archaeological memory; the Qur’an connects it directly with worship.

Narrations provide details about the stone, its location, and the impressions associated with Abraham, while the Qur’anic foundation is the station itself and prayer connected with it.

“Proclaim the Hajj to Humanity” — Abraham’s Call

Al-Hajj 22:27 means: “Proclaim the pilgrimage among the people: they will come to you on foot and on every lean camel, coming from every distant pass.” In the surrounding passage, the address is to Abraham.

Abraham’s role was therefore not limited to construction.

He was also charged with announcing Hajj.

Narrations elaborate that Allah caused Abraham’s proclamation to reach those He willed and connect the response “Labbayk” with that primordial call.

The Qur’anic certainty is the proclamation itself; its extended reception belongs to narrational explanation.

Abraham and the Rites in Ahl al-Bayt Narrations

Al-Kafi contains a dedicated chapter on the Hajj of Abraham and Ishmael and their building of the House.

Its reports describe Gabriel teaching rites, stations, tawaf, sa‘y, sacrifice, and other pilgrimage practices.

As in the chapter on Adam, individual narrational details are not automatically placed at the same level as Qur’anic text.

The existence of this substantial Imami material nevertheless demonstrates Abraham and Ishmael’s central position in the transmitted history of Hajj.

Chapter Fourteen develops Hagar’s search and Zamzam; Chapter Fifteen examines Ishmael’s role in the House and the rites. Here the focus remains on Abraham.

Abraham’s Prayer for the Security and Provision of Makkah

Abraham’s prayer appears prominently in 2:126 and 14:35.

The quoted prayers mean: “My Lord, make this a secure town and provide its people with fruits—those among them who believe in Allah and the Last Day” (2:126, excerpt); and “My Lord, make this city secure, and keep me and my children away from worshipping idols” (14:35).

Exegetes have reflected on the linguistic difference between “a secure town” in al-Baqarah and “this city” in Surat Ibrahim as possibly reflecting different stages.

The larger meaning is clear:

Abraham does not ask merely for economic safety.

Security is connected with monotheism, prayer, provision, and gratitude.

“Keep Me and My Children Away from Worshipping Idols”

The man who shattered idols asks Allah for continuing protection for himself and his children. In Imami understanding, infallibility is protection from Allah; it does not mean independence from Him or from supplication.

He asks Allah to keep him and his descendants away from their worship, noting that idols have led many people astray.

Abraham therefore does not turn a past victory into self-sufficient confidence.

Monotheism requires continued preservation.

This becomes especially meaningful when later generations of his descendants are examined.

Abraham and Ishmael — Partnership in the House

The Qur’an presents Abraham and Ishmael raising the foundations together.

Ishmael is not merely a laborer assisting his father; he is a partner in worship and supplication:

“Our Lord, accept from us.”

“Make us submissive to You.”

“Show us our rites.”

Ishmael therefore deserves his own chapter.

Yet Abraham remains the father and prophet whose decisions frame the settlement, supplication, construction of the House, and proclamation of pilgrimage.

The Sacrifice Test — One of the Greatest Tests of Submission

Al-Saffat 37:102 relates: “When he reached the age of working alongside him, he said: My son, I see in a dream that I am sacrificing you; consider what you think” (translation of the quoted meaning).

The son replies: “O my father, do what you are commanded; you will find me, if Allah wills, among the patient.”

Then: “When they both submitted and he laid him down upon his forehead,” Allah calls Abraham, declares that he has fulfilled the vision, and ransoms the son with a great sacrifice.

The test is not Abraham’s alone.

The Qur’an says: “when they both submitted.”

Father and son submit together.

The Qur’an does not say Abraham actually slaughtered the son; it says he fulfilled the vision and then the ransom came.

It is one of the Qur’an’s most profound scenes of submission.

Who Was the Son of Sacrifice? — The Qur’an Does Not Name Him

In al-Saffat the Qur’an calls him the “forbearing boy” and “my son,” but never states his name.

After the ransom narrative, the text announces the good news of Isaac as a prophet among the righteous.

For this and other reasons many Imami scholars identify the son as Ishmael.

Honesty, however, requires acknowledging that Ahl al-Bayt narrations are not textually unanimous.

Bihar al-Anwar preserves reports identifying both Ishmael and Isaac.

Among explicit reports favoring Ishmael:

Imam al-Rida, when asked whether the son intended for sacrifice was Ishmael or Isaac, answers Ishmael and points to the later good news of Isaac;

other reports attributed to Amir al-Mu’minin, Imam ‘Ali, identify Ishmael as the son intended for sacrifice;

a report from Imam al-Sadiq in Ma‘ani al-Akhbar says Ishmael was older, was the one intended for sacrifice, and that the event occurred in the Hajj season at Mina.

Other transmitted reports identify Isaac.

Al-Tabrisi notes that both opinions are narrated through Imami sources but that Ishmael is more apparent in the reports, and al-Majlisi similarly gives greater weight to reports identifying Ishmael.

The correct formulation is therefore:

the Qur’an does not name the son;

Imami reports differ;

the more widely accepted Imami position identifies Ishmael.

Sacrifice, Mina, and the Pillars in Narration

Abrahamic Hajj narrations connect the sacrifice test with Mina.

Some reports describe Satan confronting Abraham and Abraham pelting him, connecting the event with the ritual of stoning.

Other reports describe the ram sent as ransom.

Details vary by transmission.

The Qur’an establishes only:

the dream,

submission,

laying the son down,

fulfillment of the vision,

and ransom with a great sacrifice.

The exact locations, encounters, and description of the ram remain narrational.

Chapter Fifteen revisits the event from the perspective of Ishmael and the pilgrimage rites.

“This Was Surely the Clear Test”

Allah says after the event: “Indeed, this was the clear test.”

It combines:

a father’s love for a long-awaited son,

a prophetic dream,

a command confronting one of the strongest human attachments,

the son’s consent,

the father’s willingness,

and finally the demonstration that Allah sought truthful surrender, not blood for its own sake.

The event thus became one of the great symbols of servanthood.

It also helps explain why some Imami exegesis connects the tests of 2:124 with the sacrifice or counts it among the greatest “words” Abraham fulfilled.

The Good News of Isaac — Another Branch of the Covenant

After the sacrifice narrative al-Saffat announces Isaac as a prophet among the righteous and states that Allah blessed Abraham and Isaac, while among their descendants would be both doers of good and manifest wrongdoers against themselves.

Blessing does not mean every descendant is righteous.

The Qur’an itself distinguishes righteous and unrighteous descendants.

This returns us to 2:124:

Abrahamic descent is an honor, but it does not cancel moral responsibility.

Isaac becomes the beginning of another great prophetic branch and will receive his own chapter after Ishmael.

Abraham Pleads Concerning the People of Lot — Mercy Does Not Cancel Judgment

When the angels announce their mission against the people of Lot, Hud 11:74–76 states that Abraham begins pleading concerning them after his fear has departed and the good news has come.

Allah describes Abraham as forbearing, tender-hearted, and repeatedly turning to Him.

The pleading is not rejection of divine justice. It reveals compassion and hope that people might still be spared.

But when judgment is finalized, Abraham is told to turn away from the matter because Allah’s decree has come.

Mercy does not mean denying judgment after proof is complete.

The full story belongs to Chapter Thirteen on Lot.

Abraham’s Qur’anic Supplications — A Biography in Prayer

One of the best ways to know Abraham’s inner life is to gather his supplications.

The Qur’an preserves prayers from multiple stages of his journey:

1. Righteous offspring: “My Lord, grant me one of the righteous” (37:100). He seeks a righteous child, not merely a descendant.

2. Security and provision: “My Lord, make this a secure town and provide its people with fruits” (2:126, excerpt).

3. Acceptance of the building of the House: “Our Lord, accept from us; You are the All-Hearing, the All-Knowing” (2:127, excerpt).

4. Steadfast submission: “Our Lord, make us both submissive to You, and from our descendants a community submissive to You” (2:128, excerpt).

5. Knowledge of the rites and repentance: “Show us our rites and turn toward us in mercy” (2:128, excerpt).

6. A coming messenger: “Our Lord, raise among them a messenger from themselves, reciting Your verses to them, teaching them scripture and wisdom, and purifying them” (2:129, excerpt).

7. Makkah’s security and protection from idols: “My Lord, make this city secure, and keep me and my children away from worshipping idols” (14:35).

8. Prayer, hearts, and provision: “Our Lord, I have settled some of my descendants in a valley without cultivation… Our Lord, so that they may establish prayer, make

hearts among the people incline toward them, and provide them with fruits” (14:37, excerpt).

9. Prayer in himself and his descendants: “My Lord, make me one who establishes prayer, and also from my descendants. Our Lord, accept my supplication” (14:40).

10. Forgiveness at the Reckoning: “Our Lord, forgive me, my parents, and the believers on the Day the reckoning takes place” (14:41).

11. Sound judgment and the righteous: “My Lord, grant me sound judgment and join me with the righteous” (26:83).

12. Honorable remembrance: “Grant me an honorable mention among later generations” (26:84). Abraham’s remembrance endures across religions, communities, and generations.

13. Inheriting the Garden: “Make me one of the inheritors of the Garden of Bliss” (26:85).

14. His father, before dissociation: “Forgive my father, for he has been among those astray” (26:86). As 9:114 explains, this followed a promise; he dissociated himself when the man’s enmity to Allah became clear.

15. Freedom from disgrace at resurrection: “Do not disgrace me on the Day they are raised—the Day when neither wealth nor children will benefit, except one who comes to Allah with a sound heart” (26:87–89).

16. Witnessing how the dead are revived: “My Lord, show me how You give life to the dead” (2:260, excerpt). This seeks understanding and direct witnessing, not proof that Allah has the power.

17. Reliance and dissociation from false worship: Abraham and those with him pray, “Our Lord, in You we trust, to You we turn, and to You is the final return. Our Lord, do not make us a trial for those who disbelieve, and forgive us, our Lord” (60:4–5, quoted excerpts in translation).

His supplications map his life:

offspring,

House,

Makkah,

prayer,

monotheism,

a future messenger,

rites,

repentance,

wisdom,

good remembrance,

Paradise,

a sound heart,

and reliance upon Allah.

The Sound Heart — From Noah to Abraham

After the account of Noah, al-Saffat states:

“And indeed among his followers was Abraham, when he came to his Lord with a sound heart” (37:83–84).

Many exegetes understand the pronoun to refer to Noah: Abraham follows the same path of monotheism.

This does not mean the two lived as direct contemporaries or that Abraham personally received Noah’s testament.

It expresses continuity of the path.

Abraham’s “sound heart” reappears in his own prayer that only one who comes to Allah with a sound heart will benefit on the Day of Resurrection.

He asks humanity to seek the spiritual condition embodied in his own story.

Abraham and the Final Messenger — A Prayer Centuries Before the Mission

One of Abraham’s most important connections with the final Prophet is his prayer at the House:

“Our Lord, raise among them a messenger from themselves…” (2:129).

Islamic narrations famously describe Muhammad as the answer to the prayer of his father Abraham.

Even without relying on that later formulation, the Qur’an itself places a prayer for a future messenger within the building of the House by Abraham and Ishmael.

The Ishmaelite line therefore carries more than genealogy.

It carries an Abrahamic prayer for:

a messenger,

recitation of signs,

scripture,

wisdom,

and purification.

This is why the line from Abraham to Ishmael and eventually to Muhammad belongs to the movement of guidance rather than to genealogy alone.

The House of Abraham — Scripture, Wisdom, and Prophethood

Al-Nisa’ 4:54 states that the House of Abraham was given scripture, wisdom, and great authority.

Al-‘Ankabut 29:27 states that prophethood and scripture were placed in his descendants.

Al-Hadid 57:26 similarly speaks of prophethood and scripture in the descendants of Noah and Abraham.

These verses explain Abraham’s central historical position:

major prophetic lines emerge from his descendants.

Yet the Qur’an refuses automatic privilege, stating that among the descendants are both people of ihsan and people who clearly wrong themselves (37:113).

Blessing does not abolish testing.

The House of Abraham and Divine Choosing

Al Imran 3:33–34 says that Allah chose Adam, Noah, the House of Abraham, and the House of Imran, “descendants one from another.” “The House of Abraham” matters, but the verse does not say that every family member was chosen: “My covenant does not reach wrongdoers” (al-Baqarah 2:124), and al-Saffat 37:113 distinguishes good and wrongdoing among later descendants. “The House of Imran” in this verse cannot be identified with the bearer named Imran in a report about a testament before Abraham merely because the names match; identity and chronology require evidence.

Al-Anam 6:84–87 says that Allah granted Abraham Isaac and Jacob and then lists prophets including David, Solomon, Job, Joseph, Moses, Aaron, Zechariah, John, Jesus, Elijah, Ishmael, Elisha, Jonah, and Lot. It also speaks of some fathers, offspring, and brothers being chosen. This is a Qur’anic picture of prophetic guidance across related generations, not a claim that every listed prophet was Abraham’s direct son; Lot believed in Abraham in al-Ankabut 29:26. The antecedent of “his descendants” is discussed by exegetes, so each genealogical relationship must be examined separately.

Maryam 19:58 includes the descendants of Abraham and Israel among favored prophets and describes their worshipful prostration and tears when Allah’s signs were recited. This also preserves the worship carried through the generations and links Abraham to the later line of Jacob or Israel. It does not make every descendant a prophet or erase the Ishmaelite branch.

Abraham Was Neither Jewish nor Christian — Correcting Ownership of Memory

Al ‘Imran 3:67 states that Abraham was neither Jewish nor Christian, but an upright Muslim and not a polytheist.

The verse does not demean Israelite prophets or Jesus.

It corrects a chronological and theological anachronism:

Abraham preceded later communal identities.

Who is closest to Abraham?

Those who truly followed him, this Prophet, and those who believe (3:68).

True proximity is defined by following, not merely inherited labels.

Abraham in the Prayer Upon Muhammad and His Household

A famous form of blessing in Islamic worship asks Allah to bless Muhammad and the Household of Muhammad as He blessed Abraham and the House of Abraham.

The formula makes the Abrahamic household a model of extended prophetic blessing.

It should not be used to invent historical details, but it reminds the reader that Abraham is not merely an individual figure; he becomes the root of a vast household of guidance.

In Imami understanding, the Household of Muhammad stands within the culmination of the Abrahamic trajectory, while each theological claim must still be grounded in its own sources.

The Enduring Word in Abraham’s Descendants

Al-Zukhruf 43:26–28 records Abraham’s dissociation from what his father and people worshipped, except the One who created him and would guide him, and states that Allah made it an enduring word among his descendants so that they might return.

In the immediate context, the enduring word is the word of monotheism and rejection of shirk.

Some Imami exegesis also connects its endurance with continuing divine authority in chosen descendants.

The Qur’anic foundation remains:

dissociation from false worship,

orientation to the Creator,

guidance,

and an enduring word in Abraham’s line.

It summarizes Abraham’s posthumous project: monotheism remaining alive across generations.

Abraham as an Example — “A Good Example for You”

Al-Mumtahanah 60:4 presents Abraham and those with him as a good example in dissociation from shirk and false worship.

But the Qur’an itself gives an exception concerning Abraham’s promise to seek forgiveness for his father.

This teaches an important methodological principle:

prophetic example is read with Qur’anic precision, not by indiscriminate imitation of every circumstance.

The promise belonged to a particular stage and later ended in dissociation.

Abraham, Isaac, and Jacob — Strength and Insight

Sad 38:45–47 describes Abraham, Isaac, and Jacob as possessors of strength and insight, purified with a special remembrance of the final abode, and among Allah's chosen excellent servants.

"Hands" carries the sense of power for action and obedience, while "eyes" suggests religious insight.

Abraham's monotheism is therefore not theoretical philosophy detached from action.

It is strength, insight, and orientation toward the Hereafter.

Abraham and the Worshipper in Two Imami Reports

In Kamal al-Din, "The Absence of Abraham," report 3, Imam al-Baqir is reported to say that Abraham travelled to contemplate and encountered a man praying in an open place. The man said he worshipped the Creator of them both, and Abraham sought brotherhood with him for Allah's sake. The man had prayed for three years to see Allah's friend after a boy tending animals introduced himself as Ishmael son of Abraham. Abraham then identified himself, and the worshipper thanked Allah. Abraham prayed for forgiveness and divine pleasure for sinful believers until the Day of Resurrection, and the man affirmed the prayer. The report concludes with a statement attributed to Imam al-Baqir concerning its reach for sinful believers among the Shiʿa. The worshipper is an important believing figure; the report neither names him a successor nor establishes his prophethood. Absence of that title from this report does not prove that he could never have held it.

Al-Saduq's al-Amali, assembly 49, report 11, preserves another account of Abraham meeting a worshipper near Jerusalem. Its setting, depiction of the worshipper, formulation of the prayer, and length of waiting differ: thirty years in this version against three in Kamal al-Din. We do not fuse the two reports into one certain event or identify the worshipper as a successor or al-Khidr without evidence. Their chains have not been fully assessed here, so their details remain attributed narrations, separate from the Qur'anic account.

Abraham's Concern for Guests, Strangers, and the Vulnerable

The Qur'anic and narrational portrait repeatedly shows Abraham feeding guests, pleading out of compassion concerning Lot's people, praying for descendants, believers, and protection of his family from idolatry.

His friendship with Allah is therefore not spiritual isolation from people.

The closer he becomes to Allah, the wider his responsibility toward creation.

This is significant for understanding imamate:

nearness to Allah becomes service, guidance, and mercy.

Abraham and Justice — No Tyrant Becomes Sacred

The debate with the ruler in al-Baqarah, together with Abraham's rejection of idols, establishes one principle:

human authority never becomes lordship.

Even if a ruler possesses kingship, he cannot make himself divine.

Political power does not create truth.

Abraham's argument about the sun exposes the boundary of the ruler's power.

Abrahamic monotheism therefore rejects worship of stone and worship of political authority alike.

Was Abraham "The Father of the Prophets"?

The phrase is common and can be used with precision.

The Qur'an states that prophethood and scripture were placed in his descendants.

From him came Ishmael and Isaac, from Isaac came Jacob and later Israelite prophets, while the Ishmaelite line culminated in Prophet Muhammad.

But not every prophet in history descended from Abraham: Noah, Idris, Hud, Salih, and others preceded him.

"Father of the prophets" therefore means father of many major later prophetic lines, not biological father of every prophet.

Mariya ibn Aws: a worshipper in Abraham's reports

Al-Rawandi's Qisas al-Anbiya, report 116, tells of Mariya ibn Aws, a male worshipper. He encounters Isaac and then Abraham; the narrative concerns his prayer to meet Abraham and its fulfilment. This passage does not begin with an independent chain of transmission, so it remains a report requiring assessment rather than an established historical event. It does not identify Mariya as Salih's successor, and its long lifespan cannot establish the interval between Salih and Abraham. This is the appropriate chapter for the figure; Chapter 11 need only refer here.

Abraham's Children — What Does the Qur'an Establish?

The Qur'an explicitly names:

Ishmael,

Isaac,

and Jacob as a grandson.

Reports of additional children through later wives, including genealogies associated with Keturah/Qanturah, belong mainly to historical and scriptural-genealogical literature rather than the Qur'anic narrative.

They need not all be denied, but they are not placed at the same evidentiary level.

For the Story of Guidance, the two Qur'anically established major branches are Ishmael and Isaac.

Sarah and the Good News in Old Age

In Hud 11:72 Abraham's wife expresses amazement at giving birth while elderly and with an aged husband.

The angels answer: "Do you marvel at Allah's command? The mercy of Allah and His blessings be upon you, people of the house."

Isaac's birth is thus presented as a sign of mercy and blessing in old age.

Precise ages for Abraham and Sarah at the announcement come from later reports, not from the Qur'anic verse.

Abraham in Old Age — Gratitude When Prayer Is Answered

In 14:39 Abraham praises Allah who granted him Ishmael and Isaac in old age, declaring that his Lord hears supplication.

The verse establishes both sons as gifts in old age and mentions Ishmael first. The birth order and interval require other evidence; the order of names alone does not establish them.

Abraham does not allow answered prayer to become self-satisfaction.

He turns the gift into gratitude and immediately continues praying for the establishment of prayer.

Blessing leads him back to worship.

The End of Abraham's Earthly Life — What Do We Know?

The Qur'an does not narrate Abraham's death.

It gives no age at death, illness, burial location, or account of who buried him.

Historical and Biblical traditions commonly give an age around 175 years and place his burial at Hebron/al-Khalil in the cave of Machpelah beside Sarah, with Ishmael and Isaac associated with the burial.

These are widespread historical reports, not Qur'anic statements.

Islamic narrational literature also preserves accounts involving the Angel of Death and Abraham's final moments, with varying forms.

The careful approach is:

Abraham, like every human being, died;

the age and burial place are historical/narrational details;

no number such as 175 should be presented as Qur'anic fact.

Hebron/al-Khalil and Abraham's Tomb — Memory and Evidence

The Palestinian city of al-Khalil/Hebron has for centuries been associated with Abraham, and the Ibrahimi sanctuary and cave tradition are linked to him and his family.

The existence of this powerful religious and historical memory is itself a historical fact.

Proving that every present structure or marked tomb corresponds with absolute archaeological certainty to a specific prophetic body is a different question.

The book therefore respects sacred memory without claiming more than the evidence establishes.

Should We Include the Story of Nimrod’s Death by a Gnat?

Later storytelling and historical literature often says Nimrod was punished by a gnat or small insect entering his head.

The Qur’an does not contain this story.

It is not part of the core Imami evidence on which this chapter is built at a level sufficient to make it a central event in Abraham’s biography.

The story may be acknowledged as part of later narrative memory, but not treated as a foundation.

Popularity by itself is not evidence.

Are All Sciences and Books Attributed to Abraham Authentic?

Later literature attaches Abraham’s name to astronomy, occult sciences, letters, and Hermetic or pseudonymous books.

A late text carrying Abraham’s name does not make it one of his revealed scriptures.

The hierarchy remains:

the Qur’an establishes the existence of Abraham’s scriptures;

an Imami narration attributes twenty scriptures in one transmitted route;

late anonymous or pseudonymous works require independent proof and cannot be attributed to Abraham simply by title.

This protects prophetic authority from becoming a label for later esoteric literature.

What Imami Narrations Add

Imami narrations add, with varying evidentiary strength:

birth during Nimrod’s rule and concealment;

interpretations concerning Azar and Tarakh;

details of the malakut vision;

explanation of the star-moon-sun argument;

details of the fire, catapult, and Gabriel;

the name Nimrod;

species of the birds and number of mountains;

reasons for Abraham’s friendship with Allah;

the sequence servant/prophet/messenger/friend/imam;

practices of hanifiyyah and circumcision;

the number and teachings of his scriptures;

Hagar, Ishmael, Zamzam, and sa‘y;

Gabriel teaching pilgrimage rites;

Mina, stoning, and sacrifice details;

identification of the sacrificed son, with narrational disagreement and a dominant Ishmael position;

details concerning the Station and sacred objects;

and reports about Abraham’s death, age, and burial.

This layer is not discarded, but every claim remains labeled by its source.

“When His Lord Said to Him, Submit, He Said: I Submit to the Lord of the Worlds”

Al-Baqarah 2:131 condenses Abraham’s entire path into one response:

when his Lord tells him to submit, Abraham declares complete submission to the Lord of the worlds.

“Submission” is not a slogan here.

It becomes the pattern of the fire, migration, the House, sacrifice, and imamate.

This is why the Qur’an repeatedly calls Abraham an upright Muslim.

Abraham’s Testament to His Sons — Qur’anic Continuity of Guidance

Al-Baqarah 2:132 states that Abraham enjoined the same way upon his sons, as did Jacob:

Allah has chosen the religion for you, so do not die except in submission to Him.

This verse is especially important for The Story of Guidance.

It is not merely genealogical.

It explicitly uses the language of enjoining/testament.

The content is:

the religion chosen by Allah,

and remaining in submission until death.

The following verse presents Jacob asking his sons what they will worship after him.

Thus the question “what remains when the prophet dies?” is explicitly Qur’anic within the Abrahamic household:

monotheism remains,

and descendants are charged with preserving submission.

Naming every successor in every generation still requires separate evidence.

“The Way of Your Father Abraham” — Spiritual Fatherhood

Al-Hajj 22:78 speaks of “the way of your father Abraham.”

Within this context Abraham carries a spiritual fatherhood extending beyond immediate biological descent.

Al-An‘am 6:161 likewise defines the straight religion as the upright way of Abraham.

Abraham is therefore father both of major genealogical lines and of a school of monotheistic submission.

One Religion from Noah Through Abraham to Muhammad

Al-Shura 42:13 places Noah, Abraham, Moses, Jesus, and Muhammad within a shared divine command:

establish the religion and do not divide concerning it.

This is one of the key verses for the Story of Guidance.

Different detailed laws do not cancel the unity of monotheism and servanthood.

Abraham stands within a larger covenant while also becoming the beginning of a vast historical branch.

Covenant, Revelation, and Guidance in Abraham’s Descendants

Al-Ahzab 33:7 expressly names Abraham among the prophets from whom Allah took a solemn covenant, along with Noah, Moses, Jesus, and Prophet Muhammad. Al-Nisa 4:163 names Abraham, Ishmael, Isaac, Jacob, and the Tribes when speaking of revelation. These verses establish Abraham’s place within prophetic responsibility alongside al-Shura 42:13 and its command to uphold religion. Their lists do not form a complete timeline naming every bearer of knowledge between prophets.

After the gift of Isaac and Jacob, al-Anbiya’ 21:72–73 says: “We made them imams, guiding by Our command, and inspired them to do good works, establish prayer, and give alms; they worshipped Us.” Divine appointment is joined to conduct and worship, not ancestry alone. In Yusuf 12:38, Joseph says that he follows the way of his fathers Abraham, Isaac, and Jacob. His full story remains in its own chapter.

Verses of Faith Without Dividing the Prophets

Al-Baqarah 2:136 and Al ‘Imran 3:84 command believers to affirm what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes (al-asbat), and to make no distinction between Allah’s messengers in believing in them.

These verses add no new biographical episode, but they define Abraham’s permanent theological place:

faith in what was revealed to him is part of Muslim faith.

Additional Narrational Details That Should Not Be Lost

Imami chapters on Abraham's virtues and practices contain many scattered reports that may not each require a full section but should not disappear entirely. Among the better-known themes:

Abraham's extraordinary hospitality and the title "father of guests";

reports describing him as the first to practice hospitality in a particular manner;

reports that he was the first to notice grey hair, asked about it, and was told it represented dignity in this world and light in the next;

circumcision as part of his transmitted sunnah, with differing reports concerning age;

reports about the inscription on his ring and particular remembrances;

narrational explanations of the name "Ibrahim," which should not be treated as certain Arabic etymology;

reports connecting him with particular garments or practices of personal purity;

and varying accounts involving the Angel of Death.

Such material belongs to the narrational layer or notes and is not elevated to Qur'anic biography.

Key Lessons from Abraham in the Story of Guidance

First: monotheism is not theoretical; Abraham confronts family, society, ruler and fire with it.

Second: inherited custom does not create truth.

Third: compassion does not mean compromising shirk.

Fourth: created causes are not independent of Allah.

Fifth: certainty has levels; Abraham believes and still asks to witness how resurrection occurs.

Sixth: lineage is insufficient; divine covenant does not reach wrongdoers.

Seventh: spiritual leadership follows testing and fulfillment.

Eighth: the Sacred House is inseparable from prayer.

Ninth: supplication can shape the future of generations.

Tenth: submission does not erase human love; the sacrifice is meaningful because father and son love and still submit.

Eleventh: seeking understanding does not contradict faith.

Twelfth: a believer can stand as an entire community; Abraham faces a broad idolatrous order without surrendering.

What Should Not Be Attributed Directly to the Qur'an?

Before closing the chapter, the evidentiary layers must remain explicit.

The Qur'an does not directly state:

that Abraham’s biological father was named Tarakh;

that Azar was his uncle;

that Abraham was born in Babylon or Kutha;

that Nimrod was the ruler in 2:258;

that a specific catapult was built;

that Gabriel spoke a particular sentence while Abraham was airborne;

that the four birds were specific named species;

that there were ten mountains;

that Hagar is named in the Qur’an;

that Zamzam is named in Abraham’s Qur’anic story;

that the sacrificed son is explicitly Ishmael or Isaac;

that Abraham died at age 175;

or that his body lies in a precisely identified present tomb in Hebron.

Some of these claims have significant narrational or historical support, but they are not Qur’anic wording.

Transition to Lot — Why Chapter Thirteen Comes Next

The chapter on Abraham closes, but the effects of his story continue.

The next direct transition in the book is Lot.

The reason is clear:

Lot believed in Abraham,

migrated with him,

then became a messenger to his own people,

and the same angelic guests who visited Abraham announced their mission against the people of Lot.

The move from Abraham to Lot is therefore not arbitrary.

It follows the first independent prophetic branch contemporary with Abraham.

After Lot, the book returns to Hagar and Ishmael and Makkah, then Isaac, Jacob, and Joseph.

In this way parallel branches are preserved rather than collapsed into a single line.

Conclusion of Chapter Twelve — Abraham, the Friend of Allah and Imam of a New Stage

Abraham enters the Qur’an with right guidance granted by Allah.

He confronts idols,

argues with his people,

confounds a ruler,

enters the fire and is saved,
migrates,
asks for righteous descendants,
is taken as Allah’s friend,
fulfills tests,
is appointed imam,
settles descendants in Makkah,
raises the House,
proclaims Hajj,
prays for a future messenger,
embodies submission in the sacrifice test,
and becomes the ancestor of lines in which prophethood and scripture continue.
Allah makes the word of monotheism enduring among his descendants.
Abraham’s story therefore does not end at a grave or date of death.
It remains alive in:
a religious way,
a House,
Hajj,
supplication,
prophetic descendants,
and a movement of guidance extending to the final Prophet.
After Abraham, the story branches rather than breaks.

Sources and References — Chapter Twelve: Abraham

First: The Holy Qur’an

Al-Baqarah 2:124–141 — tests, imamate, House, Station, prayer, submission, Abraham’s way.

Al-Baqarah 2:258 — debate with the ruler.

Al-Baqarah 2:260 — revival of the birds.

Al ‘Imran 3:65–68; 95–97 — Abraham’s upright identity and the House at Bakkah.

Al-Nisa’ 4:54; 4:125 — House of Abraham, scripture, wisdom, and friendship with Allah.

Al-An‘am 6:74–83 — Azar, malakut, star, moon, sun, and argument.

Al-Tawbah 9:114 — promised forgiveness and dissociation.

Hud 11:69–76 — guests, good news, Lot’s people.

Ibrahim 14:35–41 — Makkah and Abraham’s supplications.

Al-Hijr 15:51–60 — guests and good news.

Al-Nahl 16:120–123 — ummah, devotion, hanifiyyah, gratitude, choosing.

Maryam 19:41–50 — dialogue with father, migration, Isaac and Jacob.

Al-Anbiya’ 21:51–73 — early guidance, idols, fire, rescue, migration, offspring.

Al-Hajj 22:26–27 — site of the House and proclamation of Hajj.

Al-Shu‘ara’ 26:69–89 — argument and supplications.

Al-‘Ankabut 29:16–27 — call, fire, migration, Lot, descendants.

Al-Saffat 37:83–113 — sound heart, idols, fire, migration, sacrifice, Isaac.

Sad 38:45–47 — strength, insight, final abode, choosing.

Al-Zukhruf 43:26–28 — dissociation and enduring word.

Al-Dhariyat 51:24–30 — guests and good news.

Al-Najm 53:36–37 — scriptures and Abraham who fulfilled.

Al-Hadid 57:26 — prophethood and scripture in descendants.

Al-Mumtahanah 60:4–6 — Abraham and those with him as an example.

Al-A‘la 87:18–19 — scriptures of Abraham and Moses.

Al Imran 3:33–34 — the choosing of the Houses of Abraham and Imran without identifying the latter with a namesake in a succession report.

Al-Anam 6:84–87 — Isaac, Jacob, and the prophetic names in the passage on guidance and descendants.

Yusuf 12:38; Maryam 19:58; al-Anbiya 21:72–73 — the fathers’ way, descendants, guidance by Allah’s command, and worship.

Al-Nisa 4:163; al-Ahzab 33:7; al-Tawbah 9:70; al-Hajj 22:43 — revelation, covenant, and the mention of Abraham’s people.

Second: Primary Imami Hadith Sources

Al-Kulayni, al-Kafi, vol. 1, Book of Divine Authority, chapter on the classes of prophets, messengers and imams — Abraham as servant, prophet, messenger, friend and imam; reports on Ulul-‘Azm.

Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter on the Hajj of Abraham and Ishmael and their building of the House — Hagar, Ishmael, Safa and Marwah, Zamzam, building and rites.

Al-Kulayni, al-Kafi, vol. 4, Book of Zakat, chapter on understanding generosity, report 6, p. 40 in the cited edition: Zayd al-Shahham’s account from Imam al-Sadiq of Abraham’s hospitality and Gabriel’s announcement of divine friendship.

Al-Saduq, Ma‘ani al-Akhbar — Abu Dharr report on scriptures and reports concerning the sacrificed son.

Al-Saduq, al-Khisal — revealed scriptures and Abrahamic practices.

Al-Saduq, ‘Ilal al-Shara’i — explanations of Abrahamic practices, sacrifice, and episodes from his story.

Al-Saduq, ‘Uyun Akhbar al-Rida — prophetic debates and interpretive narrations.

Al-Tusi, al-Amali — reports concerning the sacrificed son and virtues of Abraham.

Qurb al-Isnad — Imam al-Rida’s answer identifying the sacrificed son in one report.

Tafsir al-‘Ayyashi — star/moon/sun, malakut, birds, and imamate-related interpretations.

Tafsir al-Qummi — birth narratives, confrontation, fire, and interpretation of Abrahamic passages.

Al-Rawandi, Qisas al-Anbiya’, chapter 4, pp. 103–116, especially reports 95, 100, and 116: Azar and Tarakh, family and migration, and Mariya ibn Aws. Each account retains its attribution and qualifications; differing genealogical wording is not merged into a single genealogy. Source text

Al-Saduq, Kamal al-Din wa Tamam al-Nimah, vol. 1, “The Absence of Abraham,” report 2 on birth and concealment and report 3 on the worshipper and Abraham’s prayer for sinful believers (approximately pp. 137–140 in the consulted edition). Al-Saduq’s introductory discussion of absence is his explanatory prose; each report’s chain requires separate assessment.

Al-Saduq, al-Amali, assembly 49, report 11, a variant account of Abraham and a worshipper. It differs from Kamal al-Din on the length of the unanswered prayer and some details; similarity alone does not settle their relationship.

Third: Imami Exegetical Sources

Allamah al-Tabataba’i, al-Mizan fi Tafsir al-Qur’an — major Abrahamic passages, with critical evaluation of reports.

Al-Tabrisi, Majma‘ al-Bayan — Qur’anic exegesis and discussion of the sacrificed son, including differing Imami reports.

Al-Fayd al-Kashani, Tafsir al-Safi.

Al-Huwayzi, Nur al-Thaqalayn.

Tafsir al-Qummi and Tafsir al-‘Ayyashi, with individual chain evaluation.

Fourth: Major Compilation

Al-Majlisi, Bihar al-Anwar, vols. 11–12, chapters on Abraham, his virtues and practices, fire, sacrifice, Hajj, and descendants.

It is used as a compilation and source-locator rather than automatic authentication.

Fifth: Historical and Comparative Sources

Historical and genealogical works are consulted for birthplace, Tarakh/Terah, Harran and al-Sham, lifespan, Hebron/al-Khalil, historical traditions concerning Sarah and Hagar, and additional descendants.

Such works remain comparative.

Biblical, Isra’ili, Hermetic, and pseudonymous materials are not made the foundation of the chapter.

Al-Kulayni, al-Kafi, vol. 8, pp. 366–369, Abu Basir’s account of Abraham’s birth (online section 557); and al-Karkhi’s report, printed no. 560, p. 370 onward (online section 559), on the family, migration, Sarah, and Hagar.

Al-Saduq, al-Amali, assembly 63, report 3; and Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, chapter 22, report 1, pp. 211–213: the succession account. The routes converge at al-Hasan ibn Mahbub from Muqatil ibn Sulayman; appearance in two books is not independent authentication.

Chapter 13: Lot: Migration with Abraham and Confrontation with His People

From Chapter Twelve to Lot — A Prophetic Branch Contemporary with Abraham

Lot does not follow Abraham in this book merely because of chronology.

The Qur’an itself links the two men directly.

The quoted passages mean: “Lot believed in him, and he said: I am migrating to my Lord; He is the Mighty, the Wise” (29:26); and “We delivered him and Lot to the land We had blessed for all peoples” (21:71). The speaker of the migration statement is discussed below; the deliverance of both is explicit.

Lot therefore belongs to Abraham’s movement before his independent mission:

he believed Abraham,

left the idolatrous environment with him,

shared the migration to the blessed land,

and then appears in the Qur’an as a messenger to his own people.

The connection returns when the angelic visitors come to Abraham with good news and then announce their mission against the people of Lot.

Chapter Thirteen is therefore not an unrelated story attached to Abraham.

It is the first contemporary prophetic branch emerging from the Abrahamic stage that this book follows in detail.

After Lot’s story is completed, the book returns to the other Abrahamic branch: Hagar and Ishmael and Makkah, followed by Isaac, Jacob, and Joseph.

Lot in the Qur’an — A Map of All Major Passages Before Reconstructing the Story

Lot’s story is distributed across many surahs. Some passages name him directly; others refer to his people, the overturned towns, or the town upon which punishment fell.

The principal map is:

6:86 — Lot among the prophetic figures favored in the context of divine guidance.

7:80–84 — unprecedented indecency, men approached with desire instead of women, excess, the threat to expel Lot’s household for seeking purity, deliverance except for his wife, and the rain of punishment.

11:69–83 — Abraham’s visitors, their mission to Lot’s people, Abraham’s pleading, the difficult day, the crowd, “these are my daughters,” “if only I had strength or strong support,” disclosure of the angels, night departure, the wife’s exclusion, morning judgment, overturning, and marked stones of baked clay.

11:89 — Shu‘ayb later warns his people by recalling the people of Lot.

15:51–77 — the visitors, criminal people, the exception of Lot’s wife, the rejoicing city, Lot’s daughters, the people’s intoxication in error, departure by night, the blast at sunrise, overturning, stones, and the surviving signs along an established road.

21:71, 74–75 — migration with Abraham to the blessed land; judgment and knowledge; rescue from the town of vile deeds; righteousness and divine mercy.

26:160–175 — Lot as a trustworthy messenger, reverence and obedience, no request for payment, condemnation of the people’s conduct, threat of expulsion, Lot’s prayer, rescue, the wife left behind, and the rain of punishment.

27:54–58 — indecency committed knowingly, desire directed toward men, ignorance, mockery of purification, deliverance, and punishment.

29:26, 28–35 — Lot’s belief in Abraham; indecency; cutting the road; wrongdoing in public assemblies; his prayer for help; angelic judgment; deliverance and a clear sign left behind.

37:133–138 — Lot explicitly among the messengers, rescue of his household except an old woman left behind, destruction of the rest, and later travelers passing the remains.

51:24–37 — Abraham’s guests, marked clay stones, removal of believers, only one Muslim household found in the place of judgment, and a sign left for those who fear painful punishment.

54:33–40 — rejection of warnings, the storm of stones, rescue before dawn, the assault on the guests, the blinding of eyes, and settled punishment at morning.

66:10 — Lot’s wife as an example that marriage to a righteous servant cannot save a person who betrays faith and trust.

Further references include 9:70, 22:43, 38:13, 50:13, 53:53–54, and 69:9. Al-Furqan 25:40 is commonly interpreted in relation to Lot’s town, although Lot is not named in that verse.

The chapter will therefore reconstruct the story from the whole Qur’anic map rather than from one isolated passage.

Lot’s Qur’anic Rank — What Is Explicitly Established?

Before asking about Lot’s genealogy, birthplace, or age, his Qur’anic status must be established.

The Qur’an explicitly states:

“Indeed, Lot was among the messengers” (37:133).

Lot himself says:

“I am a trustworthy messenger to you” (26:162).

His messengership is therefore explicit rather than inferred.

“To Lot We gave sound judgment and knowledge, and We saved him from the town that committed vile deeds; they were an evil, defiantly disobedient people. We

admitted him into Our mercy; he was among the righteous” (21:74–75, translation of the meaning).

Al-An‘am 6:86 names Ishmael, Elisha, Jonah, and Lot, then says: “Each We favored above the worlds.”

The Qur’anic starting point is therefore clear:

Lot is not merely a righteous man living among corrupt people.

He is a messenger, a recipient of judgment and knowledge, one of the righteous, admitted into mercy, and included among the divinely favored prophetic figures.

Abraham as Imam over Lot in al-Kafi

One of the most important Imami reports for locating Lot within the Abrahamic stage appears in al-Kafi’s chapter on the categories of prophets, messengers, and Imams.

Imam al-Sadiq describes categories of prophets, including a prophet who is under an Imam, and gives the explicit example:

“as Abraham was over Lot,” peace be upon them.

This is highly significant for The Story of Guidance.

The Qur’an establishes that Lot believed Abraham; the Imami report adds that Abraham stood as Imam over Lot.

Their relationship is therefore more than genealogical proximity or shared migration within this narrational framework:

Abraham is the Imam of the stage,

while Lot is a prophet and messenger operating within that stage.

A separate al-Kafi report concerning the Ulul-‘Azm likewise states that prophets in Abraham’s era followed Abraham’s law and scriptures until Moses.

The evidentiary distinction remains:

Lot’s belief in Abraham and their rescue to the blessed land are Qur’anic;

the wording that Abraham was Imam over Lot is transmitted Imami hadith.

Lot’s Genealogy — What We Know and What We Do Not

The Qur’an does not provide Lot’s father, mother, birth date, birthplace, or a full genealogy.

Historical and exegetical traditions commonly preserve two forms:

one identifies Lot as son of Haran son of Tarakh, making him Abraham’s nephew within that genealogy;

another Imami report preserved in ‘Ilal al-Shara’i describes Lot as Abraham’s maternal cousin and Sarah as Lot’s sister.

The disagreement itself requires caution.

The accurate formulation is:

Lot was closely connected with Abraham in Islamic tradition, and the Qur’an firmly joins them through belief and migration.

The precise biological relationship, however, is not established by the Qur’an and differs in later reports.

His age at migration, birth date, mother’s name, and exact generational position cannot be responsibly presented as Qur’anic facts.

Lot with Abraham — Belief and Migration in Imami Narration

The Qur’an says simply:

“Lot believed him.”

These few words are important in the history of guidance.

Abraham confronted his people and the fire, and Lot appears among those who accepted him.

A report in Rawdat al-Kafi, within the account of Abraham’s confrontation with Nimrod and the fire, states that Lot believed him and that Abraham migrated toward al-Sham accompanied by Sarah and Lot.

This gives a more specific geographical picture than the Qur’an.

The Qur’an securely states that Abraham and Lot were delivered to the land blessed for the worlds; the identification of the route with al-Sham belongs to transmitted and exegetical material.

The report is nevertheless important because it preserves Lot as a member of the first Abrahamic migration rather than a figure who suddenly appears only when his people’s story begins.

Status, kinship, and migration

The Qur’an places Lot among those God guided (6:86), says He granted him judgment and knowledge and rescued him from a town that practiced evil (21:74), and admitted him into His mercy as one of the righteous (21:75). “Their brother Lot” in 26:161 identifies the speaker in his people’s setting; by itself it does not settle every genealogical question. His status as a messenger is explicit in 37:133 and in his statement, “I am a trustworthy messenger to you” (26:162).

In 29:26 Lot’s belief is clear. The following words, “I am emigrating to my Lord,” have an interpretive question about the speaker in Abraham’s context; we should not attribute them exclusively to Lot. Verse 21:71 securely says that Abraham and Lot were delivered to the blessed land. A report in ‘Ilal al-Shara’i‘ calls Lot Abraham’s maternal cousin, unlike familiar genealogical accounts that call him a nephew. The Qur’an itself does not establish the detailed pedigree. [R4]

Lot in Abraham’s Era — A Messenger, but Not One of the Ulul ‘Azm in the Imami Classification

The Qur’an explicitly states that Lot was among the messengers (37:133) and describes him as possessing judgment and knowledge, being righteous, and admitted into divine mercy.

In well-known Imami narrations concerning the Ulul ‘Azm, Imam al-Sadiq identifies five: Noah, Abraham, Moses, Jesus, and Muhammad, peace and blessings be upon him and his Household. Lot is not included among those five.

This does not diminish his prophethood or mission; it clarifies his rank within the transmitted Imami classification.

The same narration also gives an important principle for understanding prophets in Abraham’s era: every prophet who came in the days of Abraham and after him followed Abraham’s law, path, and scriptures until the time of Moses.

Since Lot was a messenger contemporary with Abraham and the Qur’an states that he believed Abraham, placing Lot within the Abrahamic legal stage accords with this general narrational principle.

The Qur’an itself does not explicitly state in these words that “Lot followed Abraham’s law”; that conclusion comes from combining the Qur’anic chronology with the general Imami report.

The blessed land and the people’s town

In the account of Abraham and Lot, the Qur’an calls their destination a land blessed for all peoples (21:71). It does not name Lot’s town “Sodom” or draw its borders on a modern map. It says its remains lay along an established road (15:76), and that later travelers passed by them morning and night (37:137–138). “Sodom” and precise locations belong to historical and interpretive accounts rather than the wording of the Qur’an.

An account from al-Sadiq in al-Kafi describes the angels passing Abraham and meeting Lot while he worked near the town [R1, hadith 6]. This adds a narrative scene without making the field’s location or the town’s boundaries a Qur’anic fact.

Source text

The People of Lot — The Qur’an Does Not Reduce Their Corruption to One Act

A common simplification is to read the people of Lot as though the Qur’an mentioned only one sin.

When the verses are gathered, a broader social portrait appears.

The Qur’an describes them as:

a people committing excess (7:81),

a people acting in ignorance (27:55),

a transgressing people (26:166),

a corrupting people in Lot’s supplication (29:30),

a criminal people in the angelic declaration (15:58; 51:32),

and “a people of evil, defiantly disobedient” (21:74).

The inhabitants of the town are also described as wrongdoers (29:31).

These descriptions do not erase the explicit indecency condemned in the verses; they show that the rebellion had become a wider culture of excess, transgression, corruption, and defiance.

“None Among the Worlds Preceded You in It” — What Does the Qur’an Establish?

Lot says:

“Do you commit the indecency that no one among the worlds preceded you in?” (7:80; compare 29:28).

The Qur’an then identifies the central conduct:

“You approach men with desire instead of women” (7:81; 27:55),

and:

“Do you approach males among the worlds and leave the spouses your Lord created for you? Rather, you are a transgressing people” (26:165–166).

This is what the Qur’an itself establishes.

Questions about who first introduced the practice, how it spread, and the sequence of social corruption belong to transmitted reports rather than the verses themselves.

Cutting the Road and Wrongdoing in the Assembly — Corruption Becomes Public

Surat al-‘Ankabut adds a dimension that must not be omitted:

“Do you approach men, cut off the road, and commit wrongdoing in your assembly?” (29:29).

The story therefore is not restricted to hidden private conduct.

The Qur’an places together:

the sexual transgression,

harm to the road,

and wrongdoing practiced in their public gathering.

Exegetes have explained “cutting the road” in several ways, including attacking or deterring travelers.

Imami narrations also preserve a strong picture of danger to travelers and guests.

The Qur’anic wording itself, however, should retain its breadth rather than being reduced to only one later explanation.

“You See” — Sin After Awareness

Surat al-Naml asks:

“Do you commit the indecency while you see?” (27:54),

and then calls them “a people acting ignorantly.”

The combination is significant.

Their problem was not simple lack of sensory awareness or absence of warning.

Lot was among them and the warning had reached them.

Their “ignorance” therefore includes failure to live by what had become morally visible.

Throughout The Story of Guidance, ignorance is not always a shortage of information; it may be deliberate refusal of known truth.

Purity Turned into an Accusation

The people say:

“Drive them out of your town; they are people who seek purity” (7:82),

and:

“Drive the family of Lot out of your town; they are people who seek purity” (27:56).

This is one of the sharpest reversals in the story.

A quality that should be praised becomes the reason for expulsion.

The conflict has reached the stage at which refusing corruption is itself treated as a social offense.

The confrontation is no longer only between individual wrongdoing and prophetic warning; it is between a society demanding conformity to corruption and a household seeking to remain clean.

Lot’s Message — Reverence, Obedience, Trust, and No Payment

Surat al-Shu‘ara’ presents Lot’s call in a formula shared with major messengers:

“When their brother Lot said to them: Will you not be mindful of Allah? I am a trustworthy messenger to you. So be mindful of Allah and obey me. I ask you no payment for it; my reward rests only with the Lord of all worlds” (26:161–164, translation of the meaning).

Lot therefore does not begin with punishment.

He begins with:

reverence for Allah,

trust in a faithful messenger,

obedience,

and freedom of the mission from financial self-interest.

Only then does the passage turn to the people’s indecency.

The order matters.

Qur’anic morality is not detached from revelation and obedience.

Lot is not merely a social observer; he is a messenger calling a society back to the authority of Allah.

Lot’s Prayers — After the Call Had Been Persistently Rejected

The Qur’an preserves two clear supplications from Lot.

First:

“My Lord, save me and my family from what they do” (26:169).

Second:

“My Lord, help me against the corrupting people” (29:30).

The first asks for deliverance from the environment and conduct surrounding his household.

The second follows the people’s defiant challenge:

“Bring us the punishment of Allah, if you are truthful.”

Prayer for divine help was not Lot’s first response.

It came after preaching, warning, and sustained rejection.

The Qur’an describes the people here as corrupters, so the request is not framed as personal revenge but as rescue from entrenched rebellion.

“Did We Not Forbid You from All People?” — A War Against Hospitality Itself

When the guests arrive, the people say to Lot:

“Did we not forbid you from all people?” (15:70).

This reveals that the crisis of the guests did not begin that night.

They had already forbidden Lot from receiving outsiders.

This fits the transmitted reports that describe threats against him because he hosted travelers.

The angelic visit therefore does not create the conflict from nothing; it exposes an existing system of abuse directed toward strangers and guests.

Lot’s plea, “Do not disgrace me concerning my guests,” makes hospitality itself part of his resistance to the people’s corruption.

How they answered the warning

Instead of answering his case, they threatened him with expulsion (26:167) and called for the removal of Lot’s family because “they are people who seek purity” (7:82; 27:56). Restraint became an accusation and the conflict became a bid to drive out the prophet’s household. They then challenged him to bring God’s punishment if he was truthful (29:29).

“One Household of Muslims” — The Household That Remained in a Corrupt Town

Surat al-Dhariyat says:

“We brought out whoever was there of the believers, and We found there only one household of Muslims” (51:35–36).

This is crucial for understanding the final stage.

Lot was not simply an isolated individual.

There was a Muslim household.

Yet not everyone connected to the household was saved; repeated verses explicitly exclude his wife.

The household was therefore divided at the level of faith:

Lot and those rescued with him,

and his wife, who aligned herself with his people.

This returns us to a principle already encountered in the stories of Adam and Noah:

belonging to a prophetic household does not cancel individual responsibility.

Does “One Household” Mean No One Ever Believed During the Entire Mission?

No such conclusion follows from the verse.

The passage describes the moment of extraction before judgment:

“We brought out whoever was there of the believers.”

It then says that only one Muslim household was found there at that time.

The verse does not give the biography of every person who may have believed, died, departed, or changed over earlier years.

The responsible conclusion is limited:

at the moment of judgment, the believing presence to be extracted from the town was the one Muslim household described by the Qur’an.

The Family of Lot and His Daughters — What Is and Is Not Established

The Qur’an speaks of Lot’s family, the household of Lot, and “these daughters of mine.”

Imami narrations likewise preserve the presence of Lot’s daughters and in some reports describe their departure with him at night.

The Qur’an does not name those daughters or specify their number.

The Qur’an supplies no names. For comparison only, al-Tabari transmits from al-Suddi under 11:77 the names Ritha and Zagharta for two daughters, with a scene of one drawing water. This is an exegetical report from al-Suddi, not an Ahl al-Bayt

narration or Qur’anic naming. It does not establish the identity of the unnamed daughter in al-Kafi.

Nor does this book derive later peoples genealogically from Lot’s daughters without reliable Islamic evidence.

When the chapter reaches the words “these are my daughters,” it will also examine al-Kafi’s explicit explanation that Lot offered lawful marriage, removing any suggestion that a prophet proposed unlawful conduct.

The report in ‘Ilal: miserliness, hospitality, and kinship

Al-Saduq transmits in ‘Ilal al-Shara’i‘, vol. 2, pp. 548–550, chapter 340, hadith 4, a report through Abu Basir from al-Baqir. It links the people’s initial abuse of travelers to miserliness about food and their resentment of frequent guests; an attempt to drive visitors away develops into entrenched wrongdoing. Lot is described as generous to guests, threatened for sheltering them, preaching for thirty years, and lacking a protective clan among them. This report can help interpret their cutting of the road and his concern for visitors. The Qur’an does not identify miserliness as the original cause or specify the duration. Its chain is Muhammad b. Musa b. al-Mutawakkil, ‘Abd Allah b. Ja‘far al-Himyari, Ahmad b. Muhammad b. ‘Isa, al-Hasan b. Mahbub, Hisham b. Salim, and Abu Basir. The chain is recorded here without an independent judgment of soundness. [R4]

The same report calls Lot Abraham’s maternal cousin and Sarah Lot’s sister, kinship details absent from the Qur’an and different from common genealogies. In explaining the “knowledgeable boy” of 15:53 it identifies Ishmael through Hagar, while also narrating news of Isaac to Sarah in another setting. Hud 11:71 explicitly names Isaac and Jacob in the messengers’ encounter with Sarah. We neither discard the whole report nor allow it to override that explicit verse: the relation of the two scenes and the report’s chronology require scrutiny, and Ishmael must not be inserted into Hud 11:71. Some versions include seven days before the departure; the Qur’an commands night travel and announces morning judgment without stating that interval. [R4]

Al-Kafi’s Reports on the Beginning of Corruption — Multiple Routes, Not One Uniform Story

Al-Kafi, Book of Marriage, chapter on al-liwat, preserves several reports connected with the people of Lot.

They should not be fused indiscriminately because their chains and details differ.

Hadith 4

A report from one of the two Imams, al-Baqir or al-Sadiq, explains the Qur’anic statement that no one among the worlds preceded them in the indecency. It narrates Satan’s role in introducing the practice among young men.

Al-Majlisi graded this route “hasan or muwaththaq.”

It is a transmitted explanation of origins, not Qur’anic wording.

Hadith 5

This longer account describes the people's work, Satan's temptation, abuse of travelers, men abandoning their wives, and the arrival of three angels while Lot is plowing. It continues through the assault on his house, the blinding, departure, and punishment.

Al-Majlisi graded the report weak.

It may be preserved as an important narrational witness, but its details are not treated as established history merely because the report is long.

Hadith 6

A different route from Imam al-Sadiq names four angels: Gabriel, Michael, Israfil, and Karubil. It moves from Abraham to Lot and includes Abraham's pleading, Lot's warnings about his people, his wife signaling the crowd, the assault, blinding, departure, and punishment.

Al-Majlisi graded this chain majhul.

Hadith 7

On Lot's words, "These are my daughters; they are purer for you," Imam al-Sadiq explains that Lot offered marriage.

Al-Majlisi graded this report hasan, and al-Behbudi included it in Sahih al-Kafi.

It is therefore among the stronger narrational explanations of that particular verse within this group.

The book should therefore not say:

"Al-Kafi gives one uniformly authentic story in every detail."

Rather:

the collection preserves multiple routes of differing strength, overlapping in some features and differing in others.

This is the evidentiary discipline governing the chapter.

The visitors to Abraham: mercy before judgment

Before reaching Lot, God's messengers visited Abraham. In 11:69–76, 51:24–34, and 15:51–60, their greeting and the announcement of a child precede disclosure of their mission against a guilty people. Abraham became apprehensive when they did not touch the food; Sarah was given news of Isaac and, after Isaac, Jacob (11:70–73). The single visit holds the promise within Abraham's house and the warning to Lot's people together; Sarah and Isaac's line should remain visible.

Abraham pleaded concerning Lot's people and is called forbearing, tenderhearted, and penitent (11:74–75), but was told that his Lord's decision had come (11:76). In 29:32 he said Lot was in the town and the angels affirmed their knowledge of the survivors. Al-Kafi expands his questions into a descending series of numbers of

believers. Those numbers belong to the report; his pleading belongs to the Qur’an. [R1, hadith 6] Source text

The angels: what is known and disputed

The Qur’an calls Abraham’s and Lot’s visitors “Our messengers” or “the messengers” in the plural, without specifying a number or their names. One al-Kafi account from al-Baqir names Gabriel, Michael, and Israfil [R1, hadith 5]. Another from al-Sadiq adds Karubiyil, making four [R1, hadith 6]. The disagreement occurs within the same primary collection; neither count should be presented as the Qur’an’s wording or made essential to the chronology. Source text

The second report describes Abraham’s hospitality and Lot’s encounter with well-dressed visitors near the town; knowing its danger, he nevertheless offered shelter. It describes repeated testimony concerning his people. Another account says he was plowing, sought to delay their entry until dark, and sent a daughter for bread, water, and a covering [R1, hadiths 5–6]. These are significant narrative additions, but they are reports, not verses. Hadith 5 includes a transmitter identified only as “his father” followed by an “Amr” whose identity is not established here; hadith 6 passes through Ibn Faddal and Abu Yazid al-Hammar. Inclusion in al-Kafi alone does not establish an independent ruling of soundness. Hadith 5 also includes an unnamed woman and child in a scene of Satan’s assault preceding the crowd’s gathering. Neither is given an invented name, and the weak report is not made Qur’anic history. Satan’s earlier appearance in a woman’s form does not establish another human woman’s identity. Source text

A difficult day: hospitality under threat

When the messengers reached Lot, “he was distressed on their account, felt powerless to protect them, and said: This is a difficult day” (11:77). The sequence does not require him to have known their angelic identity from the start: they reveal it later in 11:81. In 15:62–64 he first calls them unfamiliar people; they then say they have brought what his people doubted and have come with truth.

The townspeople arrived rejoicing (15:67) and rushed toward him (11:78). Lot called the visitors his guests, urged the crowd not to disgrace him, told them to be mindful of God (15:68–69), and asked whether any sensible person remained (11:78). Protecting guests and restraining assault were parts of his mission in a society that also endangered travelers.

His wife and the betrayal of the mission

The Qur’an repeatedly excepts Lot’s wife from the rescue: she was among those left behind (7:83; 29:32–33; 15:60; 26:171; 27:57). It makes her and Noah’s wife examples for disbelievers: both were married to righteous servants, betrayed them, and gained no protection through that tie (66:10). The verse concerns her stance toward faith and the mission; it does not say she committed sexual infidelity, which cannot be inferred from the word “betrayed.”

An al-Kafi report from al-Sadiq says she signaled with smoke from the roof and informed the townspeople of the guests [R1, hadith 6]. Tafsir al-Qummi has another version: smoke was a daytime sign, fire a nighttime sign, and she lit a fire on this occasion [R3]. A report in al-Ayyashi describes her going to inform the people in the departure sequence [R2]. These accounts may illuminate betrayal, but they differ about the signal and timing. Her marriage to a prophet did not save her; the different conduct of women in the household must not be erased. Majma‘ al-Bayan under 66:10 records Wahilah and, from Muqatil, Walihah. These are names in exegetical opinions, not proof of two wives or a Qur’anic name. The narrative retains “Lot’s wife.” Source 1 · Source 2

Women in the Reports and Their Transmission Setting

Ishaq ibn Jarir’s report from Imam al-Sadiq in al-Kafi, chapter on al-sihaq, report 2, links the conduct of Lot’s people’s women to the men abandoning them. Its unnamed female questioner and her maid belong to the Imam’s time, not Lot’s town. Al-Majlisi grades the chain muwaththaq.

Report 4 names Laqis, daughter of Iblis, with the transmitter uncertain between Abu ‘Abd Allah and Abu Ibrahim; al-Majlisi grades it majhul. This records a name within the narration, not a historically identified human woman in Lot’s community. Laqis is not automatically equated with Satan’s female appearance in report 5 of the chapter on al-liwat.

“These are my daughters”: the limits of interpretation

Facing the threat, Lot said: “My people, these are my daughters; they are purer for you. Be mindful of Allah and do not disgrace me concerning my guests” (11:78, excerpt). In 15:71: “These are my daughters, if you are going to act.” They answered: “You know we have no claim to your daughters, and you know what we want” (11:79). These appeals to purity and God-consciousness must not be presented as an invitation to abuse his daughters.

Al-Sadiq’s concise explanation in al-Kafi is that he offered marriage [R1, hadith 7]; another report says he invited them to what was lawful [R1, hadith 6], and al-Ayyashi transmits the marriage explanation [R2]. Commentators differ over whether “my daughters” means his own daughters or the women of his people under a prophet’s paternal care. The wording alone does not resolve that discussion. The al-Kafi scene of a daughter bringing provisions indicates a daughter in that report, but settles neither the total number nor the suitability of every aggressor as a spouse. No names or marriage scenes should be added. Source 1 · Source 2

“If only I had strength”: help disclosed

Lot cried, “If only I had strength against you, or could take refuge in a strong support” (11:80). He was then told, “We are your Lord’s messengers; they will not reach you” (11:81). This is not a charge that the prophet lacked trust in God. It depicts a plea for visible protection before the visitors’ identity and divine promise were disclosed. An al-Kafi report from al-Baqir comments that Gabriel was with him in the room though Lot did not know the power present [R1, hadith 5]. Source text

An Imami Reading of “Strength” and “Strong Support”

Alongside the immediate contextual meaning of the verse—Lot wishing for visible strength or strong support against the aggressors—Tafsir al-‘Ayyashi transmits an Imami interpretive report from Imam al-Sadiq concerning 11:80.

In the report of Salih ibn Sa‘id, “strength” is interpreted as al-Qa’im, peace be upon him, and “strong support” as 313 of his companions. Kamal al-Din also transmits a related report from Abu Basir connecting Lot’s words with the strength of al-Qa’im and the firmness of his companions.

This is an Imami ta’wili reading; it does not cancel the direct contextual sense of Surat Hud. The chapter therefore preserves two levels:

the direct Qur’anic sense: Lot wished for visible means to prevent the assault on his guests;

the Imami transmitted interpretation: strength is associated with al-Qa’im and the strong support with his companions.

The transmitted ta’wil should not be turned into the only lexical meaning of the verse, nor should the Qur’an itself be said to explicitly name al-Qa’im and his companions here.

“By Your Life, They Wander in Their Intoxication” — When Moral Blindness Precedes Physical Blindness

After the people reject Lot’s appeal, the Qur’an states:

“By your life, they were wandering blindly in their intoxication” (15:72).

In the widely received exegetical reading, the address is to Prophet Muhammad, peace be upon him and his Household, and the oath by his life is a mark of honor.

The people of Lot are described as lost in an “intoxication” of confusion and desire.

The verse need not be reduced to literal intoxication by drink.

The narrative image is of a people so immersed in passion and defiance that warning no longer restrains them.

A prophet had warned them, appealed to reverence, defended the guest, and pointed toward what was lawful.

They continued advancing.

This moral blindness is followed, in Surat al-Qamar, by the physical blinding of the attackers.

The Blinding of the Eyes — A Qur’anic Intervention Before the General Punishment

Allah says:

“They sought to take his guests, so We blotted out their eyes: taste My punishment and My warnings” (54:37).

This establishes an event that must not be left solely to later narration:

the people pursued Lot’s guests,

and Allah blotted out their eyes.

Divine protection therefore reached Lot’s house before the general judgment at morning.

The transmitted descriptions of the mechanism differ.

Al-Kafi’s fifth report describes Gabriel striking their faces with a handful of earth or grit so that they became blind.

Hadith 6 describes Gabriel gesturing toward them with his finger and their sight disappearing.

The event itself is Qur’anic certainty.

The physical mechanism remains narrational and transmitted through reports of differing strength.

“They Will Never Reach You” — The End of Fear for the Guests and the Beginning of Deliverance

Surat Hud records the visitors’ disclosure of their identity and promise of protection:

“O Lot, we are the messengers of your Lord; they will never reach you” (11:81).

The scene turns completely.

Before the disclosure, Lot is trying to protect his guests.

After it, he learns that the guests themselves are agents of divine rescue and judgment.

The meaning is not that Lot had been abandoned and accidentally discovered power.

Rather, Allah revealed the means of protection that had been hidden from him.

The command then follows: “Travel with your family during a part of the night” (11:81, excerpt in translation).

Night and dawn: the believers depart

The quoted commands mean: “Travel with your family during a part of the night, and let none of you turn back, except your wife; what strikes them will strike her” (11:81, excerpt); and “Follow behind them, let none of you turn back, and proceed where you are commanded” (15:65, excerpt). The rescue occurred in the last part of night (54:34). Different readings of the wife’s grammatical exception do not change the outcome stated across the passages: she was not saved.

Al-Kafi’s sixth report directs Lot to take those with him and leave his wife; the fifth has the angels tell him to take his daughters and leave her [R1, hadiths 5–6]. Al-Ayyashi describes his travel with his daughters and her going to her people [R2]. These reports illuminate the family scene without giving a complete list of survivors or their precise route. The Qur’an calls the rescue a favor from God, the reward of gratitude (54:35). Source 1 · Source 2

Morning: the Appointed Judgment and Narrated Details

The Qur’an fixes the time: “Their appointed time is morning; is morning not near?” (11:81, excerpt). The next section gathers the Qur’anic descriptions of punishment. Reports about the town’s height and the sounds of roosters and dogs are narrational additions, not the wording of the verses [R1, hadith 6; R2]. Source 1 · Source 2

The Punishment in the Qur’an — Multiple Descriptions of One Judgment

When the passages are read separately, the Qur’an may appear to use different descriptions:

rain,

stones of sijjil,

a blast,

a storm of stones,

punishment from heaven,

the overturning of the town,

and a lasting punishment.

These need not be treated as rival accounts.

Each passage presents a different aspect of the same judgment.

Hud 11:82–83 describes overturning and marked stones of layered sijjil.

Al-Hijr 15:73–74 mentions the blast at sunrise, overturning, and stones.

Al-A‘raf 7:84, al-Shu‘ara’ 26:173, and al-Naml 27:58 call the punishment a rain.

Al-‘Ankabut 29:34 calls it a punishment from heaven because of their defiance.

Al-Dhariyat 51:33–34 speaks of “stones of clay, marked with your Lord for those who transgress” (translation of the quoted excerpt).

Al-Qamar 54:34 says, “We sent upon them a storm of stones” (excerpt), and 54:38, “Early in the morning a lasting punishment came upon them” (translation of the meanings).

The complete Qur’anic picture may therefore include:

heavenly punishment,

stones,

overturning,

a blast,

and the morning timing.

No Qur’anic description should be erased merely because another surah highlights a different aspect.

Sijjil, Clay, and Marked Stones — Do Not Add What the Verse Does Not State

Hud describes “stones of layered sijjil, marked with your Lord,” while al-Dhariyat describes “stones of clay, marked with your Lord for the excessive.”

The Qur’an therefore associates the punishment with marked stones and explicitly calls them clay in al-Dhariyat.

Later reports sometimes add that each stone bore the name of its target, that stones pursued individuals beyond the town, or that they had particular dimensions.

Those details are not stated by the verses themselves.

Where a transmitted report preserves such material, it may be mentioned as narration; the word “marked” should not by itself be made proof of every later elaboration.

The Overturned Town and Towns — A Qur’anic Memory of Reversal

The Qur’an says:

“And the overturned town He cast down, and covered it with what covered it” (53:53–54).

Al-Tawbah 9:70 mentions “the overturned towns; their messengers came to them with clear proofs,” while 69:9 mentions “the overturned towns with wrongdoing” (translations of the quoted excerpts).

The root carries the meaning of overturning, and the mainstream exegetical tradition connects these expressions with the towns of Lot, whose upper part was made their lower part in Hud and al-Hijr.

The shorter verses do not name Lot in every occurrence.

The precise formulation is therefore:

Islamic exegesis connects the “overturned town/towns” with Lot’s people and the destroyed settlements;

this fits the explicit overturning in the main narrative;

but the expression does not by itself supply a number of cities, their names, or modern boundaries.

Is the “Town Rained upon with a Terrible Rain” Lot’s Town?

Al-Furqan 25:40 means: “They have passed by the town upon which the evil rain was poured. Have they not seen it?” (translation of the quoted excerpt).

Many exegetes identify this with the people of Lot because the wording closely matches the Qur’anic descriptions of their punishment.

The verse itself, however, does not explicitly say “the town of Lot.”

It is therefore included as an exegetically connected cross-reference, not as a verse that names Lot directly.

Signs left for travelers

God left a clear sign for people who reason (29:35). The remains lay on an established route and offered signs to perceptive travelers (15:75–76); 37:137–138 asks those who passed morning and night whether they would use reason. The site’s role in the text is to prompt reflection; no archaeological identification needs to be declared certain.

The “overturned towns” occur in 9:70 and 69:9, and the singular in 53:53–54. Exegetes connect these terms with Lot’s towns, but such collective references do not provide detailed geographic data. Lot’s people also appear among rejecting nations in 22:43, 38:13, and 50:13. Later, Shu‘ayb warns his own people that Lot’s people were not far from them (11:89): the event had become a warning in a later prophet’s address.

A Parallel Route in al-Rawandi’s Qisas al-Anbiya’

Qutb al-Din al-Rawandi preserves another transmitted route for Lot’s story, ending with Abu Hamza al-Thumali from Imam al-Baqir in a report in which the Prophet asks Gabriel how Lot’s people were destroyed.

This report overlaps with material in ‘Ilal al-Shara’i and al-Kafi on several points:

Lot lived among the people but was not one of the town’s native clan according to the report;

he lacked a protective tribe among them;

he called them to Allah, faith, and obedience and forbade indecency;

he was generous to guests;

the report gives thirty years for his preaching;

Lot left at night with his daughters;

and the town was overturned and punished.

A parallel route does not make every detail certain. It helps establish the spread of a narrational picture and allows comparison of wording and transmission.

Some versions add vivid details about the town being raised and the sounds of its animals before it was overturned. Those remain narrational additions, not Qur'anic descriptions.

Al-Rawandi transmits this material with isnad, which makes it more suitable for hadith analysis than anonymous storytelling, but the chain and wording still require examination.

The longer Imami narratives and their use

This chapter keeps al-Kafi's four accounts distinct: temptation in report 4, the extended narrative in 5, the angels in 6, and marriage in 7. Their wording and chains remain distinct when the exegetical parallels are considered [R1]. Source text

Parallel material appears in al-Ayyashi on Hud, including a long narrative about the length of the mission, the departure of daughters, and the overturning, as well as the brief marriage explanation. Tafsir al-Qummi narrates the wife's signal. Initial chains are missing from some reports in the transmitted recension of al-Ayyashi, and the attribution of every passage in the extant al-Qummi text requires textual scrutiny. Citation of either collection is not automatic authentication of every detail. The disciplined use is to establish the event from the Qur'an, explore possible detail through reports, and show differences and transmission limits. [R2, R3] Source text

Al-Kafi hadith 5 also reads the closing warning of 11:83 as an admonition to Muhammad's community if it repeats the conduct, and hadith 9 has a particular warning interpretation. These do not authorize declaring every present-day disaster an identical punishment or individuals taking punishment into their own hands. This chapter concerns the narrated course of guidance and its evidence, not a penal ruling.

Mercy and the limits of evidence

The Qur'an's concluding judgment on Lot is that God admitted him into mercy as one of the righteous (21:75), after granting him judgment and knowledge and confirming his mission. "If only I had strength" is not a confession of lack of trust in God, and his distress for his guests is not treated as wrongdoing. Nor do condemnations of the people's conduct establish harsh narrative details about individuals whom the Qur'an does not discuss.

Lot's wife demonstrates that family ties without faith cannot save; the next two verses place Pharaoh's wife and Mary as contrasting examples (66:11–12). Women in this story cannot be reduced to the wife alone: his daughters appear in his address and in reports of departure, while the verses do not name all women of the saved household. We state what the evidence permits and stop where it stops.

What Imami Narrations Add — At Different Evidentiary Levels

Imami transmitted material adds, with varying strength:

interpretations of Lot’s relationship with Abraham;

the report that Abraham was Imam over Lot;

migration toward al-Sham with Abraham and Sarah;

differing genealogical claims;

accounts of Satanic temptation in the emergence of the people’s vice;

a connection between miserliness, harm to guests, and road-cutting;

a thirty-year mission in some reports;

details of Lot’s hospitality;

different numbers and names of angels;

the wife’s signal to the townspeople;

the explanation that “these are my daughters” meant lawful marriage;

different descriptions of the blinding;

Lot’s departure with his daughters;

additional vivid details of the overturning and punishment;

and an Imami ta’wil of “strength” and “strong support” in relation to al-Qa’im and his companions.

This material should not be erased.

But neither should it be flattened into one category called “the authentic narration.”

Some reports are graded hasan,

some hasan or muwaththaq,

some weak,

some majhul,

while materials in transmitted tafsirs may have missing or disputed chains.

The differing evidentiary levels are themselves part of the book’s methodological honesty.

What This Book Does Not Insert Without Evidence — A Post-Destruction Story in Biblical Tradition

A well-known Biblical narrative placed after the destruction alleges an illicit relationship between Lot and his daughters and derives later peoples from that episode.

The Qur’an contains no such story.

No Qur’anic verse requires it in order to explain Lot’s account.

This book does not incorporate it merely because it occurs in older scriptural or historical literature.

The Qur’an leaves Lot as:

one of the righteous,

admitted into divine mercy,

given judgment and knowledge,

and one of the messengers.

The methodology of this book does not attach a grave allegation to a prophet from material outside its Qur’anic and Imami evidentiary framework without reliable Islamic proof.

Nor are later peoples genealogically derived from Lot’s daughters on that basis.

If such a narrative is ever mentioned comparatively, it is identified explicitly as external Biblical material, not as part of The Story of Guidance.

After deliverance: what remains unknown

The Qur’an supplies neither Lot’s date of death nor his age, burial place, wife’s name, daughters’ names and number, a named successor for his people, or specified scrolls revealed to him. Later claims cannot fill a gap in the chain of guidance without evidence. The verses also do not derive later tribes from his daughters. The text leaves him a righteous messenger saved by God, whose mission remained a warning to later peoples.

The Qur’anic material examined here gives no chain “Lot → named successor,” so we do not create one. Abraham’s covenant continues along the two lines announced in his household, Ishmael through Hagar and Isaac through Sarah, as treated in the Abraham chapter and followed in the chapters ahead. Lot’s mission runs alongside those lines; it is not said to have passed genealogically to either one.

End of Chapter Thirteen — Lot: The Messenger Who Preserved Purity and the Guest in a Corrupt Society

Lot first appears in the Qur’an as one who believed Abraham.

He shared the migration and deliverance to the blessed land.

In an Imami report, Abraham is described as Imam over Lot within the categories of prophets.

Lot then carries an independent mission to a people among whom corruption had become social order:

indecency,

excess,

aggression,

road-cutting,

wrongdoing in public assemblies,

and hostility toward purity and guests.

His call was never merely a prohibition of one isolated act.

He said:

be mindful of Allah,

obey me,

I am a trustworthy messenger,

and I ask you no payment.

He faced a society that turned purity into an accusation.

They threatened to expel him and his household.

They had forbidden him from receiving outsiders.

Then came the night when visitors entered his protection before he knew who they truly were.

He was distressed because he knew his people.

He defended the guests.

He pointed toward what was lawful.

He asked whether any rightly guided man remained among them.

And in the moment of pressure he wished for visible strength or strong support.

Then the hidden reality was disclosed.

The visitors were Allah’s messengers.

The aggressors would not reach him.

Their eyes were blotted out.

Lot was commanded to depart by night.

The believing household left.

His wife remained with the people whose position she had chosen.

Marriage to a prophet did not save her.

Just as Noah’s son was not saved by lineage, Lot’s wife was not saved by proximity.

Guidance is not biological inheritance without moral choice.

Morning came.

The town was overturned.

Stones fell.

The blast came.

The place became a sign for those who reason, perceive, and pass by.

The story did not end with that morning.

Shu‘ayb would later invoke the people of Lot as a warning.

The overturned towns remained in Qur’anic memory.

And Lot himself remained described as:

given judgment and knowledge,

admitted into divine mercy,

among the righteous,

and among the messengers.

The narrations broaden this portrait through attributed details whose differing wording and evidentiary levels have been identified in their proper places.

The chapter therefore closes without inventing a successor whom the sources do not name.

No Qur’anic chain says:

Lot → named successor.

None is manufactured.

Lot is a prophetic branch contemporary with Abraham, not a genealogical bridge between Abraham and the next line.

The book now returns to Abraham’s household:

to Sarah and Hagar,

to Isaac and Ishmael,

to the uncultivated valley,

to Zamzam in the narrations,

to the Sacred House and Hajj,

and to the two Abrahamic branches whose course of guidance the coming chapters follow.

Sources and References — Chapter Thirteen: Lot, Peace Be Upon Him

First: The Holy Qur’an

6:86; 7:80–84; 9:70; 11:69–83 and 11:89; 15:51–77; 21:71 and 21:74–75; 22:43; 25:40 with the exegetical caveat noted in the chapter; 26:160–175; 27:54–58; 29:26 and 29:28–35; 37:133–138; 38:13; 50:13; 51:24–37; 53:53–54; 54:33–40; 66:10–12; 69:9.

Second: Primary Imami Hadith Sources

Al-Kulayni, al-Kafi, vol. 1, Book of al-Hujjah, chapter “The Categories of the Prophets, the Messengers and the Imams,” hadith 1 — includes the example of Abraham as Imam over Lot. Al-Majlisi graded this chain weak.

Al-Kulayni, al-Kafi, vol. 2, Book of Faith and Unbelief, chapter “On the Shari‘ah,” hadith 2 — the five Ulul ‘Azm and the continuation of Abraham’s law among prophets until Moses.

[R1] Al-Kulayni, al-Kafi, vol. 5, Book of Marriage, chapter 186 in the consulted electronic indexing, hadiths 4–7 and 9: Source text

hadith 4 — origins of the vice; al-Majlisi: hasan or muwaththaq;

hadith 5 — long narrative of corruption, travelers, angels, assault and rescue; al-Majlisi: weak;

hadith 6 — four angels, Abraham, Lot, the wife’s signal, assault and punishment; al-Majlisi: majhul;

hadith 7 — “these are my daughters” explained as an offer of marriage; al-Majlisi: hasan; al-Behbudi includes it in Sahih al-Kafi.

Rawdat al-Kafi — the report concerning Abraham, Nimrod, the fire, and migration, including Lot’s belief and migration with Abraham and Sarah toward al-Sham.

Al-Saduq, ‘Ilal al-Shara’i, vol. 2, chapter 340, hadith 4, approximately pp. 548–550 depending on edition — Abu Basir from Imam al-Baqir concerning miserliness, hospitality, travelers, kinship, a thirty-year period, and related narrative detail. Elements of sequence must remain subordinate to explicit Qur’anic statements.

Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 2, around p. 673 in some editions — Imami ta’wil of Hud 11:80 in relation to al-Qa’im and his companions.

Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter on Lot, approximately pp. 117–120 depending on edition — a parallel transmitted route ending with Abu Hamza al-Thumali from Imam al-Baqir.

Third: Imami Exegetical Sources

[R2] Tafsir al-‘Ayyashi, vol. 2, under Hud 11:78–83, with the caution that the surviving recension lacks the beginnings of many chains. Source text

[R3] Tafsir attributed to ‘Ali ibn Ibrahim al-Qummi, under the relevant passages in Hud, with textual and attribution caution.

Al-Huwayzi, Nur al-Thaqalayn, relevant verses, as a collection of transmitted material.

Al-Fayd al-Kashani, Tafsir al-Safi, relevant passages.

Allamah Muhammad Husayn al-Tabataba’i, al-Mizan, the major Lot passages, for Qur’anic analysis and critical comparison.

Al-Tabrisi, Majma‘ al-Bayan, relevant passages, for language and exegetical comparison.

Fourth: Compilations and Hadith Evaluation

Al-Majlisi, Bihar al-Anwar, chapters concerning Abraham and Lot, used as a compilation and source-locator rather than automatic authentication.

Al-Majlisi, Mir’at al-‘Uqul, vol. 20, discussion and grading of al-Kafi’s chapter: hadith 4 hasan or muwaththaq; hadith 5 weak; hadith 6 majhul; hadith 7 hasan.

Fifth: Historical and Comparative Material

Genealogical works commonly call Lot son of Haran son of Tarakh and later literature names Sodom and locations near the Dead Sea. These are not Qur’anic names or coordinates.

Biblical and later historical narratives, including the post-destruction allegation involving Lot’s daughters, are not incorporated into the Islamic biography without reliable Imami evidence and are not used to derive later peoples in this book.

Additional Source Locations

Al-Kulayni, al-Kafi, vol. 5, Book of Marriage, chapter on al-sihaq, reports 2 and 4 (online 5/3/188): women of the community, the questioner and her maid, and Laqis. Al-Majlisi's Mir'at al-'Uqul 20:401–402 grades report 2 muwaththaq and report 4 majhul. Source text

Al-Tabrisi, Majma' al-Bayan, under 66:10: Wahilah and Walihah in the opinions about Lot's wife, and betrayal understood in relation to faith. These exegetical opinions are not all Ahl al-Bayt reports.

For comparison only: al-Tabari, Jami' al-Bayan, under 11:77, report 18354 from al-Suddi, naming Ritha and Zagharta. These names are not attributed to the Qur'an or the Imams of Ahl al-Bayt. Source text

Final Source Principle

Established directly by the Qur'an:

Lot's belief in Abraham, his mission, trustworthiness, knowledge, judgment, righteousness, mercy, preaching, his people's wrongdoing, the angelic visitors, the assault, divine protection, departure, his wife's exclusion, judgment, and the signs left behind.

Transmitted in Imami reports at different levels:

Abraham's Imamate over Lot in a weak route; migration details; disputed kinship; explanations of the origins of corruption; hospitality; varying angel counts; the wife's signal; differing mechanisms of blinding; lawful marriage in the "daughters" passage; and the Qa'im ta'wil.

Not filled by unsupported claims:

Lot's birth date, final age, wife's name, daughters' names or number, burial place, named successor, special scriptures, exact modern coordinates, or external scriptural stories lacking reliable Imami proof.

Chapter 14: Sarah and Hagar: Abraham’s Household and the Beginning of Two Branches

From Chapter Thirteen to Chapter Fourteen — Returning from Lot to Abraham’s Household

Chapter Thirteen followed Lot, peace be upon him, as the first contemporary prophetic branch connected directly with Abraham: he believed Abraham, migrated with him, and later carried an independent mission to his own people.

But Abraham’s movement did not continue through one line only.

After Lot, the narrative must return to Abraham’s own household, because from that household emerge two major lines:

the Ishmaelite line associated with Makkah and the Sacred House, culminating in Prophet Muhammad, peace and blessings be upon him and his Household;

and the Isaac line through Jacob, Joseph, and the later prophets of the Children of Israel.

Before giving Ishmael or Isaac their own chapters, Sarah and Hagar cannot be reduced to marginal names.

The Qur’an places Abraham’s wife directly inside the annunciation.

Imami narrations place Hagar at the beginning of the Makkan story, the sa‘y, Zamzam, and Ishmael’s settlement.

This chapter is therefore the bridge between Abraham, his household, the two mothers, the two sons, and the two later branches of the Story of Guidance.

Why Do Sarah and Hagar Need a Separate Chapter?

If sacred history were reduced to a genealogy, the story could simply say:

Abraham,

then Ishmael and Isaac.

But The Story of Guidance does not reduce revelation to a list of male names.

Some decisive transitions occur inside the household:

a woman who waits through old age and receives an unexpected annunciation;

and a mother who remains with a child in an uncultivated valley, whose search for relief becomes connected in Imami narration with an enduring rite of pilgrimage.

Sarah and Hagar are not included merely to expand the cast of characters. The sources themselves give them consequential roles:

Sarah within the promise of Isaac and Jacob;

Hagar within the beginning of Ishmael’s Makkan story.

This chapter also protects the book from a common distortion:

turning the two women into permanent rivals and the two branches into an original conflict.

The Qur’an does not construct Abraham’s household in that way.

It praises Ishmael and Isaac and speaks of blessing, while also teaching that righteousness is not automatically inherited through bloodline.

Sarah and Hagar in the Qur’an — A Complete Map of the Relevant Passages

Before narrational material is introduced, the Qur’anic map must be established.

Hud 11:69–73 places Abraham’s wife directly inside the angelic annunciation: she laughs, receives the good news of Isaac and, after Isaac, Jacob, expresses amazement at giving birth in old age, and is addressed with the words, “The mercy of Allah and His blessings be upon you, people of the house.”

Al-Dhariyat 51:24–30 presents the same household from another angle: the visitors, Abraham’s fear, the annunciation, his wife’s startled approach, her striking her face, and her description of herself as an old barren woman.

Al-Hijr 15:51–56 records the annunciation of a knowledgeable boy and Abraham’s amazement at receiving such news in old age.

Al-Anbiya’ 21:72–73 and al-‘Ankabut 29:27 show that the gift of Isaac and Jacob opens into a continuing prophetic line.

Al-Saffat 37:112–113 gives good news of Isaac as a righteous prophet, speaks of blessing, and then immediately distinguishes between righteous and wrongdoing descendants. Blessed lineage does not abolish individual responsibility.

Ibrahim 14:35–41 contains Abraham’s prayers for the sacred city, his descendants, prayer, provision, and protection from idolatry. Verse 14:37 does not name Hagar or Ishmael, though Imami narrations identify the mother and child.

Ibrahim 14:39 names both Ishmael and Isaac as gifts received in Abraham’s old age.

Al-Baqarah 2:125–129 names Abraham and Ishmael as raising the foundations of the House, praying for acceptance, submission, the rites, and a messenger among their descendants.

Al-Baqarah 2:158 establishes al-Safa and al-Marwah as symbols of Allah. The Hagar narrative connected with the origin of the sa‘y comes from transmitted reports, not from the verse’s wording.

Al-Hajj 22:26–29 and Al ‘Imran 3:96–97 place the Sacred House and pilgrimage within the larger history of guidance.

Maryam 19:54–55 describes an Ishmael who is truthful to his promise, a messenger and prophet, and commands his family to prayer and charity. Chapter 15 examines the differing identifications: some Imami reports distinguish Ishmael ibn Hizqil from Abraham’s son, so this passage is not automatically assigned to Hagar’s child here.

Al-Saffat 37:99–113 narrates the test of the sacrifice but does not name the tested son explicitly within the slaughter scene itself.

The Qur’an Does Not Name Sarah or Hagar — Why This Matters

The Qur’an does not use the names “Sarah” or “Hagar.”

In the annunciation it speaks of Abraham’s wife.

In the Makkan prayer Abraham says that he has settled “some of my descendants” beside the Sacred House.

The names Sarah and Hagar, and the identification of Sarah as Isaac’s mother and Hagar as Ishmael’s mother, are preserved in transmitted tradition.

This does not mean that the names are uncertain within Islamic tradition in an ordinary sense.

It means that the book must not falsely attribute a narrational name to the wording of a Qur’anic verse.

The correct formulation is:

the Qur’an speaks of Abraham’s wife in the annunciation, and the narrations identify her as Sarah;

the Qur’an speaks of descendants settled beside the House, and Imami narrations identify the mother and child as Hagar and Ishmael.

Sarah Before the Annunciation — Migration, Property, and Household in Rawdat al-Kafi

Sarah’s narrational story does not begin only when Isaac is announced.

A long report in Rawdat al-Kafi attributed to Imam al-Sadiq describes Sarah as owning abundant livestock, extensive land, and substantial wealth. It says she transferred what she owned to Abraham, who tended it and increased the livestock and crops.

This matters because it prevents Sarah from being reduced to a woman whose only narrative function is waiting for a child.

The report gives her material agency and a place within the migrating household.

The same narration places Sarah with Abraham and Lot in the migration away from Nimrod’s dominion toward al-Sham.

The Qur’an establishes Abraham and Lot’s deliverance to the blessed land but does not name Sarah among the travelers. Her presence in the journey is narrational.

The report calls Sarah a daughter of Lahij and Abraham’s maternal cousin. Its opening also names Abraham’s and Lot’s mothers, with textual variants and a kinship difficulty discussed in Chapters Eleven and Twelve. Other sources preserve different genealogies; the wording is reported without constructing a certain family tree from incompatible details.

No single genealogy should therefore be promoted to Qur’anic certainty.

Sarah Before a Tyrannical Ruler — Protection and Dignity in the Report

In Rawdat al-Kafi, Abraham leaves Nimrod’s dominion and enters the territory of a Coptic ruler named ‘Ararah. The Sarah episode begins with an unnamed collector of the tenth demanding that the chest containing her be opened, then informing the ruler through messengers. Neither the collector nor the messengers are named; ‘Ararah is a name in this report, not in the Qur’an.

The ruler insists on seeing Sarah. When he reaches toward her, Abraham prays and the ruler’s hand is restrained. He asks Abraham to pray for its restoration, then attempts again and is again prevented. Eventually he desists and honors Abraham. This is the sequence of the report, not a Qur’anic episode.

This is not a Qur’anic episode.

The Qur’an does not name this ruler or mention Egypt, a palace, or the number of attempts in this episode.

It is transmitted Imami material.

Its significance within Sarah’s story is that she is presented as a woman threatened by coercive power but protected from violation.

The report then makes this episode the point at which Hagar enters Abraham’s household.

How Did Hagar Enter Abraham’s Household? — What the Report Says and the Qur’an Does Not

Rawdat al-Kafi says that after desisting from Sarah, the ruler offered her a beautiful, intelligent Coptic woman to serve her, and gave that woman to Sarah. The report identifies her as Hagar, Ishmael’s mother. Its language describes the historical condition of servitude in this account.

It then says that, when Abraham remained without a child, he asked Sarah whether she would transfer Hagar to him so that Allah might grant him a child through her. The report continues with Ishmael’s birth.

This material must be handled carefully.

The Qur’an does not state that Hagar was Coptic.

It does not say that she came from a ruler.

It does not define her previous social or legal status.

The accurate formulation is therefore:

one Imami report describes Hagar as an intelligent Coptic woman who entered Sarah’s household through this encounter and later became Ishmael’s mother.

Her later narrative role cannot be reduced to a social label. She becomes the mother who preserves the child in the valley, searches for relief, and stands at the beginning of Makkan settlement in the transmitted tradition.

Hagar and the Birth of Ishmael — The First Son in the Narrational Sequence

Abraham says in the Qur’an:

“Praise belongs to Allah who granted me, in old age, Ishmael and Isaac. Indeed, my Lord hears supplication” (14:39, translation of the meaning).

The verse establishes both sons as divine gifts to Abraham in old age.

It does not name Ishmael’s mother.

Imami narrations identify Hagar as Ishmael’s mother. In al-Kafi’s pilgrimage report she identifies herself to Gabriel as “the mother of Abraham’s child.”

The narrational order presents Ishmael as born before Isaac, at a time when Sarah had not yet borne a child.

Exact numerical age differences, however, are not Qur’anic and should not be presented without sourced qualification.

Was the Relationship Between Sarah and Hagar One of Permanent Conflict?

Later storytelling often turns Sarah and Hagar into permanent rivals.

The Qur’an does not do this.

It does not narrate Sarah’s jealousy.

It does not describe a domestic quarrel.

It does not say that Hagar’s settlement in Makkah was merely a household punishment.

It does not portray one woman as inherently wicked and the other as inherently righteous.

Some Imami reports do describe tension.

A narration from Imam al-Sadiq in al-Saduq’s ‘Ilal al-Shara’i, chapter on circumcision, says Sarah reproached Hagar after Ishmael’s birth. Hagar wept, Ishmael wept because of her weeping, and Abraham prayed for her. The chain includes Muhammad ibn Qaz‘ah; its assessment is left to specialists.

Tafsir al-Qummi preserves a more severe portrayal of the tension in which Sarah’s distress after Ishmael’s birth forms part of the surrounding narrative before the move to Makkah.

By contrast, the pilgrimage reports of al-Kafi center the move on divine direction toward the site of the House, with Gabriel guiding Abraham.

These materials should not be fused into the overconfident statement:

“Allah exiled Hagar because Sarah was jealous.”

The careful conclusion is:

reports of domestic tension exist;

reports of a divinely commanded move connected with the House also exist;

and neither woman should be reduced to a polemical stereotype.

Additional Narrational Details Concerning Sarah and Hagar — Preserved with Their Limits

Three additional points should be preserved so that transmitted material is not silently lost, while keeping it in its proper evidentiary place.

First:

Tafsir al-Qummi's account of the Makkan settlement states that Abraham traveled with Hagar and Ishmael under Gabriel's guidance and includes a detail that Abraham had made a prior commitment to Sarah not to dismount before returning. This belongs to narrational reconstruction, not to the wording of Qur'an 14:37.

Second:

In 'Ilal al-Shara'i, vol. 2, p. 506, chapter on circumcision, report 2, Mu'awiyah ibn 'Ammar transmits from Imam al-Sadiq a report of Sarah performing khafd on Hagar and praying not to be held accountable for what she had done. Khafd here means the bodily practice of female circumcision, not a reduction of social standing. This records the attributed report; the chapter derives neither a legal ruling nor a complete judgment of Sarah's character from it.

Third:

Under 51:29, Tafsir al-Qummi explains the expression usually translated "she struck her face" as covering her face upon the annunciation. The common linguistic reading is striking the face in astonishment. The gloss and the translated Qur'anic wording remain distinct; neither is silently substituted for the other.

This method preserves the material without allowing weaker details to overshadow the firmer Qur'anic portrait.

Sarah Receives the Annunciation — A Woman Inside the Revelatory Scene

In Surat Hud, Abraham's wife is not an absent figure.

The Qur'an says that Abraham's wife was standing and "laughed," then received good news of Isaac and, beyond Isaac, Jacob (11:71). The following section explains the reported interpretations of "laughed."

The announcement is directed to her.

She receives in one moment the promise of a son and a grandson.

She says: "Woe to me! Shall I bear a child when I am an old woman and this husband of mine is an old man? This is indeed an astonishing thing" (11:72, translation of the meaning). The angels answer:

"Do you marvel at Allah's command? The mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy, Glorious" (11:73, translation of the meaning).

Sarah’s name is not stated, but Abraham’s wife is directly included in the divine language of mercy and blessing.

Her importance does not require assigning her a prophetic title that the text itself does not give.

“She Laughed” — A Narrational and Exegetical Difference That Should Remain Visible

The Qur’anic expression “she laughed” generated more than one interpretation.

Its ordinary Arabic sense is laughter, and exegetes connected it with relief, amazement, or joy.

Tafsir al-‘Ayyashi preserves an interpretation from Imam al-Baqir connected with amazement, while another transmitted interpretation from Imam al-Sadiq explains the expression as the return of menstruation, a physical sign associated with restored fertility.

The book should neither erase the ordinary wording of the verse nor ignore the Imami interpretive report.

The correct formulation is:

Imami exegetical material preserves more than one interpretation of the expression.

Al-Dhariyat 51:29 describes the astonishment: “His wife came forward with a cry, struck her face, and said: An old, barren woman!” (translation of the meaning).

The Qur’anic certainty is astonishment at an extraordinary promise.

The precise interpretation of the verb in Hud remains a matter of transmitted exegesis.

Human Limitation Does Not Restrict the Divine Promise — Old Age and Barrenness

The Qur’an does not minimize the difficulty of the situation.

Abraham’s wife calls herself old and barren.

She describes her husband as an old man.

The annunciation therefore comes precisely where normal human expectation sees little possibility.

Its spiritual force lies in the reminder that Allah’s command is not confined by ordinary expectations.

At the same time, the book should not attach unsourced numbers to the story.

The Qur’an gives no age for Sarah in the annunciation passage and no exact age for Abraham there.

What is certain is old age and barrenness as the reason for amazement.

The exact numerical ages belong to later reporting.

Isaac and Then Jacob — The Annunciation That Opened an Entire Line of Guidance

The good news to Abraham's wife is not merely the promise of one child:

"We gave her good news of Isaac and, beyond Isaac, Jacob."

Sarah is promised Isaac.

Through Isaac comes Jacob.

Through Jacob the Israelite branch of the Story of Guidance begins, leading into Joseph and later generations of prophets.

This is why the words:

"The mercy of Allah and His blessings be upon you, people of the house"

stand at a major turning point.

The later passages mean: "We granted him Isaac and Jacob as an additional gift, and made each righteous" (21:72); then, "We made them leaders guiding by Our command" (21:73, excerpt).

This does not make Sarah a prophet.

It means that her household becomes the setting of a divinely announced prophetic line.

Blessing Does Not Mean Hereditary Infallibility — A Crucial Lesson About Abraham's Descendants

After the good news of Isaac, the Qur'an says:

"We blessed him and Isaac, and among their descendants are those who do good and those who clearly wrong themselves."

This verse is essential for understanding the "two branches."

The book does not claim that every descendant of Ishmael is guided merely by descent.

Nor does it claim that every descendant of Isaac is guided merely by descent.

Even within the language of blessing, the Qur'an distinguishes between righteous and wrongdoing descendants.

Lineage can carry a historical promise and context.

It does not abolish personal responsibility.

Guidance requires faith, obedience, divine selection, and evidence.

Genealogy alone is not enough.

Hagar Goes to Makkah — From Abraham's Household to the Uncultivated Valley

The narrative now moves from Abraham's household to the place that will become a world center of worship.

Abraham says:

“Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, so that they may establish prayer” (14:37, translation of the quoted excerpt).

The verse does not name Hagar or Ishmael.

Imami narrations identify them.

Al-Kafi, in the chapter on the pilgrimage of Abraham and Ishmael and their building of the House, contains a report from Imam al-Sadiq describing Abraham bringing Ishmael and his mother to the site of the House with Gabriel guiding the journey.

Abraham asks whether this is the commanded place and receives confirmation.

The report therefore presents the move to Makkah as part of a divinely directed mission associated with the House, not simply as ordinary relocation.

Al-Majlisi graded the first report of this chapter “hasan like sahih,” and al-Behbudi included it in Sahih al-Kafi.

Within the Valley — “So That They May Establish Prayer”

One of the most important phrases in Abraham’s prayer is:

“so that they may establish prayer.”

The stated purpose is not first commerce, political power, or urban expansion.

Those may arise later.

The explicitly Qur’anic purpose is worship.

Abraham then asks that human hearts incline toward them and that they be provided with fruits so that they may be grateful.

Three themes meet:

worship,

human community,

and provision.

A barren valley will draw people.

A vulnerable child will become a prophet.

A place without cultivation will become the center of pilgrimage.

Hagar When Abraham Leaves — Trust Without Passive Surrender

In al-Kafi, Hagar asks Abraham as he prepares to leave:

“In whose care are you leaving us?”

Another report has her later tell Gabriel that she asked Abraham the same question and that he answered:

“In the care of Allah.”

Gabriel replies, in meaning, that they have been entrusted to One who is sufficient.

This is one of the most powerful narrational moments in Hagar’s story.

But trust does not mean passivity.

She trusts Allah,

then rises,

searches,

calls out,

climbs,

descends,

and repeats the effort.

Her tawakkul is therefore not waiting without action.

It is trust in Allah expressed through persistent movement.

Al-Safa and al-Marwah — Seven Journeys in a Mother’s Search for Life

Al-Kafi’s second report in the chapter on Abraham and Ishmael states that when Ishmael became thirsty, his mother went to al-Safa and called for help, then to al-Marwah, repeating the movement until she had done so seven times.

The narration says that Allah made this a practice.

The Qur’an itself states:

“Indeed, al-Safa and al-Marwah are among the symbols of Allah.”

It does not narrate Hagar’s seven journeys.

The evidentiary layers are therefore clear:

the Qur’an establishes the sacred rite;

the Imami narration connects an Abrahamic origin of the rite with Hagar’s movement.

Al-Majlisi graded this second report hasan.

Earlier chapters also examined reports associating Adam with movement between al-Safa and al-Marwah. Hagar should therefore not be presented as the only narrational layer in the entire Imami tradition. She represents a clear Abrahamic layer, especially in the sevenfold form of the sa‘y.

Gabriel and the Emergence of Zamzam — From Thirst to Provision

Al-Kafi’s report describes Gabriel coming to Hagar and water emerging beside Ishmael when thirst had become severe.

The narration identifies the water as Zamzam and describes Hagar gathering earth around it so that it would not flow away.

The Qur’an does not name Zamzam and does not narrate the mechanics of the water’s appearance.

It states that Abraham settled descendants in an uncultivated valley and prayed for provision.

The careful formulation is therefore:

the Qur’an establishes the settlement and the prayer;

the Imami narration explains the emergence of water and associates it with Hagar and Ishmael.

The movement from isolation to community begins through that water:

birds circle;

travelers notice;

and the barren valley becomes connected with passing people.

From Water to Community — Hagar Is Not Merely a Passive Recipient

The second al-Kafi report states that a caravan from Yemen noticed birds circling, inferred the presence of water, and came to Hagar and Ishmael.

The mother and child provided water, while the travelers provided food.

The narration says that Allah thereby opened a means of provision for them.

Tafsir al-Qummi expands the picture by naming Jurhum and describing their request to settle nearby.

The distinction should remain clear:

the comparatively stronger al-Kafi report speaks of a caravan from Yemen;

the identification with Jurhum and the fuller settlement narrative belong to another transmitted layer.

Hagar is not merely someone to whom events happen.

Within the narration she manages the water, interacts with arrivals, protects the child, and stands at the beginning of a community forming around the valley.

Sarah and Hagar — Two Different Experiences of Motherhood Within One Story of Guidance

Sarah enters motherhood after prolonged waiting and after describing herself in terms of human impossibility: old and barren.

Hagar, in the narrations, becomes a mother earlier and then carries her child into the harsh environment of Makkah.

One faces the apparent impossibility of age and barrenness.

The other faces the apparent impossibility of place and thirst.

Both become mothers of prophets:

Sarah of Isaac,

Hagar of Ishmael.

The value of one woman should therefore not be constructed by humiliating the other.

The Story of Guidance asks a different question:

how did blessing unfold within one Abrahamic household through more than one path,

and how did two later lines of prophecy emerge from that household?

The House — From Hagar's Settlement to Abraham and Ishmael's Building

In the narrations, Hagar's residence in Makkah precedes the later raising of the foundations.

When Ishmael has grown, the Qur'an says:

"And when Abraham and Ishmael were raising the foundations of the House: Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing" (2:127, translation of the meaning).

The Qur'an explicitly names the two builders:

Abraham and Ishmael.

It does not name Hagar as a builder.

Respect for Hagar does not require adding to the text.

Her narrational role is earlier:

settlement,

care of the child,

the search between the hills,

the water,

and the beginning of the human community in which Ishmael grows.

The child she preserves later stands beside his father and raises the foundations of the House.

Pilgrimage and the Rites — How Hagar's Story Enters an Enduring Act of Worship

Al-Baqarah 2:158 establishes al-Safa and al-Marwah as symbols of Allah.

Al-Baqarah 2:125–129 connects Abraham and Ishmael with the House and with the prayer, "Show us our rites."

Al-Hajj 22:26–27 connects Abraham with purification of the House and proclamation of pilgrimage.

Al-Kafi's reports then connect the sevenfold movement with Hagar.

A family event therefore becomes, through divine legislation, part of an enduring memory of worship.

The pilgrim does not read Hagar's name in Qur'an 2:158.

Imami narration supplies that Abrahamic background.

This does not mean that every historical detail itself determines law. Jurisprudence rests on its legal proofs. The narrative gives spiritual and historical meaning to the rite.

Sarah and the Expression “People of the House” — Limits of Inference

The angels say to Abraham’s wife:

“The mercy of Allah and His blessings be upon you, people of the house.”

This establishes that Abraham’s wife is included in the expression “people of the house” within that narrative and linguistic context.

The expression should not be used carelessly to collapse different Qur’anic contexts into one another.

The Abrahamic household in Hud has its context.

The purification verse in al-Ahzab has its own context and Imami interpretive evidence.

No such conflation is needed in order to appreciate Sarah’s position:

the woman who receives the annunciation is directly included in a declaration of mercy and blessing upon Abraham’s household.

The Son of the Sacrifice — Why This Chapter Must Be Protected from Polemical Rivalry

Al-Saffat begins the testing sequence with Abraham’s prayer for a righteous child and the good news of a forbearing boy.

The slaughter vision and ransom follow.

The boy is not named explicitly in the testing scene.

After the test, the passage gives good news of Isaac as a prophet among the righteous.

Many infer Ishmael from this sequence.

Other transmitted reports identify Isaac.

Al-Kafi itself preserves material showing disagreement, including a position attributed to Zurara in favor of Ishmael.

The issue belongs more fully to the chapter on Ishmael.

For this chapter, a more basic rule matters:

the identity of the tested son must not become a weapon for humiliating Sarah or Hagar.

One branch should not be elevated by degrading the other mother.

The Qur’an does not construct the Abrahamic household in that spirit.

Sarah and Hagar in Ithbat al-Wasiyyah — Additional Reports and Their Limits

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib (pp. 42–45) says Abraham visited Hagar and Ishmael in Makkah after their settlement. It describes household tension and Sarah asking him not to spend the night there. This historical narrative needs attribution and transmission review; it cannot become the Qur’anic cause of the Makkan settlement or a definitive portrait of Sarah. Near the end of Abraham’s life, it also depicts Sarah asking him to pray for more time and preparing a meal for believers in gratitude afterward. It does not date her death.

The same account puts Sarah at about ninety and Abraham above one hundred at Isaac’s annunciation (p. 45), and describes the reaction of those around them after his birth. The Qur’an establishes old age, barrenness, and astonishment but supplies no numerical age or bystanders’ reaction. On Hagar’s burial, Ithbat al-Wasiyyah (p. 43) says Abraham buried her in al-Hijr, whereas al-Kafi, Book of Hajj, the chapter on Abraham and Ishmael, reports 13 and 15, attributes her burial and the protection of the grave to Ishmael. These accounts locate the grave in al-Hijr but differ about the person who buried her. The longer narrative does not override the stronger reports merely by existing; each route requires assessment.

The account places Abraham’s visits after Hagar and Ishmael had settled in Makkah; Qur’an 14:37 itself does not describe those visits. In a later visit, after Hagar’s reported death, Abraham meets Ishmael’s household while his son is away. That encounter, including Ishmael’s wife and family, belongs in the next chapter. Here its sequence would place Hagar’s death before that visit, if the account’s chronology is accepted. It gives no secure death date or ages. Nor may we harmonize the claim that Abraham buried her with the two al-Kafi reports that Ishmael did so by inventing two burials, an exhumation, or a transfer: none of these reports says that happened.

The report’s contribution to Sarah’s portrait is likewise limited to its description of her advice to Abraham and her hospitality to believers. Neither the Qur’an nor this account establishes when Sarah died, where she was buried, or how Isaac’s care passed after her death. The firm account of guidance is God’s promise of Isaac and, beyond him, Jacob (Qur’an 11:71), the grant of prophethood and scripture among Abraham’s descendants (29:27), and revelation to Ishmael (4:163) and his partnership with Abraham in raising the foundations of the House (2:127). Some Imami reports distinguish the Ishmael described as true to his promise in 19:54–55 from Abraham’s son. Chapter Fifteen examines this disagreement, so their identity is not assumed here. The two mothers thus stand at the beginnings of parallel branches; no separate formal succession to Sarah or Hagar is asserted without evidence.

Hagar’s Death — What the Imami Reports Establish About al-Hijr

The Qur’an does not narrate Hagar’s death, age, or grave.

Al-Kafi, however, contains direct reports associating the burial of Ishmael’s mother with al-Hijr.

Hadith 13 of the chapter on Abraham and Ishmael states that Ishmael buried his mother in al-Hijr and enclosed the area so that her grave would not be walked upon.

Al-Majlisi graded this report hasan, and al-Behbudi included it in Sahih al-Kafi.

Hadith 15, through another chain, answers that al-Hijr is not part of the House, then states that Ishmael buried his mother there and enclosed the place to protect her grave from being walked upon. It also mentions graves of prophets there. Al-Majlisi grades the report sahih, and al-Behbudi includes it in Sahih al-Kafi.

Hadith 14 explicitly names Hagar and Ishmael as buried in al-Hijr, but its chain is more problematic and should not be treated as equal to the stronger reports.

The chapter can therefore state with narrational confidence, not Qur'anic certainty:

significant Imami reports connect the burial of Ishmael's mother with al-Hijr and explain the enclosure as protection for her grave.

Sarah's Death — The Narration and What It Establishes

The Qur'an does not record Sarah's death, age at death, or burial place.

Historical and scriptural traditions famously place her death in Canaan/Hebron and give an age and burial-purchase narrative.

These are not Qur'anic facts.

Al-Kafi, chapter on Abraham and Ishmael, report 9 must also be included. It names Sarah as the mother, describes her encounter with the wicked old man during the sacrifice episode, and links her alarm at the knife marks on her son's throat with the onset of her final illness. Al-Behbudi includes it in Sahih al-Kafi, vol. 2, p. 104; it cannot be called weak simply for differing from the more familiar account. It belongs to the Isaac strand, discussed alongside contrary reports in Chapter Fifteen. It supplies neither Sarah's age at death nor her burial place, and her name or death must not be transferred to Hagar.

The chapter therefore does not close Sarah's life with an unqualified statement such as:

"She died in this exact place at this exact age."

Where historical comparison is mentioned, it is labeled as such.

This evidentiary gap does not diminish Sarah.

The Qur'an itself chose to preserve her annunciation, astonishment, mercy, blessing, and the promise extending from Isaac to Jacob.

Were Sarah or Hagar Prophets or Successors?

The Qur'an does not describe Sarah or Hagar as prophets, messengers, or successors.

The core Imami reports used in this chapter likewise do not provide a reliable explicit designation of either woman as Abraham's successor.

The book therefore does not elevate rank through sentiment.

It can responsibly say:

Sarah was a believing woman in Abraham’s household, directly addressed within the annunciation and the language of mercy and blessing;

Hagar is preserved in Imami narration as Ishmael’s mother, whose trust in Allah and action in the valley became connected with the memory of an enduring rite and the beginnings of Makkan settlement.

These are consequential roles without the need to invent titles.

The Ishmaelite and Isaac Lines — Not Original Rivalry but Two Historical Responsibilities

Abraham says:

“Praise belongs to Allah who granted me, in old age, Ishmael and Isaac.”

The two sons are joined in gratitude.

Thankfulness for one does not erase the other.

The Qur’an then presents different later roles:

Ishmael with Abraham at the House;

Isaac and then Jacob within the annunciation;

prophethood and scripture in Abraham’s descendants;

and later prophets appearing across different branches.

“The beginning of the two branches” therefore does not mean two branches that were enemies from the beginning.

It means two major genealogical lines within the Abrahamic promise, in which both guidance and testing will appear.

The method remains unchanged:

not every descendant is automatically a prophet or successor.

In each generation the book asks:

whose prophethood is established?

whose messengership?

who carried the covenant or sacred knowledge?

what is Qur’anic?

and what is narrational?

Sarah and Hagar in the Story of Guidance — What Do We Learn?

First: guidance may move through the household before it appears publicly in society.

Abraham’s home was not detached from revelation; from it came Ishmael and Isaac.

Second: waiting does not mean the promise has died.

Sarah reached the stage of calling herself old and barren, yet the promise came.

Third: trust does not cancel effort.

Hagar is entrusted to Allah in the narration, then acts, searches, and moves between the hills.

Fourth: a barren place may become a center of guidance.

The uncultivated valley becomes the place of the House and pilgrimage.

Fifth: lineage alone does not guarantee salvation.

The Qur’an itself distinguishes the doer of good from the one who wrongs himself among descendants.

Sixth: one woman need not be degraded to honor another.

Truth does not require a rivalry the Qur’an did not create.

Seventh: an ordinary act of survival can enter the memory of worship.

A mother’s search for water becomes narrationally connected with the sa‘y of pilgrims.

Eighth: preserving sacred history requires evidentiary honesty.

Not every famous story is established.

Not every detail absent from the Qur’an must be rejected.

Each report is examined according to source, chain, content, and compatibility with the Qur’anic foundation.

End of Chapter Fourteen — One Household and Two Open Paths

This chapter began inside Abraham’s household.

The Qur’an does not name the two women, yet it preserves Abraham’s wife inside the annunciation and preserves the Makkan prayer that Imami narrations connect with Hagar and Ishmael.

Two paths now open: Hagar and Ishmael beside the House in Makkah, and Sarah, Isaac, and then Jacob in the other branch. Both mothers remain present in the narrative, with Qur’anic statements distinguished from narrational details.

Chapter Fifteen will turn to:

Ishmael, peace be upon him — Makkah, the Sacred House, and the Prayer for the Coming Nation.

Then comes:

Isaac, peace be upon him — The Annunciation and the Continuation of Guidance in al-Sham.

Abraham remains the junction, without one branch erasing the other and without either mother disappearing from the memory of the story.

Sources and References — Chapter Fourteen

Primary Qur’anic passages:

Hud 11:69–73;

al-Hijr 15:51–56;

Ibrahim 14:35–41;

al-Anbiya’ 21:71–73;

al-Baqarah 2:125–129 and 2:158;

Al ‘Imran 3:96–97;

al-‘Ankabut 29:27;

al-Saffat 37:99–113;

al-Dhariyat 51:24–30;

al-Hajj 22:26–29;

Maryam 19:54–55.

Core Imami sources:

Al-Kulayni, al-Kafi, vol. 8, p. 370 onward, the Abraham–Sarah–‘Ararah–Hagar report from Ibrahim ibn Abi Ziyad al-Karkhi, numbered 560 in the printed sequence and 8/1/559/1 in the online catalogue. Source text

Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter “The Hajj of Abraham and Ishmael, Their Building of the House, and Those Who Later Cared for It,” especially hadiths 1, 2, 4, 9, 13, 14, and 15.

Al-Majlisi grades hadith 1 hasan ka’l-sahih, hadith 2 hasan, hadith 13 hasan, and hadith 15 sahih in Mir’at al-‘Uqul; al-Behbudi includes hadiths 1, 13, and 15 in Sahih al-Kafi. Report 9 names Sarah and describes her final illness; al-Behbudi includes it in Sahih al-Kafi, vol. 2, p. 104. The differing identifications of the intended sacrifice are examined in Chapter Fifteen. Source text

Tafsir al-Qummi, relevant material under 2:127 and 14:37 concerning the Makkan settlement, Hagar, Ishmael, water, and later settlement.

Tafsir al-‘Ayyashi, vol. 2, commentary on Hud 11:71, including differing transmitted explanations of “she laughed.”

Al-Saduq, ‘Ilal al-Shara’i, vol. 2, pp. 505–506, chapter 274, reports 1–2: Sarah’s reproach of Hagar in report 1 through Muhammad ibn Qaz‘ah, and khafd with her prayer in report 2 through Mu‘awiyah ibn ‘Ammar. The two routes must remain distinct; scholarly assessment is not replaced by the author’s independent grading. Source text

Al-Majlisi, Bihar al-Anwar, vol. 12, chapters on Abraham’s children, wives, and the Sacred House, used as a compilation and source-locator rather than automatic authentication.

Al-Tabataba’i, al-Mizan fi Tafsir al-Qur’an, on the relevant Qur’anic passages.

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib, pp. 42–45, on Abraham’s visits to Hagar and Ishmael, Sarah’s role near the end of Abraham’s life, her reported age at Isaac’s annunciation, and a variant attributing Hagar’s burial to Abraham; its attribution and transmission need review. Compare al-Kafi, vol. 4, Book of Hajj, the Abraham and Ishmael chapter, reports 13 and 15.

Historical comparison only:

al-Tabari, Tarikh al-Rusul wa al-Muluk;

Ibn al-Athir, al-Kamil fi al-Tarikh;

Genesis 21 and 23 where needed to identify the provenance of later comparative traditions.

Chapter 15: Ishmael: Makkah, the Sacred House, and Prayer for the Coming Nation

From Chapter Fourteen to Ishmael — From a Mother and Child in the Valley to Abraham's Partner at the House

The previous chapter ended with Sarah and Hagar and the beginning of Abraham's two great family branches. We now follow the line Hagar carried into the uncultivated valley. The Qur'an explicitly establishes Ishmael as Abraham's son and as his partner in raising the foundations of the House. Other passages name an Ishmael among prophets and the patient, while Maryam 19:54–55 requires special treatment because explicit Imami reports identify the prophet described as "truthful to his promise" as a different Ishmael.

Imami narrations add the earlier Makkan scene: Hagar, thirst, sa'y, Zamzam, settlement, the teaching of pilgrimage, and Ishmael's life beside the House.

Ishmael in the Qur'an — A Map of the Principal Passages

The principal passages include al-Baqarah 2:125–129, where Abraham and Ishmael raise the foundations of the House and pray for acceptance, submission, rites, a submitting nation, and a messenger from their descendants; 2:133, 136, and 140 within the Abrahamic line of faith; Ibrahim 14:37 and 14:39 concerning the settlement near the Sacred House and Abraham's gratitude for Ishmael and Isaac; al-Nisa' 4:163 and Al 'Imran 3:84, which name Ishmael within chains of revelation and faith; al-An'am 6:86, al-Anbiya' 21:85–86, and Sad 38:48, which place Ishmael among favored, patient, righteous, and excellent prophetic figures; and al-Saffat 37:99–113, which narrates the sacrifice test without naming the son in the sacrifice scene. Maryam 19:54–55 praises a prophet named Ishmael as truthful to his promise, but explicit Imami reports identify him as Ishmael son of Hizqil rather than Ishmael son of Abraham, so that passage is treated separately. Al-An'am 6:86 also names Elisha, Jonah, and Lot; 21:85 names Idris and Dhu al-Kifl, and 38:48 Elisha and Dhu al-Kifl. Al-Hajj 22:26–29 and Al 'Imran 3:96–97 concern the House and pilgrimage in the Abrahamic setting without naming Ishmael in those passages.

Truthful to His Promise — Which Ishmael Does Surat Maryam Mean?

Maryam 19:54–55 praises a prophet named Ishmael as truthful to his promise, a messenger and prophet, one who commanded his household to prayer and charity, and one pleasing to his Lord.

Many exegetes identify this Ishmael with Ishmael son of Abraham.

Imami transmitted material, however, includes explicit reports in 'Ilal al-Shara'i, Kamil al-Ziyarat, and related exegetical collections stating that the Ishmael of these verses was another prophet, Ishmael son of Hizqil. Some reports describe severe

persecution by his people and connect his patience with the later suffering of Imam al-Husayn.

A separate report from Imam al-Rida explains the title “truthful to his promise” by saying that Ishmael waited for a man for a full year after promising to meet him.

Accordingly, this book will not use Maryam 19:54–55 as unquestioned biographical evidence for Ishmael son of Abraham. The Qur’anic praise is certain; the identification of the prophet is a point on which Imami transmitted material requires explicit distinction.

The Two Ishmaels: Limits of Identification

Kamil al-Ziyarat, chapter 19, reports 1–4, links the persecuted prophet Ishmael with al-Husayn. Report 3 names his father Hizqil and the angel Satata’il, describes an unnamed rejecting people, and speaks of his request to return with al-Husayn. These people and events must not be transferred into the life of Abraham’s son. Hizqil is not treated as another name for Abraham. The man in the separate appointment report remains unnamed; a shared epithet alone does not establish identity. [S5] Source text

Report 3 also says Ishmael died before Abraham. On its face this conflicts with accounts placing Abraham’s death first and transmitting the testament to Ishmael; the consulted edition itself flags the difficulty. Both chains and wording require examination. We do not invent dates to harmonize them or use the difficulty to deny Ishmael’s inclusion among recipients of revelation in Qur’an 4:163. [S2: no. 5; م5: no. 3] Source 1 · Source 2

Ishmael Son of Abraham — What the Qur’an Establishes About His Birth

Ibrahim 14:39 explicitly names Ishmael and Isaac as sons granted to Abraham in his old age and treats their birth as an answer to prayer.

The Qur’an does not specify Abraham’s exact age at Ishmael’s birth or the precise number of years separating Ishmael and Isaac.

Some Imami reports connected with the sacrifice account describe Ishmael as older than Isaac, with one transmitted report giving a difference of five years. Historical genealogies preserve other figures. The book therefore affirms the broad sequence without turning one disputed chronological number into certainty.

Ishmael and the Arabic Language — What Do the Reports Say?

A well-known Imami report attributed to Imam al-Baqir states that Ishmael son of Abraham was the first in his setting to have his tongue opened in Arabic, at the age of thirteen, and the same report identifies him as the intended sacrifice. It says his earlier speech was the language of his father and brother.

This report occurs without a fully connected chain in Tuhaf al-‘Uqul and later compilations; it is not Qur’anic evidence.

Later historical literature commonly associates Ishmael's Arabic with the tribes living around Makkah, especially Jurhum. Al-Kafi's Makkan reports, however, also mention al-'Amaliqah around Makkah and a caravan from Yemen. The sources should therefore not be flattened into one artificial settlement story.

The genealogical categories "original Arabs" and "Arabized Arabs" are not Qur'anic classifications. The report about Ishmael speaking Arabic cannot by itself reconstruct the language's history or establish an absolute linguistic priority beyond its stated setting.

Hagar and Ishmael in Makkah — The Major Imami Account in al-Kafi

Al-Kafi, vol. 4, Book of Hajj, preserves several reports describing Abraham bringing Ishmael and his mother to Makkah by divine command; Hagar's seven journeys between al-Safa and al-Marwah as the child thirsted; the emergence of Zamzam; the arrival of travelers after seeing birds circling the water; and the beginning of settlement and sustenance. These details are narrational, while Qur'an 14:37 supplies the certain foundation of Abraham settling some of his descendants beside the Sacred House in an uncultivated valley.

The same account depicts the mother asking Abraham to whom he entrusts them and receiving reassurance of divine care. Her trust accompanies effort, protecting the water and receiving travelers: she acts within the story. Al-Safa and al-Marwah are sacred symbols in Qur'an 2:158; connecting seven journeys with Hagar belongs to the narration. Chapter Fourteen develops this account as part of her life.

Ishmael and Hajj — The Child Becomes a Learner of the Rites

Another report in the same chapter says Allah commanded Abraham to perform Hajj with Ishmael and settle him in the sanctuary. Gabriel teaches them ihram (entering ritual consecration), talbiyah (the pilgrim's response to Allah's call), tawaf (circling the House), prayer, and the rites. Abraham is then commanded to build the Ka'bah, and Ishmael gathers stones to assist him. The Qur'an establishes the central act: "When Abraham and Ishmael were raising the foundations of the House" (2:127, excerpt). Ishmael thus receives and participates in ritual guidance.

Raising the Foundations — Work and Supplication Together

Al-Baqarah 2:127 presents Abraham and Ishmael building while praying: "Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing." Their prayer continues for submission, a submitting community from their descendants, knowledge of the rites, acceptance of repentance, and a messenger to arise among them. Makkah is therefore not merely an architectural project. It is a project of worship, community, and future revelation.

The Prayer for the Coming Messenger

Abraham and Ishmael pray for a messenger from among their descendants who will recite Allah’s signs, teach the Book and wisdom, and purify the people. This creates a direct thematic bridge between the Abrahamic House and the final Messenger. The verse does not list every intervening generation, but it makes the future mission part of the prayer uttered at the foundation of the House. The book returns to this connection in its account of Prophet Muhammad’s ancestors, peace and blessings be upon him and his Household.

Makkah Before It Became a City — al-‘Amaliqah, the Yemeni Caravan, and Early Settlement

Al-Kafi preserves more than one glimpse of the human environment around Makkah in the age of Ishmael.

One report states that people from al-‘Amaliqah lived around Makkah. Another, transmitted through Ibn Abi ‘Umayr from Mu‘awiyah ibn ‘Ammar from Imam al-Sadiq, describes a caravan from Yemen seeing birds above the new water, coming to Hagar and Ishmael, receiving water, and giving them food. Al-Majlisi graded this report hasan.

This is more precise than collapsing all early settlement into one later genealogical narrative. Jurhum becomes prominent in historical and later custodianship traditions, but each source must retain its own wording.

Jurhum and Hagar: Permission to Settle

Jurhum is also present in transmitted exegesis. The account from Tafsir al-Qummi attributed to Imam al-Sadiq describes people staying near Dhu al-Majaz and ‘Arafat, following birds to water, and asking Hagar to settle nearby. She makes permission dependent on consulting Abraham. Gifts of livestock and the growth of settlement follow. The participants are unnamed; no tribal chief or future wife should be invented for this childhood scene. [S2: no. 6] Source text

Al-Rawandi’s report 106 instead places a race between the grown Ishmael and Isaac before the move to Makkah, unlike al-Kafi’s newborn account. Travel and the manifestation of water also differ between reports. Qur’an 14:37 remains the foundation; these additional narratives are attributed separately, without combining them into an artificial single journey. [S1: nos. 1–2; م4: nos. 106–107] Source 1 · Source 2

Zamzam — From the Child’s Thirst to the Provision of the Valley

In the hasan report in al-Kafi, Hagar runs seven times between al-Safa and al-Marwah and returns to find water emerging by the child. She gathers soil around it so that the water will not flow away.

A longer report in the same chapter later describes renewed digging at Zamzam under Gabriel’s instruction and Abraham being told to drink and pray for blessing for his descendants.

The narrational picture therefore connects Zamzam with survival, the arrival of people and sustenance, pilgrimage, and prayer for Ishmael's descendants. The Qur'an does not name Zamzam, but Ibrahim 14:37 securely establishes the uncultivated valley, the need for provision, and the purpose of establishing prayer.

The Black Stone and the Call to Hajj in the Building Reports

The Qur'an explicitly establishes that Abraham and Ishmael raised the foundations of the House, but it does not mention the Black Stone within those verses.

Al-Kafi's fourth report says that when the builders reached the Black Stone's position, Mount Abu Qubays called out to Abraham that it held a deposit for him. The Stone was taken and placed in position. The same report describes Abraham proclaiming pilgrimage and those destined to perform Hajj until the Resurrection responding to the call. These details belong to narration, beyond the verse's wording.

The Qur'anic foundation remains:

the raising of the foundations,

and the proclamation of Hajj in al-Hajj 22:27.

The story of the deposited Stone and the manner of the future response belongs to transmitted narration.

The Sacrifice Test — Which Son?

Al-Saffat 37:99–113 moves through these stages: Abraham prays, "My Lord, grant me one of the righteous"; Allah gives good news of a forbearing boy; the boy reaches the age to strive with him; Abraham relates his dream of sacrificing him; and the son replies, "My father, do what you are commanded. You will find me, if Allah wills, among the patient." Their submission and the ransom follow, then the good news of Isaac as a prophet among the righteous (translations of the quoted excerpts).

The son in the sacrifice scene is not named by the Qur'an.

Imami reports, however, are not completely uniform.

A group of reports explicitly identifies Ishmael. Imam al-Rida is reported to have answered the question "Ishmael or Isaac?" with "Ishmael," appealing to the Qur'anic sequence in which Isaac is announced after the sacrifice episode. A report in al-Tusi's al-Amali likewise transmits from Imam al-Rida through his forefathers from Amir al-Mu'minin that the intended sacrifice was Ishmael. Another report from Imam al-Sadiq gives a fuller argument identifying Ishmael as the older son and the forbearing boy.

Yet al-Kafi itself preserves a note reporting an attribution to al-Baqir and al-Sadiq identifying Isaac, while another attribution to Zurarah identifies Ishmael. Other transmitted material also names Isaac.

Shaykh al-Saduq openly acknowledged the conflict in the reports and attempted to reconcile them while favoring Ishmael as the actual intended sacrifice. Later Imami scholars also proposed other ways of explaining the Isaac reports. Some scholars

understood the Isaac reports in terms of taqiyyah, protective dissimulation under pressure; this remains a scholarly explanation, not a reason to erase the reports.

The book will therefore state the evidence honestly:

the Qur’an does not name the son;

Imami narrations differ;

a substantial and influential Imami body of reports identifies Ishmael;

and the contrary reports are not erased.

The certain Qur’anic lesson does not depend on the disputed name: both father and son submit completely to Allah. The quoted words mean: “When they had both submitted and he laid him down on his forehead” (37:103, excerpt).

Details of the Sacrifice Test: Qur’an and Narration

Qur’an 37:102–107 describes the son reaching an age to strive with his father, the dream, their submission, the laying down of the son, the divine call, and the ransom. It does not name the son or mother, fix his age, or mention Satan, a knife, the middle jamrah, or an angel by name. The preference for Ishmael rests on the arguments and reports discussed here, not on his name appearing in these verses. [Qur’an; م3: nos. 7, 9, 11] Source text

Al-Kafi’s report 9 describes a wicked old man attempting to dissuade Abraham, the son asking that his face be covered and his bonds tightened, and Abraham refusing to combine binding with sacrifice. Gabriel turns the blade, the call comes from the direction of Masjid al-Khayf, and a ram is brought from Thabir. Report 10 describes a horned ram with mixed white and black coloring and locates the test at the middle jamrah. These are narrational details, not Qur’anic wording. [S1: nos. 9–10] Source text

Report 9 explicitly names Sarah as the mother, describes her seeing marks on the son’s throat, and associates this with the illness preceding her death. This belongs to the Isaac strand: Sarah must not silently become Hagar, nor may it be used to date Hagar’s death. Its conclusion refers to the Prophet’s mother—known in the biography as Aminah—‘Ali ibn al-Husayn, Banu Hashim, and Banu Umayyah when discussing later use of the campsite. They are not contemporaneous witnesses. Al-Behbudi includes this report in his Sahih al-Kafi; its difficulty cannot simply be dismissed by an unsupported claim of weakness. [S1: no. 9] Source text

Other reports concern the ram’s extraordinary creation and life in Paradise, answers attributed to Imam ‘Ali and Imam al-Hasan, Satan’s claim to a share of the animal, and the excellence of sheep. Some food reports name Ishmael while another names Isaac. These remain separately attributed traditions, not certain natural history; material quoted by al-Majlisi from an exegete must also be distinguished from an Imam’s report. [S3: nos. 1, 5–6, 8, 10, 12–14, 17] Source text

Ishmael’s Wife in al-Kafi — A Woman from Himyar and Service of the House

The Qur’an does not name a wife of Ishmael, specify how many wives he had, or list his children.

Al-Kafi’s third report describes a woman from Himyar who was married when Ishmael prayed to marry her. It then recounts her husband’s death, her remaining in Makkah in grief, consolation, and her marriage to Ishmael. It does not say Ishmael killed her husband or prayed for his death. The woman is described as blessed with sound judgment and intelligent. When Abraham came for Hajj while Ishmael was obtaining provisions in al-Ta’if, she spoke well of their condition and Ishmael’s religion.

The narration then gives her an active role in the history of the House. She proposes hanging curtains on the doors and later weaving clothing to cover the Ka‘bah. The report also describes Ishmael adding wooden columns and roofing the House with palm branches and clay. She begins spinning and weaving and asks her people to assist.

The woman is therefore not merely a genealogical name; the report portrays her as a wife, adviser, and participant in the service and covering of the Sacred House.

But the report does not give her a personal name and does not explicitly identify her as the mother of all Ishmael’s descendants. The book therefore does not import a name or maternity claim from later genealogies without separate evidence.

The Women Who Spun the Covering and the Unnamed Former Husband

The Himyari account includes an unnamed former husband, women who spun wool and assisted the work, and Arab donors whose gifts enabled completion of the covering. Earlier it mentions four unnamed angels passing building stones to Abraham and Ishmael. Their roles are preserved without supplying names from elsewhere. [S1: no. 3] Source text

The wife’s embarrassment on learning Abraham’s identity concerns possible shortcomings in hospitality; it is not an admission of immoral conduct. Service of the House culminates in instruction to sacrifice the offerings and feed the pilgrims, followed by provision of Zamzam water. Al-Majlisi grades this report’s chain as majhul in Mir’at al-‘Uqul (17:34), whereas he grades the second sa‘y report hasan. These narrative details do not all have an identical evidentiary standing. [S1: nos. 2–3] Source text

The Sons of Ishmael — Between Imami Narration and Genealogical Literature

Historical and genealogical literature commonly gives Ishmael twelve sons and preserves names such as Nabit and Qedar, with significant variation in spelling and ordering.

The principal al-Kafi material used for the Makkan story does not provide a complete list of those twelve sons.

Its central point is different: the descendants of Ishmael became custodians of the House, organized pilgrimage and religious affairs, and inherited this responsibility from elder to elder until the time of ‘Adnan ibn Udd.

The detailed lineage will be examined in Chapter Forty-Six on Prophet Muhammad’s ancestors, including the mothers alongside the fathers. Names from conflicting accounts are not silently combined, and genealogical lists are not transformed into primary Imami hadith.

Other Wives in the Reports: Keeping Variant Names Separate

Al-Rawandi attributes to Imam al-Sadiq the account of an Amalekite wife named Samah (سماةin the consulted text; سامةin Bihar). Abraham visits in Ishmael’s absence; she complains of hardship and offers no hospitality. His message to change the threshold is understood as advice to separate. A second, unnamed wife welcomes him, speaks gratefully, and offers to wash his head; Abraham commends her. The report connects his footprints with the station, and a separate report describes the folding of the earth for his journey. None is Qur’anic wording, and the second wife cannot automatically be identified with the Himyari woman. [S4: nos. 109–110; م2: nos. 38–39] Source 1 · Source 2

A separate narrative excerpt in Bihar, without a fresh chain to an Imam at its opening, names a Jurhumi wife as Za‘lah or ‘Imadah, followed by al-Sayyidah daughter of al-Harith ibn Mudad, who bore children. This differs from Samah and from Halah daughter of al-Harith in Ithbat al-Wasiyyah. Neither their identity nor their distinctness can be assumed, and the variants cannot yield a certain total of wives. [S2: no. 40] Source text

Al-Rawandi’s visit report also describes Abraham and Sarah’s mutual agreement in matters consistent with what is right. Its rib simile concerns patience in married life; it does not state that woman was created from a rib or erase her rights. [S4: no. 109] Source text

Halah, Qedar, and the Number of Sons — The Ithbat al-Wasiyyah Account

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib (pp. 44–45) says Ishmael married “Halah daughter of al-Harith,” who bore Qedar; it calls Qedar his eldest son and leader of the sons, and gives Ishmael thirteen male children. It also says he left seven goats. These are claims in a historical account transmitted within Imami book culture, not Qur’anic statements. Al-Kafi’s separate report (vol. 4, Book of Hajj, chapter on Abraham and Ishmael, report 3) calls a wife Himyari but does not name her. We cannot identify Halah with that unnamed wife or make her the mother of all Ishmael’s children without evidence. The historical figure of thirteen also differs from genealogical lists of twelve. Neither passage supplies the names or lives of Ishmael’s daughters or all of his sons.

The same account says Ishmael lived mostly in Makkah, died at 120, and was buried there. As death approached, he entrusted the name, light, and wisdom to his brother Isaac; another version in the passage speaks of Isaac's participation in the testament. This is additional, differently transmitted material alongside al-Saduq's succession report, not automatic authentication of each detail. Ithbat al-Wasiyyah also calls Ishmael "truthful to his promise," whereas another Imami report distinguishes the figure in Maryam 19:54 from Abraham's son and calls him son of Ezekiel. We preserve the difference. The book's attribution, routes, and chronology need scrutiny before its age, number, or wife's name can be asserted as settled history.

The Child Without Descendants and the Sixteen Sons

The longer form of Kulthum ibn 'Abd al-Mu'min's account, quoted from 'Ilal al-Shara'i, continues beyond al-Kafi's report 3: the Himyari wife has a son without descendants, and four subsequent wives each bear four boys. It describes Abraham's death, Gabriel consoling Ishmael, and a successor designated as "so-and-so" rather than the young son to whom the father was attached. These unnamed women and sons cannot be assigned invented names, nor may the unnamed successor simply be called Qedar or Nabit. Al-Majlisi explicitly marks where al-Kafi's version ends. [S2: no. 5 and commentary] Source text

This preserves a different picture of offspring and succession from twelve-son genealogies, Ithbat al-Wasiyyah's thirteen, and the testament passing to Isaac. The variants are recorded without adding their numbers together or constructing an unsupported harmonization. In the report, appointment remains divine; parental affection is not itself an appointment. [S2: no. 5] Source text

Hagar's Death, the Hijr, and Ishmael's Burial — Different Levels of Evidence

These burial reports require separate assessment of their chains.

Al-Kafi's hadith 13 reports that Ishmael buried his mother in al-Hijr and enclosed the place so that her grave would not be walked upon.

Hadith 15, transmitted through Mu'awiyah ibn 'Ammar from Imam al-Sadiq, states that al-Hijr is not part of the Ka'bah, then explains that Ishmael buried his mother there and enclosed her grave, and that graves of prophets are also there. Al-Majlisi graded this report sahih.

Hadith 14 separately states that al-Hijr was Ishmael's house and contains the graves of Hagar and Ishmael. This is a different route and is not equal in strength to hadith 15.

The careful conclusion is therefore:

a sahih al-Kafi report supports Hagar's burial in al-Hijr and Ishmael's protection of her grave;

Ishmael's own burial there is transmitted through a separate, weaker report and is also widespread in historical literature;

the Qur’an does not describe the death or burial place of either Hagar or Ishmael.

Ishmael’s Daughters and the Disputed Age at Death

Al-Kafi reports through Mu‘awiyah ibn ‘Ammar from Imam al-Sadiq that unmarried daughters of Ishmael were buried in the Hijr near the third corner. It supplies no personal names, number, mothers, or cause of death. Al-Majlisi grades report 16 weak. Report 15 on Hagar’s burial is graded sahih; the strength of the mother’s report does not authenticate the daughters’ report automatically. [S1: nos. 15–16]

Source text

Ages at death also differ: 120 in the Kamal al-Din report quoted in Bihar, 130 in al-Rawandi’s report 112, and 137 in another narrative excerpt. The Qur’an gives neither an age nor a date. Shabbar and Shabbir, identified as Aaron’s sons in the Hijr-related excerpt, belong to a later period in that account; they are not Ishmael’s sons or contemporaries. [S2: nos. 40–42; م4: no. 112] Source 1 · Source 2

The Descendants of Ishmael and Custodianship of the House — The Makkan Line Continues

Al-Kafi, vol. 4, Book of Hajj, chapter 7, report 17 describes custodianship of the House continuing after Ishmael.

The report from Imam al-Baqir states that the descendants of Ishmael remained custodians of the House, established pilgrimage and religious affairs for the people, and inherited that responsibility from elder to elder until the time of ‘Adnan ibn Udd.

The report then describes gradual corruption after a long period while important elements of the hanif tradition remained: pilgrimage, talbiyah, ritual washing, and portions of marriage law, even as later innovations and polytheistic elements entered their practice.

Al-Majlisi described the chain as muwaththaq ka’l-sahih.

This report is crucial to the architecture of The Story of Guidance. Ishmael’s line does not disappear after his death. In the transmitted picture it preserves custodianship of the House, pilgrimage, and elements of Abrahamic religion, even though corruption later develops.

The report does not provide a complete name-by-name line from Ishmael to ‘Adnan. Those genealogical details therefore remain for the later chapter on the ancestors of Prophet Muhammad.

Ishmael and the Preservation of the Covenant After Abraham — Succession and the Two Branches

Alongside the custodianship of the House, al-Saduq’s connected succession report states that Abraham entrusted the testament to Ishmael and that Ishmael then passed it to Isaac.

This matters greatly for the structure of the book. Ishmael and Isaac are not presented as rival founders of hostile lines. In this succession report they form consecutive links in one entrusted covenant:

Abraham

Ishmael

Isaac.

The sanad caution remains the same as in earlier chapters: some routes of the connected chain pass through Muqatil ibn Sulayman, whose status has been discussed. The report is therefore preserved as explicit Imami succession material rather than converted into unquestionable chronology.

At the same time, a separate Makkan line continues through the descendants of Ishmael and the custodianship of the House.

After Abraham, the story therefore contains more than one simultaneous strand:

a transmitted succession moving from Ishmael to Isaac;

a Makkan Ishmaelite line connected with the House and Hajj;

and a broad prophetic line that will unfold through Isaac and Jacob.

Centuries later, the Ishmaelite line returns to the center of the book with Prophet Muhammad, peace and blessings be upon him and his Household.

Ishmael and the House in the Qur’an — The Covenant of Purification Before the Building

One passage should not be passed over quickly:

Al-Baqarah 2:125 means: “When We made the House a place of return for people and a place of security: take the Station of Abraham as a place of prayer. We charged Abraham and Ishmael: purify My House for those who circle it, remain there in devotion, and bow and prostrate.”

This expands Ishmael’s Qur’anic role beyond carrying stones during construction.

The verse explicitly places Abraham and Ishmael together under a divine covenant connected with the House.

The command concerns:

purification,

tawaf,

devotion,

bowing,

and prostration.

Ishmael therefore appears not merely as Abraham’s son living in Makkah, but as a participant in establishing the religious function of the Sacred House itself.

Purification should not be reduced to physical cleaning.

Within the Qur’anic framework, it belongs to the protection of the House as a center of worship directed to Allah alone.

The House is therefore part of the continuity of guidance:

a place purified for worship,

a place around which rites are learned,

and a place from which the prayer for a future believing community and messenger rises.

Ishmael and the Station of Abraham — A Memory of Obedience at the Heart of the Sanctuary

The same verse names the Station of Abraham and commands that it be taken as a place of prayer.

The station bears Abraham’s name, yet the Qur’anic building scene explicitly places Ishmael beside him in raising the foundations.

The Qur’an does not create a separate ritual called “the Station of Ishmael,” and this book will not invent what revelation did not name.

But Ishmael’s presence teaches an important principle:

a sacred memory may carry the name of one figure while resting upon the obedience and cooperation of a believing household.

Abraham builds.

Ishmael assists.

And both pray:

“Our Lord, accept from us.”

The House is therefore not presented as the achievement of isolated greatness.

It is the fruit of shared submission.

Security and Provision — What Did Abraham Ask for the Land Where Ishmael Lived?

Abraham repeatedly prays for Makkah.

He prays: “My Lord, make this a secure town and provide its people with fruits” (2:126, quoted excerpt).

He also prays: “My Lord, make this city secure and keep me and my sons away from worshipping idols” (14:35).

In 14:37: “Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, so that they may establish prayer. Make some people’s hearts incline toward them, and provide them with fruits so that they may be grateful” (translation of the meaning).

Three elements therefore define the Makkan project:

security,

worship,

and provision.

The order matters.

Provision is not the final purpose. In the continuation of 2:126, the disbeliever too receives temporary enjoyment before judgment and the punishment of the Fire; worldly provision does not by itself establish divine approval of a person’s belief.

It supports a community whose life is oriented toward Allah.

The settlement of Ishmael in Makkah is therefore not merely a migration story.

It is the placement of a prophetic family beside a House whose purpose is worship.

“Our Lord, Make Us Submissive to You” — Submission Before the Historical Community

After raising the House, Abraham and Ishmael pray:

“Our Lord, make us submissive to You, and from our descendants a community submissive to You.”

This is crucial for the Qur’anic meaning of Islam.

Abraham and Ishmael use the language of submission to Allah centuries before the mission of Prophet Muhammad.

Islam here is not merely the name of a later historical community.

It is the act and condition of surrender to Allah.

They also ask for a submitting community “from our descendants.”

The wording does not guarantee righteousness to every descendant.

Lineage remains a trust, not a certificate of salvation.

“Show Us Our Rites” — Why Do Prophets Ask to Be Taught Worship?

Abraham and Ishmael pray:

“Show us our rites and turn toward us; indeed, You are the Accepting of repentance, the Merciful.”

Even prophets ask Allah to teach them the rites.

This establishes a major principle:

worship is received through divine guidance.

Human beings do not invent pilgrimage according to personal preference.

This makes the narrational picture of Gabriel teaching rites compatible with a clear Qur’anic foundation: Abraham and Ishmael ask to be shown their rites.

Knowledge is then joined with repentance.

Even those building the Sacred House remain dependent upon divine mercy.

Ishmael and Patience — From the Sacrifice to Surat al-Anbiya’

Al-Anbiya’ 21:85 names Ishmael, Idris, and Dhu al-Kifl and calls each patient.

Whether or not one directly ties this verse to the sacrifice episode, the Qur’anic quality is certain.

The next verse places those named among the righteous and within Allah’s mercy.

Sad 38:48 names Ishmael, Elisha, and Dhu al-Kifl and calls each one of the excellent.

His Qur’anic identity therefore extends beyond lineage and geography.

He is not merely Abraham’s son or a resident of Makkah.

He is praised for patience, righteousness, and goodness.

Ishmael in the Chains of Revelation — Why Does the Qur’an Name Him with the Prophets?

The quoted excerpt of al-Nisa’ 4:163 means: “We have revealed to you as We revealed to Noah and the prophets after him; We revealed to Abraham, Ishmael, Isaac, and Jacob…” Ishmael appears among recipients of revelation.

This is a crucial Qur’anic foundation.

Ishmael is not merely placed within Abraham’s family tree.

He is placed within the history of revelation.

Al ‘Imran 3:84 includes him within the chain of prophetic faith.

Al-An‘am 6:86 places him among those favored by Allah.

His prophetic standing therefore does not depend upon later genealogical literature.

The Qur’an itself places him within the revealed tradition.

Jurhum, Khuza‘ah, and Qusayy — Why Not Tell the Entire Later Makkan History Here?

Reports concerning custodianship of the House continue beyond Ishmael into the periods of Jurhum, Khuza‘ah, and Qusayy.

The material is important.

But placing the entire later history of Makkah inside Ishmael’s chapter would distort the structure of the book.

This chapter therefore establishes the principle:

custodianship continued after Ishmael,

different groups later held authority around the House,

and the Ishmaelite line remained part of the sacred memory of Makkah.

The detailed later history belongs in Chapter Forty-Six on Prophet Muhammad’s ancestors and household.

From ‘Adnan to Qusayy: Later Custodians

Al-Kafi’s report 17 names ‘Adnan ibn Udad and places Moses between Ishmael and ‘Adnan. It does not make ‘Adnan an immediate son or provide a complete genealogy. The mursal report 18 then mentions Ma‘add ibn ‘Adnan, Jurhum, Khuza‘ah’s leader ‘Amr ibn Rabi‘ah ibn Harithah ibn ‘Amr, the Jurhumi ‘Amr ibn al-Harith ibn Musas, and Qusayy ibn Kilab. The wording Musas here should not silently be normalized to Mudad in the wife account without textual comparison. [S1: nos. 17–18] Source text

Report 19 describes surviving Abrahamic practices—kinship, hospitality, pilgrimage, and respect for orphans’ property—and later refers to a Syrian force and a catapult on Abu Qubays. These people belong to the later history of the sanctuary, not Ishmael’s lifetime. Custodianship alone establishes neither prophethood nor an uninterrupted named line of successors. [S1: no. 19] Source text

Horses, Sanctuary Pigeons, and al-Ta’if

‘Ilal al-Shara’i transmits from Imam al-Rida a report of Ishmael riding formerly wild horses; al-Mahasin preserves a raised report from Imam al-Sadiq about Abraham and Ishmael calling horses at Ajyad. A neighboring account is attributed to Ibn ‘Abbas, not to an infallible Imam merely because Bihar includes it. These traditions do not constitute an independently established archaeological history of domestication. Bihar also quotes al-Kafi attributing the sanctuary’s pigeons to pigeons once belonging to Ishmael. [S2: nos. 16, 21, 46, 52] Source text

Reports about al-Ta’if connect its fruit with Abraham’s prayer and an extraordinary movement of land from Jordan around the House. They are reported as miraculous traditions, not verified geology. Another report from Imam al-Sadiq identifies the clear signs with Abraham’s station, the Black Stone, and Ishmael’s dwelling, adding a narrational association beyond what the Qur’an individually names. [S2: nos. 30–31, 57] Source text

Ishmael in the Hajj of Prophet Muhammad — The Rite Returns to Its Abrahamic Line

In al-Kafi’s account of the Hajj of Prophet Muhammad, the report links the Qur’anic command to depart from where the people depart with the practice of Abraham, Ishmael, Isaac, and those after them. The report places the Prophet’s departure against Quraysh’s claimed ritual privilege; this is part of its portrayal of restoring the Abrahamic practice.

This has great structural importance for the book.

The final Prophet’s pilgrimage is portrayed not as a ritual invented from nothing, but as a restoration and continuation of an older Abrahamic line.

Thus the beginning of Ishmael’s Makkan chapter already points toward the later chapters of Muhammad.

Ishmael and the Proclamation of Hajj — A Local House with a Universal Call

Al-Hajj 22:27 means: “Proclaim pilgrimage among the people; they will come to you on foot and on every lean mount, coming from every distant pass.”

The immediate Qur’anic context is Abraham.

Yet the House whose foundations Abraham and Ishmael raise becomes a destination for humanity.

The narrative movement is striking:

a mother and child begin in an isolated valley;

the valley gains water;

people arrive;

the House is raised;

and the call eventually reaches distant peoples.

Guidance may begin in an apparently small setting and still be intended for a vast future.

Makkah, House, and Descendants — Why “Genealogy” Is Not Enough

Three forms of continuity intersect in this chapter:

continuity of blood,

continuity of sacred place,

and continuity of covenant.

Ishmael as son of Abraham belongs to genealogy.

Ishmael at the House belongs to sacred geography.

Ishmael in transmitted succession belongs to covenant and entrusted knowledge.

These categories are not identical.

A lineage can continue while some descendants deviate.

A sacred place can remain while corruption enters its practice.

A covenant can be entrusted to one person and not another.

The book must therefore keep asking:

Who is a biological descendant?

Who is connected with the place?

Who carries the covenant?

Who is a prophet?

Comparative Material: Qadim, Ashmalak, and the Egyptian Wife

At the end of Bihar's fifth chapter, a report from al-Karajaki's Kanz al-Fawa'id attributed to Salim al-A'raj, a client of Banu Zurayq, describes discovering a writing identifying its subject as Qadim son of Ishmael son of Abraham, who fled Ashmalak for his faith. This is a transmitted discovery story, not an Imam's report in the cited passage or an archaeologically verified inscription available to us. The names are recorded without adding Qadim to a certain list of sons. [S2: no. 59] Source text

The same chapter quotes Ibn Tawus's Sa'd al-Su'ud from a translated Torah, including Beersheba, Paran, an Egyptian wife chosen by Ishmael's mother, and twelve chiefs. Inclusion in an Imami collection does not turn this into Ahl al-Bayt narration. Its wife and geography must not replace or silently merge with the Himyari and Jurhumi traditions or the Zamzam narrative. [S2: no. 58] Source text

The Covenant and Descendants Before the House — "My Covenant Does Not Reach the Wrongdoers"

Before the verses about the House, al-Baqarah 2:124 describes Abraham being tested with commands and fulfilling them. Allah says, "I am appointing you an imam for the people"; Abraham asks, "And from my descendants?" The answer follows below. An imam here is a divinely appointed leader, and the appointment is discussed more fully in Abraham's chapter.

Abraham asks about his descendants after being appointed as an imam for humanity.

Allah answers:

"My covenant does not reach the wrongdoers."

This verse must be read before the verses of the House.

It prevents lineage from being equated with covenant.

Abraham's descendants do not automatically inherit divine appointment merely by blood.

This is essential for understanding Ishmael's line.

Being descended from Abraham does not by itself establish prophethood, succession, or authority for every descendant.

A specific claim of covenant requires specific evidence.

The Qur'anic sequence therefore teaches:

covenant has conditions,

the House has a sacred function,

and descendants carry responsibility rather than automatic entitlement.

Ishmael in Jacob's Final Covenant — Why Is an Uncle Called a "Father"?

In al-Baqarah 2:133, Jacob's sons reply: "We worship your God and the God of your fathers, Abraham, Ishmael, and Isaac—one God" (translation of the quoted excerpt).

The genealogy is significant.

Abraham is Jacob’s grandfather.

Isaac is his father.

Ishmael is his paternal uncle.

Yet Ishmael appears within the expression “your fathers.”

This shows the breadth of ancestral language in Qur’anic Arabic.

The term “father” can function more broadly than the immediate biological father.

This is methodologically important when evaluating ancient genealogies and transmitted texts.

Theologically, the verse places Abraham, Ishmael, and Isaac within one monotheistic inheritance rather than rival religious foundations.

“Do You Say Abraham, Ishmael, Isaac, and Jacob Were Jews or Christians?”

Al-Baqarah 2:140 asks: “Do you say that Abraham, Ishmael, Isaac, Jacob, and the tribes were Jews or Christians? Say: Do you know better, or does Allah?” (translation of the quoted excerpt). It rejects imposing later communal labels on these earlier figures.

Ishmael predates Judaism and Christianity in their later historical forms.

The verse prevents prophetic figures from being turned into exclusive possessions of later communities.

This is especially important for The Story of Guidance.

The book is not merely tracing the history of one ethnic group.

It is tracing submission to Allah across generations.

Prayer for the Messenger and Its Qur’anic Echo — Was the Prayer Answered?

In al-Baqarah 2:129, Abraham and Ishmael pray for a messenger from among their descendants who will recite Allah’s signs, teach the Book and wisdom, and purify the people.

Later Qur’anic passages repeat the same cluster of functions.

Al-Baqarah 2:151 means, in the quoted excerpt: “As We sent among you a messenger from yourselves, reciting Our signs to you, purifying you, and teaching you the Book and wisdom.”

Al ‘Imran 3:164 means: “Allah has surely favored the believers by sending among them a messenger from themselves, reciting His signs to them, purifying them, and teaching them the Book and wisdom” (quoted excerpt).

Al-Jumu‘ah 62:2 means: “He is the One who sent among the unlettered a messenger from themselves, reciting His signs to them, purifying them, and teaching them the Book and wisdom” (quoted excerpt).

The correspondence is striking.

Within the Qur’anic architecture, the mission of Muhammad naturally appears as a historical fulfillment of the prayer made at the House.

The “Great Sacrifice” — The Report from Imam al-Rida and the Connection with al-Husayn

Shaykh al-Saduq devotes a chapter in ‘Uyun Akhbar al-Rida to the interpretation of:

“And We ransomed him with a great sacrifice.”

The report says that when Allah commanded Abraham to sacrifice the ram in place of Ishmael, Abraham wished he had borne the loss of his son and thereby attained the highest reward for patience. It then narrates a dialogue about his love for Muhammad, peace and blessings be upon him and his Household, and the suffering of Muhammad’s son al-Husayn.

It relates Abraham’s grief for al-Husayn to the reward of grief he would have experienced over Ishmael. This is the report’s spiritual interpretation, not a statement that al-Husayn is named in the Qur’anic verse.

This narration became important in Imami devotional memory because it links the Abrahamic sacrifice with Karbala.

The wording of the book must remain precise.

The Qur’an itself does not explicitly say:

“the great sacrifice is al-Husayn.”

Rather:

an Imami narration from Imam al-Rida interprets the verse through a spiritual connection between Abraham’s grief and the martyrdom of al-Husayn.

“I Am the Son of the Two Intended Sacrifices” — Ishmael and ‘Abd Allah in the Report of Imam al-Rida

‘Uyun Akhbar al-Rida also preserves a report explaining the saying attributed to Prophet Muhammad:

“I am the son of the two intended sacrifices.”

When Ibn Faddal asks Imam al-Rida about the saying, the Imam identifies the two as:

Ishmael son of Abraham,

and ‘Abd Allah son of ‘Abd al-Muttalib.

The report explicitly identifies Ishmael as the forbearing boy in the sacrifice account and narrates his ransom.

It then recounts ‘Abd al-Muttalib’s vow concerning ‘Abd Allah, the Prophet’s father, and ‘Abd Allah’s ransom with camels.

This report matters greatly for the architecture of the book.

It links:

Ishmael,

the pre-Islamic household of the Prophet,

and Muhammad.

The bridge from Ishmael to Muhammad is therefore not merely genealogical in this narrational memory; it is also theological and sacrificial.

Sacrifice at Mina — The Memory of Ishmael in Worship

The report of Imam al-Rida concerning the “two intended sacrifices” states that what is slaughtered at Mina remains a ransom connected with Ishmael until the Day of Resurrection.

This is a narrational statement, not a Qur’anic verse.

It shows, however, how Imami transmitted memory understood Ishmael’s sacrifice as remaining present within pilgrimage.

Mina becomes not merely a place of slaughter but, in this report, a ritual memory of the son’s ransom.

Ishmael and “Do What You Are Commanded” — The Difference Between a Dream and a Divine Command

The report of Imam al-Rida draws attention to the son’s wording:

“My father, do what you are commanded.”

He does not say:

“do what you saw.”

Within the narration, this indicates that the son understood the prophetic dream as carrying divine command in this context.

The distinction deepens the theological meaning.

The son does not submit merely to paternal authority.

He submits to Allah.

Even Abraham is obeyed here not simply because he is the father, but because the command belongs to God.

Abraham’s Makkan Prayer Does Not End at 14:37

The prayer surrounding the uncultivated valley continues beyond the well-known verse.

Abraham acknowledges Allah’s knowledge of the hidden and manifest.

He praises Allah for granting Ishmael and Isaac in old age.

He asks to remain one who establishes prayer and asks the same for his descendants.

He prays for forgiveness for himself, his parents, and the believers on the Day of Reckoning.

The Makkan scene therefore reaches far beyond survival, water, and settlement.

It is oriented toward:

prayer,

descendants,

forgiveness,

believers,

and the Hereafter.

Ishmael and the Sacred House — Was the House Already There When He Was Settled?

Ibrahim 14:37 speaks of settling descendants beside “Your Sacred House.”

Al-Baqarah 2:127 separately describes Abraham and Ishmael raising the foundations. Comparing the two passages does not itself establish a complete dated building chronology.

This naturally raises interpretive questions:

Was the sacred site already known?

Were earlier foundations present?

Was Abraham rebuilding?

The Qur’an securely establishes two things:

settlement beside the Sacred House,

and Abraham and Ishmael raising its foundations.

Earlier construction history belongs to transmitted interpretation.

As discussed in the chapter on Adam, Imami narrations connect the site of the House with a period before Abraham.

The book therefore avoids two extremes:

it does not claim Abraham invented the sacredness of the site from nothing,

and it does not invent an unverified architectural chronology before him.

Ishmael and a House of Return — Why Do People Keep Coming Back?

The Qur’an calls the House a place of repeated return for humanity.

This meaning fits the transformation of Ishmael’s story.

A child begins in an isolated valley.

The valley first receives travelers because of water.

The House then becomes a place to which people intentionally return for worship.

The movement from isolation to sacred return is one of the chapter’s deepest transformations.

Ishmael and the Sanctity of Makkah — Security Is More Than the Absence of War

Abraham prays for Makkah’s security, and the Qur’an describes the House as a place of security.

This security is not merely the absence of armed conflict.

It creates a sacred space in which people can turn toward Allah.

The sanctuary therefore becomes inseparable from worship and pilgrimage.

Later legal details concerning the boundaries and markers of the Haram belong to specific narrational and juristic discussions and should not be indiscriminately projected back into Ishmael’s biography.

Abraham’s Counsel to His Sons and Jacob’s Question

Verse 2:132 says Abraham enjoined this upon his sons, and Jacob did likewise: “My sons, God has chosen the religion for you, so do not die except in submission.” It does not name each son present at the injunction, though other verses identify Ishmael among Abraham’s sons. The next verse portrays Jacob asking his sons near death whom they will worship after him; they answer that they worship the one God of Jacob and his forefathers Abraham, Ishmael, and Isaac (2:133). The order in their answer is not a dated chain of succession. [Q]

This Qur’anic foundation should not be displaced by a longer genealogical report when investigating the covenant. The explicit injunction in the verse concerns fidelity to religion and monotheism. A transmission of a scroll, a greatest name, or a specific office from Abraham to Ishmael and then Isaac belongs to a separate succession report whose chain and meaning must be studied separately. Qur’anic counsel to remain monotheists and a narrated succession of particular responsibility may both be discussed without being made identical. [Q; R: al-Saduq, Kamal al-Din, connected succession report]

The verse places the question of worship at the center of the family. Jacob asks not which tribal label the sons claim, but whom they will worship when he is gone. Disagreements in genealogical works about Ishmael’s children or their mothers cannot take precedence over the monotheistic question that the Qur’an places in Abraham’s household. [Q]

Character Register and the Scope of Coverage

The chapter’s immediate family comprises Abraham, Ishmael, Hagar, and—within the other family branch and differing reports—Isaac and Sarah; it includes Ishmael’s wives, unnamed sons and daughters, and the disputed names Nabit, Qedar, Halah, al-Sayyidah daughter of al-Harith ibn Mudad, Samah, and Za‘lah or ‘Imadah. No identity is merged without evidence. The women working on the covering, the Himyari wife’s former husband, Yemeni caravans, Jurhum, the Amalekites, and pilgrims retain their unnamed roles. [S1–م4] Source 1 · Source 2

Gabriel, four unnamed angels, and Satan occur in narration. Ishmael son of Hizqil, Hizqil, and Satata’il remain a distinct strand. Elisha, Jonah, Lot, Idris, and Dhu al-Kifl

occur in comparative Qur’anic passages, not as participants in Ishmael’s Makkan household (6:86; 21:85; 38:48). Jacob and his sons belong to the monotheistic testament in 2:133. Moses, Aaron and his sons, ‘Adnan, Ma‘add, Qusayy, and later figures occupy their own times. Muhammad and his family, ‘Abd Allah, ‘Abd al-Muttalib, Aminah, and ‘Ali ibn al-Husayn appear through prayer, interpretation, and later inheritance of the sanctuary—not in a single historical gathering.

This review covers the twelve Qur’anic occurrences of Ishmael’s name and the connected House and sacrifice passages, alongside the specified source chapters. It neither authenticates every report nor claims access to every manuscript and narration. Leaving an unattested name, date, or chain unresolved is part of completing an accurate chapter.

Major Lessons from the Chapter of Ishmael

First: trust in Allah does not cancel action.

Hagar trusts and strives.

Second: worship requires teaching.

Abraham and Ishmael ask Allah to show them their rites.

Third: good work still requires acceptance.

After raising the House they ask:

“Our Lord, accept from us.”

Fourth: lineage does not guarantee guidance.

They pray for a submitting community from their descendants, not for automatic righteousness of every descendant.

Fifth: a family can carry a project of guidance.

Abraham, Hagar, Ishmael, and Ishmael’s wife in narration each play different roles.

Sixth: sacred place is formed through obedience, not political power.

Makkah begins as an uncultivated valley and becomes a center of pilgrimage.

Seventh: prayer can reach across centuries.

The prayer for a future messenger looks toward the mission of Muhammad.

Eighth: conflicting reports must not be solved by deletion.

The intended sacrifice is a prime example.

Ninth: women are part of the history of guidance.

Hagar and Ishmael’s wife are not marginal.

Tenth: guidance does not move through only one biological line.

After Abraham, the Makkan Ishmaelite line and the Isaac-Jacob line both continue within Abrahamic history.

Conclusion of Chapter Fifteen — From Makkah to Isaac

Ishmael begins as a child in an uncultivated valley, becomes connected in narration with Hagar’s sa‘y and Zamzam, learns the rites, raises the House with Abraham, and joins his father in praying for a future community and messenger. The Qur’an securely establishes his place in Abraham’s household and at the House and names Ishmael in other passages among prophetic figures of patience and goodness. The “truthful to his promise” passage remains separately qualified because of the Imami reports identifying that Ishmael as son of Hizqil. The succession report then moves the covenant from Ishmael to Isaac. Makkah remains alive as a line that will return at the birth of Muhammad, while the next chapter follows Isaac.

Detailed Source References — “S” Identifies a Source

[S1] Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter on the Hajj of Abraham and Ishmael, their building of the House, and those who later took charge of it, reports 1–19. The chain assessments quoted from Mir’at al-‘Uqul and Sahih al-Kafi are attributed to their authors, as displayed with the consulted texts. Source text

[S2] Al-Majlisi, Bihar al-Anwar, vol. 12, chapter 5, on Abraham’s children, wives, and the building of the House. The chapter identifies the earlier source and individual report number. This compilation includes reports, exegesis, and comparative material of different attribution and reliability. Source text

[S3] Al-Majlisi, Bihar al-Anwar, vol. 12, chapter 6, on the sacrifice and the son’s identity, reports 1–17 and the compiler’s comments. Material is traced to ‘Uyun, al-Khisal, ‘Ilal, Qurb al-Isnad, al-Tusi’s al-Amali, Ma‘ani al-Akhbar, al-Kafi, and the two tafsirs. Editorial comments are not presented as the Imam’s words. Source text

[S4] Qutb al-Din al-Rawandi, Qisas al-Anbiya’, pp. 103–116, especially reports 106–113; comparison of the wife’s name Samah, Abraham’s visits, and reported ages at death with the quotations in Bihar. Source text

[S5] Ibn Qulawayh, Kamil al-Ziyarat, chapter 19 on the prophets’ knowledge of al-Husayn’s killing, reports 1–4, pp. 63–65 in the consulted edition; report 3 names Ishmael son of Hizqil and Satata’il. Source text

Sources and References

1. The Holy Qur’an

Al-Baqarah 2:124–129, 2:132–133, 2:136, 2:140, and 2:151; compare the prayer for a messenger with Al ‘Imran 3:164 and al-Jumu‘ah 62:2.

Al ‘Imran 3:84, 3:96–97.

Al-Nisa’ 4:163.

Al-An‘am 6:86.

Ibrahim 14:35–41.

Maryam 19:54–55, with the Imami identity dispute stated explicitly.

Al-Anbiya’ 21:85–86.

Al-Hajj 22:26–29.

Al-Saffat 37:99–113.

Sad 38:48.

2. Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter “Hajj of Ibrahim and Isma‘il, Their Building of the House, and Those Who Became in Charge of the House After Them,” 19 reports.

Hadith 2 — Hagar’s seven journeys, Zamzam, Yemeni caravan; al-Majlisi: hasan.

Hadith 3 — Gabriel teaches the rites; building; Ishmael’s Himyari wife; early covering and maintenance of the House.

Hadith 4 — Black Stone and proclamation of Hajj; also preserves conflicting attribution concerning the intended sacrifice.

Hadith 13 — Ishmael buries his mother in al-Hijr.

Hadith 15 — Hagar’s grave in al-Hijr and graves of prophets; al-Majlisi: sahih.

Hadith 17 — descendants of Ishmael as custodians of the House and preservers of pilgrimage and elements of hanifiyyah until ‘Adnan; al-Majlisi: muwaththaq ka’l-sahih. Reports 11–12 concern the sanctuary’s dimensions; report 14 independently names Hagar’s and Ishmael’s graves through a weaker route. Report 18 is the mursal history of Jurhum, Khuza‘ah, and Qusayy; report 19 concerns remaining Abrahamic practices and a later Syrian force. These later people are not Ishmael’s contemporaries.

3. Ishmael “Truthful to His Promise”

Al-Saduq, ‘Ilal al-Shara’i; ‘Uyun Akhbar al-Rida.

Ibn Qulawayh, Kamil al-Ziyarat.

Tafsir al-Qummi and Nur al-Thaqalayn under Maryam 19:54.

Al-Majlisi, Bihar al-Anwar, vol. 13, relevant pages, as a compilation.

4. The Sacrifice

Al-Saffat 37:99–113.

Qurb al-Isnad, reports from Imam al-Rida identifying Ishmael.

Al-Tusi, al-Amali, report through Imam al-Rida from Amir al-Mu’minin identifying Ishmael.

Al-Saduq, Ma‘ani al-Akhbar and ‘Uyun Akhbar al-Rida.

Al-Kafi, vol. 4, Book of Hajj, chapter 7, hadith 4, preserving a contrary attribution as well.

Bihar al-Anwar, chapter collecting and discussing the sacrifice reports.

5. Arabic Language

Tuhaf al-‘Uqul, report attributed to Imam al-Baqir that Ishmael was the first in his setting to speak Arabic, transmitted without a fully connected chain and therefore used cautiously.

6. Succession

Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, chapter 22, report 1; compare al-Amali, session 63, report 3. The shared connected-succession chain runs through Muqatil ibn Sulayman; different book locations do not automatically make independent chains.

Al-Saduq, Man La Yahduruhu al-Faqih, parallel succession material.

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib, pp. 44–45: Halah daughter of al-Harith, Qedar, thirteen sons, lifespan 120, and the testament to Isaac with a variant about participation. This historical account needs attribution and transmission review; compare al-Kafi, vol. 4, Book of Hajj, chapter 7, report 3, and al-Saduq’s succession report.

Some routes include Muqatil ibn Sulayman and require sanad caution.

7. Exegesis and Compilation

Tafsir al-‘Ayyashi; Tafsir al-Qummi; al-Safi; Nur al-Thaqalayn; al-Mizan.

Al-Majlisi, Bihar al-Anwar, used as a source-locator rather than automatic authentication.

8. Historical/Genealogical Material

Lists of Ishmael’s twelve sons, including names such as Nabit and Qedar, belong primarily to genealogical and historical literature and are not converted into primary Imami hadith without separate evidence.

Chapter 16: Isaac: The Good News and the Continuation of Guidance in al-Sham

From Ishmael to Isaac — Two Branches in One Household, Not Two Rival Camps

The previous chapter remained in Makkah with Ishmael. Yet Abraham's household did not continue through one line alone. The Qur'an places Ishmael and Isaac together in Abraham's gratitude: "Praise be to Allah who granted me, despite old age, Ishmael and Isaac." Isaac enters the Qur'anic narrative through annunciation, blessing, prophethood, and the birth of Jacob. The connected succession report moves Abraham → Ishmael → Isaac → Jacob, a narrational sequence that resists turning the two sons into the foundation of an invented primordial rivalry.

Isaac in the Qur'an — A Wider Map of All Relevant Passages

The Qur'anic material concerning Isaac is distributed rather than concentrated in one continuous biography.

Al-Baqarah 2:133 records Jacob's sons affirming monotheism; 2:136 commands faith in revelation; 2:140 rejects the claim that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews or Christians. The latter verse also warns against concealing testimony.

Al 'Imran 3:84 and al-Nisa' 4:163 place him within the line of revelation and prophetic faith.

Al-An'am 6:84 names Isaac and Jacob as gifts and recipients of divine guidance.

Hud 11:71–73 explicitly announces Isaac to Abraham's wife and, beyond Isaac, Jacob.

In 12:6, Jacob tells Joseph that Allah will complete His favor upon him and the family of Jacob as He did upon Abraham and Isaac. In 12:38, Joseph affirms in prison that he follows the faith of Abraham, Isaac, and Jacob.

Ibrahim 14:39 names Ishmael and Isaac as gifts granted in Abraham's old age.

Maryam 19:49 explicitly says that Isaac and Jacob were granted to Abraham and that each was made a prophet.

Al-Anbiya' 21:72–73 places Isaac and Jacob among the righteous and among leaders who guide by Allah's command. It also names revelation to do good, establish prayer, give zakat, and worship Allah.

Al-'Ankabut 29:27 connects the line with prophethood and scripture.

Al-Saffat 37:112–113 announces Isaac as a prophet among the righteous and speaks of blessing while refusing to make moral goodness automatic in every descendant.

Sad 38:45–47 praises Abraham, Isaac, and Jacob as people of strength, insight, remembrance of the final abode, and chosen goodness.

Al-Dhariyat 51:28–30 and al-Hijr 15:51–56 contain the annunciation of a knowledgeable boy without naming Isaac in those passages themselves; they are read alongside the explicit annunciation in Hud.

The Qur’anic portrait therefore develops through annunciation, prophethood, righteousness, blessing, guidance, and the continuation into Jacob.

The Qur’anic Concordance and Its Context

Isaac’s name occurs 17 times in 16 verses, with two occurrences in Hud 11:71. The named passages are 2:133,136,140; 3:84; 4:163; 6:84; 11:71; 12:6,38; 14:39; 19:49; 21:72; 29:27; 37:112,113; and 38:45. Al-Hijr and al-Dhariyat contribute annunciation contexts without naming him. [S10] Source text

Maryam 19:50 continues the preceding account with mercy and an honoured remembrance. Al-An‘am 6:85–89 continues the list of guided and chosen prophets. Such lists span different generations; they do not make everyone named Isaac’s contemporary or immediate child.

Abraham’s Guests, Isaac’s Annunciation, and Lot

Abraham welcomes the visitors and offers a calf, then becomes afraid when they do not eat. They reassure him and disclose their mission to Lot’s people (11:69–76; 51:24–37). In al-Dhariyat, his wife comes forward with a cry, strikes her face, and calls herself an old, barren woman; the response attributes the promise to her Lord, the Wise, the Knowing. In 15:54–56 Abraham questions the unexpected announcement while explicitly rejecting despair of God’s mercy. His surprise should not be described as despair of God.

These verses do not name the visitors. Majma‘ al-Bayan, excerpted in Bihar al-Anwar 12, reports varying counts, including three—Gabriel, Michael, and Israfil—and four with Karubil added, alongside other reported counts. These are differently attributed interpretations, not a Qur’anic or unanimously transmitted list. Lot’s family and the exception of his wife belong to the same mission; his daughters’ separate episode belongs to Lot’s chapter. [S8] Source text

Isaac — A Prophet Among the Righteous

Al-Saffat explicitly calls Isaac a prophet among the righteous. The next verse then warns against confusing blessed lineage with guaranteed righteousness: among the descendants are those who do good and those who wrong themselves. Sacred ancestry creates responsibility; it does not abolish moral choice.

Sarah and the Annunciation of Isaac — Her Position in Imami Narration

Sarah was treated in Chapter Fourteen, but Isaac’s annunciation is the point at which her story joins his directly.

The Qur’an establishes that Abraham’s wife encountered the angelic visitors and received the good news of Isaac and, beyond Isaac, Jacob.

The report in al-Saduq’s ‘Ilal al-Shara’i (1:182–183) attributes this statement to Muhammad ibn Abi Bakr: Sarah encountered angels without being a prophet. In this route it is not a direct saying of an Imam. Al-Saduq’s following comment is a separate authorial layer. [S4] Source text

This is important for the methodology of the book: a very high spiritual station does not justify assigning prophethood without evidence.

The Women Named in the Report

The cited ‘Ilal report also names Mary, Moses’ mother and Fatimah. Their connection is a comparison concerning angelic communication, not shared life in Isaac’s time. The report’s phrase “nor a muhaddath” is not part of Qur’an 22:52 in the received mushaf and must not be inserted into a Qur’anic quotation. [S4] Source text

Was Isaac the Intended Sacrifice? — The Disagreement and This Biography

Chapter Fifteen examines the reports in detail. Al-Saffat 37:99–113 leaves the son unnamed in the sacrifice scene and announces Isaac afterward. Supporters of the Ishmael reading appeal to this sequence and reports from Imam al-Rida, Imam al-Sadiq, and Amir al-Mu’minin. Al-Kafi nevertheless preserves in report 4 of its Abraham and Ishmael chapter Abu Basir’s attribution of the Isaac reading to al-Baqir and al-Sadiq, alongside Zurara’s Ishmael reading. Report 9 names the mother Sarah and describes her final illness.

These reports remain visible without making Isaac’s identification an agreed biographical fact. Al-Saduq’s reconciliation is discussed below; the sacrifice narrative and its routes remain in Chapter Fifteen.

Isaac’s Birth and the Ages of His Parents — Qur’an, Narration, and History

The Qur’an establishes old age and Sarah’s previous barrenness at the time of the annunciation. It does not give a numerical age for Abraham or Sarah.

The work printed as Ithbat al-Wasiyyah (p. 45) puts Sarah at ninety and Abraham above one hundred, narrates the onlookers’ surprise and recognition of the newborn’s resemblance to his parents, and says Ishmael was five years older than Isaac. These are historical report details requiring source and transmission review. The Qur’an gives none of these numbers or the bystanders’ reaction.

The book therefore treats the miraculous character of the annunciation as Qur’anic certainty while keeping chronological numbers in their proper historical or narrational category.

The Circumcision Report

A report through Muhammad ibn Qaz‘ah from Imam al-Sadiq in ‘Ilal al-Shara’i involves Sarah, Hagar and Ishmael, then Abraham circumcising Isaac in the account of the seventh day. It connects this with an alleged reproach by Sarah toward Hagar. This is attributed narration, not a Qur’anic event, a certain judgement on Sarah, or a general medical explanation. Its claims about prophets’ children also require comparison with other reports. Direct source: ‘Ilal al-Shara’i, vol. 2, pp. 505–506, chapter 274, report 1; its location in Bihar is given in the reference list.

Isaac’s Wife and Household — The Limits of the Evidence

The Qur’an does not name Isaac’s wife, narrate his marriage, or give a full list of children. Jacob is clearly linked to Isaac within the Qur’anic and Islamic line. Names widely known from later genealogy and Biblical tradition, such as Rebekah, are not promoted to Qur’anic or established Imami fact without a separate source.

Esau, the Wife’s Kin, and the Testament — An Ithbat al-Wasiyyah Account

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib (pp. 45–46) says Isaac assumed prophetic responsibility after Ishmael, married among his maternal kin in al-Sham, and had Jacob and al-‘Is (Esau). It does not name the woman or define her precise degree of kinship; the name Rebekah cannot be established from this passage. Later paragraphs describe al-‘Is as Jacob’s brother. His conflict with Jacob belongs in the next chapter. The Qur’an announces Jacob beyond Isaac but names neither al-‘Is nor Isaac’s wife. Al-‘Is is thus a name in this historical report, not in the Qur’an or in a chain authenticated here.

At Isaac’s death, the account says he entrusted the greatest name, light, and inheritances to Jacob. It then gives a burial near Jerusalem and a lifespan of 180 years (p. 46). Al-Saduq’s shorter succession report says Isaac entrusted the testament to Jacob, without those details. The Qur’an narrates neither Isaac’s death nor his age or grave. The attribution and routes of Ithbat al-Wasiyyah require scrutiny, and the presence of al-‘Is does not establish his prophethood or succession: Jacob is the next bearer in this account.

Isaac’s Daughter, Joseph’s Paternal Aunt

‘Uyun Akhbar al-Rida, volume 2, chapter 31, reports 5–6, transmits through Isma‘il ibn Hammam and al-Hasan ibn ‘Ali al-Washsha’ an account from Imam al-Rida about Joseph’s aunt and Isaac’s inherited belt. Wanting to keep the child, she placed it on him and alleged its loss. These reports leave her unnamed and explain the brothers’ accusation in 12:77, rather than establish an actual theft by Joseph. [S1] Source text

Al-Khara’ij wa-l-Jara’ih 2:738–739, report 53, attributes to Imam al-‘Askari the name Sarah daughter of Isaac, explicitly distinguishing her from Isaac’s mother Sarah. Its route includes Muhammad ibn al-Hasan ibn Shammūn and is not authenticated here. The daughter and the naming report therefore belong in the register with

qualification. Possession of the belt establishes neither prophethood nor succession. [S2] Source text

Abraham’s Covenant and the Limits of Lineage

God tells Abraham, “I am making you an imam for the people.” When Abraham asks about his descendants, the reply excludes wrongdoers from the covenant (Qur’an 2:124). The verse concerns the descendants in both the Ishmael and Isaac branches, yet it does not designate every descendant as an imam or successor. The Qur’an also records Abraham and Jacob enjoining their children to remain faithful, and Jacob asking his sons whom they would worship after him (2:132–133). Guidance continues through Isaac’s family; the identity and order of its particular bearers require separate assessment of the transmitted reports and their chains.

Isaac in the Connected Succession Report

Al-Saduq’s connected succession report gives Abraham → Ishmael → Isaac → Jacob. Its shared route in al-Amali and Kamal al-Din passes through al-Hasan ibn Mahbub from Muqatil ibn Sulayman, whose standing is disputed; the chapter does not independently authenticate it. The testament concerns religious responsibility, beyond property, but does not inventory everything Isaac received. Different book locations do not themselves establish independent chains.

Isaac and the Inherited Relic of Abraham — The Garment from Abraham to Isaac, Jacob, and Joseph

An important report from Imam al-Sadiq, preserved in several Imami sources, connects Isaac with the transmission of a prophetic relic.

Gabriel brings Abraham a garment from Paradise when he is cast into the fire; the report says neither heat nor cold harms him with it. Near death, Abraham places it in a tamimah—a small protective case worn on the body—and hangs it on Isaac. Isaac passes it to Jacob, and Jacob hangs it on Joseph. The object is part of narrated prophetic inheritance, not an independent power apart from Allah.

When Joseph takes the garment out of its case in Egypt, Jacob recognizes its scent. The quoted verse means: “Indeed, I find the scent of Joseph, if you do not think me mistaken” (12:94, excerpt). The report then says that inherited prophetic knowledge and other relics reached Muhammad and his Household.

Within The Story of Guidance, the report provides a concrete image of inherited prophetic trust:

Abraham → Isaac → Jacob → Joseph.

This is narration, not Qur’anic biography. Sources include al-Kafi, Book of the Divine Proof, chapter on the signs of the prophets in the Imams’ possession, report 5; Kamal al-Din, chapter on Joseph’s occultation; and ‘Ilal al-Shara’i, chapter on Jacob recognizing Joseph’s scent, with parallels in exegesis and Basa’ir al-Darajat. A physical relic and the religious testament remain distinct, and each route retains its own assessment.

Mariya ibn Aws — Isaac and the Worshipper

Al-Rawandi's Qisas al-Anbiya', pp. 115–116, report 116, introduces a man named Mariya ibn Aws. Meeting young Isaac with Abraham's flock, he wishes to meet Abraham. Isaac informs his father; the account describes Abraham's visit, walking over water, recognition and an embrace. Isaac's connecting role belongs in the chapter, but the displayed paragraph supplies no independently connected chain to an Imam. Its exceptional lifespan, wonders and claim of a first embrace are not established here as historical certainty. [S5] Source text

Isaac and al-Sham — What Is Established?

The Qur'an speaks of the blessed land to which Abraham and Lot were delivered and then immediately of Isaac and Jacob. Islamic exegesis and history place the Isaac-Jacob branch in al-Sham and Palestine. The Qur'an itself does not provide a day-by-day geographic biography of Isaac, so the regional framework is retained without pretending to possess coordinates the revelation did not give.

Isaac's Lifespan, Death, and Burial — What Can Be Said?

The Qur'an gives neither Isaac's age at death nor the location of his grave.

A report transmitted in Kamal al-Din and later collected by al-Majlisi gives Isaac a lifespan of one hundred and eighty years. This remains a narrational figure requiring chain evaluation. It is attributed to the Prophet and also gives ages for Adam, Noah, Abraham, Ishmael, Jacob, Joseph, and others; combining numbers from different reports does not establish a certain calendar.

Historical and geographical literature widely associates his burial with the Cave of Machpelah, the sanctuary in Hebron/al-Khalil near Abraham and Sarah. The core Imami material examined for this chapter does not provide a comparably strong transmitted basis for treating the exact burial location as unquestionable religious history.

Isaac in Surat Hud — The Annunciation to Abraham's Wife Before an Independent Biography

Hud 11:71–73 forms the center of Isaac's Qur'anic story.

The passage says: "His wife was standing and laughed; We gave her good news of Isaac and, beyond Isaac, Jacob" (11:71, translation of the meaning).

The promise therefore reaches beyond one birth.

It announces continuity.

She says: "Woe to me! Shall I bear a child when I am an old woman and this husband of mine is an old man? This is indeed an astonishing thing" (11:72, translation of the meaning).

The angels answer by directing attention away from those limitations:

“Do you marvel at Allah’s command? The mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy, Glorious” (11:73, translation of the meaning).

Isaac’s birth is therefore framed by:

divine command,

mercy,

blessing,

and continuity of guidance.

“The Mercy of Allah and His Blessings Be Upon You, People of the Household” — Who Is the Household Here?

In the context of Surat Hud, the address concerns Abraham’s household.

This is important because the Qur’an uses the expression “people of the household” centuries before the Muhammadan household.

The different Qur’anic uses should not be collapsed into one undifferentiated technical meaning.

The verse nevertheless teaches a broad principle:

a prophetic household can become a locus of mercy, blessing, and intergenerational responsibility.

Abraham is the prophet.

Sarah receives the annunciation.

Isaac is born through promise.

Jacob is announced before his own birth.

The household enters history carrying a future of guidance.

Laughter Before the Annunciation — What Does the Text Establish?

The wording places fa-dahikat before the annunciation. Its interpretation requires distinguishing the usual lexical sense from the transmitted interpretations discussed below.

Exegetes have differed over the reason for her laughter.

Was it joy?

Astonishment?

Relief connected with the news concerning Lot’s people?

Or something else?

The Qur’anic text itself does not specify one exclusive cause.

The chapter therefore preserves the Qur’anic wording while identifying the competing explanations, including the Imami report interpreting it as menstruation.

Fa-dahikat in the Report from Imam al-Sadiq

Al-Saduq’s Ma‘ani al-Akhbar, “The Meaning of Laughter,” transmits through ‘Abd al-Rahman ibn al-Hajjaj an interpretation from Imam al-Sadiq as menstruation. This is a reported interpretation of the verb itself, alongside readings involving laughter or astonishment. The Qur’anic wording remains unchanged, and the interpretation should not be presented as unanimous. [S7] Source text

Isaac and the “Knowledgeable Boy” — al-Hijr and al-Dhariyat

In al-Hijr 15:53 and al-Dhariyat 51:28, the angelic visitors announce “a knowledgeable boy.”

The boy is not named in those verses themselves.

Surat Hud, however, explicitly names Isaac in the annunciation to Abraham’s wife, so exegetes commonly read the accounts together.

The wording of this book therefore remains precise:

the knowledgeable boy is understood in exegesis as Isaac when the passages are read together;

al-Hijr and al-Dhariyat themselves do not name him.

Knowledge Before Birth — Why Is the Boy Described as “Knowing”?

The annunciation in al-Hijr and al-Dhariyat is not merely of a boy but of a “knowledgeable boy.”

When this is read alongside the explicit Qur’anic description of Isaac as a prophet among the righteous, the portrait becomes coherent:

a promised child whose future belongs to knowledge, prophethood, and righteousness.

The Qur’an does not provide a catalogue of Isaac’s sciences, books, or sermons.

The chapter therefore does not invent them.

The point is subtler:

knowledge is embedded in the annunciation itself.

Sarah, Old Age, and Barrenness — Human Limitation Is Not Her Identity

Al-Dhariyat portrays Abraham’s wife describing herself as an old barren woman, while Hud records her astonishment at giving birth in old age.

The point is not to reduce Sarah to physical limitation.

Her age and barrenness are the human circumstances against which divine power becomes manifest.

This pattern will return later in different forms:

Zechariah and his wife,

and, in a distinct way, Mary.

Revelation often opens a path precisely where ordinary human calculation sees no path.

Isaac in Surat al-An‘am — Guidance Before Biography

Al-An‘am 6:84 says:

“We granted him Isaac and Jacob; each We guided.”

The verse does not merely celebrate biological continuation.

The gift is a guided person.

Isaac’s significance therefore lies not only in extending Abraham’s family but in extending guidance.

The distinction is essential:

a child can continue a genealogy;

a guided prophet continues a covenantal story.

“And Each We Made a Prophet” — Prophethood Does Not Need Inference

Maryam 19:49 explicitly states that Allah granted Abraham Isaac and Jacob and made each a prophet.

Isaac’s prophethood is therefore not inferred from genealogy.

It is direct Qur’anic statement.

Historical tradition and narration may illuminate details, but the foundation does not depend on them.

Isaac and Jacob as an Added Gift

Al-Anbiya’ 21:72 speaks of Isaac and Jacob as a bestowed “additional gift” and states that all were made righteous.

The expression has been explained in more than one way, including the sense of additional bounty.

The narrative meaning is powerful:

the divine gift does not stop at one generation.

Isaac is promised, and Jacob stands beyond him.

The response to Abraham’s longing becomes a future he could not himself fully see.

“We Made Them Leaders Guiding by Our Command” — Isaac Within Prophetic Leadership

Al-Anbiya’ 21:73 means: “We made them leaders guiding by Our command, and revealed to them the doing of good, the establishment of prayer, and the giving of zakat; they were worshippers of Us.” The pronoun follows Abraham, Isaac, and Jacob in the preceding account; Lot is separately addressed in verse 74. A neighboring name is not automatically included in the pronoun’s reference.

The verse connects their leadership with:

divine guidance,

revelation,

good deeds,

prayer,

charity,

and worship.

This is not a merely political category.

Isaac therefore belongs within a Qur’anic model of prophetic leadership, even though the Qur’an does not preserve a long narrative of his individual mission.

Doing Good Before the Details of Law

The Qur’an does not provide a complete legal code attributed specifically to Isaac.

Yet it states that Allah revealed to these prophetic leaders the doing of good, establishment of prayer, and giving of charity.

There is therefore revealed moral and ritual guidance.

But the verse does not provide:

a detailed legal code,

a list of followers,

a political system,

or preserved sermons.

The gap is not permission to invent.

It is a boundary of evidence.

Isaac, Prayer, and Charity — Continuity of Worship Before Moses

The Qur’an’s reference to prayer and charity in the context of Isaac and Jacob is significant.

It prevents the false impression that these principles began only with later law.

Prayer, charity, worship, and righteous action belong to the continuity of prophetic guidance.

This does not mean every legal detail was identical to later Islamic jurisprudence.

It means the foundations of worship and obedience extend across prophetic history.

Prophethood and Scripture in Abraham's Descendants — What Does This Mean for Isaac?

Al-'Ankabut 29:27 states that Allah granted Abraham Isaac and Jacob and placed prophethood and scripture among his descendants.

Isaac stands at the threshold of a vast prophetic history.

The verse does not mean all future prophethood is eternally restricted to only one biological branch.

Prophet Muhammad will arise from the Ishmaelite line.

The verse instead establishes Abraham's descendants as a major locus of later prophethood and scripture, with Isaac and Jacob visibly opening the Israelite branch.

"We Blessed Him and Isaac" — Blessing Does Not Cancel the Test

Al-Saffat 37:113 means: "We blessed him and Isaac, and among their descendants are doers of good and those who clearly wrong themselves."

The verse joins blessing to individual moral responsibility. Its pronoun "him" is commonly read as Abraham; the report from Dawud al-Raqqi discussed below interprets it as Ishmael. Neither reading makes every descendant righteous.

Blessed ancestry is therefore real but not morally automatic.

The verse becomes a controlling principle for genealogical chapters throughout the book:

lineage can transmit history and responsibility;

it cannot replace faith and obedience.

The Pronoun in the Blessing

The report through Dawud al-Raqqi from Imam al-Sadiq in Ma'ani al-Akhbar interprets "him" in 37:113 as Ishmael; another contextual reading takes it as Abraham. The explicitly named Isaac must be distinguished from the interpreted pronoun. Neither this variation nor disagreement about the intended sacrifice changes Isaac's explicit Qur'anic prophethood. [S11] Source text

"People of Strength and Insight" — Action and Vision

Sad 38:45 means: "Remember Our servants Abraham, Isaac, and Jacob, endowed with strength and insight." The literal expressions for "hands" and "eyes" are explained below in their figurative context.

Exegetes express the meaning in different ways, commonly including strength in obedience and insight in religion.

The Qur'an therefore does not portray these prophets as passive genealogical links.

Isaac belongs to a line characterized by action and vision.

“Devoted to the Remembrance of the Final Home” — The Hereafter in Isaac’s Portrait

Sad 38:46–47 means: “We singled them out with a special quality: remembrance of the final home. With Us they are among the chosen, the excellent.”

Isaac’s portrait therefore includes:

selection,

goodness,

and orientation toward the Hereafter.

Prophetic leadership does not terminate in worldly order.

Its vision reaches the final destination of human life.

Isaac in Surat Yusuf — The Ancestor Present in a Grandson’s Faith

Isaac appears twice at crucial points in the story of Joseph.

Jacob tells Joseph that Allah will complete His favor upon him and the household of Jacob as He completed it upon Abraham and Isaac.

Later Joseph declares in prison that he follows the way of his forefathers Abraham, Isaac, and Jacob.

Isaac has no directly narrated action in these Qur’anic scenes; that absence alone does not date his death.

Yet his legacy is present:

in blessing,

in monotheistic way,

and in Joseph’s identity.

This is precisely what generational guidance means:

the person can pass away while the path remains alive.

“Your Two Fathers” — Abraham and Isaac in Joseph’s Story

Jacob speaks to Joseph of Allah completing favor upon “your two fathers before, Abraham and Isaac.”

Abraham is Joseph’s great-grandfather and Isaac his grandfather; neither is his immediate father.

The Qur’anic language again shows that “father” can function broadly for ancestors.

This becomes methodologically relevant when reading old genealogical and narrational texts.

The Belt, the Garment, and the Testament

The aunt’s belt, the garment in al-Mufaddal’s report from Imam al-Sadiq, and the religious testament are distinct subjects. Custody of a relic does not itself appoint a successor. A garment passing directly from Abraham to Isaac does not remove Ishmael from a separately transmitted succession account. Different objects and routes must not become one composite narration. [S1, S2, S6] Source 1 · Source 2 · Source 3

The garment report supplies no absolute dates or complete periods of custody. Ages from differing reports cannot be combined into a certain timeline. Jacob’s Qur’anic loss of sight should also remain distinct from Biblical accounts concerning Isaac’s eyesight.

Isaac and the Sacrifice — Shaykh al-Saduq’s Own Comment

It is not enough simply to say the reports differ.

After transmitting material concerning the saying “I am the son of the two intended sacrifices,” Shaykh al-Saduq explicitly acknowledges that some reports identify Isaac and others Ishmael.

He favors Ishmael as the actual intended sacrifice and explains the Isaac wording through Isaac’s wish to have attained a like degree of patience and submission. This is the reconciliation offered by al-Saduq; the Qur’an does not narrate that wish.

This is al-Saduq’s interpretive reconciliation, not Qur’anic text.

Its importance lies partly in methodology:

a major early Imami scholar did not conceal the conflict in the transmitted material.

Rebekah and the Blessing Account — A Limited Comparison

Biblical tradition names Isaac’s wife Rebekah daughter of Bethuel and her brother Laban, describes Jacob and Esau as twins, and relates the clothing disguise associated with Isaac’s blessing. Such material remains Biblical even when quoted by a Muslim author. It must not be labelled an Imami hadith or made the basis for divine election through human deception. These names are retained here only to identify the comparative material. [S9] Source text

Isaac in the Muslim Confession of Faith — Why Does the Qur’an Command Us to Name Him?

Al-Baqarah 2:136 begins: “Say: We believe in Allah, in what was revealed to us, and in what was revealed to Abraham, Ishmael, Isaac, and Jacob…” (translation of the quoted excerpt). The wider verse also names the Tribes and affirms faith without rejecting any of the prophets.

Isaac is therefore not a figure belonging only to later Israelite identity.

Faith in the revelation associated with him belongs to the Muslim confession itself.

This changes the tone of the chapter.

Isaac is not studied as a remote foreign ancestor but as a prophet whom the Qur’an places within the believer’s own history of revelation.

Isaac and Scripture — What Was Specifically Given to Him?

The Qur’an commands faith in what was given to Isaac.

It does not name a separate “Book of Isaac.”

Nor does it preserve a set of scriptures under his personal title.

The book should therefore not invent a lost scripture.

The safe conclusion is that Isaac belongs to the line of revelation and divinely given guidance, while the Qur’an does not specify an independently named book.

Isaac and the Passing of Blessing to Jacob

In Hud, the annunciation is:

Isaac, then beyond Isaac, Jacob.

In al-Anbiya’, Isaac and Jacob are presented together as a divine gift.

In al-An‘am:

“each We guided.”

In Maryam:

“each We made a prophet.”

The repeated pairing means that movement toward Jacob is built into Isaac’s Qur’anic portrait.

Isaac is not the endpoint of a line.

He is a bridge.

Why Does the Qur’an Not Tell Isaac’s Childhood?

The Qur’an does not narrate:

Isaac’s infancy,

childhood,

early education,

or detailed marriage story.

This is not a deficiency in revelation.

The Qur’an preserves what serves guidance:

annunciation,

prophethood,

righteousness,

blessing,

insight,

remembrance of the Hereafter,

and continuation into Jacob.

The method of The Story of Guidance does not turn silence into invented biography.

Do We Know “the People of Isaac”?

The Qur’an does not provide an independent “people of Isaac” narrative comparable to Noah, ‘Ad, or Thamud.

It does not preserve a long debate between Isaac and a rejecting nation.

The chapter therefore must not manufacture speeches or a named opposition.

Isaac was a prophet and thus a bearer of guidance.

The details of his community and preaching are not preserved in the Qur’anic text.

Isaac and the Silence Concerning Specific Miracles

The Qur’an does not attribute to Isaac a separate named physical miracle comparable to Moses’ staff or Salih’s she-camel.

His birth, however, emerges in a setting of divine power overcoming apparent human impossibility:

an elderly barren woman,

an elderly husband,

and an angelic annunciation.

There is no need to invent spectacular miracles to establish Isaac’s importance.

His prophethood is explicit.

His very annunciation already displays divine power.

Isaac in Abrahamic Memory — A Short Biography with a Long Historical Reach

If prophetic importance were measured by the number of narrative episodes, figures such as Idris and Isaac would be misunderstood.

Isaac’s event-based biography is short.

His historical reach is immense.

Through his line come:

Jacob,

the tribes,

the Children of Israel,

Joseph,

Moses and Aaron,

and a long succession of prophets.

Few narrated events do not mean a small role.

Major Lessons from the Chapter of Isaac

First: divine power is not confined by human calculation.

The annunciation comes in old age and after barrenness.

Second: prophethood is divine gift and selection.

Isaac is explicitly a prophet in the Qur’an, not merely because he is Abraham’s son.

Third: blessing does not equal automatic righteousness for descendants.

The Qur’an itself distinguishes the doer of good from one who wrongs himself.

Fourth: a prophetic household can carry responsibility across generations.

Sarah receives the annunciation; Isaac embodies it; Jacob stands beyond him.

Fifth: knowledge, action, insight, and the Hereafter belong to Isaac’s Qur’anic portrait.

Sixth: different geography does not mean different monotheism.

Ishmael in Makkah and Isaac in al-Sham remain within Abraham’s household.

Seventh: prophetic inheritance is not merely property.

Narrations preserve a testament and sacred relics moving through Abraham, Isaac, and Jacob.

Eighth: missing details should not be filled from Biblical tradition without classification.

Register of Figures and the Scope of Completion

The immediate circle comprises Isaac, Abraham, Sarah, Ishmael, Hagar, Jacob, Isaac’s unnamed wife, al-‘Is in Ithbat al-Wasiyyah, and Isaac’s daughter—the aunt named Sarah in al-Khara’ij. Joseph connects through descent and the relic accounts; Mariya ibn Aws through the meeting report. Rebekah, Laban and Bethuel are identified only within the comparative material.

The linked context includes Lot, his household and wife, and Abraham’s angelic visitors. Jacob’s children, the Tribes, and righteous or wrongdoing descendants must not be assigned invented individual names where the text remains collective.

The Qur’anic lists also include Noah, David, Solomon, Job, Moses, Aaron, Zechariah, John, Jesus, Elijah, Elisha and Jonah, alongside the Abrahamic figures (4:163; 6:84–86). They are not all Isaac’s contemporaries. Mary, Moses’ mother, Fatimah and Zechariah’s wife belong to comparisons of spiritual status or annunciation.

Completion here means reviewing the named Qur’anic passages, relevant contexts, and reports whose sources could be identified in this review. It is not a claim to have exhausted every manuscript or authenticated every chain. Unnamed persons remain unnamed; disputed details retain their attribution.

Conclusion of Chapter Sixteen — From the Annunciation to Israel

Isaac is the son of annunciation, a Qur'anic prophet among the righteous, blessed without making every descendant automatically righteous. Through him comes Jacob. In the connected succession report, Ishmael entrusts the covenant to Isaac and Isaac to Jacob. The next chapter therefore moves from one son to the father whose household becomes the Children of Israel.

Sources and References

1. The Holy Qur'an

2. Sarah and the Annunciation

Al-Saduq, 'Ilal al-Shara'i, 1:182–183: the statement attributed to Muhammad ibn Abi Bakr concerning Sarah, Mary, Moses' mother and Fatimah, followed by al-Saduq's comment. [S4] Source text

Tafsir al-Qummi, Tafsir al-'Ayyashi, Nur al-Thaqalayn, al-Safi, and al-Mizan under the relevant annunciation passages.

3. Succession and Prophetic Relics

Al-Saduq, al-Amali, session 63, report 3; Kamal al-Din, vol. 1, chapter 22, report 1; and Man La Yahduruhu al-Faqih, parallel succession material. The shared chain in the first two works passes through Muqatil ibn Sulayman; repetition in different books does not establish independent routes.

Al-Kulayni, al-Kafi, 1:232, Book of the Divine Proof, "The Signs of the Prophets in the Imams' Possession," hadith 5; al-Saduq, Kamal al-Din, chapter on Joseph's occultation; 'Ilal al-Shara'i, the chapter on Jacob recognizing Joseph's scent. [S6]
Source 1 · Source 2

4. The Sacrifice

Al-Saffat 37:99–113.

Qurb al-Isnad, al-Tusi's al-Amali, Tafsir al-Qummi — reports identifying Ishmael.

Al-Kafi, vol. 4, Book of Hajj, Abraham and Ishmael chapter, reports 4 and 9: differing identifications of the son and Sarah named in report 9. Al-Behbudi includes report 9 in Sahih al-Kafi, vol. 2, p. 104.

Al-Saduq, 'Uyun Akhbar al-Rida and Ma'ani al-Akhbar — discussion of the conflicting reports.

5. Lifespan and Burial

Al-Saduq, Kamal al-Din, report of prophetic lifespans; Bihar al-Anwar, vol. 11, p. 65 in some editions — 180 years for Isaac.

The work printed as Ithbat al-Wasiyyah li-l-Imam 'Ali ibn Abi Talib, pp. 45–46, reports Isaac's marriage among maternal kin in al-Sham, Jacob and al-'Is, the testament to

Jacob, lifespan 180, and burial near Jerusalem. Its attribution and transmission require investigation. Historical reports associating his tomb with Hebron remain comparative material, not Qur’anic evidence.

6. Household

The Qur’an does not name Isaac’s wife or enumerate his children. Compare al-‘Is in Ithbat al-Wasiyyah, Joseph’s paternal aunt in ‘Uyun Akhbar al-Rida, and Sarah daughter of Isaac in al-Khara’ij wa-l-Jara’ih; these reports differ in evidentiary status. [S1–S3, S9] Source 1 · Source 2 · Source 3

Verified Text Locations

[S1] Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 2, chapter 31, reports 5–6, pp. 76–77: Joseph’s paternal aunt and Isaac’s belt. Source text

[S2] Al-Rawandi, al-Khara’ij wa-l-Jara’ih, vol. 2, pp. 738–739, report 53: Sarah daughter of Isaac; attributed to Imam al-‘Askari through Dawud al-Ja‘fari. Source text

[S3] The printed Ithbat al-Wasiyyah, pp. 45–47: Isaac’s marriage, al-‘Is, the testament, and death. The book’s attribution is not authenticated here. Source text

[S4] Al-Saduq, ‘Ilal al-Shara’i, vol. 1, pp. 182–183: Muhammad ibn Abi Bakr’s statement and the author’s separate comment. Source text

[S5] Al-Rawandi, Qisas al-Anbiya’, pp. 115–116, report 116: Mariya ibn Aws, Isaac, and Abraham. Source text

[S6] Al-Kulayni, al-Kafi, vol. 1, p. 232, Book of the Divine Proof, chapter on the prophets’ signs possessed by the Imams, report 5: the inherited garment. Source text

[S7] Al-Saduq, Ma‘ani al-Akhbar, chapter on the meaning of laughter, report 1: the interpretation of fa-dahikat. Source text

[S8] Al-Majlisi, Bihar al-Anwar, vol. 12, chapter 5, report 7 quoting ‘Ilal al-Shara’i on circumcision; the introductory exegetical discussion also presents differing accounts of the angelic visitors. Source text

[S9] Ibn Kathir, Qisas al-Anbiya’, part 1, Isaac and Jacob: material from Biblical tradition for comparison only, not Imami proof. Source text

[S10] Quranic Arabic Corpus, concordance entry for Isaac: 17 occurrences. The text of the verses remains the primary evidence. Source text

[S11] Al-Majlisi, Bihar al-Anwar, vol. 12, chapter 6, report 11 quoting Ma‘ani al-Akhbar: Dawud al-Raqqi’s report on the pronoun and the intended sacrifice. Source text

Chapter 17: Jacob: Israel and the Twelve Sons

From Isaac to Jacob — When a Household Begins to Become a People

With Jacob, the scale of the narrative changes. Isaac was the son of annunciation; Jacob becomes the father of the household later known as the Children of Israel. We must distinguish Jacob the Qur'anic prophet, the identification of Jacob with "Israel" in transmitted and exegetical tradition, and the later community of the Children of Israel. The chapter begins with the father before the nation.

Jacob in the Qur'an — A Wider Map

Al-Baqarah 2:132–133 records the monotheistic testament; 2:136 commands faith in revelation; 2:140 rejects the claim that Abraham, Ishmael, Isaac, Jacob and the Tribes were Jews or Christians.

Al 'Imran 3:84 and al-Nisa' 4:163 place Jacob and the tribes within the line of revelation.

Al 'Imran 3:93 refers to "Israel" and the food he forbade himself before the Torah.

Al-An'am 6:84 places Isaac and Jacob in divine guidance.

Hud 11:71 announces Jacob in the same household promise as Isaac.

Surat Yusuf provides the central family narrative.

Maryam 19:49, al-Anbiya' 21:72–73, al-'Ankabut 29:27, and Sad 38:45–47 establish prophethood, righteousness, guidance, and chosen goodness.

Al-A'raf 7:160 later speaks of twelve tribal communities, important for understanding the term al-asbat without assuming that every son of Jacob was individually a prophet.

Completing the Named Passages — Jacob's House and Israel's Descendants

Jacob is named in sixteen verses: 2:132,133,136,140; 3:84; 4:163; 6:84; 11:71; 12:6,38,68; 19:6,49; 21:72; 29:27; and 38:45. Israel as an individual occurs in 3:93 and 19:58, separately from references to the Children of Israel as a community.

In 19:6, Zechariah asks for an heir connected with Jacob's house; the announcement of John follows. This is a later reception of Jacob's legacy, not an encounter between contemporaries. This chapter does not settle the separate debate over the kind of inheritance intended. Verse 19:58 places Abraham's and Israel's descendants within the blessed prophetic succession. [S2] Source text

Joseph's declaration in 12:38 names Abraham, Isaac and Jacob as bearers of the monotheistic faith he follows. Verse 12:68 explicitly recognizes Jacob's divinely

taught knowledge. Neither lineage nor prudent planning substitutes for God’s instruction.

Jacob Is Israel — Imami Narration and the Meaning of the Name

In ‘Ilal al-Shara’i, chapter 39, report 1, a report attributed to Imam al-Sadiq identifies Jacob with Israel, describes his birth after his twin al-‘Is, and explains Israel as servant of God. The meaning strength of God appears separately in report 2, introduced without a complete chain; the two reports must not be treated as one. [S1] The birth wording says he came after his brother, not that he was holding his brother’s heel. The Qur’an names Israel in 3:93 and 19:58; the explicit identification “Jacob is Israel” is supplied by narration and exegesis. Source text

These are narrational explanations of names, not Qur’anic etymology. The central identity, however, is explicit within Imami transmitted material:

Jacob is Israel.

What Did Israel Forbid Himself?

Al ‘Imran 3:93 states that all food had been lawful to the Children of Israel except what Israel had forbidden himself before the Torah. The verse does not name the food.

Tafsir al-‘Ayyashi transmits through ‘Abd Allah ibn Abi Ya‘fur from Imam al-Sadiq that camel meat aggravated Israel’s pain in his side, so he forbade it to himself before the Torah. Tafsir al-Qummi gives a related account concerning sciatic pain.

The report therefore reads the restriction as a personal pre-Torah abstention rather than an eternal Abrahamic prohibition. The Qur’anic statement is certain; the medical and dietary details are narrational interpretation.

Al-‘Is, Jacob’s Brother — Kinship and Conflict in Ithbat al-Wasiyyah

Alongside the twins report in ‘Ilal al-Shara’i, the work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib (pp. 46–47) says Isaac entrusted the testament to Jacob while his brother al-‘Is held power. It describes Jacob approaching Bayt al-Maqdis, al-‘Is going out with hostile intent, Jacob sending a conciliatory gift and letter, and Jacob’s sons standing between the brothers. Further scenes describe hostility and al-‘Is’s departure. None of this is narrated by the Qur’an. The letter, troop numbers, and angelic visions in the account cannot be made certain history before reviewing the book’s attribution and routes. Brotherhood does not grant al-‘Is prophetic or successor status.

The same book (p. 46) says Jacob married two daughters of a maternal aunt in al-Sham and had twelve sons. It does not name the women, assign each son to a mother, name any daughters, or rule out their existence. Its statement about the permissibility of this marriage in that period describes the reported past; it is no rule for the present. Reports naming Rachel, Joseph’s maternal aunt, and the other mothers must be examined separately. The familiar genealogical table remains

historical until each claim is sourced. The women belong in the family story even where the account has not preserved their names.

The Twelve Sons — Qur'an, Imami Reports, and Genealogical Lists

The Qur'an does not give a complete list of Jacob's twelve sons.

Tafsir al-Qummi transmits from Imam al-Baqir that Joseph had eleven brothers and that one brother from the same mother was named Benjamin. Al-Fayd al-Kashani notes that the shared maternity of Joseph and Benjamin is widely transmitted in Imami exegetical reports, although variant traditions also exist.

Crucially, al-Fayd states that he did not find the full names of the other brothers enumerated in one report from an Imam; he then gives the familiar historical list as transmitted genealogy.

The book therefore distinguishes:

Benjamin, which appears in Imami transmitted material as Joseph's brother;

from the complete twelve-name genealogical list, which belongs primarily to historical and scriptural tradition unless each name is independently established.

Were Joseph's Brothers Prophets?

This point must be made explicit because the Qur'anic term al-asbat can be misunderstood as automatically assigning prophethood to Jacob's individual sons.

Tafsir al-'Ayyashi transmits through Nashit ibn Salih a denial from Imam al-Sadiq that Joseph's brothers were prophets or, in their wrongdoing, righteous and God-fearing. The report cites their words to Jacob: "By Allah, you are still in your old error" (12:95). The denial of prophethood is not restricted to the moment of the crime: in Imami teaching, prophetic moral protection extends before and after commissioning. Repentance and later prophetic appointment are different claims.

Imami exegetical material also distinguishes "tribes/descendant branches of prophets" from the individual brothers themselves. Allamah al-Tabataba'i notes that the Qur'anic use of al-asbat can refer to the later tribal branches of Israel and is not explicit proof that Joseph's brothers were prophets. Al-Safi also transmits al-Kafi's account from Imam al-Baqir that the brothers repented before death. This discussion does not make Benjamin a participant in the earlier conspiracy merely because he too is Joseph's brother.

The chapter therefore does not turn the twelve sons into twelve prophets.

The Mothers of Jacob's Sons — Imami Evidence and Historical Tradition

The Qur'an does not name Jacob's wives or the mothers of his children.

Some Imami exegetical reports state that Joseph and Benjamin shared the same mother, and some transmitted material names Rachel in that role. Other reports,

however, say that Joseph’s maternal aunt Yamīl traveled with Jacob to Egypt and occupied the maternal position in the scene of “his parents” being raised upon the throne. In that account, Joseph’s biological mother had already died.

This variation prevents the chapter from pretending that all family details are transmitted in one uniform Imami account.

Names such as Leah, Zilpah, and Bilhah and a complete division of the twelve sons among the mothers belong mainly to historical and scriptural genealogy unless independently established.

Family Register — Sons, Women, and the Limits of Identification

The customary genealogical list is Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph and Benjamin. Al-Safi lists these as transmitted genealogy while expressly distinguishing the list from one complete report of an Imam. Individual narrational attestations do not authenticate the whole list. [S3]
Source text

In biblical and historical genealogy, Leah is associated with Reuben, Simeon, Levi, Judah, Issachar and Zebulun; Bilhah with Dan and Naphtali; Zilpah with Gad and Asher; and Rachel with Joseph and Benjamin. This is comparative genealogy, not a Qur’anic maternal table. [S4] Source text

Rebekah as Jacob’s mother, Laban as his maternal uncle, and Dinah as his daughter by Leah belong to that same comparative register. They are not named in the Qur’an, and no unverified report is attributed to an Imam to establish them. The register also does not resolve conflicting identifications of Job’s wife. [S4] Source text

Rachel and Benjamin are named in the material attributed to al-Baqir in al-Qummi; Yamīl appears as Joseph’s maternal aunt in another transmitted account. Rachel, Yamīl, mother and aunt must not be collapsed into one certain biography. [S3م ،5]
Source 1 · Source 2

Abraham’s wife, traditionally named Sarah, receives the announcement of Isaac and Jacob in 11:69–73; the passage does not name her. Ishmael, Isaac’s brother and Jacob’s paternal uncle, appears among Jacob’s fathers in 2:133. Al-‘Is is Jacob’s brother in the cited birth report, not a Qur’anic name.

Jacob’s Sister — Joseph’s Paternal Aunt, Not His Maternal Aunt

‘Uyun Akhbar al-Rida, vol. 2, chapter 31, report 5, relates an account of Joseph’s unnamed paternal aunt and Isaac’s belt. Jacob asks for his son’s return; the belt episode allows her to retain the child. The account explains the brothers’ accusation in 12:77 without treating Joseph as an actual thief. [S6] Source text

A separate report in al-Khara’ij wa-l-Jara’ih, 2:738–739, report 53, names the aunt Sarah daughter of Isaac. This name belongs to that report, whose chain requires evaluation. She must be distinguished from Abraham’s wife Sarah and from Joseph’s maternal aunt Yamīl. [S7] Source text

Abraham’s Garment in the Story of Jacob and Joseph — A Prophetic Relic

Reports from Imam al-Sadiq state that Gabriel brought Abraham a garment from Paradise at the time of the fire. Abraham passed it to Isaac, Isaac to Jacob, and Jacob to Joseph.

The reports connect that inherited relic with Jacob sensing Joseph’s fragrance before the caravan arrived and add a broader teaching that inherited prophetic knowledge and relics ultimately reached Muhammad and his Household. Some routes place Jacob at Bayt al-Maqdis or in Palestine while Joseph is in Egypt.

The Qur’anic certainty remains that Joseph’s garment was placed upon Jacob’s face and his sight returned by Allah’s will. The earlier history of the garment is an Imami narrational layer.

Jacob in the Succession Report

The connected succession report moves Isaac → Jacob → Joseph. This is a specific transmitted formulation of religious responsibility, not a full biography or a genealogy inferred from the Qur’an. Its next name, Bithriya’, is examined in Chapter Nineteen on the interval between Joseph and Moses.

Jacob’s Lifespan and Death — What Does the Evidence Establish?

The Qur’an does narrate Jacob’s deathbed counsel (2:133), but does not give his lifespan, death date, or burial place.

The prophetic-lifespans report in al-Saduq’s Kamal al-Din (ch. 49, report 3) assigns Jacob 120 years. The work printed as Ithbat al-Wasiyyah (pp. 47–48) gives 146; other compilations preserve figures of 140 and 147. The Qur’an fixes none of them, and their sources and chains require separate evaluation.

Tafsir al-‘Ayyashi (vol. 2, p. 198, report 87) transmits from Muhammad ibn Muslim a report attributed to Imam al-Baqir: Jacob lived two years with Joseph in Egypt, remained the divine proof until his death, and Joseph carried his remains to al-Sham and buried him at Bayt al-Maqdis; Joseph then became the proof. Al-Rawandi preserves a fuller route in Qisas al-Anbiya’ (ch. 6, report 138). These are Imami reports requiring chain review, not Qur’anic details; other historical burial accounts remain a separate category.

A Lifespan Variant — Collation Before Selection

The consulted Kamal al-Din text, in the chapter on longevity, report 3, gives Jacob 120 years. Al-Safi, 3:50, quotes al-Ikmal with 140. This discrepancy in transmission must remain visible rather than being silently harmonized. Neither figure establishes a certain birth or death date, and neither should be confused with Joseph’s lifespan or the duration of separation. [S8م ،5] Source 1 · Source 2

Jacob Before Birth — A Prophet Already Present in the Annunciation

Jacob enters the Qur’anic story before he enters it as an independent person.

Hud announces Isaac and, beyond Isaac, Jacob.

In the story’s chronology, Jacob is promised before his birth; this is not a claim about the first occurrence of his name in the order of the Qur’an.

Before his birth, the Qur’anic narrative already places him within continuity of guidance.

His life begins inside an intergenerational covenantal horizon.

Jacob Is a Prophet by Qur’anic Text — Not Merely Isaac’s Son

Maryam states that Allah granted Abraham Isaac and Jacob and made each a prophet.

Jacob’s prophethood is therefore explicit.

It is not inferred from genealogy or from the later history of Israel.

Al-Anbiya’ further places him among the righteous and within prophetic leadership guiding by Allah’s command.

Abraham and Jacob’s Testament — What Is the Inherited Priority?

Al-Baqarah 2:132 joins Abraham and Jacob in a common testament:

“Abraham enjoined this upon his sons, and Jacob likewise: My sons, Allah has chosen the religion for you, so do not die except in submission” (2:132, translation of the meaning).

The inherited priority is not preservation of family prestige.

It is preservation of submission.

The prophetic household survives spiritually only when the covenant is chosen, not merely inherited biologically.

Jacob at Death — His Final Question

The quoted excerpt of 2:133 asks: “Were you witnesses when death approached Jacob, when he said to his sons: What will you worship after me?”

The Qur’an places worship at the center of this scene; it does not recount a discussion of property or social rank here.

His final concern is worship.

The scene condenses prophetic fatherhood into one question:

where will the family turn after the father is gone?

The Sons’ Answer — One God Across Generations

The sons answer that they will worship Jacob’s God and the God of Abraham, Ishmael, and Isaac—one God—to whom they submit.

The chain is held together by monotheism rather than blood alone.

This is the theological birth of the household before its later political and historical development.

Jacob and al-Asbat — What Is a Tribe?

The term al-asbat does not necessarily mean the twelve individual sons themselves.

It can refer to the tribal branches descending from an ancestral house.

Al-A‘raf 7:160 describes twelve tribal communities.

The book therefore distinguishes:

the original sons,

and the later tribal communities descending from Israel.

Are “the Tribes” in Revelation Verses Joseph’s Brothers?

The Qur’an speaks of revelation associated with “the tribes.”

If the term is assumed to mean Joseph’s individual brothers, a serious question arises concerning their prophetic status.

Imami reports deny that Joseph’s wrongdoing brothers were prophets.

Imami exegetical reasoning therefore commonly understands al-asbat in these revelation passages more broadly as prophetic figures among the descendant tribal branches.

The Twelve Sons — Why Does the Qur’an Not Name Them?

Surat Yusuf identifies brothers by their roles in the narrative:

his brothers,

his brother,

their eldest,

the one who advised against killing Joseph.

The Qur’an does not require a full genealogical table for its purpose.

Moral action matters more than satisfying later curiosity about every name.

Jacob and Joseph’s Dream — A Father Who Understands Before the Brothers

Joseph tells his father of eleven stars, the sun, and the moon bowing to him.

Jacob recognizes the significance and warns him not to tell his brothers lest they scheme against him.

The scene combines prophetic perception with parental wisdom.

Jacob does not teach hatred.

He recognizes danger and acts prudently.

“Thus Your Lord Will Choose You” — Jacob Recognizes the Line of Guidance in Joseph

Jacob says: “Thus your Lord will choose you, teach you the interpretation of accounts, and complete His favor upon you and the family of Jacob” (12:6, translation of the quoted excerpt).

He explicitly links this blessing to Abraham and Isaac.

The scene is therefore more than a father interpreting a dream.

It is recognition of continuity in the prophetic line.

Love and Jealousy — Was Jacob Wrong to Love Joseph?

The brothers say Joseph and his brother are dearer to their father than they are.

The Qur’an does not say Jacob acted unjustly.

This is the brothers’ perception.

Jacob’s special affection may also relate to what he recognizes in Joseph’s character and future.

Their accusation should not be transformed into a divine verdict against the prophet.

Before the Shirt — Permission and the Fear of the Wolf

Verses 12:11–14 record the brothers’ request, their promise of protection, and Jacob’s fear of separation and of a wolf attacking while they are inattentive. Verse 12:17 later records their claim. The Qur’an does not affirm that a wolf ate Joseph or recount Jacob interviewing a wolf.

The brother proposing the well in 12:10 and the elder remaining in Egypt in 12:80 are unnamed in the Qur’an. Exegetical identifications vary: al-Safi records Judah as one opinion for the first role and a report in al-Qummi naming Levi. No such identification should be presented as the Qur’an’s own wording. [S3م ،5] Source 1 · Source 2

False Blood on the Shirt — Jacob Is Not Deceived by Manufactured Evidence

The brothers return weeping and present Joseph’s shirt with false blood.

Jacob is not persuaded by emotion or staged evidence.

He recognizes that their souls have enticed them into something.

The scene teaches discernment:

strong emotion does not automatically prove truth.

“Beautiful Patience” — What Is Beautiful Patience?

Jacob says:

“Beautiful patience; Allah is the One whose help is sought against what you describe” (12:18, translation of the quoted excerpt).

Beautiful patience does not mean absence of grief.

Jacob later grieves until his eyes whiten.

It is grief without rebellion against Allah,

endurance without despair,

and reliance upon God.

The Hungry Visitor Dhimyal — Care for Those in Need

‘Ilal al-Shara’i, chapter 41, report 1, transmits through Abu Hamza al-Thumali from Imam ‘Ali ibn al-Husayn an account of a fasting traveler named Dhimyal who receives no food at Jacob’s door. In the frame of its transmission, Sakina, the Imam’s female attendant, is instructed to feed visitors. She belongs to the Imam’s time, not Jacob’s household. [S9] Chapter Eighteen records Baqum in a separate route and Wushayka and al-Futayka as readings of the attendant’s name; these are not silently equated or counted as additional people without evidence. Source text

The account emphasizes care for the hungry without naming every household member. It does not establish that every affliction is punishment, nor license blaming a bereaved or ill person. Its attribution and interpretation must be assessed separately in light of the Qur’an and prophetic moral protection.

Provision and the Pledge — Between the Journeys to Egypt

In 12:59–66, the request to bring the brother is connected with food supplies and the return of the family’s merchandise. Jacob recalls the earlier loss, then requires a pledge with the express exception for being overwhelmed. The covenant is neither unconditional trust nor a demand for the impossible.

In 12:80–83, the eldest remains in Egypt pending his father’s permission or God’s judgment. The returning brothers invoke the town and caravan as witnesses. Jacob’s hope for their collective return thus embraces Joseph, his brother and the one who remained, in the narrative context. Their unnamed witnesses and the elder’s unidentified name should remain so at the Qur’anic level.

The Covenant Before Sending Benjamin

Jacob refuses to send Benjamin until his sons give a solemn pledge before Allah to bring him back unless overwhelmed by circumstances.

The earlier betrayal does not make Jacob abandon trust entirely.

It makes trust structured and accountable.

“Shall I Entrust Him to You as I Entrusted His Brother Before?”

Jacob remembers the earlier betrayal.

He does not pretend the past never happened.

Yet he does not close the door forever.

He concludes:

“Allah is the best guardian and the most merciful of the merciful.”

Memory and trust are held together under reliance on Allah.

Entering Through Different Gates — Precaution Does Not Control Divine Decree

Jacob tells his sons not to enter through one gate but through different gates.

Then immediately:

“I cannot avail you against Allah in anything.”

The Qur’an balances precaution and reliance.

Practical planning does not become worship of causes.

Was Jacob Afraid of the Evil Eye?

Exegetical and narrational literature often connects the instruction concerning different gates with fear of envy or the evil eye.

The verse itself does not explicitly state the reason.

The chapter therefore records this as a common interpretation, not as wording of the Qur’an.

“Judgment Belongs Only to Allah” — Reliance After Planning

Jacob gives practical instructions and then declares that judgment belongs only to Allah.

Planning and tawakkul are not opposites.

One acts responsibly while recognizing that outcomes belong to God.

Beautiful Patience Returns — The Second Test Is Harder

When another son is detained, Jacob again says:

“Beautiful patience.”

But now he adds explicit hope that Allah may bring all of them back.

Patience in Jacob’s life matures into hope.

“And His Eyes Became White from Grief” — Does Grief Contradict Prophethood?

The Qur’an openly portrays Jacob’s grief.

“He turned away from them and said: Alas for Joseph! His eyes became white from grief, while he held his sorrow within” (12:84, translation of the meaning).

Prophetic patience does not erase human emotion.

The distinction lies in where grief leads:

Jacob’s grief does not become despair of Allah.

“I Complain of My Suffering and Grief Only to Allah” — Complaint to God Is Not Complaint Against God

When his sons reproach his continued remembrance of Joseph, Jacob says: “I complain of my suffering and grief only to Allah” (12:86, excerpt).

He complains to God, not against God.

The verse distinguishes vulnerable prayer from rebellious objection.

Pain can become worship when it is carried toward Allah.

“And I Know from Allah What You Do Not Know” — Knowledge Produces Hope

Jacob’s hope is not naive optimism.

He says he knows from Allah what his sons do not know.

The Qur’an does not detail everything he knew.

The chapter therefore does not invent private revelation beyond the text.

The essential point is that hope is rooted in knowledge of Allah.

Was Joseph Alive? — The Angel of Death and the Limits of Knowledge

Al-Kafi, Rawda, report 238, attributes to Imam al-Baqir a dialogue in which Jacob asks the angel of death whether Joseph’s soul has been taken. Its text names the angel Biryāl and gives twenty years of separation. Al-Majlisi grades this route weak in the grading attached to the text; neither name nor duration becomes a Qur’anic fact. [S10] Source text

Knowing that Joseph is alive would not itself establish knowledge of his location or independent access to every hidden matter. The Qur’an attributes Jacob’s knowledge to divine teaching (12:68) and makes hope a reason to search (12:87). Conflicting durations cannot produce one certain chronology.

“Do Not Despair of Relief from Allah” — Jacob Sends His Sons to Search

Jacob commands:

Go.

Search for Joseph and his brother.

Do not despair of Allah’s relief.

Hope produces movement.

As in Hagar’s story, trust is not passivity.

Despair and Unbelief — Why Does Jacob Connect Them?

Jacob continues:

“No one despairs of Allah’s relief except the disbelieving people.”

This does not mean every moment of psychological sadness is disbelief.

Jacob himself is deeply sorrowful.

The condemned despair is a theological loss of trust in Allah’s power and mercy.

Letters to the Egyptian Ruler — Variant Wording and Critical Limits

Accounts collected in al-Safi under 12:92–96 from al-‘Ayyashi, al-Qummi and Majma‘ al-Bayan describe correspondence about Benjamin, an unnamed courier, Jacob’s prayer and Joseph’s emotional response. These are transmitted letters, not Qur’anic texts; their variant wording must not be combined into a fabricated verbatim letter. [S5] Source text

Some versions contain rebukes suggesting despair or forgetfulness. These require scrutiny rather than being asserted against Jacob, whom the Qur’an presents as hopeful and forbidding despair (12:83,86–87). Requesting an official’s help to release a son does not itself establish complaint against God.

Gabriel’s instruction in prayer belongs to certain narrational versions, not a universal promise that a formula returns every missing person. One letter’s mention of Isaac in the sacrifice episode also belongs to the already discussed divergence of narrations, not a resolution of that debate.

A Messenger from the Desert — His Wife and Household

Kamal al-Din’s chapter on Joseph’s occultation preserves a report attributed to al-Sadiq about a Bedouin carrying a message of hope. His unnamed wife is described as the daughter of his paternal uncle; servants accompany his camels, and Jacob prays for offspring. The consulted text preserves uncertainty between four and six twin pregnancies, which must not be turned into an exact number. [S11] Source text

Al-Rawandi also relates the story in Qisas al-Anbiya’, report 136. The wife, servants and offspring remain unnamed. The messenger should not automatically be identified with the later bearer of Joseph’s shirt merely because both bring news. [S12] Source text

The Shirt and the Restoration of Sight — A Sign Within the Household

Joseph commands: “Take this shirt of mine and lay it on my father’s face; he will regain his sight” (12:93, quoted excerpt).

“When the bearer of good news arrived, he laid it on his face, and his sight returned” (12:96, quoted excerpt).

This is a specific divine sign within the prophetic story.

It is not a general medical prescription.

The Scent Before the Messenger Arrives — How Did Jacob Know?

Jacob says:

“Indeed, I find the scent of Joseph, if you do not think me mistaken” (12:94, translation of the quoted excerpt).

The caravan has not yet arrived.

The Qur’an does not explain the mechanism.

Narration links it to the inherited shirt.

The core Qur’anic point is enough:

Jacob perceives what those around him do not.

Joseph’s Return — “Did I Not Tell You?”

When Jacob’s sight returns, he reminds his family that he knew from Allah what they did not.

The statement is not petty triumph.

It closes the lesson of hope:

visible circumstances are not the final boundary of divine possibility.

Seeking Forgiveness — Repentance Enters the Household

The brothers finally confess:

“Our father, ask forgiveness for our sins; indeed, we were sinners.”

The household changes.

The story is not only about Joseph’s survival.

It is also about the possibility of repentance for those who wronged him.

Why Did Jacob Say, “I Will Ask My Lord to Forgive You”?

At the end of the story, the brothers confess and ask Jacob to seek forgiveness for them.

Imami exegetical material preserves several explanations. A report in al-Kafi says Jacob delayed the prayer until the pre-dawn hours, a favored time for supplication. Other reports specify the pre-dawn hours of Friday, the night leading into Friday. ‘Ilal al-Shara’i explains the difference between Joseph’s immediate personal pardon and Jacob’s delayed supplication by distinguishing a person’s own right from wrongdoing whose primary victim was another person.

These are narrational explanations rather than the only possible Qur’anic reading, but they add an important ethical dimension to Jacob’s final act of forgiveness.

Completing the Forgiveness Report — An Explicit Qualification

The cited ‘Ilal report combines the distinction between personal rights with the statement that a young person’s heart is more tender than an older person’s. A rights-only summary is therefore incomplete. The wording is acknowledged without treating it as an established judgment that Jacob was hard-hearted. Its transmission and meaning require examination; the Qur’an establishes his promise to seek forgiveness. [S5] Source text

Jacob Enters Egypt — From Household to Migrant Community

Joseph says: “Enter Egypt, if Allah wills, in safety” (12:99, excerpt), and Jacob’s household is reunited there.

This is a decisive historical transition.

The family will not remain small.

Generations later, their descendants will be the Children of Israel in Egypt.

The bridge to Moses begins here.

“And He Raised His Parents upon the Throne” — Who Were the Two Parents?

The Qur’an says Joseph raised his parents upon the throne.

A common interpretation takes them as Jacob and Joseph’s mother.

Some Imami reports state that Joseph’s mother had died and a maternal aunt occupied the mother’s position.

The verse is clear in its relational wording, while the woman’s individual identity remains a matter of transmitted interpretation.

Prostration Before Joseph — Was It Worship?

The family falls prostrate before Joseph.

This cannot mean worshipping Joseph as a deity within a Qur’anic narrative built on monotheism.

Exegetical explanations include a permitted form of honor in an earlier law or prostration to Allah in gratitude with Joseph as the occasion.

The expression must remain within the monotheistic framework of the surah.

The Dream Fulfilled — Jacob at the Beginning and the End

Joseph’s story begins with:

“My father…”

It closes the dream with:

“My father, this is the interpretation of my earlier dream; my Lord has made it true” (12:100, quoted excerpt).

Jacob is the first hearer and is present at the fulfillment.

The narrative forms a complete circle around father and son.

Receiving the Father — A Report Does Not Override Qur’anic Honor

Al-Kafi, 2:311, chapter on pride, report 15, relates Joseph’s failure to dismount and a consequence for prophecy among his descendants. Its chain contains an unnamed intermediary and is graded mursal by al-Majlisi. It cannot be treated as established proof of contempt for his father or as sufficient evidence for a complete genealogical theory of prophecy. [S13] Source text

A version in al-Qummi, quoted in al-Safi, associates Levi’s descendants with prophecy and his earlier interventions. It remains a report requiring assessment; prophetic descendants would not make Levi himself a prophet. The Qur’an establishes Joseph’s honoring and receiving his parents (12:99–100). [S5] Source text

Another account, preserved by al-Rawandi in report 137, has Joseph request relief from recounting his brothers’ treatment to his father. Its dialogue must not be expanded imaginatively. Reunion need not turn into renewed public humiliation. [S12] Source text

Jacob in the Memory of Ahl al-Bayt — Grief without Abandoning Hope

Al-Khisal’s chapter on five preserves the report of five great weepers: Adam, Jacob, Joseph, Fatima daughter of Muhammad, and ‘Ali ibn al-Husayn. It connects al-Sajjad’s grief for al-Husayn with Jacob’s complaint to God. The chain is raised through an omitted link, so popularity must not be substituted for authentication. [S14] Source text

Fatima, al-Sajjad, al-Husayn and Prophet Muhammad belong to the later reception of Jacob’s story, not his lifetime. Abu Hamza and Sakina likewise belong to the transmission frame of the hungry visitor account. This distinction prevents narrators from becoming members of the ancient household.

Qur’anic grief coexists with hope and action. The later report invokes that pattern without making its enumeration a prohibition of grief for everyone else.

Major Lessons from the Chapter of Jacob

First: the prophet’s final family concern is monotheism.

Second: lineage is not enough; Jacob asks what his sons will worship.

Third: beautiful patience does not mean absence of grief.

Fourth: complaint to Allah can be worship, while complaint against Allah is rebellion.

Fifth: hope moves:

“Go and search.”

Sixth: never despair of Allah’s relief.

Seventh: family can become the place of both severe betrayal and profound repentance.

Eighth: prophets use practical means and still rely upon Allah.

Ninth: solemn covenant can structure trust after betrayal.

Tenth: guidance moves through knowledge and entrusted responsibility, not blood alone.

Jacob and Joseph in Egypt — When Did the Role of Divine Proof Pass?

The report through Muhammad ibn Muslim from Imam al-Baqir, cited above concerning Jacob’s death, distinguishes Jacob’s role as divine proof from Joseph’s temporal rule. The role passes to Joseph after Jacob’s death; this does not deny Joseph’s prophethood while his father lived. The two-year period and burial location remain narrational details, not Qur’anic dates. Chapter Eighteen follows the son’s life in full.

Scope of the Register — Jacob’s Chapter and Joseph’s Story

At the center stand Abraham, Isaac, Jacob, Ishmael, Joseph, the brothers, the parents at reunion, and Abraham’s wife at the announcement. Reports add al-‘Is, Rachel, Benjamin, Yamīl, the paternal aunt, Dhimyal, the Bedouin with his wife and attendants, and unnamed messengers. Comparative genealogical names have been labeled separately.

Joseph’s wider story also includes the caravan and its water-drawer, the Egyptian purchaser and his wife, her household witness, the city women, the prisoners and the survivor, the king and his messenger, Joseph’s attendants and herald, and the brothers’ traveling companions. The Qur’an supplies no personal names for these figures. Their fuller treatment, including Zulaykha as a narrational name, belongs to Joseph’s chapter. [S5] Source text

Gabriel and the angel of death are nonhuman figures in particular reports. Satan appears in Jacob’s warning (12:5) and Joseph’s account of the estrangement (12:100). Adam, Noah, Zechariah, John, Moses and others appearing in genealogical or later reception contexts are not thereby made Jacob’s contemporaries.

Completion here means coverage of the Qur’anic passages and the relevant themes and figures in the specified sources, with variants visible. It does not claim exhaustive access to every manuscript or authenticate every report. Unnamed figures remain unnamed, and conflicting accounts are not fused into invented chronology.

Conclusion of Chapter Seventeen — The Household Enters Egypt

Jacob is prophet and father; Israel in Islamic exegesis and narration; guardian of monotheism in his household; a man tested through family grief who refuses despair; and the father whose household enters Egypt. The next chapter follows Joseph in full, after which the book will ask how the covenant survived in Egypt until Moses.

Sources and References

1. The Holy Qur’an

2:132–140; 3:84, 93; 4:163; 6:84; 7:160; 11:71; Surat Yusuf 12; 19:6, 49–50, 58; 21:72–73; 29:27; 38:45–47.

2. Jacob as Israel and the Food He Forbade Himself

Al-Saduq, ‘Ilal al-Shara’i, vol. 1, p. 43, chapter 39, reports 1–2: birth and the names Jacob/Israel; report 2 is introduced separately without a complete chain.

Tafsir al-‘Ayyashi, vol. 1, p. 184, hadith 85 in some editions — Imam al-Sadiq on 3:93 and camel meat.

Tafsir al-Qummi under 3:93.

3. Joseph’s Brothers and al-Asbat

Tafsir al-‘Ayyashi, vol. 2, pp. 194–195, reports 74–78. Report 74 in the consulted text reads a denial of prophethood and righteous conduct. Some electronic al-Safi reproductions instead print a contrasting “but righteous and God-fearing.” The quotation here follows al-‘Ayyashi; the differing wording is not silently harmonized.

Al-Kafi material collected in al-Safi — Imam al-Baqir distinguishes descendant tribes from individual prophetic status and mentions their repentance.

Al-Mizan under the end of Surat Yusuf.

4. Benjamin and the Mothers

Tafsir al-Qummi under Yusuf 12:4–5 — Joseph’s eleven brothers and Benjamin as his brother from the same mother.

Al-Safi, vol. 3, under Yusuf 12:5; Tafsir al-‘Ayyashi, vol. 2 — Rachel/Yamil and variant transmitted relationships.

5. The Garment and Prophetic Relics

Al-Saduq, ‘Ilal al-Shara’i, chapter on Jacob recognizing Joseph’s scent; al-Kafi, vol. 1, Book of the Divine Proof, chapter on the signs of the prophets in the Imams’ possession, report 5; and the cited parallels in al-Qummi, al-‘Ayyashi, and Basa’ir al-Darajat.

6. Seeking Forgiveness

Al-Kafi, Man La Yahduruhu al-Faqih, Tafsir al-‘Ayyashi, and ‘Ilal al-Shara’i under Yusuf 12:97–98.

7. Succession and Lifespan

Tafsir al-‘Ayyashi, vol. 2, p. 198, report 87, attributed through Muhammad ibn Muslim to Imam al-Baqir: Jacob remained the divine proof while Joseph ruled, and Joseph took that role after Jacob’s death; the surviving route needs review.

Al-Saduq, al-Amali, session 63, report 3; Kamal al-Din, vol. 1, chapter 22, report 1; and Man La Yahduruhu al-Faqih: Isaac → Jacob → Joseph. The shared route in the first two works is not counted as independent chains merely because it appears in two books.

Al-Saduq, Kamal al-Din, chapter 49, report 3 — Jacob’s lifespan is 120 in that text; compare the work printed as Ithbat al-Wasiyyah, pp. 47–48, which gives 146, and other reported figures. Bihar al-Anwar is a collection, not independent authentication.

8. Historical/Genealogical Material

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib, pp. 46–48, on Jacob and al-‘Is, unnamed wives, their encounter, twelve sons, death in Egypt, and the removal of his remains; the book’s attribution and routes need review. Tafsir al-‘Ayyashi, vol. 2, p. 198, report 87, and al-Rawandi, Qisas al-Anbiya’, ch. 6, report 138, transmit the death and removal report, subject to chain analysis. Complete genealogical lists and additional burial details from historical or scriptural sources remain separate comparative material.

References for the Additions and Corrections

Page numbers vary by edition. A reference identifies the source; it does not certify its chain.

[S1] Al-Saduq, ‘Ilal al-Shara’i, chapter 39, reports 1–2: Jacob and Israel, in two distinct reports. Source text

[S2] The Qur’an: Maryam 19:6, 58; Yusuf 12:6, 38, 68. Source text

[S3] Al-Fayd al-Kashani, al-Safi, vol. 3, pp. 5–8, Yusuf 12:4–10: the family’s names and the brother who proposed sparing Joseph. Source text

[S4] Ibn Kathir, al-Bidayah wa-l-Nihayah, Isaac and his children: genealogical material for comparison only. Source text

[S5] Al-Fayd al-Kashani, al-Safi, vol. 3, pp. 41–52: variant reports about correspondence, reunion, lifespan, and family. Source text

[S6] Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 2, chapter 31, report 5, p. 76 in one edition and p. 82 in another: Joseph’s paternal aunt. Source text

[S7] Al-Rawandi, al-Khara’ij wa-l-Jara’ih, vol. 2, pp. 738–739, report 53: Sarah daughter of Isaac. Source text

[S8] Al-Saduq, Kamal al-Din, chapter on longevity, report 3; book 2, chapter 44 in the electronic catalogue. Source text

[S9] Al-Saduq, ‘Ilal al-Shara’i, chapter 41, report 1, p. 45 onward: Dhimyal, Sakina, and feeding those in need. Source text

[S10] Al-Kulayni, al-Kafi, vol. 8, p. 223, report 238: the angel of death; al-Majlisi’s assessment of the route as weak is quoted. Source text

[S11] Al-Saduq, Kamal al-Din, chapter on Joseph’s absence: the Bedouin messenger report through Hisham ibn Salim from Imam al-Sadiq, listed first in the chapter’s electronic catalogue. Source text

[S12] Al-Rawandi, Qisas al-Anbiya’, chapter 6, reports 135–138: prayer, the Bedouin, the angel of death, and burial. Source text

[S13] Al-Kulayni, al-Kafi, vol. 2, p. 311, chapter on pride, report 15: the dismounting account, with an incomplete chain (mursal). Source text

[S14] Al-Saduq, al-Khisal, section on five, report of the five weepers, no. 15 within the section; a raised report (marfu‘). Source text

Chapter 18: Joseph: From the Well to the Establishment of Truth

From Jacob to Joseph — Guidance Inside a Household Torn by Jealousy

Surat Yusuf calls its narrative “the best of stories” within the revelation to Muhammad. It is one of the most continuous prophetic narratives in a single surah: dream, jealousy, well, enslavement, temptation, prison, knowledge, authority, forgiveness, reunion, and—within the succession narration—the transfer of the covenant beyond Joseph.

Joseph in the Qur’an — A Wider Map

The complete framework is Surat Yusuf 12:1–111: revelation’s introduction (1–3), the narrative ending with Joseph’s prayer (4–101), and the address to the Messenger and lessons of revelation (102–111). Add al-An‘am 6:84 and Ghafir 40:34.

Al-An‘am 6:84 includes Joseph among the prophets guided by Allah.

Ghafir 40:34 recalls Joseph as one who came to Egypt with clear proofs and says that people remained in doubt about his message until his death. This is crucial: Joseph was not merely an administrator in Egypt but a prophet whose proofs and message remained remembered after him.

Yusuf 12:6 and 38 connect him with the Abrahamic line of Jacob, Isaac, and Abraham.

12:40 places the declaration of divine sovereignty inside the prison.

12:55 links public responsibility with trustworthiness and knowledge.

12:90–92 joins righteousness, patience, confession, and forgiveness.

12:100–101 closes with fulfillment of the dream and Joseph’s prayer to die as a Muslim and join the righteous.

The Qur’anic story is therefore not merely movement from a well to a palace. It is a story of revelation, integrity, knowledge, public trust, forgiveness, and final submission to Allah.

How Old Was Joseph When He Saw the Dream?

The Qur’an does not state Joseph’s age at the first dream.

Tafsir al-Qummi preserves a report attributed to Imam al-Baqir placing him at nine years of age. This remains a narrational figure rather than Qur’anic chronology.

The Merit of Reciting Surat Yusuf — A Report on Its Readers

Before following the events, the surah's effect on its readers deserves notice. Tafsir al-'Ayyashi, vol. 2, p. 166, report 1, transmits through Abu Basir from Imam al-Sadiq a merit for reciting it. One reading of the text says "every day or every night," promises safety from the terror of the Resurrection and a beauty likened to Joseph's, then speaks of Joseph as a righteous servant protected from indecency. This is a transmitted account about recitation and emulation, not a Qur'anic requirement to read on a fixed schedule or a mechanical promise independent of conduct. The day/night variant must remain visible pending comparison of copies, and the route to Abu Basir examined before a precise authenticity judgment. The Qur'an itself calls the stories an admonition, guidance, and mercy for people of understanding and believers (12:111); reading therefore connects to moral response, not mere consumption of the events.

Joseph's Birth and Household Before the Dream — Known and Unknown

The Qur'an identifies Joseph as Jacob's son. Jacob speaks of God completing His favor upon the household of Jacob as He had done for Abraham and Isaac (Joseph 12:4–6); Joseph is also placed among those guided in the Abrahamic line (al-An'am 6:84). It gives no birth year or location, no name for his mother, and no age at the dream. Imami exegetical reports speak of a brother sharing his mother, while details concerning the mother, maternal aunt, and brother's name vary; those are reports rather than Qur'anic facts. The aunt and Isaac's belt appear in transmitted explanations of a later accusation, but supply no birth date. The secure Qur'anic narrative begins with the child telling his father the dream, not a complete childhood biography assembled from general storybooks.

The First Dream — The Child Sees the End Before the Journey Begins

Joseph sees eleven stars, the sun, and the moon bowing before him. Jacob perceives the dream's significance and warns of jealousy. The later prostration does not make Joseph an object of worship. Reports and exegetical explanations differ over its manner; the Imami reports discussed at the fulfillment of the dream describe it as prostration of gratitude to God in Joseph's presence. Its precise form is not settled here by an unsupported claim of a ceremonial bow to Joseph.

Brothers and Women in Genealogy — A Comparative List

Al-Safi lists Joseph, Benjamin, Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Naphtali, Gad and Asher, with Leah, Rachel, Zilpah and Bilhah in the maternal genealogy. Its author expressly distinguishes this from a complete enumeration in one report of an Imam. These are comparative names, not Qur'anic identifications. [S3] The consulted electronic Arabic text prints Had (حاد) for Gad; this spelling is retained as a textual variant, not a separate brother. Source text

An individually attested brother does not authenticate the entire pedigree. The speaker against killing (12:10), the senior brother who stays (12:80), and the bearer of good news (12:96) are unnamed Qur'anic roles; differing identifications remain distinct.

The Dream and Envy in the Imams' Teaching — An Ethical Reading

At the opening of Surat Yusuf in Tafsir al-'Ayyashi, vol. 2, p. 166, report 2 through Mas'ada ibn Sadaqa, Imam al-Sadiq relates from his father a lesson about children: a father may visibly care for one child to protect him from siblings' envy, even when the right belongs to another child, recalling what Joseph's brothers did. This is an ethical application of the story, not a claim that one rule explains every action of Jacob's household. The brothers' perception of favoritism in the Qur'an does not amount to a Qur'anic verdict that Jacob acted unjustly.

Report 3 on the same page, through Zurara from Imam al-Baqir, mentions prophets who receive information through dreams, citing Joseph and Abraham in a discussion of ways of receiving divine communication. It illuminates Joseph's dream and its fulfillment, but by itself gives no date for the beginning of his mission or the transfer of the role of divine proof from Jacob. The separate succession report, in which Jacob remains the proof for a time after the reunion, must remain distinct. A child's vision of a future event is not automatically the full handover of the covenant on that day.

Dhimyal and Jacob's Household — Imam al-Sajjad's Report and Its Limits

Tafsir al-'Ayyashi, vol. 2, pp. 167–169, report 5, relates through Abu Hamza al-Thumali that he prayed dawn prayer with Imam 'Ali ibn al-Husayn on a Friday. The Imam instructed a female servant called Wushayka in the report—other copies spell the name differently, while an 'Ilal al-Shara'i version gives Sakina—not to turn away a petitioner that day. He then related an account of a fasting, believing traveler called Dhimyal who sought food at Jacob's household at the evening meal and was not fed, although food remained. Within this report a divine reproach concerns the needy man's right. Asked by Abu Hamza about Joseph's first dream, the Imam linked it to that night and described Jacob's fear for Joseph, his warning not to tell the brothers, and the growth of their envy. These are named events in an Imami report, not details stated by the Qur'an in 12:4–15.

Dhimyal is not described as a prophet, successor, or member of the household. Wushayka or Sakina is a servant in the later Imam's framing conversation, not a woman living in Jacob's time. Al-'Ayyashi also gives a shorter report 4 through Abu Khadija "from a man" from Imam al-Sadiq about the hungry visitor; that route has an unidentified intermediary. Similar subject matter does not certify every detail. Nor may Joseph's trial be declared a certain punishment for Jacob's sin: the Qur'an recounts the brothers' scheme and God's care without naming Dhimyal or that causal explanation. The account remains a graded narrational witness to care for the needy and an interpretation of the household's ordeal, requiring study of its chain, wording,

and the version in ‘Ilal al-Shara’i. The consulted electronic text of report 4 calls the needy man Baqum (بقوم); this reading is not silently equated with Dhimyal. A note to report 5 also records al-Futayka (الفتيكة) beside Wushayka, and Sakina in ‘Ilal. These variants of the Imam’s attendant’s name do not establish several different women.

Bustan’s Question — Figures in the Later Reception

Al-Khisal’s chapter on the eleven stars contains two reports through Jabir ibn ‘Abd Allah. The second recounts a Jewish questioner named Bustan, Bashan in al-Safi’s version, asking Muhammad about the stars’ names; Gabriel supplies the answer. One route contains an unnamed man, and the other has a separate chain. Bustan, Jabir and Muhammad belong to the later reception, not Joseph’s lifetime. The star names are neither names of Joseph’s brothers nor a scientific planetary inventory. [S4] Source text

Joseph’s Prayer in the Well — A Report Requiring Chain Review

In al-Saduq’s al-Amali, session 63, report 4, Abu Basir asks Imam al-Sadiq about Joseph’s prayer in the well. The report portrays Joseph asking God to have mercy on Jacob’s weakness and reunite them, linking the son’s ordeal with the father’s distress. In the Qur’anic account of the well, God reveals to Joseph that he will one day tell his brothers what they did (Joseph 12:15); it does not give this prayer’s wording. The report’s route includes al-Hasan ibn ‘Ali ibn Abi Hamza and his father, so its wording requires a separate chain assessment. It is presented here as an identified Imami report, without giving it the certainty of Qur’anic text.

Gabriel and the Prayer for Relief in the Well — A Distinct Report

Tafsir al-‘Ayyashi, vol. 2, p. 170, report 6, through Misma‘ Abu Sayyar from Imam al-Sadiq, preserves an account distinct from the prayer in al-Saduq’s al-Amali. Gabriel descends to Joseph in the well and asks who cast him there and what he hopes for. Joseph entrusts the matter to the God of Abraham, Isaac, and Jacob. Gabriel then teaches a prayer praising God, invoking blessings upon Muhammad and his family, and asking for relief, a way out, and provision. The report links this prayer to deliverance from the well, escape from the woman’s scheme, and eventual authority. The Qur’an at 12:15 does not recount Gabriel’s visit or give the prayer’s wording, and it does not make Joseph’s later success depend on this transmitted formula. This report is kept separate from al-Saduq’s account emphasizing Jacob’s weakness and the reunion; the two texts are not fused into one certain prayer. The reference to Muhammad’s family in a report about an earlier event is part of the report’s wording for critical examination, not a Qur’anic phrase. Another report on the same page through Zayd al-Shahham from Imam al-Sadiq places Joseph at seven when the well revelation came, another transmitted age rather than a fixed date.

Jealousy and the Well — Crime Begins Inside the Household

The brothers said that Joseph and his brother were dearer to their father than they were. Their comparison became a proposal to kill Joseph or cast him into another land, before one speaker proposed the well instead (12:8–10). The Qur'an does not name the speaker of each proposal or supply a complete roster of the brothers. As explained in Chapter Seventeen, names drawn from genealogy and commentary are not inserted into the Qur'anic wording.

The Brothers' Night Return and the Bloodied Shirt — Claim and Evidence

The brothers came back to their father in the evening, weeping. They claimed that they had gone racing, left Joseph by their belongings, and that a wolf had eaten him, adding that their father would not believe them even if they were truthful (Joseph 12:16–17). This is their claim in the Qur'an, not the revelation's assertion that a wolf harmed Joseph. They brought his shirt bearing "false blood." Jacob answered that their own souls had enticed them to something, and that beautiful patience and God's help were called for against their account (12:18). The Qur'an calls the blood false; Jacob's patience does not confirm the wolf story or mean he felt no grief. The text does not specify whose blood it was or recount a test of whether the shirt had been torn here. Such details require separate evidence.

The surah gives shirts three distinct roles: one brought with false blood at the start of the separation (12:18); one torn from behind at the wife of al-'Aziz's door, serving as evidence in the inquiry (12:25–28); and one sent by Joseph to his father, after which Jacob's sight returned by God's leave (12:93, 96). Reading these together is a structural observation about the Qur'an, not a claim that they were a single garment. Reports about a shirt inherited from Abraham are treated separately as reports. Objects are thus used first in the brothers' deceit, then in Joseph's vindication, and finally in the family's relief.

The Water Carrier, Sale, and Egyptian Household — What Is Known of His Youth

Verses 19–22 expand the move from the well to Egypt. A caravan sent its water carrier, who lowered a bucket and exclaimed on finding Joseph, "Good news! Here is a boy." The Qur'an then says that they concealed him as merchandise and that God knew what they were doing (Joseph 12:19). It names neither the carrier nor his companions and gives no number of days in the well. Exegetes differ on the subject of "they concealed him"; the text does not by itself settle a detailed account of who claimed possession. A sale for a paltry price, a few counted dirhams, follows, while those who sold him are described as having little interest in him (12:20). Neither the number of coins nor the seller's personal name is supplied by the Qur'an.

The Egyptian purchaser told his wife to honor Joseph's lodging, hoping that the boy might benefit them or be taken as a son (12:21). This is an expressed hope, not a statement that legal adoption occurred or that a blood relationship arose. The woman

is the householder involved in the later ordeal; the Qur’an does not name her or her husband here, though she is later called the wife of al-‘Aziz (12:30). Above the buyer’s plan, revelation speaks of God’s establishment of Joseph and His teaching him the interpretation of events: God prevails in His affair, though most people do not know. When Joseph reached maturity, God gave him judgment and knowledge (12:22). No birth date or exact age at sale or maturity is given. Nor can the precise onset of his prophethood be dated from this verse alone. His knowledge develops in an Egyptian household before the trial of temptation, while the guidance inherited from Jacob remains the larger setting. The market’s low price did not measure Joseph’s value before God: the transition displays divine care within circumstances others might regard as the end of his future.

Joseph’s Price and Age at the Well — Variant Numbers in Reports

The Qur’an describes his price only as a paltry sum of counted dirhams (Joseph 12:20). Tafsir al-‘Ayyashi, vol. 2, p. 172, report 11, attributed to Imam al-Sadiq through “al-Hasan from a man,” gives twenty dirhams; that intermediary is unidentified. Report 14 attributed to Imam al-Baqir gives eighteen, while reports 12 and 15 attributed to Imam al-Rida give twenty and explain the price as deficient. The divergent figures and an unnamed link preclude treating either number as a certain Qur’anic fact. The Qur’an also gives no age for Joseph when cast into the well. In report 16, Abu Hamza asks Imam ‘Ali ibn al-Husayn and receives “seven years,” while the edition notes “nine” in a version in ‘Ilal al-Shara’i. That question concerns his age at the well, distinct from the earlier dream. Taking nine at the dream and seven at the later well as two fixed dates would be chronologically impossible. The seven/nine textual variant calls for review of both reports rather than a forced harmonization. The same long account describes the journey toward Egypt and the later temptation; those additional details require examination of the transmission before they can be turned into a fixed chronology.

The Wife of al-‘Aziz — The Qur’an Does Not Name Her Zulaykha

The Qur’an does not name the wife of al-‘Aziz. Zulaykha also occurs in Imami reports, not only later literature; the chapter examines those marriage reports separately. Attestation of the name does not authenticate the report. The Qur’anic episode rests on attempted seduction, locked doors, Joseph’s refusal, the race to the door and the torn shirt.

“And She Desired Him, and He…” — Joseph and Prophetic Integrity in Imami Narration

Yusuf 12:24 accumulated a large body of later storytelling, not all of which is compatible with prophetic integrity.

The Qur’an itself closes the passage by saying that Allah turned evil and indecency away from Joseph because he was among the purified servants.

‘Uyun preserves two distinct reports. In the account narrated by ‘Ali ibn Muhammad ibn al-Jahm, al-Ma’mun asks and Imam al-Rida denies sinful intention, citing al-Sadiq’s explanation that Joseph intended not to act. In Abu al-Salt al-Harawi’s account, Ibn al-Jahm is the questioner; the reply describes a conditional intention to kill her if she forced him, with both killing and indecency averted. These are separate chains and interpretations, not two wordings of one report. [S1م ،2] Source 1 · Source 2

Other exegetical reports expand the “proof of his Lord” in different ways, but this book does not use material that turns a purified prophet into someone who first chose obscenity and only later abandoned it. A separate report through Imam ‘Ali ibn al-Husayn describes the woman covering her idol out of shame and Joseph answering that he had greater reason to be mindful of his Creator. This transmitted scene is not the Qur’anic wording.

The Qur’anic foundation is certain:

Allah turned evil and indecency away from Joseph.

The Witness and the Shirt — Who Was the Witness?

The Qur’an states that a witness from her household testified and used the direction of the torn shirt as evidence.

It does not name the witness or explicitly say that the witness was a child.

Tafsir al-Qummi preserves an Imami report identifying the witness as a child who spoke. Other exegetical traditions identify an adult relative.

The Qur’anic certainty is the witness and the evidentiary argument; the personal identity belongs to transmitted interpretation.

The Women of the City and the Threat of Prison — Chastity Under Public Pressure

After the shirt was found torn from behind, Joseph was told to turn away from the matter and the woman was told to seek forgiveness for her sin (Joseph 12:29). Yet the affair spread from the house into the city. Women said that the wife of al-‘Aziz was trying to seduce her young man and was overcome by love. Hearing their talk, she invited them, prepared a setting, gave each a knife, and called Joseph to appear. They were struck by his appearance, cut their hands, and exclaimed that he was a noble angel (12:30–31). The Qur’an gives neither their number nor their names and does not identify the food for which the knives were intended. “A noble angel” is their astonished speech, not a Qur’anic denial of Joseph’s humanity.

The wife admitted before them that she had tried to seduce him and that he had resisted, then threatened imprisonment and humiliation unless he complied (12:32). The evidence of his innocence in the household did not end the trial; desire was backed by the power to disgrace and confine. Joseph prayed that prison was dearer to him than what they called him toward, and asked God to turn their schemes away. He did not imagine himself independent of divine help (12:33). God answered and turned their schemes away (12:34). After seeing the signs, those with power

nevertheless decided to imprison him for a time (12:35). The Qur'an does not name every decision maker or quantify that period. The narrative places established evidence beside the use of authority to imprison him.

The women have distinct roles. The women of the city circulate the account, attend the gathering, and react to Joseph; the mistress of the house acknowledges his resistance and threatens him. Years later, the women are witnesses in the king's inquiry, saying they knew no evil of him (12:51). This connection is Qur'anic. Their individual lives before and after the gathering are not recorded.

Prison — Compassion Alongside the Call to God

Joseph entered prison unjustly and continued to call people to God and care for others. Reports in Tafsir al-Qummi explain his companions' description of him as a doer of good by his visiting the sick, helping prisoners, and making room for them; each route's attribution to Imam al-Baqir or al-Sadiq is to be checked in its source. The following verses set out his preaching, the two dreams, and his request that the released man mention him to his master.

From the Two Prisoners' Dreams to the Argument for Monotheism — Reading 12:36–42

The Qur'an says that two young men entered prison with Joseph. One dreamed that he was pressing wine; the other carried bread on his head from which birds ate. The text names neither man and does not specify their offices. They turned to Joseph because they saw him as a doer of good (12:36). Before interpreting the dreams, he said he could tell them the meaning of their food before it arrived, attributed this knowledge to his Lord's teaching, and declared that he had left the creed of a people who disbelieved in God and the hereafter. He followed the creed of Abraham, Isaac, and Jacob. His statement that they must not associate anything with God joins his knowledge to the inherited trust of monotheism. He calls this God's favor to his family and humanity, although most people do not give thanks (12:37–38).

Joseph then addressed his two companions directly: were divided lords better, or God, the One and All-Compelling? He described the other objects of worship as names given by people and their fathers without divine authority. Judgment belongs to God; He commands that none but Him be worshiped. Joseph called this the upright religion (12:39–40). This preaching belongs to Joseph's own Qur'anic answer. The knowledge of interpretation thus becomes an occasion for public witness to God.

Only then did Joseph say that one prisoner would serve wine to his master, whereas the other would be crucified and birds would eat from his head. He concluded that the matter on which they asked had been decided (12:41). The next verse says he asked the one he thought would be released to mention him to his "lord," meaning the man's human master in this setting, and then says that Satan caused him to forget the remembrance of his lord (12:42). Exegetes differ over whether the pronoun refers to the released prisoner or to Joseph. The verse neither names the released man nor states plainly that Joseph denied his Lord. Reports that read the

request for intercession as a subtle admonition are presented as narrational interpretation, not as the Qur’an’s explicit wording or proof that a prophet sinned by using a lawful human means. Where such a report is accepted, its admonition is read as a matter of the prophet’s exacting rank of reliance and leaving the better course, not a sin that contradicts prophetic infallibility. The different durations are discussed in the section on years in prison.

The Jailer and a Prayer After Obligatory Worship — Two Prison Reports

Tafsir al-‘Ayyashi, vol. 2, pp. 175–176, report 21 through al-‘Abbas ibn Hilal, attributes to Imam al-Rida an account in which the jailer tells Joseph that he loves him. Joseph replies within the report by recalling his aunt’s attachment, his father’s love that provoked his brothers’ envy, and the wife of al-‘Aziz’s love that led to prison. It need not condemn love itself or prove that Jacob caused his sons’ crime. The jailer is a narrational character unnamed in the Qur’an; the verses give no birth, faith, end of life, or role in succession for him. The report does not establish that he supervised the entire period of confinement.

On p. 176, report 22 through Ibn Sinan from Imam al-Sadiq says Gabriel taught Joseph in prison a prayer after each obligatory prayer, asking for relief, a way out, and provision from expected and unexpected sources. Its wording partly resembles the prayer in report 6 at the well, but the settings differ: one account concerns the well, the other prison. We do not merge them into a single episode or attribute the prescribed prayer routine to Surat Yusuf. The Qur’an records Joseph’s call to monotheism, interpretation of dreams, and imprisonment, but does not set out his daily worship schedule. These remain Imami reports for source and chain analysis, not certain additions to the verse.

Joseph’s Prison Prayer and a Troubling Confession Report — Reading the Text Critically

Al-Rawandi’s Qisas al-Anbiya’ (chapter six, pp. 132–134, report 135) transmits through Hisham ibn Salim from Imam al-Sadiq an announcement of relief brought by Gabriel and Joseph’s prayer through Muhammad and his family, followed by the king’s dream and Joseph’s release. Tafsir al-‘Ayyashi, vol. 2, p. 198, report 88 through Ishaq ibn Yasar also gives a prayer for release but contains the troubling words “he acknowledged his offense” and an obscure reference to the woman’s gathering. We record the variant without concealing it. The Qur’an states that Joseph resisted the invitation and that the woman and other women attested his innocence (12:32, 51), so the phrase cannot be used to establish a sexual offense. The editor of the cited al-‘Ayyashi edition notes the conflict with Joseph’s infallibility and suggests dissimulation; that is an editorial judgment, not the Imam’s own wording. The prayer motif must be separated from an unproven moral accusation, and both routes and textual variants examined before a date or form of the angelic announcement is asserted.

Years in Prison — Variant Reports and the Qur’anic “Several Years”

After Joseph asks the released prisoner to mention him to his lord, the Qur’an says that he remained in prison for “several years” (12:42), without a precise number. Tafsir al-‘Ayyashi, vol. 2, p. 178, gives seven in a report with an omitted link, while a textual note records nine in another copy. An account of Joseph’s lifespan cited in Majma‘ al-Bayan gives eighteen years in prison. These figures may count different spans, but that reconciliation cannot be asserted without evidence. The raised report and lifespan account each require chain assessment. Seven, nine, and eighteen are therefore marked as variant transmitted figures; the Qur’anic phrase remains the starting point. At the end of report 23, p. 176, Ibn Abi ‘Umayr quotes Ibn Abi Hamza as giving twenty years. This appended statement must be distinguished from the Imam’s words at the start of the report, and its counting range cannot be assumed identical.

The King’s Dream — Knowledge in Public Service

The Qur’an recounts the king’s dream of seven fat cows consumed by seven lean ones and seven green ears of grain alongside dry ones. His court could not explain it; the former prisoner then remembered Joseph and sought his answer. Joseph did not make knowledge conditional on his own release. He explained the dream as a practical food plan: seven years of sustained cultivation and storage in the ear, seven hard years using those stores, then a year of relief and pressing produce. The account distinguishes the dream from the management of scarcity and shows prophetic knowledge serving the wider population (Joseph 12:43–49).

The Year of Relief — Qur’anic Wording and Variant Readings

Joseph’s plan does not end with seven years of storage and seven hard years. He adds: “Then after that will come a year in which people are given relief and in which they press” (12:49). The verse establishes a year of relief and the act of pressing in the familiar text; it names neither a crop nor a rainfall total. Tafsir al-‘Ayyashi, vol. 2, p. 180, reports 35–36, gives an explanation or variant reading connected with rain and cites 78:14 on water poured from the rain clouds. One account glosses the word with “they receive rain,” while another refers to a reading with a rounded initial vowel; the edition notes a manuscript difference. One route contains an unnamed “man.” Such a report cannot replace the commonly recited Qur’anic wording with an unverified alternative. Rain, renewed livelihood, and pressing the produce can be discussed as interpretive possibilities, while a named crop requires separate evidence. For the guidance narrative, Joseph’s God-given knowledge provides not only warning and storage but an expectation of relief beyond the crisis.

Inquiry Before Release — The Women’s Testimony

When the king summoned Joseph, Joseph first requested an inquiry into the women who had cut their hands. Asked by the king, they denied knowing any evil of him; the wife of al-‘Aziz then admitted that she had sought to seduce him and that he had spoken truthfully. The Qur’an gives neither her personal name nor an invented courtroom procedure. The exchange publicly restores his reputation after imprisonment. Exegetes differ over who speaks the statements in 12:52–53, so their attribution should be explained rather than asserted without qualification (12:50–53).

Authority Over the Storehouses — Trust and Knowledge

After speaking with Joseph, the king calls him established and trusted. Joseph requests responsibility for the storehouses of the land, saying that he is a careful guardian who knows the task. The Qur’an supplies neither the king’s personal name nor a detailed administrative map. It establishes Joseph’s charge over the stores, God’s enabling him in the land, and the superior reward of the hereafter for those who believe and remain mindful (12:54–57).

Why Joseph Took Charge of the Storehouses — Imam al-Rida’s Argument

The Qur’an connects Joseph’s request to oversee the storehouses with his trustworthiness and knowledge: “Place me over the storehouses of the land; I am a careful guardian, knowledgeable” (12:55). Tafsir al-‘Ayyashi, vol. 2, p. 180, report 38, through al-Hasan ibn Musa, using the formula “our companions related,” recounts a man questioning Imam al-Rida about his position under al-Ma’mun. In the report, the Imam distinguishes a prophet from a successor and compares Joseph, a prophet requesting office under an Egyptian ruler described in the report as a polytheist, with his own position as a successor compelled by al-Ma’mun, described there as a Muslim. This is a later Imami use of Joseph’s story in considering service under an existing authority. The report differentiates Joseph’s request for the public good from compulsion upon the Imam; it should not be flattened into one legal rule. “Our companions related” leaves intermediaries unnamed. Moreover, the report calls the Egyptian authority al-‘Aziz, while the Qur’an does not explicitly identify the official who bought Joseph with the king who later addressed him in 12:54–55. The verse on stewardship remains the foundation; the report illustrates the Ahl al-Bayt’s use of the story rather than establishing a Qur’anic name or religion for the ruler.

“A Careful Guardian, Knowledgeable” — Stating Competence When Needed

Joseph does not merely ask for office; he names qualities relevant to the storehouses: care and knowledge (12:55). Tafsir al-‘Ayyashi, vol. 2, p. 181, report 39, gives a brief explanation of guarding what is entrusted to him and knowing every language. Its clipped opening, “he said, and he said,” does not by itself identify the speaker and full route, so the claim that Joseph knew every human language cannot be given the certainty of the verse. Report 40 asks Imam al-Sadiq whether a person may commend himself; the answer permits it under necessity, citing Joseph’s request and Hud’s statement to his people, “I am a sincere and trustworthy adviser to you” (7:68). Naming competence to assume a public responsibility differs from boasting for display. This is a transmitted moral and legal application consistent with Joseph’s task of protecting food; it does not supply an administrative chart, the names of officials, or the scope of the king’s delegation. The Qur’an gives no Egyptian court language or number of languages Joseph spoke, while his practical knowledge and trustworthiness are central to the passage.

Joseph’s Rule and Food Administration — Text and Report

The Qur’an says God established Joseph in the land, allowing him to settle where he wished (12:56), but it draws no political map. Al-Saduq’s al-Khisal, in a chapter on prophets who held kingship, transmits a report attributed to Imam al-Baqir limiting Joseph’s rule to Egypt and its surrounding lands. Its chain contains an unnamed transmitter (“from someone he mentioned”), which prevents treating the geographic limit as certain. A similar statement appears in Tafsir al-‘Ayyashi, vol. 2, p. 181. A report there on traders’ differing price claims (pp. 179–180) offers a narrational picture of scarcity and exchange, not Qur’anic price data. The seven years of cultivation, storage, and hardship belong to the Qur’an (12:47–49); the borders and market details remain graded reports.

Al-Rawandi’s Famine Account — The Return of Property

A report in al-Rawandi’s Qisas al-Anbiya’ (chapter six, pp. 134–136, report 135), through Hisham ibn Salim from Imam al-Sadiq, elaborates Joseph’s release and management of the food supply. It describes grain exchanged over the seven lean years for money, jewelry, livestock, enslaved persons, real estate, and farmland and waterways, followed by a final stage of subjection to Joseph’s authority. Its conclusion says that he freed the people of Egypt, returned their property and enslaved persons, and that the king professed belief in one God. This detailed sequence is outside Surat Yusuf and cannot be presented as a Qur’anic account of Egypt’s economy. The report begins “through his chain from al-Saffar”; its earlier route and wording need examination before a judgment of reliability, and its geographical and commercial claims need separate scrutiny. The restoration of rights is part of the same narrative and should not be omitted when describing it. The Qur’an establishes Joseph’s storage plan, the seven years, and his request to administer the storehouses (12:47–57).

The Egyptian King and Reports of Long Lifespans — Limits of Chronology

The Qur’an does not name the ruler it calls “the king” at the dream and summons (12:43, 54). The man who bought young Joseph is first described as “the one who bought him in Egypt” (12:21); the women of the city later call him al-‘Aziz (12:30). In al-Rawandi’s Qisas al-Anbiya’ (chapter six, pp. 137–138, report 144), a report attributed to Imam al-Sadiq identifies a ruler as the Nimrod who disputed with Abraham and gives him an exceptionally long life. Report 145 tells of a survivor of ‘Ad in the time of Joseph’s ruler, but its route includes an unnamed “man.” These are distinct transmitted accounts, not a Qur’anic calendar that establishes the identity of Egypt’s ruler or a precise interval between Abraham and Joseph. Chains, manuscript readings, and whether the name denotes one person or a repeated title require investigation. The book therefore retains the Qur’an’s terms “king” and “al-‘Aziz” in its established narrative.

The Brothers’ First Visit — Recognition and Restraint

Joseph’s brothers enter his presence. He recognizes them, while they do not recognize him. After supplying their provisions, he asks them to bring a brother from their father and warns that they will receive no further measure without him. He also instructs his attendants to place their merchandise back in their packs, perhaps so they will recognize it upon returning. The Qur’an does not say they recognized Joseph at this stage or give a single certain motive beyond the verse for the returned goods (12:58–62).

What the Brothers Said at the First Visit — A Report of Continued Concealment

A report through Abu Basir from Imam al-Baqir in Tafsir al-‘Ayyashi, vol. 2, p. 181, report 42, expands the brothers’ first visit. After Joseph recognizes them and orders their merchandise returned, the report has him ask about two sons of their father. They answer that the older one was eaten by a wolf and that the younger remains with Jacob, who cares deeply for him. Joseph then requests the younger brother on a later visit. This dialogue is transmitted, not quoted in the Qur’an. The wolf claim recalls the brothers’ earlier false account to Jacob in 12:17 and, within the report, portrays them still concealing the truth from Joseph, whose identity they do not know. The Qur’an records the request for the brother and return of the goods but does not say that they repeated the wolf story to Egypt’s official (12:58–62). The account cannot establish that every brother spoke the words or the younger brother’s age. Joseph’s private intention in asking is an inference rather than a statement in the verses. The long route should be compared with al-Rawandi’s report 134; shared narrative elements do not by themselves prove independent transmission or authenticate every detail.

Travel for Provisions — A Seasonal Report, Not a Qur’anic Date

In al-Rawandi’s Qisas al-Anbiya’ (chapter six, p. 132 onward, report 134), a long route through Abu Basir to Imam al-Baqir says that Jacob procured grain for his household from Egypt in winter and summer and that his sons joined a caravan with modest goods. Joseph recognized them, gave their measure priority, and ordered their goods returned. Recognition and the return of their merchandise are Qur’anic (12:58–62); the seasonal pattern, size of their goods, and priority over other travelers are additions in the report. Its chain passes through ‘Ali ibn Abi Hamza and requires identification, narrator evaluation, and comparison with other routes before such details can be affirmed. “Twice a year” should not be used to count the brothers’ visits in the surah: the Qur’an gives no annual itinerary, and the phrase may describe a broader provisioning pattern.

The Long al-Amali Account — Simeon and Jacob’s Message

Al-Saduq’s al-Amali, session 43, report 7, presents a long account through a chain ending with Ibn ‘Abbas. It names Simeon as a brother initially detained by lot, depicts Jacob noticing his absence, and describes a message carried by the younger brother to the Egyptian ruler about Jacob’s grief, premature greying, and lost sight. Joseph is moved to tears; the report adds another appeal as the crisis deepens and details of the shirt’s arrival. These scenes develop the roles of Jacob, Simeon, and the younger brother as messenger. Their presence in al-Saduq’s book does not turn an Ibn ‘Abbas report into an Imam’s statement. The Qur’an mentions the return of the merchandise and the demand for the brother (12:58–65) without naming a detainee on the first visit or reproducing letters from Jacob.

Jacob’s Pledge and the Gates — Precaution and Trust

On returning, the brothers asked their father to send their brother, and Jacob recalled what had happened to Joseph. They then opened their packs, found their merchandise returned, and argued that they could obtain provisions and protect their brother. Jacob subsequently required a solemn pledge to bring him back unless they were overwhelmed. He told them to enter by separate gates, while affirming that he could not avert God’s decree, that judgment belonged to God, and that he relied upon Him. The precaution fulfilled a need in Jacob’s heart without averting God’s decree; its specific feared danger is not stated (12:63–68). Chapter Seventeen develops the father’s response; here its role is to prepare the brothers’ next visit to Joseph.

Joseph’s Brother in the Reports — Name and Children

The Qur’an does not name the brother Joseph asks his father to send or list his children; it later says that Joseph sheltered his brother (12:69). Tafsir al-‘Ayyashi, vol. 2, pp. 183–184, recounts a meal where the brothers sat with those sharing a mother, while this brother remained alone until Joseph invited him. The name appears in transmitted variants as Ibn Yamin, Ibn Yamil, and Benjamin. One al-‘Ayyashi report says ten sons named in Joseph’s memory; another says eleven. Al-Saduq’s al-Amali, session 43, report 7, a long account traced to Ibn ‘Abbas rather than directly to an Imam, gives twelve. The three figures remain variant reports, and these are the brother’s children, not Joseph’s. A report attributes to Jacob encouragement to marry in hope of descendants who remember God. These are transmitted details with differing routes; Joseph’s welcome of his brother is the Qur’anic fact.

The Brother and the Cup — What the Text Actually Says

Joseph shelters his brother and tells him that he is his brother. He then places the drinking cup in the brother’s pack. A caller accuses the caravan of theft; the brothers themselves state that the person in whose pack the object is found will be the penalty. The search begins with the other packs, and the cup is then recovered from his brother’s. The Qur’an attributes the arrangement to God and says Joseph could not otherwise have detained his brother under the king’s law, except by God’s will. The caller’s words do not by themselves prove that Joseph regarded his brother as a thief. Further details in transmitted accounts remain reports, not Qur’anic statements (12:69–76).

The Caravan’s Call — Several Imami Interpretations

The Qur’an says a caller announced that the caravan were thieves and that the missing object was the king’s cup (Joseph 12:70–72). Tafsir al-‘Ayyashi, vol. 2, pp. 184–185, transmits reports attributed to Imams al-Baqir and al-Sadiq using the passage to explain speech that has a truthful interpretation although the brothers had not stolen the cup. One report through an unnamed intermediary interprets their theft as taking Joseph from his father; its unidentified link matters. These are narrational interpretations. The Qur’an does not specify the caller’s hidden intention or state that the cup was made of gold. The vessel’s form and material differ across reports. Joseph’s integrity should be preserved without inventing an unexpressed certainty.

The Old Accusation Against Joseph and His Withheld Reply

The verse between the recovery of the cup and the brothers' request for a substitute deserves separate attention. They said, "If he steals, a brother of his stole before" (Joseph 12:77). This is the brothers' allegation, not the Qur'an's certification that Joseph actually stole as a child. Joseph kept his response to himself and did not reveal it to them; the passage gives his judgment that they were in a worse position and that God knew best what they described. After years apart, an unjust description still followed him from his brothers' mouths, although he had the power to disclose his identity and chose to delay it. Their accusation cannot become a biography of wrongdoing for the chosen child. Accounts of his aunt and Isaac's belt offer a transmitted explanation for the accusation; they belong in the chapter's report section with their evidentiary grade, not as the verse's only meaning. The caller in 12:70 and the brothers in 12:77 are also different speakers, whose statements should not be conflated.

Isaac's Belt and Joseph's Aunt — Explaining an Accusation

When the brothers say that a brother of the accused had stolen before (Joseph 12:77), the Qur'an does not establish that Joseph stole. Tafsir al-'Ayyashi, vol. 2, pp. 185–186, transmits two reports attributed to Imam al-Rida: an aunt who loved young Joseph placed Isaac's belt in his clothes so that he could remain with her, then reported it missing. The reports explain the brothers' accusation; they do not convict Joseph. In one version the belt is a transmitted possession in the prophetic household. These extra details have variant wording and require chain assessment. The Qur'an establishes the brothers' claim and Joseph's inward response.

Does the Paternal Aunt Have a Name? — Sarah Daughter of Isaac

Al-Khara'ij, 2:738–739, report 53, names the belt's keeper Sarah daughter of Isaac in a report attributed to Imam al-'Askari, through Sa'd ibn 'Abd Allah, Muhammad ibn al-Hasan ibn Shammūn and Dawud ibn al-Qasim. An unnamed man from Qum asks the question. This named paternal aunt is distinct from Abraham's wife Sarah and the maternal aunt Yamil. Her name must not be inserted into the Qur'an or the unnamed-aunt report in 'Uyun. The route requires evaluation, and the belt device does not establish actual theft by Joseph. [S6] Source text

The Offer, the Explanation, and a Second Loss

The brothers offer one of themselves in place of the detained brother because of their aged father. Joseph refuses to take anyone other than the person with whom the cup was found. The eldest then stays behind until their father permits his return or God decides the matter, telling the others to report only what they witnessed. The passage does not name him, so a proposed name needs separate evidence. Jacob responds with beautiful patience, hopes God will bring them all back, grieves until his eyes whiten, and directs his complaint to God (12:77–86).

Who Stayed in Egypt? Judah in a Transmitted Account

The Qur’an says that “the eldest of them” would not leave the land (Joseph 12:80) without naming him there. Tafsir al-‘Ayyashi, vol. 2, pp. 186–187, transmits a report through Hisham ibn Salim attributed to Imam al-Sadiq naming him Yahudha or Yahuda in variant copies. It describes his appeal to Joseph over the detained brother and a fierce anger calmed by the touch of a child from Jacob’s line, said to be Joseph’s young son. Thus the same report bears on the elder brother’s name and an unnamed child of Joseph; it does not identify the child’s mother or make every brother a prophet. The physical description and golden pomegranate are narrational details, absent from the Qur’an.

Do Not Despair of God’s Relief — Admission and Forgiveness

Jacob instructs his sons to search for Joseph and his brother and not despair of God’s relief. They return with hardship and meagre goods, asking for a full measure and charity. Joseph asks them about what they did to him and his brother; they recognize him and admit their wrong. He answers, “No reproach upon you today,” prays for forgiveness, and sends his shirt to be placed on his father’s face before the entire family comes to him. The forgiveness comes when Joseph has the power to respond otherwise (12:87–93).

Jacob’s Knowledge and a Traveler’s Message — Variant Reports

In al-Rawandi’s Qisas al-Anbiya’ (chapter six, pp. 134–135, report 137), Imam al-Baqir is asked whether Jacob knew Joseph was alive when he told his sons to seek him. The reply is affirmative; one manuscript note expands this into a conversation with the Angel of Death, who had not taken Joseph’s soul. The printed main text is terse and its wording about the angel varies across copies, so the longer exchange cannot be presented as Qur’anic revelation or as a certain explanation of Jacob’s knowledge. Another report (p. 134, no. 136) attributes to Imam al-Sadiq a story of a traveler who buys grain from Joseph, takes a reassuring greeting to Jacob, and receives Jacob’s prayer for children. The report says his wife was the daughter of his paternal uncle and describes four subsequent twin births; these details are absent from the Qur’an. The Qur’an names neither the traveler nor his wife and children; the report does not securely locate this message before or after Joseph’s public self-disclosure. We therefore do not impose its chronology on the surah. The Qur’anic foundation is Jacob’s hope, his command to seek Joseph and his brother, and his warning against despair (12:86–87), followed by his sensing Joseph’s scent and the shirt’s arrival (12:94–96). The two routes and their variant readings require assessment.

The Inherited Garment — Al-Kafi’s Additional Account

Al-Kafi, 1:232, report 5 through al-Mufaddal ibn ‘Umar from al-Sadiq, relates a heavenly garment brought by Gabriel to Abraham and passed through Isaac and Jacob to Joseph. It connects its emergence with Jacob sensing Joseph’s scent and links prophetic inheritances to Muhammad’s family. This is additional narration, not the wording of 12:93–96. The route includes Abu Isma‘il al-Sarraj and Bishr ibn Ja‘far and needs evaluation. It does not establish identity with the bloodstained or torn shirt. [S5] Source text

Joseph’s Scent, Restored Sight, and Arrival in Egypt

When the caravan departed, Jacob told those with him that he sensed Joseph’s scent, adding, “if you do not think me foolish.” They answered that he was still in his old error (Joseph 12:94–95). That is their response when they could not perceive what he did, not the Qur’an’s judgment on Jacob’s insight. The passage does not identify every listener or measure the distance from which he sensed the scent. The bearer of good news then placed the shirt on Jacob’s face and his sight returned. Jacob reminded them that he knew from God what they did not know (12:96). The Qur’an establishes the restored sight and his knowledge from God but does not name the bearer in this verse.

The sons acknowledged their sins and asked their father to seek forgiveness. Jacob promised that he would ask his Lord to forgive them (12:97–98). Their admission, request, and his promise are Qur’anic; a precise night or hour of the prayer requires a specific transmitted report and cannot be derived from “I shall” alone. They then entered Egypt, where Joseph welcomed his parents and said, “Enter Egypt, God willing, in safety” (12:99). The Qur’an gives neither a count of the migrants nor a date for the journey. The household’s arrival sets up the next chapter’s question about the generations between Joseph and Moses.

After the Reunion — A Report on the Pain of the Well

At the end of report 137 in al-Rawandi’s Qisas al-Anbiya’ (p. 135), Jacob asks Joseph what his brothers did. Joseph first asks to be spared the account, then recalls being seated at the well, having his shirt demanded, and being threatened with a knife by one brother. The report says Jacob faints and later releases him from telling more. This is a transmitted scene about the lasting pain of the act, not dialogue supplied by the Qur’an; it does not name the brother with the knife. The edition notes variant wording and transmission of the continuation. Its text should be compared with ‘Ilal al-Shara’i and manuscript witnesses before individual details are relied upon. The report also recalls Joseph invoking the family of Abraham, Isaac, and Ishmael when asking his father to spare him further narration. The Qur’an’s “No reproach upon you today” (12:92) establishes Joseph’s pardon, while the reported scene is not needed to prove it.

Prostration at the Fulfillment of the Dream — To Whom Was It Directed?

Popular retellings sometimes describe the prostration in Yusuf 12:100 simply as a ceremonial bow to Joseph.

Imami reports provide a more theologically precise explanation. Tafsir al-‘Ayyashi transmits from Imam al-Sadiq that their prostration was worship of Allah. A report from Imam al-Baqir explains it as glorification and gratitude to Allah. Another report from Imam al-Hadi describes Jacob and his sons prostrating in gratitude for the reunion.

Joseph is therefore not an object of worship. The prostration marks gratitude to Allah at the moment when the old dream is fulfilled.

“His Parents” on the Throne — Father and Mother, or Father and Maternal Aunt?

The Qur’an says that Joseph raised “his two parents” upon the throne but does not name them in that verse.

The common reading understands Jacob and Joseph’s mother. Imami exegetical reports, however, are not uniform. Some name Rachel as the mother of Joseph and Benjamin; other reports say Joseph’s mother had died and that a maternal aunt named Yamil came with Jacob and occupied the maternal position.

The Qur’anic wording is certain; the identity of the woman remains a narrational question.

Fulfillment of the Dream and the Family in Egypt

Joseph raised his parents upon the throne, and they fell in prostration; he told his father that this fulfilled his earlier dream (12:100). He recalled God bringing him out of prison and his family from the desert. The surah gives no later death chronology for Jacob or Joseph. It leaves the household established in Egypt, preparing the background of the later growth and oppression of the Children of Israel.

Joseph’s Absence from His Father — An Imami Reading

Al-Kafi, vol. 1, Book of the Proof, chapter “On Occultation,” report 4, transmits through Sudayr al-Sayrafi from Imam al-Sadiq an analogy between the hidden divine proof and Joseph, whose brothers sold him and later spoke to him without recognizing him until he identified himself. Al-Saduq also gives a chapter in Kamal al-Din wa Tamam al-Ni‘mah the title “On Joseph’s Absence.” Al-Kafi’s report specifies eighteen days between father and son and nine days for the family’s journey after the news; those are transmitted figures, not Qur’anic dates, and require chain assessment. He reads Jacob’s hope of reunion and his instruction to search for Joseph and his brother (12:83, 87) as signs that Jacob had not concluded his son was dead. The chapter also draws an analogy between Joseph’s presence while his brothers failed to recognize him and the occultation of the divine proof. This is an Imami interpretive use of the story; Surat Yusuf does not name the Mahdi or set out the details of his occultation. Additional scenes in the report, including Jacob’s dialogue with the angel of death, require separate chain assessment. The Qur’anic account itself establishes Jacob’s refusal to despair and the brothers’ failure to recognize Joseph until he disclosed himself (12:58, 87–90).

The Wife of al-‘Aziz After the Trial — Two Reports, Not Qur’anic Narrative

The Qur’an gives neither a marriage account for Joseph nor his wife’s name. Tafsir al-Qummi, near the end of Surat Yusuf, transmits a report attributed to Imam al-Hadi: after the death of al-‘Aziz and her loss of means, his former wife meets Joseph, he prays for her youth to return, and marries her. ‘Ilal al-Shara’i contains a different report attributed to Imam al-Sadiq: their encounter includes a mention of Prophet Muhammad and ends with an instruction to marry her. Both reports use the name Zulaykha, while the name, marriage, poverty, and restored youth are absent from the Qur’an. Their routes and textual transmission need assessment. The Qur’an establishes her attempt to seduce Joseph and her later admission that he spoke truth (12:23–32, 51).

Variant Reports on the Wife of al-‘Aziz in al-Rawandi

Al-Rawandi gathers several accounts in Qisas al-Anbiya’ (chapter six, pp. 136–137, reports 140–143 in the edition, which repeats the number 141). One report attributed to Imam al-Sadiq says that Joseph sent her money after she approached him, without mentioning marriage there. Another, through an unidentified associate before Zurara, says that Joseph married her and adds that she was a virgin and an explanation of her earlier conduct. A raised report through “one of our associates” describes her need and a later marriage, while a further route containing “someone he mentioned” links the marriage to her love for Prophet Muhammad (peace and blessings be upon him and his family). Some reports share the marriage motif but differ about the encounter and its cause; one ends with financial help alone. Anonymous intermediaries, the raised report, and the transmission through earlier works require separate chain and textual review. A description of al-‘Aziz’s physical condition in one text is not established Qur’anic history. Her admission of Joseph’s truthfulness is Qur’anic (12:51); her later fate is transmitted material.

Another Marriage Report in al-‘Ayyashi — An Unnamed Woman

Reports about Joseph’s marriage are not limited to the two accounts involving the wife of al-‘Aziz after the ordeal. Tafsir al-‘Ayyashi, vol. 2, p. 175, report 20, through Muhammad ibn Marwan “from a man” from Imam al-Sadiq, recounts Joseph seeking to marry a beautiful woman of his time, her father leaving the choice to her, and a marriage at the end. The text neither names her nor calls her the wife of al-‘Aziz, and it gives no firm point in the surah’s chronology. The chain contains an unidentified man. We therefore do not treat it as certain proof of a second wife, merge it automatically with the Zulaykha accounts, or declare the accounts mutually exclusive without evidence. Three layers remain distinct: the Qur’an gives no wife’s name or marriage story; two reports associate a marriage with the wife of al-‘Aziz; and a third tells of an unnamed woman through an incomplete chain. None establishes Joseph’s daughters’ names or a count of his children.

Joseph’s Descendants — An Unnamed Son and Later Names

The Qur’an identifies no sons or daughters of Joseph and provides neither their number nor their names. Tafsir al-‘Ayyashi, vol. 2, p. 187, transmits through Hisham ibn Salim a report attributed to Imam al-Sadiq about an unnamed young son of Joseph playing with a golden pomegranate while Judah pleaded for his brother. In the report, the child’s touch calms Judah’s anger. This is evidence only for an unnamed son within that report, whose chain and details need assessment; it does not establish a list or count of Joseph’s children. Another report describes Joseph abstaining from women during the years of separation; al-Fayd al-Kashani offers an interpretive reconciliation. Neither is Qur’anic text. The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib (pp. 48–49) names two sons, Ephraim and Misha, and calls Ephraim an ancestor of Joshua son of Nun. Its attribution and transmission need investigation; the Qur’an establishes none of these names. Ephraim and Manasseh also occur in comparative genealogical traditions. We cannot equate Misha with Manasseh without evidence, or establish a complete count of Joseph’s children or name his daughters. Al-Saduq’s succession chain passes from Joseph to Bithriya’ without calling Bithriya’ Joseph’s son. We must not turn an entrusted succession into a biological pedigree. Daughters, birth dates, and individual life stories remain unestablished in the sources examined.

From Jacob to Joseph — Rule and Divine Proof in al-Baqir’s Report

In Tafsir al-‘Ayyashi, vol. 2, p. 198, report 87, Muhammad ibn Muslim asks Imam al-Baqir how long Jacob and Joseph lived together in Egypt and who was God’s proof. It gives two years: Jacob was the proof while Joseph held rule; after Jacob died, Joseph became the proof, and Jacob’s remains were carried to Syria. Qutb al-Din al-Rawandi also preserves this account in Qisas al-Anbiya’, chapter six, pp. 137–138, report 138, with a fuller route through al-Saduq, Muhammad ibn Musa ibn al-Mutawakkil, ‘Abd Allah ibn Ja‘far al-Himyari, Ahmad ibn Muhammad, al-Hasan ibn Mahbub, al-‘Ala’, and Muhammad ibn Muslim. It ends by identifying Joseph as a messenger and prophet with Ghafir 40:34 as evidence. The fuller route permits more meaningful chain analysis; it does not itself establish authenticity before review. The Qur’an gives neither the two-year interval nor this division between proof and rule. Succession from Jacob to Joseph remains distinct from al-Saduq’s report on the trust after Joseph to Bithriya’. Distinguishing the role of divine proof from temporal rule does not deny Joseph’s prophethood during his father’s lifetime.

Joseph’s Prayer After Authority — To Die in Submission

After the dream is fulfilled, Joseph acknowledges the share of authority and knowledge of interpretation God has given him. He then addresses the Originator of the heavens and the earth as his guardian in this life and the next, asking to die in submission and join the righteous (Joseph 12:101). The story culminates in fidelity to God amid fulfilled blessings. This is a prayer for a faithful end, not a Qur’anic statement that he died at that moment; the verse supplies no date of death.

Prayer After Authority — Transmitted Setting and Qur’anic Meaning

Tafsir al-‘Ayyashi, vol. 2, p. 199, report 89, through ‘Abbas ibn Yazid from Imam al-Sadiq, describes Joseph going into open country after receiving authority in Egypt, wearing clean clothes, praying, and raising his hands with the words of 12:101. It adds a conversation with Gabriel and interprets the request for a faithful end as concern over trials. The prayer is Qur’anic; the place, clothing, prayer units, angelic dialogue, and explanation belong to a transmitted account and are not specified by the verse. The route through ‘Abbas ibn Yazid and textual readings require review before the ritual setting can be asserted as established. The Qur’anic prayer shows that authority does not replace continued devotion to God through life; it does not say Joseph died immediately after speaking it.

The End of Joseph’s Life — Lifespan, Burial, and the Removal of His Remains in the Time of Moses

The Qur’an closes Joseph’s story with his prayer to die as a Muslim and join the righteous. It does not narrate his death, age, or burial place.

An age report in Kamal al-Din gives Joseph 120 years. Al-Rawandi’s Qisas al-Anbiya’, chapter six, pp. 138–139, report 146, transmits an account attributed to Imam al-Sadiq: Joseph entered prison at twelve, remained eighteen years, and lived eighty after release, totaling 110; Majma‘ al-Bayan also preserves this total. The wording referring to the eighteen years should be compared across copies, and the route assessed narrator by narrator. The Qur’an gives neither his age nor his post-prison lifespan; neither figure should be treated as certain on this evidence.

Imami reports connect his burial with a later retrieval in Moses’ time. The next section records the woman’s role; Chapter Twenty-Three compares the accounts in the Exodus setting.

The Woman Who Knew the Burial Place

Al-Rawandi’s Qisas, report 139 attributed to Abu al-Hasan, relates withheld rain and an order to retrieve Joseph’s remains. An unnamed elderly woman guides Moses after requesting restored mobility, sight, youth and companionship in paradise. It describes a coffin near the Nile and removal to Syria. These are details of one report, to be compared with other routes. The woman belongs to Moses’ time, not Joseph’s household; the report does not authenticate a present-day tomb. [S7] In al-Kafi, Rawdah, report 144, an unnamed elder first directs Moses to the woman. Chapter Nineteen records his role and the later framing story of Muhammad’s host in Ta’if; the elder is not merged with the woman or Israel’s teachers. Source text

Levi’s Descendants in al-Qummi — Genealogy and Succession Are Distinct

Tafsir al-Qummi under Joseph 12:101–102 contains an account locating a line of Israelite prophets among the descendants of Joseph’s brother Levi and giving a lineage for Moses through him. It also tells of a reproach because Joseph allegedly failed to stand for his father and of prophethood being removed from his descendants. The Qur’an states neither the reproach nor such a judgment on Joseph’s progeny, and it gives no Mosaic genealogy in these verses. This report needs chain and textual assessment before any firm claim that affects a prophet’s standing or excludes his descendants. Moreover, its genealogical line must not be fused with al-Saduq’s succession report, Joseph → Bithriya’ → Shu‘ayb → Moses. The latter names an entrusted successor without calling him Joseph’s son. Neither text supplies a complete calendar for the intervening generations.

The Dismounting Report — An Explicitly Incomplete Chain

Al-Kafi, volume 2, chapter on arrogance, report 15, also transmits the reproach through Marwak ibn ‘Ubayd from an unnamed informant. The displayed judgment of al-Majlisi is mursal. Its presence in al-Kafi neither establishes arrogance in Joseph nor settles a universal denial of prophets among his descendants. It must be read against his honoring his parents in 12:99–100. [S8] Source text

The Trust After Joseph — Transition to the Next Chapter

The Qur’an does not name Joseph’s successor. Al-Saduq’s account names Bithriya’ and then Shu‘ayb before Moses. Ithbat al-Wasiyyah gives Babraz son of Levi, followed by Ahrab, Mitah, ‘Aq, Khiyam, Madum, and Shu‘ayb. This does not establish that Bithriya’ and Babraz were one person, that every bearer was a prophet, or that they were Joseph’s sons. Chapter Nineteen examines the chains, name readings, and transmission; their difference marks the transition here.

Joseph Brought Clear Proofs — The Witness of Ghafir

Joseph’s role extends beyond his own surah. The believer of Pharaoh’s household says that Joseph had earlier brought clear proofs, recalls the people’s doubt, and reports their claim after his death that God would never send another messenger (Ghafir 40:34). The verse establishes a public mission in Egypt, beyond dream interpretation and food administration. It does not inventory every proof, identify all his followers or opponents, or date the mission; these limits should remain visible.

Joseph Among the Weepers — Grief and Later Memory

Al-Khisal’s report of five weepers names Adam, Jacob, Joseph, Fatima daughter of Muhammad and ‘Ali ibn al-Husayn. It describes Joseph grieving for Jacob in prison and connects Fatima’s grief with the Messenger and al-Sajjad’s with al-Husayn. The route is raised through Muhammad ibn Sahl al-Bahrani, with links omitted. Its details require assessment. These later figures are not Joseph’s contemporaries, and the enumeration does not prohibit anyone else’s grief. [S9] Source text

Further Examples of Later Reception

Al-‘Ayyashi, vol. 2, pp. 177–179, reports 28–31, compares the weeping of Adam, Joseph, and David, and transmits a prayer naming Abraham, Ishmael, Isaac, and Jacob before teaching the questioner a corresponding appeal to God through Muhammad, ‘Ali, Fatima, al-Hasan, al-Husayn, and the Imams. It also recounts a troubling dream about al-Hasan and al-Husayn that saddened Fatima and the Prophet’s reassurance. These are comparative and later figures, not residents of Joseph’s Egypt. A distressing dream is not equated with a prophetic dream, and personified dream expressions are not recorded as women’s names. In report 46, p. 184, Jabir ibn Yazid asks Imam al-Baqir about the title Commander of the Faithful in a comparison between supplying provisions and supplying knowledge; report 49 mentions Salim ibn Hafsa in a question about truthful meanings of speech. The questioners’ later setting remains distinct from the surah’s events.

The Brothers After Confession — What Can Be Established

The brothers confess that they were in the wrong before Joseph and ask their father to seek forgiveness for their sins (12:91, 97). Joseph forgives them, and Jacob promises to pray for them. These are Qur’anic facts. Assigning a prophetic rank to every brother from the term “tribes,” giving each a detailed spiritual status, or writing an individual end for each requires other evidence. Their confession does not erase the earlier wrong; repentance and forgiveness become part of the guidance story.

Al-Rawandi’s Reports on the Brothers — Rank and Repentance

In Qutb al-Din al-Rawandi’s Qisas al-Anbiya’ (chapter six, p. 132, report 133), Hanan ibn Sudayr asks Imam al-Baqir whether Jacob’s sons were prophets. The report answers no, calls them tribes and children of prophets, and says that they repented of their deeds and ended well. This is an explicit Imami report on their rank; it does not turn every Qur’anic occurrence of “tribes” into a judgment on every individual in every period. The preceding report (no. 132) attributes to Imam al-Sadiq an affirmative answer to a question about whether Jacob’s sons had departed from faith, without explaining its duration or each brother’s ultimate state. The two formulations must be examined for transmission and meaning, rather than silently collapsed. Their confession, request for forgiveness, and Joseph’s pardon in 12:91–98 remain the Qur’anic foundation. Neither report names a successor who received the trust from the brothers or their descendants.

Al-‘Ayyashi on the Brothers — Denying Prophethood Does Not Deny Repentance

Under Joseph 12:95, Tafsir al-‘Ayyashi, vol. 2, p. 194, reports 74–76, gives three treatments of Joseph’s brothers’ rank. In report 74, Nashit ibn Salih asks Imam al-Sadiq whether they were prophets; the answer is no and rejects calling them righteous and God-fearing in the context of their hurtful statement that Jacob was in his “old error.” In report 75, Sulayman ibn ‘Abd Allah al-Talhi asks whether Jacob’s sons departed from faith and parallels al-Rawandi’s report 132. Report 76 frames the claim to prophethood as a rhetorical question after their wrongdoing, but its intermediary is only “one of our companions.” These reports bar an assumption that the Qur’anic word “tribes” makes these particular brothers prophets. They do not erase the repentance in al-Rawandi’s report 133 or the Qur’anic confession and request for forgiveness (12:91, 97). Nor do they decide the rank of every later person descended from the Israelite tribes. The denial is not restricted to the time of the crime. Within Imami teaching on protection before and after commissioning, repentance does not establish their later prophethood. Prophets among later descendants require separate evidence.

The Verses After the Narrative — Insight and the Way of the Messengers

After Joseph’s story, revelation tells Muhammad (peace and blessings be upon him and his family) that these are unseen reports: he was not present when the brothers agreed upon their plan (12:102). His earnest wish cannot compel belief, he asks no payment, and people pass many signs in the heavens and earth while turning away. The passage warns of faith mixed with association, sudden punishment, and the unexpected Hour (12:103–107). It adds no names to Joseph’s household; it brings the narrative to bear on its first audience.

The call is then stated: “This is my way: I call to God with insight, I and those who follow me,” together with a declaration of God’s transcendence above association

(12:108). Earlier messengers were men from towns who received revelation; people are urged to travel and consider the end of those before them, while the final abode is better for the God-fearing (12:109). At the height of the messengers' ordeal, divine help arrives, saving whom God wills, while His punishment cannot be turned away from the guilty (12:110). The pronouns and readings in the phrase about being denied have received differing explanations; we do not attribute despair of God's promise or belief in falsehood to the messengers on an unverified reading. The final verse calls their stories a lesson and describes the revelation as confirmation, exposition, guidance, and mercy for believers (12:111). This is a contextual reading of the Qur'anic passage, not a report of additional events in Joseph's life.

"Most of Them Believe in God Only While Associating Others" — Degrees in the Reports

After Joseph's narrative, 12:106 challenges forms of belief that do not consistently preserve devotion to the one God. Tafsir al-'Ayyashi, vol. 2, pp. 199–200, reports 90–98, attributes to Imams al-Baqir and al-Sadiq examples such as an oath by a person's life, assigning rain to a star as an independent source, accepting a soothsayer's word, saying "without this person I would have perished" as though that person controlled provision, and obeying Satan in disobedience to God. These reports address distinct forms of association. Report 92 attributes to Imam al-Rida a qualification that some do not amount to unbelief; an erroneous expression or act therefore does not automatically justify declaring a person an unbeliever. Report 96 distinguishes treating a human helper as independently saving one's life from saying that God bestowed that helper, allowing the latter. The verse retains its general Qur'anic context; the narrations offer applications rather than an exhaustive list or one judgment on everyone. This returns to Joseph's prison proclamation that judgment belongs to God (12:40): gratitude for human assistance can remain gratitude to God.

"I and Those Who Follow Me" — The General Text and an Imami Application

Joseph 12:108 says: "This is my way: I call to God with insight, I and those who follow me." The Qur'anic phrase "those who follow me" names no individual in the verse itself. Tafsir al-'Ayyashi, vol. 2, pp. 200–201, reports 99–101, transmits from Imam al-Baqir an application to 'Ali ibn Abi Talib; report 101 also mentions the Messenger, 'Ali, and the successors after them as bearers of the call with insight. Report 100 argues from youthful acceptance of a divine role, but its attribution, speaker, and variant readings of seven or nine years require particular textual review; its age cannot be transferred to Joseph's biography. This Imami reading does not erase the verse's general call or insert 'Ali's name into its Qur'anic wording. It is a transmitted application linking the surah's ending to the book's later account of guidance after Prophet Muhammad (peace and blessings be upon him and his family). The evidence for succession will be examined on its own terms in the second part, rather than inferred from this verse alone.

“Until the Messengers Lost Hope” — Readings, Reports, and the Recognition of Revelation

Joseph 12:110 places the coming of divine help after a severe ordeal. Its phrase concerning the messengers and being denied requires attention to the reading, vocalization, and referent of each pronoun before attributing a state of mind to the messengers or their people. Tafsir al-‘Ayyashi, vol. 2, p. 201, report 102 through Abu Basir offers an interpretation tied to a lightened reading, referring to concern over devils taking the form of angels. Reports 103–105 are brief and differently worded. In report 106, Zurara asks Imam al-Sadiq how a messenger can be secure that what comes to him is not satanic suggestion; the reply says God gives the messenger calm and gravity so that revelation is as clear to him as what he sees. Report 102 cannot be isolated from this answer and used to claim that a messenger cannot recognize true revelation. Nor does a disputed exegetical possibility become the Qur’an’s certain assertion. Chains, readings, and each question’s setting need comparison. The verse establishes God’s help at the end of the trial without specifying the inner experience of every prophet.

Al-Rida’s Reading of the Final Ordeal

In the same al-Ma’mun report, al-Rida reads 12:110 as messengers losing hope in their people and the people holding the stated suspicion, followed by divine help. This interpretation belongs beside the al-‘Ayyashi reports; the evidence should not be reduced to the problematic wording about recognizing revelation. [S1] Source text

Character Register and Scope

The Qur’anic narrative includes Joseph, Jacob, Abraham and Isaac; the brothers, the sheltered brother, the speaker against killing, the senior brother who stays, and the parents at reunion. In Egypt stand the caravan and water-drawer, purchaser and wife, household witness, city women, two prisoners and survivor, king, court and messenger, Joseph’s attendants, herald and guarantor of a camel-load, traveling companions, bearer of good news and Jacob’s listeners. Different roles do not always mean distinct people; unnamed figures must still be included.

Reports add Rachel, Benjamin and name variants, Yamil, the paternal aunt named Sarah daughter of Isaac in one route, Zulaykha, the unnamed prospective bride and her father, Joseph’s child, his brother’s children, Dhimyal, the Baqum reading in the other account of a hungry visitor, the traveler with his wife and children, jailer, traders and a survivor of ‘Ad. Leah, Zilpah, Bilhah, the other brothers, Ephraim, Misha and Manasseh remain within their explicitly identified genealogical or comparative layers.

The succession and later remembrance include Bithriya’; the separate Babraz, Levi, Ahrab, Mitah, ‘Aq, Khiyam, Madum and Shu‘ayb line; Moses and the woman who knew the burial place; and Pharaoh’s believing kinsman. Later reception includes Muhammad, ‘Ali, Fatima, al-Hasan, al-Husayn, the Imams cited, Bustan/Bashan, Jabir ibn ‘Abd Allah, Jabir ibn Yazid, Salim ibn Hafsa, al-Ma’mun and Ibn al-Jahm. Abu

Hamza, al-Sajjad’s attendant named Wushayka, al-Futayka, or Sakina in variants, and al-Mufaddal belong to transmission settings, not Joseph’s lifetime. David appears in the comparison of weepers, and the unnamed elder in the burial-place report; each remains in his stated setting.

Gabriel and the angel of death are angelic figures in reports. Satan appears in 12:5, 42 and 100. The stars, sun and moon belong to the dream, not an additional human cast.

The register covers figures with a role in the narrative and reports examined, not every transmitter or prophet in cross-references. Chapter 17 details Jacob’s extended household. Completion of this review does not imply access to every manuscript or authentication of all reports; unresolved identities and textual variants remain explicitly marked.

Conclusion of Chapter Eighteen — Egypt After Joseph

Joseph moves from dream to well, enslavement, temptation, prison, prophetic witness, interpretation, vindication, public responsibility, forgiveness, and reunion. His family becomes established in Egypt. The book will not jump directly from Joseph to Moses. An interval follows whose generations the Qur’an does not enumerate. Al-Saduq’s report names Bithriya’ and then Shu‘ayb; the distinct Ithbat al-Wasiyyah account names Babraz and later bearers through Madum before Shu‘ayb. The next chapter examines both without merging them.

Sources and References

1. The Holy Qur’an

Al-An‘am 6:84; Surat Yusuf 12:1–111; Ghafir 40:34.

2. Joseph in the Well, His Integrity, and Yusuf 12:24

Tafsir al-‘Ayyashi, vol. 2, p. 166, report 1 through Abu Basir from Imam al-Sadiq on the merit of recitation, with a day/night textual variant requiring comparison; reports 2–3: through Mas‘ada ibn Sadaqa on sibling envy and through Zurara from Imam al-Baqir on prophetic dreams; neither fixes the date of succession.

Tafsir al-‘Ayyashi, vol. 2, pp. 167–169, report 5 through Abu Hamza al-Thumali from Imam ‘Ali ibn al-Husayn, on Dhimyal, the needy visitor, and the dream; the female servant’s name varies. Report 4 through Abu Khadija “from a man” from Imam al-Sadiq has an unidentified intermediary. Compare the wording in ‘Ilal al-Shara’i; the Qur’an does not give this causal account.

Tafsir al-‘Ayyashi, vol. 2, p. 170, report 6 through Misma‘ Abu Sayyar from Imam al-Sadiq, Gabriel and the prayer in the well; report 7 through Zayd al-Shahham on the age of seven. These are transmitted reports, not Qur’anic wording.

Al-Saduq, al-Amali, session 63, report 4 (p. 488 in one edition), Joseph’s prayer in the well; its chain passes through al-Hasan ibn ‘Ali ibn Abi Hamza and his father and needs evaluation.

Al-Saduq, ‘Uyun Akhbar al-Rida, Imam al-Rida’s discussion of prophetic infallibility with al-Ma’mun.

Tafsir al-‘Ayyashi, vol. 2, pp. 172–173, reports 11–17: variant prices of eighteen and twenty dirhams; report 11 has an unidentified intermediary. Report 16 through Abu Hamza from Imam ‘Ali ibn al-Husayn says seven years at the well, with a note giving nine in a version of ‘Ilal al-Shara’i. Reports on the divine proof in 12:24 differ in wording and chain; an account contrary to the Qur’an’s praise of Joseph’s integrity is not treated as established.

Tafsir al-Qummi, Tafsir al-‘Ayyashi, Nur al-Thaqalayn, al-Safi, and al-Mizan, with source-critical distinction among reports.

3. The Witness

Tafsir al-Qummi under 12:26–28 — the child-witness report.

Other Imami exegetical collections preserve variant identifications.

4. Prison

Tafsir al-Qummi under 12:36 — Joseph’s care for fellow prisoners.

Tafsir al-‘Ayyashi, vol. 2, pp. 175–176, reports 21–22, on the jailer and Joseph’s prayer after ritual prayer; pp. 176–177, the appendix to report 23 quotes Ibn Abi Hamza through Ibn Abi ‘Umayr as giving twenty years requiring chain and counting review; pp. 177–178, reports 26–30 under 12:42, include seven years in an incomplete route and nine in a variant copy. Compare the eighteen-year account in Majma‘ al-Bayan under 12:101. The Qur’an gives no number. Compare Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six, pp. 132–134, report 135, on Joseph’s prayer and announced release; Tafsir al-‘Ayyashi, vol. 2, p. 198, report 88, with another prayer and a problematic confession phrase. The edition’s note flags its conflict with prophetic integrity; it cannot override Joseph 12:32, 51.

5. Prostration and “His Parents”

Tafsir al-‘Ayyashi under 12:100: reports from Imams al-Sadiq and al-Baqir on worship and gratitude to God, and the account from Imam al-Hadi. Compare al-Safi for the differing mother/maternal-aunt Yamil identifications. The Qur’an neither names the woman nor calls Joseph an object of worship.

6. The Garment

Al-Kulayni, al-Kafi, vol. 1, Book of the Divine Proof, chapter on the prophetic signs held by the Imams, report 5, p. 232; compare ‘Ilal al-Shara’i, Tafsir al-Qummi, Tafsir al-‘Ayyashi, and Basa’ir al-Darajat.

7. Succession

Tafsir al-‘Ayyashi, vol. 2, p. 198, report 87, through Muhammad ibn Muslim from Imam al-Baqir: Jacob remained the divine proof until his death, then Joseph. Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six, pp. 137–138, report 138, transmits a fuller route through al-Saduq to Muhammad ibn Muslim and invokes Ghafir 40:34 for Joseph’s mission; compare and evaluate both chains. Al-Saduq, al-Amali, session 63, report 3; Kamal al-Din; Man La Yahduruhu al-Faqih — Jacob → Joseph → Bithriya’ → Shu‘ayb → Moses, with manuscript and sanad caution. Compare the work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib, pp. 48–50, on Joseph’s sons Ephraim and Misha and the distinct Babraz–Ahrab–Mitah–‘Aq–Khiyam–Madum chain, subject to attribution and transmission review. Compare Tafsir al-Qummi under 12:101–102, an account of prophetic genealogy through Levi and a reproach of Joseph; this is a distinct genealogical report requiring chain and textual review.

8. Lifespan and Remains

Kamal al-Din, the prophetic lifespan report: 120 years; Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six, pp. 138–139, report 146, attributed to Imam al-Sadiq with twelve years before prison, eighteen in it, and eighty thereafter; compare al-Tabrisi, Majma‘ al-Bayan under 12:101, for 110 years. Compare the wording and routes; these are transmitted figures, not Qur’anic data.

Man La Yahduruhu al-Faqih and ‘Ilal al-Shara’i — Moses and the removal of Joseph’s remains from Egypt. Compare Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six, pp. 135–136, report 139, a route to Abu al-Hasan on withheld rain, the elderly woman’s conditions, and the casket by the Nile; compare manuscripts and assess the chains.

9. Occultation Analogy

Al-Kulayni, al-Kafi, vol. 1, Book of the Proof, chapter “On Occultation,” report 4, through Sudayr al-Sayrafi; al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, book 2, chapter 5, “On Joseph’s Absence,” especially report 3; later works on occultation also use Joseph’s recognition of his brothers while they did not recognize him. The report’s added details require chain review.

10. The Wife of al-‘Aziz and Joseph’s Descendants

Tafsir al-Qummi under 12:101–102, a marriage report attributed to Imam al-Hadi, requiring chain review; al-Saduq, ‘Ilal al-Shara’i, a distinct report attributed to Imam al-Sadiq; Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six, pp. 136–137, reports 140–143 (the edition repeats 141), variant accounts of aid and marriage with anonymous and raised routes; Tafsir al-‘Ayyashi, vol. 2, p. 175, report 20, about another unnamed woman, through an unidentified man; Tafsir al-‘Ayyashi, vol. 2, pp. 183–187, reports 44–56 in a common edition: the brothers’ meal, conflicting counts of ten or eleven for Joseph’s brother’s sons; al-Saduq, al-Amali, session 43, report 7, through Ibn ‘Abbas, gives twelve and adds Simeon and Jacob’s messages, Isaac’s belt and Joseph’s aunt in reports attributed to Imam al-Rida, Judah in the Hisham ibn Salim report, and Joseph’s unnamed young son. Routes and variants require separate study. The Qur’an names neither Joseph’s wife nor his children.

Joseph’s rule, its later Imami application, and scarcity: Tafsir al-‘Ayyashi, vol. 2, p. 181, reports 39–40, on “careful guardian, knowledgeable” and stating competence under necessity; report 39’s speaker and route are abbreviated. Compare vol. 2, p. 180, report 38, through al-Hasan ibn Musa “our companions related” from Imam al-Rida comparing Joseph’s requested stewardship with his own compelled role under al-Ma’mun, an abbreviated route; al-Saduq, al-Khisal, chapter on four prophet-kings, report 110, with an unnamed intermediary; Tafsir al-‘Ayyashi, vol. 2, p. 180, reports 35–36 on “in which they press” and rain, including one anonymous intermediary; pp. 179–181, further reports on scarcity and territorial scope; Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six, pp. 134–136, report 135, on famine transactions followed by manumission and the return of property. Its opening “through his chain from al-Saffar” needs full chain review. These are narrational descriptions, not Qur’anic border or price data. Compare al-Rawandi, same chapter, pp. 137–138, reports 144–145, on a ruler’s identity, long lifespans, and a survivor of ‘Ad; the latter includes an unnamed transmitter and neither establishes a chronology.

11. The Brothers’ Rank and Repentance

Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter six “On Jacob and Joseph,” p. 132, reports 132–133, on the brothers’ faith, rank, and repentance. Compare Tafsir al-‘Ayyashi, vol. 2, p. 194, reports 74–76, especially Nashit ibn Salih’s question to Imam al-Sadiq denying the brothers’ prophethood, without restricting the denial to the time of wrongdoing; report 76 has an unnamed intermediary. Examine variant wording and each route. Joseph 12:91–98 remains the Qur’anic foundation for confession, pardon, and seeking forgiveness.

12. The Brothers' Journeys, Jacob's Knowledge, and the Reunion

Tafsir al-'Ayyashi, vol. 2, p. 181, report 42, through Abu Basir from Imam al-Baqir on the first visit and the reported wolf claim; compare its route with Qutb al-Din al-Rawandi, Qisas al-Anbiya', chapter six, pp. 132–135: report 134 on winter and summer grain journeys and returned merchandise, through 'Ali ibn Abi Hamza; report 136 on a traveler's message and Jacob's prayer for him; report 137 on Jacob's knowledge that Joseph lived and their later conversation about the well. The last report has manuscript and editorial variants and should be compared with 'Ilal al-Shara'i. Compare Joseph 12:58–62 and 86–98 without transferring these narrational details into the Qur'an.

13. Joseph's Prayer and Imami Readings of the Surah's End

Tafsir al-'Ayyashi, vol. 2, p. 199, report 89 through 'Abbas ibn Yazid from Imam al-Sadiq on Joseph's prayer after gaining authority; the words of 12:101 are Qur'anic, while its ritual setting is transmitted. Vol. 2, pp. 199–200, reports 90–98, applications of "association" in 12:106, distinguishing obedience and worship and noting that some forms do not amount to unbelief. Vol. 2, pp. 200–201, reports 99–101, applications of "those who follow me" in 12:108 to 'Ali and the successors; report 100 requires review of attribution and its seven/nine-year variant. Vol. 2, p. 201, reports 102–106 on readings of 12:110 and the messenger's recognition of revelation with God's calm; compare chains and wording without attributing doubt to prophets as a Qur'anic certainty.

References for Corrections and Additions

Tafsir al-'Ayyashi, vol. 2, p. 167, reports 4–5: Baqum and the attendant's name readings; pp. 177–179, reports 28–31, and p. 184, reports 46 and 49: comparative and later reception settings. Source text

Pagination varies; source identification is not authentication.

[S1] Al-Saduq, 'Uyun Akhbar al-Rida, al-Ma'mun's session on prophetic integrity, report 1; interpretations of 12:24 and 12:110. Source text

[S2] Al-Saduq, 'Uyun Akhbar al-Rida, Abu al-Salt's account of Ibn al-Jahm's question, report 1. Source text

[S3] Al-Fayd al-Kashani, al-Safi, vol. 3, pp. 5–8: family names and the limits of the list. Source text

[S4] Al-Saduq, al-Khisal, section on eleven, chapter on the stars' names, reports 1–2. Source text

[S5] Al-Kulayni, al-Kafi, vol. 1, p. 232, report 5: the inherited garment. Source text

[S6] Al-Rawandi, al-Khara'ij wa-l-Jara'ih, vol. 2, pp. 738–739, report 53: the paternal aunt's name. Source text

[S7] Al-Rawandi, Qisas al-Anbiya', pp. 135–136, report 139: the woman and Joseph's remains. Source text

[S8] Al-Kulayni, al-Kafi, vol. 2, chapter on pride, report 15: an incomplete chain (mursal). Source text

[S9] Al-Saduq, al-Khisal, section on five, report 15: the five weepers; a raised report (marfu‘). Source text

Chapter 19: From Joseph to Moses: The Children of Israel and the Covenant in Egypt

Why Do We Need a Chapter Between Joseph and Moses?

Surat Yusuf ends with Jacob's household established in Egypt. The story of Moses opens much later, when the Children of Israel have become an oppressed population under Pharaoh. The Qur'an does not name every intervening generation. A direct jump would leave the central question of The Story of Guidance unanswered: what happened to Joseph's covenant, how did monotheism survive, and what do Imami reports preserve concerning bearers of the trust? This chapter investigates the interval without inventing a missing history.

Qur'anic Passages and the Period's Boundaries

The chapter begins with the family's covenant and reunion (2:132–133; 12:99–101), the believer of Pharaoh's testimony about Joseph (40:28–35), and oppression followed by the beginnings of rescue (28:3–13). Parallel passages are 2:49–50; 7:127–137, 141; 14:6; 26:22; and 44:30–33. Yunus 10:83–89 describes believers' fear, trust, prayer, and supplication during Moses' mission; 5:20 recalls prophetic favor. These passages cover the period's background and outcome, not only events before Moses' birth. Chapters 22 and 23 develop his birth, mission, and the Exodus.

Jacob's Counsel and the Family's Arrival — The Qur'anic Starting Point

Jacob's counsel to his children precedes the interval examined here. Al-Baqarah 2:132–133 records Abraham and Jacob urging their children to remain faithful; as death approaches, Jacob asks his sons whom they will worship after him, and they affirm the one God. This establishes the transmission of monotheism within the family, not a roster of successors governing the community after Joseph. Yusuf 12:99–101 recounts the family's reunion in Egypt and Joseph's prayer to die in submission and join the righteous. The prayer gives neither a death date nor a count of generations. The period therefore opens with three distinct Qur'anic facts: Jacob's counsel, his family's presence in Egypt, and the later testimony in Ghafir 40:34 that Joseph brought clear proofs while doubt endured after his death. These verses do not name an individual bearer of Joseph's legacy before Moses.

Joseph Remained in Egypt's Memory After His Death

Ghafir 40:34 states that Joseph had previously come with clear proofs, that people remained doubtful, and that after his death they claimed Allah would never send another messenger. The verse therefore establishes a post-Joseph crisis of religious memory: revelation had been known, yet some people turned the prophet's death into an argument that future guidance had ended.

How Did the Children of Israel Become Oppressed?

Al-Qasas 28:4 describes Pharaoh exalting himself, dividing society into factions, and oppressing one group by slaughtering their sons and sparing their women. Al-Baqarah 2:49 and Ibrahim 14:6 recall the same oppression. The Qur'an establishes the social reality but does not identify the first ruler who began the policy or provide a complete chronology of the generations between Joseph and Moses.

Women and Families Under Oppression — The Qur'anic Limits

Al-Qasas 28:4 pairs the killing of sons with the sparing of women; al-Baqarah 2:49, Ibrahim 14:6, and al-A'raf 7:141 recall the same ordeal. The wording does not describe every woman's life or name the mothers of the generations between Joseph and Moses. It does place women within the community's trial, including the endurance of households and their memory of faith. Moses' mother and sister and Pharaoh's wife belong to the account of his birth and rescue (chapter 22); their recorded actions should not be projected into an undated earlier generation.

The Promise to the Oppressed

Immediately after describing oppression, the Qur'an declares the divine will to favor the oppressed, make them leaders, and make them inheritors. The story of Moses therefore begins before his birth with a divine promise that tyranny will not be the final word.

"He Appointed Prophets Among You" — The Scope of the Later Address

After the exodus, Moses reminds his people that God had appointed prophets among them (al-Ma'idah 5:20). The verse affirms prophets among the Children of Israel collectively; it does not name those who lived between Joseph and Moses, establish that every son of Jacob was a prophet, or identify Bithriya' as one. Read beside the believer of Pharaoh's recollection of Joseph (Ghafir 40:34), it shows that prophetic memory remained contested in Moses' time. The combined reading is an inference from two passages, not a list of intervening generations.

Oppression Before and After Moses' Arrival

The Children of Israel say that they suffered before and after Moses came to them (al-A'raf 7:129). This establishes oppression before his coming, without dating his birth from that phrase alone. The setting of the killing of sons at his birth is supplied by al-Qasas 28:4–13. Moses calls them to seek God's help and persevere, and presents succession in the land as a test of their conduct (7:128–129). The passages connect oppression with responsibility after deliverance, without counting the years or naming every faithful bearer.

From Promise to Empowerment — The Sequence of Divine Action

Al-Qasas 28:4–6 sets Pharaoh's division of the people and killing of their sons beside God's will to favor the oppressed, make them leaders and inheritors, establish them in the land, and show Pharaoh, Haman, and their forces what they feared. This opens Moses' story but supplies no names of successors in the intervening period. Nor may the word "leaders" be assigned to an unnamed individual on the basis of this collective promise. The account of Moses' birth and rescue (chapter 22) shows this promise beginning to unfold in the actions of his mother.

Faith Under Oppression — More Than a List of Successors

Moses answers Pharaoh's appeal to his upbringing by confronting the enslavement of Israel (26:22). Care for one child cannot erase oppression of a people. Yunus 10:83–87 shows believers fearing persecution, trusting God, seeking rescue, and Moses and his brother receiving instructions concerning homes for their people and the establishment of prayer. This is the community during Moses' mission; its arrangements cannot simply be projected onto earlier centuries. Al-A'raf 7:137 connects the oppressed people's outcome with patience, while 44:30–33 recalls rescue from humiliating torment and Pharaoh. Unnamed men and women therefore remain part of the chapter's history, even where individual biographies are unavailable.

Continuity of the Divine Proof — Doctrine and Historical Names

Al-Kafi, volume 1, Book of the Proof, has a chapter on the earth never being without a divine proof. Its first report, through al-Husayn ibn Abi al-'Ala' from Imam al-Sadiq, denies that the earth is without an Imam; its route includes Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn Abi 'Umayr. Report 8 attributes to Imam al-Baqir the continuity of a guiding Imam since Adam's death. This is a doctrinal basis for the Imami understanding of continuity. It does not name every bearer between Joseph and Moses. An incomplete historical roster does not establish a break in guidance, and belief in continuity does not authenticate every reported name or genealogy. [S3]

Source text

The Connected Succession Report — Joseph to Bithriya'

A long report in Kamal al-Din, al-Amali, and Man La Yahduruhu al-Faqih places the trust in this order: Jacob entrusted it to Joseph, Joseph to Bithriya', and Bithriya' to Shu'ayb. Al-Amali, session 63, report 3, then says that Shu'ayb handed it to Moses son of 'Imran; Kamal al-Din uses the wording of entrusting. Neither calls Bithriya' Joseph's son or explicitly identifies him as a prophet. The wording describes succession in the entrusted responsibility, so it must not be converted into a father-to-son genealogy. [S1, S2] Source 1 · Source 2

Investigating the Name Bithriya’

The consulted Kamal al-Din reads بثرياء, rendered consistently here as Bithriya’. Bisharat al-Mustafa, p. 137, prints the same Arabic form but notes بريشا(Barisha) in a witness marked Ṭ. Other printed witnesses have بثريا(Bithriya, without a final hamza). These are textual readings, not evidence for an additional person. Manuscript comparison is needed before settling the original spelling; the report supplies no detailed life, genealogy, or explicit prophetic rank.

Does the Chain Establish Unquestionable History?

In Kamal al-Din, vol. 1, the chapter on connected succession, report 1 (pp. 211–213 in the consulted edition), several opening routes converge at al-Hasan ibn Mahbub and then pass through Muqatil ibn Sulayman from Imam al-Sadiq. Multiple upper routes do not remove a shared concern at Muqatil, whose reliability is disputed and criticized in the edition’s notes. This report alone does not establish an unquestionable chronology or Bithriya’s prophetic status. Al-Amali and other transmissions require comparison of wording and actual route independence. The name remains a qualified narrational witness, neither a Qur’anic name nor a certain historical link.

An Earlier Witness in al-Saduq’s Father’s al-Imamah wa al-Tabsirah

In ‘Ali ibn al-Husayn ibn Babawayh’s al-Imamah wa al-Tabsirah min al-Hirah, the chapter on succession from Adam, report 1 (pp. 20–23 in the consulted edition), the sequence reads Joseph → Bithriya → Shu‘ayb → Moses. It witnesses an earlier written circulation of the name and the spelling Bithriya beside Bithriya’ in later editions. The route goes through Sa‘d ibn ‘Abd Allah; Ahmad ibn Muhammad ibn ‘Isa, Muhammad ibn al-Husayn ibn Abi al-Khattab, and al-Haytham ibn Abi Masruq al-Nahdi; then al-Hasan ibn Mahbub and Muqatil ibn Sulayman to Imam al-Sadiq. Kamal al-Din’s routes likewise converge at al-Hasan ibn Mahbub and Muqatil. Father and son thus preserve two book witnesses, not independent lower chains that resolve the concern about Muqatil. This report supplies no lineage, lifespan, wife, children, or explicit prophetic designation for Bithriya.

The Staff as a Transmitted Object — Distinct from a Succession List

Al-Kulayni’s al-Kafi (vol. 1, Book of the Proof, chapter on prophetic signs held by the Imams, report 1, p. 231 in al-Ghaffari’s edition) transmits through Muhammad ibn al-Fayd from Imam al-Baqir that Moses’ staff belonged to Adam, passed to Shu‘ayb, then to Moses; the report also speaks of its preservation with the Imams. This concerns a prophetic object. It does not say Adam handed it directly to Shu‘ayb, list its intervening custodians, or establish that Shu‘ayb received Bithriya’s or Madum’s testament. Al-Imamah wa al-Tabsirah (p. 116, report 108) and the work printed as al-Ikhtisas and attributed to Shaykh al-Mufid (p. 269 in one edition) preserve related wording, with the later part of the route converging from Mani‘ ibn al-Hajjaj to Muhammad ibn al-Fayd. Three printed appearances are not three independent proofs for every detail, and the attribution of al-Ikhtisas to al-Mufid itself requires scrutiny. The Qur’an gives no pre-Mosaic history of the staff; its signs in Moses’ story are first read from revelation, while the reported transfer remains narrational.

Joseph Near Death — Warning the Family and Awaiting Deliverance

Al-Rawandi’s Qasas al-Anbiya’ (p. 148, report 160) transmits, through Muhammad al-Halabi from Imam al-Sadiq and a route including Ahmad ibn Abi Nasr al-Bazanti and Aban ibn ‘Uthman, that Joseph gathered Jacob’s household near his death. The report counts eighty men. It says he warned them of oppression by the Egyptians and foretold deliverance through Moses, descended from Levi son of Jacob; it gives a longer genealogy and physical description, and describes families naming children ‘Imran and Moses in expectation. The report matters as evidence for a transmitted memory of hoped-for deliverance. Its count, extended genealogy, description, and naming custom are not Qur’anic statements and cannot prove that every generation awaited Moses in precisely the same way.

After Joseph’s warning, al-Rawandi gives another route through Abu Basir concerning people who claimed to be the awaited Moses. The printed Qasas al-Anbiya’, report 160, counts eighty claimants. They must not be confused with the eighty men of Jacob’s household whom Joseph gathered in the opening report; identical numbers do not identify the groups. Kamal al-Din reads fifty claimants, while Ithbat al-Wasiyyah gives seventy and also reports fifty as a variant. These are narrational counts, not Qur’anic statistics. Joseph’s reported warning precedes the events; al-Qasas 28:4 is the Qur’an’s own description of oppression at the opening of Moses’ story.

Levi, Qahat, and ‘Imran — Genealogy Is Not Succession

Kamal al-Din’s report 12 gives Moses’ ancestry as ‘Imran, Qahat, Levi, and Jacob. The consulted Qasas al-Anbiya’ report 160 prints Fahith in the corresponding place. This is a textual discrepancy to retain, not grounds for inventing two people or settling an original spelling from one witness. Levi is also Babraz’s father in Ithbat al-Wasiyyah. That shared ancestor does not identify Babraz with Qahat or Bithriya’, or establish that ‘Imran received Madum’s testament. Nor does the name ‘Imran identify Moses’ father with Mary’s father in 3:35–36 and 66:12. [S4م ،5م ،6] Source 1 · Source 2 · Source 3

‘Imran and the Midwife — Protecting Life as Deliverance Approaches

In the Abu Basir continuation within Kamal al-Din’s report 13, Israelites consider abstaining from marital relations because their newborn sons are killed. ‘Imran opposes this out of trust in God’s purpose; Ithbat al-Wasiyyah describes him as learned, faithful, and devout. This description alone is not a testament appointing him successor. The report also introduces an unnamed midwife assigned to watch Moses’ mother who comes to care for her, conceals the birth, and sends the guards away. Mother, sister, and midwife then preserve the secret. The midwife is distinct from the three Qur’anic women: Moses’ mother, his sister, and Pharaoh’s wife (28:7–13; 20:37–40). Her surveillance and assistance are narrational additions. The birth chapter develops these accounts. [S4م ،5م ،6] Source 1 · Source 2 · Source 3

Preserving Memory Until Moses’ Time

Imami reports describe an Israelite woman who retained knowledge of Joseph’s burial place and guided Moses when his remains were retrieved. The Qur’an does not name her or recount this event. The occasion, her requests, and its timing vary across versions; the reports and differences are examined in the chapter on Moses and the Exodus (chapter 23).

The Elder Who Identifies the Woman — A Small but Distinct Role

In al-Kafi, Rawdah, report 144, through Yazid al-Kunasi from Imam al-Baqir, an unnamed elder first directs Moses to the woman who knows Joseph’s burial place. He cannot be identified without evidence with Kamal al-Din’s unnamed faqih. The woman then requests companionship in Moses’ rank in Paradise. This story occurs within a Prophetic account about a man who once hosted Muhammad in Ta’if and later requested a gift. That host and the Prophet’s companions belong to the later telling, not ancient Egypt. Knowledge of the burial place establishes neither the woman’s lifespan from Joseph’s time nor her genealogy or successor status. [S7]

Source text

The Unnamed Learned Man in Kamal al-Din — Preserving Knowledge Under Oppression

Al-Saduq's Kamal al-Din wa Tamam al-Ni'mah, the chapter on Moses' absence, report 12 (pp. 145–147 in the consulted edition), tells a longer story of Israel's expectation after Joseph's warning. An unnamed person whom it calls a faqih recounts the promised deliverance and Moses' description to the community and consoles them. As persecution intensifies he hides, then meets them in the open after they appeal to him. He recognizes the young Moses before Moses' departure to Midian, although most people had not recognized him, and later again consoles the people during another period of separation. This learned intermediary has a real teaching role in the narrative. The report neither gives his name nor explicitly establishes him as a prophet, Joseph's successor, or Bithriya's successor. An editor's suggestion about inspiration is not evidence of his prophetic status.

Four spans must be kept distinct in Kamal al-Din's report 12, in the chapter on Moses' absence. It first describes four hundred years of expectation before signs appear and the young Moses meets the community. It next describes his departure for Midian and stay with Shu'ayb, naming the absence a "second absence" of more than fifty years. The text does not clearly make that a separate period after the stay, nor may it be equated with the eight- or ten-year employment agreement in al-Qasas 28:27–29. At a later gathering the faqih announces relief after forty years; the promise changes to thirty, twenty, and ten, and then permission for relief is given as the community praises God. These figures form one narrational countdown, not four successive periods to add together. After Moses returns and identifies himself as a messenger, the report separately places forty years between that encounter and Pharaoh's drowning. The first encounter is not the report's moment of receiving the mission, and permission for relief is not the drowning. None of these figures occurs in the Qur'an. The route includes Sahl ibn Ziyad and al-Mubarak ibn Fadalah, so these spans should not become a certain chronology or a direct doctrinal equation with the Imam's occultation.

Two Reports in al-Saduq and al-Rawandi — Repetition and Independence

The unnamed faqih in Kamal al-Din's report 12 should be kept distinct from report 13 in its chapter on Moses' absence (pp. 147–150). The opening of report 13, through Muhammad al-Halabi from Imam al-Sadiq, concerns Joseph's warning; several initial routes converge at Ahmad ibn Muhammad ibn 'Isa, then al-Bazanti, Aban, and al-Halabi. Al-Rawandi's Qasas al-Anbiya', report 160, transmits this core by a route through al-Saduq, his father, and Sa'd ibn 'Abd Allah to Ahmad ibn Muhammad ibn 'Isa. Two books therefore do not supply fully independent support for each detail. A separate route through Abu Basir follows: Kamal al-Din reads fifty claimants and attributes it to Imam al-Baqir, while the printed Qasas reads eighty and attributes it to Imam al-Sadiq; the intermediary between Aban and Abu Basir also appears as Abu al-Hasin/Abu al-Husayn across readings. Ithbat al-Wasiyyah gives seventy with fifty as a variant. These differences in number, attribution, and intermediary need manuscript comparison; they must not be merged into one chain.

Supplication and the Report About Sarah — A Necessary Critical Reading

Tafsir al-'Ayyashi, volume 2, p. 154, report 49, attributes to Imam al-Sadiq through al-Fadl ibn Abi Qurrah a report connecting Sarah's response to the annunciation with her descendants' affliction. It describes forty mornings of supplication, Moses and Aaron being sent to deliver the people, and a reduction of 170 years. Thus Aaron appears explicitly in the deliverance scene, while Abraham and Sarah belong to its earlier background. The abridged transmitted text does not expose al-'Ayyashi's full route to the narrator, whose reliability has also been criticized; popularity in devotional compilations is not authentication. [S8] Source text

For the substance, the controlling Qur'anic principle is that no bearer carries another's burden (6:164); the annunciation to Abraham's wife concludes with mercy and blessings on the household (11:71–73). We therefore do not establish guilt against Sarah or portray Pharaoh's persecution of children as a deserved punishment for their ancestor's words. The Qur'an calls Pharaoh corrupt. Supplication has independent Qur'anic support (10:85–89), while this report's causal explanation and numerical details remain unestablished. Its 170 years and forty mornings must not be combined with the faqih narrative into one calendar or used to calculate the Mahdi's appearance.

A Second Chain in Ithbat al-Wasiyyah — Babraz and His Descendants

The work printed as Ithbat al-Wasiyyah li-l-Imam ʻAli ibn Abi Talib (pp. 48–51) gives a longer line. Near Joseph's death, the text says he handed the light, wisdom, prophetic inheritances, and chest to Babraz son of Levi son of Jacob, after warning Jacob's household of Egyptian oppression and relief through Moses of Levi's line. It describes Babraz as carrying the responsibility until his death and then entrusting it to his son Ahrab; Ahrab to his son Mitah along with the inherited objects; Mitah to his son ʻAq; ʻAq to his son Khiyam; Khiyam to his son Madum; and Madum to Shuʻayb, whom the account places among the descendants of Nabit son of Abraham. It uses language of divine instruction for some transitions and describes Mitah's and Khiyam's followers as few, fearful, and concealed. This is the printed work's account, not a Qur'anic roster. It supplies no dates of birth, ages, named wives or daughters, or graves for these men. Language of revelation in a work whose attribution and transmission require scrutiny does not by itself establish every figure's prophetic rank.

The same account describes a small body of believers concealing themselves from a tyrant and awaiting deliverance; it gives variant counts, fifty or seventy, for pretenders claiming to be the awaited Moses. Madum is its last named bearer before Shuʻayb. The book's attribution, transmission, and chronology require separate scrutiny; none of these numbers becomes Qur'anic fact. The promise of deliverance and the oppression of Israel are Qur'anic (al-Qasas 28:4–6), while this list of names is not.

Rulers' Names and Reigns in Ithbat al-Wasiyyah — Not a Qur'anic Calendar

After the account of Babraz, Ithbat al-Wasiyyah (p. 50) names a ruler printed as Fiqabus, assigns him a reign of 150 years after what it calls "Joseph's Pharaoh," and names a city Qayfadun. In its passage on Madum and Shuʻayb (p. 51), it calls Moses' Pharaoh al-Walid ibn Rayyan ibn Musʻab and assigns him 400 years. These names and figures belong to a printed work whose attribution and text need examination. The Qur'an calls the ruler in Joseph's story "the king" (Yusuf 12:43, 54) and Moses' opponent "Pharaoh"; it supplies neither personal name nor reign length. "Joseph's Pharaoh" is therefore not Qur'anic wording, and those numbers cannot date Babraz, his descendants, or Shuʻayb securely. The same passage describes Job's wife as "Rahmah daughter of Joseph"; that lineage and its evidentiary status belong in Job's chapter (chapter 20), without assuming direct contemporaneity here. The passage also compares Fiqabus with the later Solomon son of David in its statement about devils. Solomon and David are comparative references, not figures placed in the Joseph-to-Moses interval. Qayfadun is a reported city name, not a person.

Comparing the Reports: Bithriya’ or Babraz?

Al-Saduq’s chain in Kamal al-Din (vol. 1, ch. 22, report 1) and al-Amali (session 63, report 3) reads Joseph → Bithriya’ → Shu‘ayb. Ithbat al-Wasiyyah instead places Babraz son of Levi and five further named bearers before Shu‘ayb. A resemblance between the first names does not prove identity, and the shorter chain cannot authorize deleting the intervening names from the longer one. Nor does succession language establish prophetic rank for each bearer. We present the reports independently. Scribal variation or abbreviation is a possibility for further research, not an established harmonization.

Does This Mean Shu‘ayb Lived Immediately After Joseph?

Al-Saduq’s chain places Shu‘ayb after Bithriya’ and before Moses; the other account places him after Madum. Neither supplies a secure chronology for the interval. The Qur’an supplies no detailed chronological table. Shu‘ayb therefore receives his own chapter, including an investigation of whether he is the elderly man in Midian who later married one of his daughters to Moses. Chapter order is a researched narrative arrangement, not a claim that each chapter follows by one year or one generation.

Why Does Job Come Next?

The Qur’an does not provide a precise chronological placement for Job. His inclusion after this transitional chapter is an editorial arrangement, not a claim that he carried Joseph’s covenant to Moses. The work printed as Ithbat al-Wasiyyah (p. 51) calls Job’s wife Rahmah a daughter of Joseph and places Job’s mission in the time of Moses’ Pharaoh. These are transmitted claims requiring investigation, not established genealogy or certain chronology. Their detailed assessment belongs in Job’s chapter. Job is listed among the guided prophets in 6:84, whose ordering is not chronological and does not connect him with Bithriya’. His place here allows the book to examine this prophetic life before returning to Shu‘ayb and Moses.

Character Register and the Limits of Coverage

The background includes Abraham, Ishmael, Isaac, Jacob, Joseph, and Jacob’s sons and their families, developed in earlier chapters. The succession reports name Bithriya’/Bithriya, with the Barisha reading; and separately Babraz son of Levi, Ahrab, Mitah, ‘Aq, Khiyam, Madum, and Shu‘ayb. Moses’ reported ancestry includes Levi, Qahat with the Fahith reading, and ‘Imran; Moses and Aaron bring the narrative toward deliverance. Genealogy alone confers neither prophethood nor succession. “Nabit son of Abraham” is the wording of one reported ancestry of Shu‘ayb, not silently corrected into a different lineage. Job and his wife called Rahmah in reports belong in chapter 20; Shu‘ayb and Midian in chapter 21. Solomon and David appear in the comparison within the Fiqabus report, not as contemporaries of these bearers.

Those preserving faith and life include the unnamed teacher, the waiting believers and naming families of the reports, Moses’ mother, sister, and midwife, Pharaoh’s

wife, the woman who knew Joseph’s burial place, and the elder who directed Moses to her. The persecuting apparatus includes Pharaoh, Haman, soldiers, chiefs, diviners, sorcerers, guards, and monitoring midwives; the helpful midwife’s action is not attributed to every midwife. Pharaoh’s believing kinsman is a Qur’anic witness during the mission, not automatically the faqih or the burial-place elder. Disputed reports also name pretenders, Fiqabus, and al-Walid ibn Rayyan ibn Mus‘ab as Pharaoh’s personal name. Sarah belongs to the earlier background invoked by the exegetical report, not the period of enslavement.

The sources compared here do not establish the wives or daughters of Bithriya’, Babraz, and the later bearers, or dates of birth, lifespans, and graves sufficient for separate biographies. Names from genealogical works cannot be relabeled Ahl al-Bayt reports. Muhammad, the Imams appearing in the transmission, and the Ta’if host belong to the later telling and interpretation. This register covers the roles in the chapter’s reviewed texts; it does not claim access to every manuscript or authenticate every narration.

Conclusion of Chapter Nineteen — The Covenant Does Not Vanish in Egypt

Joseph dies, yet the memory of his clear proofs remains. Generations change and power turns oppressive. The Children of Israel become a persecuted community. Al-Saduq’s succession chain preserves Bithriya’; Ithbat al-Wasiyyah names Babraz, Ahrab, Mitah, ‘Aq, Khiyam, and Madum before Shu‘ayb. Kamal al-Din also tells of an unnamed faqih who consoled the community and preserved knowledge of deliverance; other reports preserve an unnamed woman’s knowledge of Joseph’s burial place. Each figure remains within the evidence for that report. The chains cannot be merged, and neither the faqih nor the woman is assigned prophetic or successor status without a text establishing it. The next chapter turns to Job as an editorial choice, followed by Shu‘ayb; this order does not assert a year-by-year chronology.

Sources and References

The Holy Qur’an: 2:49–50, 132–133; 12:99–101; 40:28–35; 28:3–13; 14:6; 5:20; 7:127–137, 141; 10:83–89; 26:22; 44:30–33; 20:37–40; 6:84, 164; and 11:71–73.

Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, vol. 1, Book 2, chapter 22, report 1, the connected succession account; the chapter on Moses’ absence, report 12, pp. 145–147, on the unnamed faqih and expectation of deliverance, and report 13, pp. 147–150, on Joseph’s warning and a separate route for the false claimants. The routes and variant counts require separate assessment.

Al-Saduq, al-Amali, session 63, report 3, p. 487 in the Bi‘thah edition: Muhammad ibn Musa ibn al-Mutawakkil → al-Himyari → Ahmad ibn Muhammad ibn ‘Isa → al-Hasan ibn Mahbub → Muqatil ibn Sulayman → Imam al-Sadiq. Compare Man La Yahduruhu al-Faqih, vol. 4, chapter on succession from Adam, al-Imamah wa al-Tabsirah, and

Bisharat al-Mustafa. An unspecified reference to ‘Ilal al-Shara’i is not used to establish the chain. The burial-place reports are listed separately below.

‘Ali ibn al-Husayn ibn Babawayh, al-Imamah wa al-Tabsirah min al-Hirah, chapter on succession from Adam, report 1, pp. 20–23, the Bithriya reading through al-Hasan ibn Mahbub and Muqatil; al-Kulayni, al-Kafi, vol. 1, Book of the Proof, chapter on prophetic signs held by the Imams, report 1, p. 231 (al-Ghaffari edition), on the staff; compare al-Imamah wa al-Tabsirah, p. 116, report 108, and the work printed as al-Ikhtisas, p. 269 in one edition, attributed to al-Mufid, with textual attribution and route independence still to be assessed.

Al-Kulayni, al-Kafi, Rawdah, vol. 8, p. 155, report 144 (al-Ghaffari edition), the woman’s knowledge of Joseph’s burial place; al-Saduq, Man La Yahduruhu al-Faqih, vol. 1, pp. 192–193, report 594, a different form of the account. The full comparison appears in chapter 23.

Al-Rawandi, Qasas al-Anbiya’, pp. 135–136, reports 138–139, on Jacob and Joseph’s succession and the woman preserving knowledge of Joseph’s burial; pp. 148–149, report 160, on Joseph’s warning and the expectation of Moses. The routes and variants require separate examination.

Al-Tabari al-Imami, Bisharat al-Mustafa, pp. 136–137, report 87, the succession chain with variant names and a route through Muqatil ibn Sulayman; this is not independent corroboration if it returns to al-Saduq’s same chain.

The work printed as Ithbat al-Wasiyyah li-l-Imam ‘Ali ibn Abi Talib, pp. 48–51, the Babraz–Ahrab–Mitah–‘Aq–Khiyam–Madum–Shu‘ayb account and the reported dating of Job and genealogy of his wife; attribution and transmission need investigation, and its chain is not merged with al-Saduq’s.

Bihar al-Anwar, relevant compilations on succession and prophetic history.

Linked Textual References

Pagination varies; links identify the compared texts, not their authentication.

[S1] Kamal al-Din, vol. 1, chapter 22, report 1, pp. 211–213. Source text

[S2] Al-Amali, session 63, report 3. Source text

[S3] Al-Kafi, vol. 1, Book of the Divine Proof, chapter “The earth is never without a divine proof,” reports 1 and 8. Source text

[S4] Kamal al-Din, vol. 1, chapter 6, reports 12–13, pp. 145–152. Source text

[S5] Qisas al-Anbiya’, report 160, pp. 148–149. Source text

[S6] Ithbat al-Wasiyyah, pp. 50–51. Source text

[S7] Al-Kafi, al-Rawda, report 144, p. 155. Source text

[S8] Tafsir al-‘Ayyashi, vol. 2, p. 154, report 49. Source text

[S9] Al-Imamah wa-l-Tabsirah, chapter on the testament, report 1. Source text

[S10] Bisharat al-Mustafa, pp. 136–137, reports 87–88. Source text

[S11] Qisas al-Anbiya’, reports 138–139, pp. 135–136. Source text

[S12] The Qur’an: Ghafir 40:34. Source text

[S13] The Qur’an: al-Qasas 28:4–13. Source text

[S14] The Qur’an: Yunus 10:83–89. Source text

Chapter 20: Job: Patience and Mercy After Affliction

Job in The Story of Guidance — A Prophet Not Defined Only by Illness

Job became synonymous with patience, but the Qur’an does not reduce him to a sick man enduring pain. It places him among the guided prophets and describes him as patient, an excellent servant, and repeatedly turning to Allah. His story is about servitude, return, patience, supplication, mercy, and relief.

Job in the Qur’an — All Principal Passages

Al-Nisa’ 4:163 includes Job among the recipients of revelation. Al-An‘am 6:84–89 includes him among divinely guided prophets. His name occurs explicitly four times: 4:163, 6:84, 21:83, and 38:41. Al-Anbiya’ 21:83–84 records his prayer, the removal of harm, and the restoration of his family. Sad 38:41–44 adds hardship, the command involving his foot, cooling water for washing and drinking, the bundle and oath, and praise for his patience and return to God. The Qur’an does not name his wife, diagnose a disease, state its duration, or describe worms, stench, or a refuse heap.

Revelation to Job — An Indispensable Verse

Al-Nisa’ 4:163 names Job among recipients of revelation: “We revealed to Abraham, Ishmael, Isaac, Jacob, the Tribes, Jesus, Job, Jonah, Aaron, and Solomon” (translation of the quoted excerpt). This establishes his place in revelation independently of the affliction narrative. The Qur’an names no separate book or law given to him and does not date his mission by the order of names; the list is not chronological.

Job’s Chronological and Genealogical Place

Al-An‘am places Job among guided prophets. The antecedent of ‘his descendants’ in 6:84 has been understood as Noah or Abraham; the phrase does not supply Job’s detailed genealogy. The Qur’an gives no birth date or homeland. Historical pedigrees differ, so this book does not identify him as a missing successor between Joseph and Moses without evidence.

The Qur’anic Narrative — Prayer, Response, and Praise

Al-Anbiya’ 21:83–84, translation of the meaning: “And Job, when he called upon his Lord: Harm has touched me, and You are the most merciful of the merciful. So We answered him, removed the harm that afflicted him, and gave him his family and their like with them, as mercy from Us and a reminder for worshippers.”

Sad 38:41–44, translation of the meaning: “Remember Our servant Job, when he called upon his Lord: Satan has touched me with hardship and suffering. Strike with your foot: here is cool water for washing and drinking. We granted him his family and

their like with them, as mercy from Us and a reminder for people of understanding. Take a bundle in your hand, strike with it, and do not break your oath. We found him patient—an excellent servant, ever returning to God.”

The two endings address worshippers and people of understanding. Together they invite devotion, reflection, and gratitude for mercy. The ordering of prophetic names elsewhere in the Qur’an is not itself a chronological list or evidence of immediate succession.

“Harm Has Touched Me” — The Etiquette of Supplication

Job does not accuse Allah or present a list of entitlements. He simply states that harm has touched him and invokes Allah as the Most Merciful. Patience is therefore not the absence of prayer. Supplication itself belongs to faithful endurance.

“Satan Has Touched Me” — What Does It Mean?

Sad records Job’s words that Satan touched him with hardship and torment. This does not mean Satan owned his mind, faith, or will. Exegetical and narrational reports differ over the mechanism. The book preserves the Qur’anic wording without constructing a detailed unseen story beyond the evidence. The Qur’an denies Satan’s power to lead God’s servants astray and his authority over believers who rely upon their Lord (15:42; 16:99). Mention of affliction therefore does not prove control over Job’s faith; neither the verse’s wording nor the distinction between bodily harm and misguidance should be erased.

Reports of Worms and Stench — Why They Are Not the Foundation

Some story literature depicts Job’s body as putrefying and filled with worms. A significant report from Imam al-Baqir, transmitted by al-Saduq, explicitly denies these repulsive features: Job was afflicted without sin, his odor did not become foul, his appearance was not deformed, no blood or pus flowed, people were not repulsed by seeing him, and his body did not become worm-infested. The printed Tafsir attributed to al-Qummi also preserves a conflicting account of worms and stench. The two routes and the conflict must be examined; we do not adopt the repulsive details as established. The conflict alone does not prove an Isra’ili origin, while attribution and transmitter assessment remain open.

Affliction Without Sin

The Imami report emphasizes that Job’s suffering was not punishment for sin. Trial may elevate rank, reveal patience, and teach communities not to despise the poor, sick, or outwardly weak. This is consistent with the Qur’anic praise of Job as an excellent and returning servant.

“Strike With Your Foot” — Relief and Means

Allah commands Job to strike the ground and provides cool water for washing and drinking. Healing is from Allah, yet the story includes an action and a means. Trust in Allah is not presented as hostility to created means.

The Restoration of Children in al-Kafi

The verse states the restoration of family and their like; interpretations include revival, reunion and replacement, or an enlarged family, without a single detailed reconstruction in its wording. Rawdat al-Kafi, report 354, transmits Abu Basir’s question to Imam al-Sadiq about Job’s children. The answer describes the revival of children who had previously died at their appointed times, equal in number to those lost on the occasion of the trial. This is an Imami explanation of revival, not merely a modern speculation. It supplies neither individual names nor a numerical total. Its cited wording, ‘We gave him his family,’ belongs to al-Anbiya’ 21:84; Sad 38:43 uses a different Arabic verb.

Comparing the Reports — Al-Saduq and the Printed Tafsir

In al-Saduq’s al-Khisal, the section on seven, report 107 transmits from Imam al-Sadiq through Abu Basir that Job suffered seven years without sin. Report 108, a distinct route through Ja‘far ibn Muhammad from his father, denies foul odor, deformity, discharge, and worms, and explains some people’s avoidance by his apparent poverty and weakness. These are two reports, not one chain: the first specifies seven years; the second describes the nature of the affliction. Agreement with a theological principle does not alone authenticate every transmitter in the second route.

Al-Saduq’s ‘Ilal al-Shara’i, vol. 1, chapter 65, reports 1–5, also preserves accounts of Job’s gratitude, trial, friends’ accusations, worship, and care for an orphan. Some routes attribute these teachings to Imam al-Sadiq and others to Imam al-Kazim; their wording and routes require separate comparison. The printed Tafsir attributed to al-Qummi at Sad 38:41–44 gives a longer account of lost property and children, the wife’s support, and later worms, stench, and a refuse heap. The last details directly conflict with al-Khisal’s description of Job’s body. The conflict alone does not prove that every contrary sentence is an Isra’ili borrowing; it does require us to identify the difference, refrain from treating the repulsive account as established, and never attribute its particulars to the Qur’an.

Mind and Monotheism in al-Kafi

Al-Kafi, vol. 2, Book of Faith and Unbelief, chapter on severe trials of believers, report 22 in the consulted numbering, transmits from Imam al-Sadiq that Job's wealth, children, and household were afflicted while his mind remained for the worship of God. A closely related version appears in vol. 3, the funerary book, chapter on causes of death, report 10 in another numbering. Both printed routes pass through Muhammad ibn Sinan and 'Uthman al-Nawwa' followed by "from someone he mentioned," leaving an unnamed intermediary. Two occurrences within al-Kafi do not make that shared route sound. This is a qualified narrational picture of Job retaining faith and awareness; the Qur'anic facts of his prayer, endurance, and divine praise remain the foundation.

Another Report on Body and Faith — Preserving the Textual Difference

Rawdat al-Kafi, report 433, through Abu Basir from Imam al-Sadiq, distinguishes an effect on a believer's body from power over his religion and uses the words "disfigured his appearance" about Job. The displayed assessment attributed to al-Majlisi is weak. This wording must be compared with al-Khisal's denial of an ugly appearance; conflicting wording is not confined to al-Qummi. Disfigurement is not automatically equivalent to worms or stench, and the report does not establish control over a prophet's faith. Kanz al-Daqa'iq, vol. 8, p. 455, quotes it and notes a difference between its chain and al-Kafi's.

Job's Wife — Care During Affliction and Variants in Her Name and Lineage

The Qur'an does not name the person involved in Job's oath (Sad 38:44), his wife, or her father. The consulted electronic text of the Tafsir attributed to al-Qummi calls her Rahimah daughter of Joseph son of Jacob, while other quotations use Rahmah; the printed Ithbat al-Wasiyyah (p. 51 in the edition used in chapter 19) also gives that lineage in an account placing Job in the time of Moses' Pharaoh. These are narrational claims, not Qur'anic proof that Joseph was her immediate father or that the chronology is secure. In the Tafsir account she seeks food, sacrifices her hair to obtain it, and returns to find Job restored; the report connects the oath to the sight of her cut hair. Her care and endurance may be discussed as the report's content, with each detail kept at its evidentiary level. The Qur'anic instruction about a bundle gives a particular resolution to an oath; it must not be used to justify harming a wife, and the proposed occasion of that oath remains interpretation and narration rather than Qur'anic wording.

Al-Rawandi: Job’s Gratitude as Blessings Were Lost

Al-Rawandi’s Qasas al-Anbiya’, chapter on Job and Shu‘ayb, report 148 (pp. 139–140 in the consulted edition), transmits through Sa‘d ibn ‘Abd Allah, Ya‘qub ibn Yazid, al-Hasan ibn ‘Ali, and Dawud ibn Sarhan from Imam al-Sadiq. It describes Job’s increasing gratitude in prosperity and a sequence of losses involving camels, servants, horses, cattle, sheep, fields, land, household, and children. His response is to praise God. The sequence and inventory belong to the report, not to Qur’anic wording. Revelation affirms his affliction, the divine response, and restoration of family without enumerating those possessions. One surviving male servant brings Job the news. He is an unnamed participant in this account and should not be assigned an invented name.

The Friends and the Young Defender — The Report and the Qur’anic Prayer

Al-Rawandi’s report 149, transmitted by a route through Muhammad ibn Abi ‘Umayr and Hisham ibn Salim from Imam al-Sadiq, describes companions living as ascetics in the mountains whom Satan prompted to visit Job. They assumed Job’s trial must reveal a hidden sin. A young man among them objects to shaming a prophet. The account has Job recall feeding an orphan or a vulnerable person and choosing the harder of two acts of obedience; after his recovery, it identifies enemies’ gloating as especially painful. The young man has a role in the report but no established name, lineage, or rank. Al-Saduq’s ‘Ilal al-Shara’i, vol. 1, chapter 65, includes a related episode through a different route. Report 147 in al-Rawandi says Job had not asked for relief during his trial. That sentence cannot erase the Qur’an’s explicit record of his prayer. It may refer to an earlier phase or to the absence of a direct request for healing, but either reading remains interpretive.

Those Who Died in al-Rawandi’s Reading, and the Verse’s Limits

In report 148, al-Rawandi transmits an explanation of Sad 38:43—God’s granting Job his family and their like—as referring to those who had died. That is a specific narrational interpretation; the Qur’anic phrase itself names no child and gives no number. Report 150, through Hisham ibn Salim from Imam al-Sadiq, describes a shower of gold and Job’s response to Gabriel about God’s bounty. The Qur’an mentions no gold in the account of his recovery. The verse, the report’s interpretation of revived relatives, and the separate gold story remain distinct kinds of evidence.

Eliya or Rahmah? Wahb’s Account in al-Rawandi and Conflicting Ages

Al-Rawandi’s reports 151–152 transmit another account from Wahb ibn Munabbih. It places Job in Jacob’s time, calls his wife Eliya daughter of Jacob and sister of Joseph, and claims that Job’s mother was Lot’s daughter and his father a believer in Abraham. It describes his wife’s service and reply to Satan’s suggestions. The Qur’an establishes none of these genealogical details. The report connects Job’s oath and the bundle to her, and assigns him seventy-three years before the trial and another seventy-three afterward. The printed Tafsir attributed to al-Qummi and Ithbat al-Wasiyyah instead give Rahimah or Rahmah daughter of Joseph, depending on the text; another report from Wahb in al-Mustadrak assigns Job ninety-three years in all. We cannot identify Eliya and Rahmah as one woman by conjecture, settle whether Job lived in Jacob’s or Moses’ era, or average incompatible age figures. The text explicitly derives this strand from Wahb and Ibn ‘Abbas, not from an Imam; it is comparative historical material rather than proof of the wife’s lineage or Job’s dates.

Job’s Patience in a Saying of Imam Zayn al-‘Abidin

In al-Saduq’s ‘Uyun Akhbar al-Rida, the chapter of collected reports from Imam al-Rida, report 164, a narration through al-Rida and his forebears attributes to Imam ‘Ali b. al-Husayn the saying that people learned patience from Job, gratitude from Noah, and envy from Jacob’s sons. This is an Imami witness to Job’s moral example; it provides no number of children, diagnosis, or dates. The phrase “through this chain” points back to preceding chains in the chapter, which require separate assessment.

Another Genealogical Report That Cannot Establish Job’s Dates

Al-Rawandi’s Qasas al-Anbiya’, report 159 in the shared Job–Shu‘ayb chapter, transmits from Wahb b. Munabbih that Job belonged to the descendants of a group that believed in Abraham, migrated with him to Syria, and married daughters of Lot. Report 151 instead calls Job’s mother a daughter of Lot and his wife a daughter of Jacob. These are historical reports from Wahb, neither a Qur’anic statement nor an Imam’s report establishing a secure genealogy or generation. The rest of report 159 concerns Shu‘ayb and belongs in his chapter. The same report names Shu‘ayb, Job, and Balaam among those descendants. Its genealogical association does not establish that all three met or lived at the same time.

Job’s Name and Returning in al-Saduq’s Report

In al-Saduq’s Ma‘ani al-Akhbar, the chapter on the meanings of prophets’ names, report 1 relates Ayyub to the Arabic verb “to return,” linking it to restored health, family, wealth, and children after affliction. This is a reported interpretation of the name in the story, not a proven etymology across languages or an account of his naming at birth. The chapter opens with a collective reference to chains that al-Saduq says he recorded elsewhere in ‘Ilal al-Shara’i, rather than a separately specified chain for this clause. Its theme resonates with the Qur’an’s description “he was ever returning” (Sad 38:44), but the verse does not expressly state the name’s origin.

Mary, Joseph, and Job — Exemplars in a Report About Judgment

Rawdat al-Kafi, report 291, transmits from ‘Abd al-A‘la, the client of Al Sam, from Imam al-Sadiq. An unnamed beautiful woman, an unnamed handsome man, and an unnamed afflicted person are confronted respectively with Mary, Joseph, and Job as examples of remaining faithful under testing. Mary is therefore an explicitly named female figure relevant to this chapter’s narrational material. This is a scene of judgment and moral comparison, not a claim that these figures formed one household or met during Job’s life. It should not become a diagnosis or accusation directed at an individual patient.

After Recovery — Cultivation and the Israelites

Al-Kafi, vol. 6, Book of Foods, chapter on chickpeas, report 3, transmits Rifa‘ah’s account from Imam al-Sadiq. After recovering, Job sees the Israelites’ fields while he has sown nothing, prays, and is instructed to sow a handful of what he has. The account calls the resulting crop ‘lentils’ while noting that its audience calls it chickpeas. The Israelites are an unnamed group in this report, which extends the narrative into productive life after illness.

The consulted electronic text reads subhatika, while Wasa’il al-Shi‘ah, report 31404, has sabkhatika, with a different consonant. The textual variant must remain visible; rosary beads should not be asserted as the certain meaning. The account is neither a Qur’anic statement about botany nor medical advice.

The Bundle in a Legal Report — Figures From Muhammad’s Time

Al-Saduq’s Man La Yahduruhu al-Faqih, vol. 4, p. 28, report 5007, through al-Hasan ibn Mahbub records Hanan ibn Sudayr’s account of ‘Abbad al-Makki questioning Imam al-Sadiq at Sufyan al-Thawri’s prompting. The answer relates an incident involving Prophet Muhammad and an unnamed severely ill man and woman, in which the prescribed punishment is administered with a bundle containing one hundred stalks and a citation of Job’s verse. These are participants in the later reception of that verse, not members of Job’s household.

The number one hundred, the identity of the person involved in Job’s oath, and the occasion of that oath are not stated in Sad 38:44 itself. Reporting the legal account

does not settle its conditions of application or authorize private individuals to administer penalties.

Divine Enabling of Obedience — Variants in the Dialogue

Al-Tusi’s Amali, p. 662, report 1380/24, through Hisham ibn Salim from Imam al-Sadiq, presents a dialogue reminding Job that God enabled his obedience. Compare al-Husayn ibn Sa‘id’s al-Zuhd, report 183, through al-Hasan ibn ‘Ali al-Washsha’ from Abu al-Hasan, and ‘Ilal al-Shara’i, chapter 65, report 5, through Abu Basir from Abu al-Hasan al-Madi, Imam al-Kazim. The accounts share the theme of dependence on God but differ in their context and gestures of humility, including earth on the head or in the mouth. They must not be merged into one identical narration.

Clouds or a voice in some versions do not establish a body or location for God. Nor does a reminder of divine enabling prove that Job’s original trial was punishment for a sin. The Qur’an itself does not narrate this detailed exchange.

Reports That Do Not Establish Guilt or a Secure Chronology

In al-Saduq’s Amali, ‘Alqamah’s report from Imam al-Sadiq about accusations against prophets rejects attributing Job’s trial to his sins. By contrast, al-Rawandi’s al-Da‘awat, p. 123, report 304, attributes his trial to accommodating Pharaoh in two statements, but presents the claim without a connected chain at that location. This disconnected report cannot establish Job’s guilt, identify the Pharaoh as Moses’ adversary, or fix Job’s dates. It is recorded here with its limitation rather than adopted as history.

Al-Bahrani’s Madinat al-Ma‘ajiz, vol. 2, pp. 31–32, report 372, quotes Sharaf al-Din al-Najafi; its note refers to Ta’wil al-Ayat, vol. 2, p. 504, report 4. It attributes to Job doubt concerning the standing of Imam ‘Ali. The displayed route jumps from al-Fadl ibn Shadhan to Jabir al-Ju‘fi and then includes an unnamed companion of ‘Ali. This does not establish an event in Job’s life or an accepted explanation of his affliction. ‘Ali, Salman, al-Hasan, al-Husayn, and the reference to their mother Fatimah belong to the later narrative frame, not Job’s lifetime. The source actually compared here was Madinat al-Ma‘ajiz; an independent original of Ta’wil al-Ayat was not collated.

Al-Khisal’s section on seven, the Wednesday report numbered 79, associates Job’s loss of property and children with Wednesday. A reported weekday supplies neither a year nor the length of the illness, and does not prove that every Wednesday is unlucky. No birth or death date can be inferred from it.

Job in a Report About the Qa’im — Relief After Trial

Al-Saduq’s Kamal al-Din, chapter 31, report 3, pp. 321–322, transmits Sa‘id ibn Jubayr’s report from Imam Zayn al-‘Abidin. The Qa’im shares patterns with earlier prophets; Job’s is relief after affliction. Noah, Abraham, Moses, Jesus, and Muhammad are named, and some manuscripts also include Adam, as the edition’s note records. This connects Job with reports about Imam al-Mahdi by analogy, not a historical meeting or a calculation of the date of relief.

His Wife Urges Him to Ask for Healing — The Seventy-Year Report

In al-Da‘awat, p. 165, report 456, al-Rawandi attributes to Ibn ‘Abbas a conversation in which Job’s wife asks him to pray for recovery. Job recalls seventy years of prosperity and proposes patience; the account says that recovery followed shortly afterwards. The seventy years refer to prosperity, not illness. The entry is attributed to Ibn ‘Abbas rather than an Imam and displays no connected chain. It therefore establishes neither a secure chronology nor a prohibition on asking for healing. Job’s Qur’anic prayer unites patience with seeking mercy. Source text

Job’s Wife in the Hawla’ Account — Care and Conflicting Durations

The Qissat al-Hawla’ text printed in Mirath Hadith Shi‘ah, vol. 18, p. 16, describes Job’s wife serving him for eighteen years, carrying him and working at grinding and washing to obtain food. Al-Nuri reproduces the longer account in Mustadrak al-Wasa’il, vol. 14, report 16604, from an old collection written by an unspecified scholar; he tentatively connects it to al-Juludi’s Book of Sermons, and the printed chain includes an unnamed transmitter. Inclusion in the compilation does not authenticate the report. Eighteen years cannot be asserted as fact or reconciled with seven through invented stages. The later narrative frame includes al-Hawla’ the perfume seller, her unnamed husband, Prophet Muhammad, Umm Salamah and her unnamed maid. None thereby becomes Job’s contemporary. The spelling al-Hawla’ should not be conflated automatically with every Companion named Khawlah. Source text

Job and Asiyah in an Ethical Report

Hasan al-Tabrisi’s Makarim al-Akhlaq, pp. 213–214, attributes to the Prophet a comparison between a husband’s patience with difficult conduct and Job’s reward, and between a wife’s patience and the reward of Asiyah bint Muzahim. No chain is supplied for this saying at that location; the following chain belongs to a different report. The comparison does not describe Job’s wife as ill-tempered or place Asiyah in his family or lifetime. It is a later ethical use of the story, not an endorsement of marital injustice. Source text

A Prayer Attributed to Job in Muhaj al-Da‘awat

Ibn Tawus includes “Job’s Prayer” among the miscellaneous supplications in Muhaj al-Da‘awat, checked in the Arabic accompanying Qayyumi’s translation, p. 555. Its meaning is: “O Allah, today I seek refuge in You, so shelter me. I seek Your protection from severe trial, so protect me. I seek Your rescue, so rescue me. [I call for Your aid against Your enemy and mine, so come to my aid.] I seek Your victory, so grant me victory. I seek Your help in my affairs, so help me. I rely upon You, so suffice me. I hold fast to You, so safeguard me. I believe in You, so grant me security. I ask You, so give to me. I seek provision from You, so provide for me. I seek Your forgiveness, so forgive me. I call upon You, so remember me. I seek Your mercy, so have mercy on me.” The bracketed appeal is parenthesized in the consulted Arabic. No separate chain appears in this entry; attribution to the book does not prove these were Job’s historical words or prescribe repetitions or medical effects.

Job Remembered in a Supplication for the Night of ‘Arafah

In Iqbal al-A‘mal, vol. 2, the section on the night of ‘Arafah, pp. 49–51, Ibn Tawus records a prayer recalling divine responses to prophets and faithful servants, including Job’s healing and the restoration of his family. This is a prayer remembering Job, unlike the Muhaj text attributed to Job himself. Its surrounding invocations mention Asiyah, Jacob, Joseph, Solomon, al-Khidr, Moses, Pharaoh, Jesus, Mary, Jonah, David, Muhammad, Gabriel, Michael, Israfil and the bearers of the Throne. Their association is devotional, not proof of kinship, meetings or contemporaneity. Inclusion in a prayer book does not replace examination of transmission. Source text

The Work Attributed to al-Rida — Another Dialogue Variant

Al-Majlisi, Bihar al-Anwar, vol. 12, p. 353, report 24, quotes the work attributed to Imam al-Rida using an unspecified “it is narrated.” Job kneels on ashes, a voice calls from a white cloud in six million languages, and he prostrates, acknowledges Allah’s favour and receives relief. This is another version of a theme already discussed from al-Amali, al-Zuhd and ‘Ilal al-Shara’i. Neither the book’s attribution nor this report is authenticated here. Its details and numbers should not be merged with other versions as one verified event. This citation concerns al-Majlisi’s quotation, not a direct manuscript collation. Source text

Job in Imam al-Sadiq’s Address to al-Mansur

Bihar al-Anwar, vol. 47, pp. 193–194, report 39, quotes Muhaj al-Da‘awat on al-Mansur summoning Imam al-Sadiq, through al-Fadl ibn al-Rabi‘ from his father, the chamberlain al-Rabi‘. Its participants include Ibrahim ibn Jabalah, sent to bring the Imam; al-Musayyab ibn Zuhayr al-Dabbi, given a sword and an order; and an unnamed attendant. The reply invokes Job’s patience, Joseph’s forgiveness, and Solomon’s gratitude. Further reports from the Prophet concern family ties; one includes an unnamed dutiful man, an undutiful man, and the Angel of Death, while another mentions Gabriel. These are later narrative roles, not Job’s contemporaries. The compared witness is al-Majlisi’s quotation, without claiming an independent collation of every continuation in Muhaj or authentication of the long route.

Comparing the Tafsirs — Their Contributions and Limits

Relevant passages were compared in al-Tibyan, Majma‘ al-Bayan, al-Safi, al-Burhan, Nur al-Thaqalayn and al-Mizan, alongside the printed al-Qummi text and al-Amthal’s reference to Nur al-Thaqalayn. At Sad 41–44, al-Burhan’s reports 9109–9118 collect material from al-Qummi, al-Kafi, ‘Ilal al-Shara’i, al-Khisal and al-Tahdhib. These are routes back to sources already discussed, not ten independently authenticated witnesses. Nur al-Thaqalayn, vol. 4, pp. 464–466, reports 69–71, reproduces al-Qummi’s long account and material from Majma‘ al-Bayan, including the legal report attributed there to al-‘Ayyashi. Al-Safi combines transmitted material with exposition: its claim at al-Anbiya’ that Job descended from ‘Is, son of Isaac, is introduced as “it is said,” without attribution to an Imam. ‘Is belongs only in the disputed genealogical material. An Imami exegete’s quotation of Qatadah, Muqatil, Wahb or Ibn ‘Abbas does not turn their statements into Ahl al-Bayt reports. Available passages of Kanz al-Daqa’iq have also been compared as specified below.

Exegetical Views on Illness, Family and the Oath

Al-Tibyan discusses attempted temptation without Job’s yielding, and an alternative in which Satan incites people against him. Al-Mizan allows, as an interpretation, bodily affliction without compromising prophetic integrity or excluding natural causes; this is not a medical diagnosis of illness in general. At Sad, Majma‘ al-Bayan calls the wife Liya bint Ya‘qub, quotes Ibn ‘Abbas on Satan appearing as a physician who demands credit for the cure, mentions delayed return as another explanation of the oath, and reports a seven-day feeding of the village with an unspecified “they said.” At al-Anbiya’ 84 it attributes seven daughters and three sons to Wahb, but seven sons and seven daughters to Ibn Yasar. These conflicting statements establish neither a settled count nor children’s names. Liya and Eliya are name variants, not evidence of two wives. Al-Majlisi also quotes al-Baydawi’s alternatives, Makhir bint Misha ibn Yusuf and Rahmah bint Ephraim ibn Yusuf. Recording the variants does not authenticate their genealogies.

What the Kanz al-Daqa’iq Comparison Added

At 21:83, Kanz al-Daqa’iq, vol. 8, p. 451, gives the ancestry through ‘Is and the wife-name readings Makhir daughter of Misha’ and Rahmah daughter of Ifrahim, with a report of eighty years of prosperity; its note refers to Anwar al-Tanzil. These are quoted views, not an independent Imami report. Eighty is not harmonized with the seventy in al-Da‘awat or treated as illness duration. Vol. 11, p. 247, at 38:41, gives Liya daughter of Jacob or Rahmah daughter of Joseph; p. 249 quotes the problematic ‘Ali–Salman report discussed above, which does not become independent support through repetition. Page 250 begins the al-Qummi account and compares the restoration of family with al-Kafi. Vol. 8, pp. 455–456 also attributes to ‘Ali a comparison with Job; an editorial note says the cited passage was not located in al-Irshad and was found quoted in Nur al-Thaqalayn. It is therefore identified here as a quotation in the tafsir, not an independently collated al-Irshad text. Not every intervening electronic page was accessible, so this is not described as a complete collation of that section.

Character Register — Direct and Narrational Connections

In the Qur’an, Job is named, his family is mentioned collectively, and Satan appears in his prayer. No wife, son, daughter, or Gabriel is named in these narrative verses. Prophets listed beside Job in al-Nisa’ and al-An‘am share a context of revelation and guidance; adjacency alone does not make them contemporaries. Those contexts also name Noah, Abraham, Ishmael, Isaac, Jacob, Jesus, Joseph, Moses, Aaron, David, Solomon, and Jonah, with the Tribes mentioned collectively. The continuation in al-An‘am names Zechariah, John, Elijah, Ishmael, Elisha, Jonah, and Lot. This list does not establish a family relationship or meeting with Job for every person named.

The trial and recovery reports introduce his wife, family and children, the surviving servant, ascetic companions, the young defender, an orphan and a vulnerable person whom he fed, hostile onlookers, villagers, and people from whom his wife sought food. Al-Qummi’s account does not identify those suppliers as a particular named woman. It also mentions an unnamed angel in the recovery scene; Gabriel is named in the gold account. These angelic references should not automatically be equated.

The disputed historical material gives Rahmah, Rahimah, and Eliya as variants for the wife, not proof of multiple wives. Joseph, Jacob, Lot, and Abraham appear in genealogical claims, alongside Job’s unnamed parents, Lot’s daughters, and the migrating group. Humal, Bishr, and ‘Abdan belong to Wahb’s account, with sons distinguished from the grandson. Shu‘ayb, Balaam, and Pharaoh occur in reports of differing standing that do not establish a single shared period.

Later settings include Mary, Joseph, Job and the three unnamed people at judgment; Muhammad and the ill man and woman in the legal report; ‘Ali, Salman, al-Hasan, al-Husayn and the reference to Fatimah in the disconnected account; and the Qa’im with the prophets compared to him. Imams al-Sajjad, al-Baqir, al-Sadiq, al-Kazim, and al-Rida transmit or interpret relevant teachings. Transmitters such as Abu Basir,

Hisham ibn Salim, Dawud ibn Sarhan, Rifa‘ah, ‘Abd al-A‘la, ‘Alqamah, and Sa‘id ibn Jubayr document a report’s route; they are not participants in Job’s society.

The supplementary review adds Asiyah bint Muzahim as an ethical comparison; al-Hawla’, Umm Salamah, the maid and al-Hawla’s husband in the later narrative frame; and Liya, Makhir, Misha, Ephraim and ‘Is in variant names and genealogies, without authenticating those claims. Al-Khidr, Michael, Israfil and the bearers of the Throne appear with previously listed figures in the night-of-‘Arafah prayer, not as witnesses to Job’s trial. The al-Mansur account adds al-Mansur, al-Rabi‘, Ibrahim ibn Jabalah, al-Musayyab ibn Zuhayr, an unnamed attendant, and the dutiful and undutiful men and Angel of Death in its embedded report. Al-Fadl ibn al-Rabi‘ transmits from his father; this does not establish that he attended the encounter.

This register covers the relevant figures and roles in texts collated for this revision. It does not claim to exhaust every passing mention in every manuscript or compilation. A name’s presence in a report is distinct from the authenticity of the report or the historicity of its events.

Job’s Children, Death, and Succession — The Limits of the Evidence

The Qur’an says Job’s family and their like were granted to him (al-Anbiya’ 21:84; Sad 38:43). It names no son or daughter, does not explain whether the dead were restored or another family was granted, and gives no death date, grave, or named successor. A historical report from Wahb ibn Munabbih, reproduced in al-Hakim’s al-Mustadrak, names a son Humal, another son Bishr identified there with Dhu al-Kifl, and Bishr’s son ‘Abdan after his father (not another son of Job), and assigns Job a lifespan of ninety-three years. This is a report through Wahb, not an Imami narration from Ahl al-Bayt; it cannot establish Dhu al-Kifl’s identity or a succession chain for this book. The Qur’an and the Imami sources examined so far provide no securely named daughters or authenticated successor after Job. His chronological relation to Shu‘ayb remains unsettled.

Birth, Mission, Death, and the Remaining Unknowns

Al-Nisa’ 4:163 affirms revelation to Job, and al-An‘am 6:84–89 places him among the guided prophets. The Qur’an gives no birth account, age at commissioning, named people to whom he was sent, city or duration of preaching, separate revealed book, or detailed missionary sign before the affliction. Reports concerning livestock, fields, care for an orphan, a young defender, and his wife provide scattered scenes; they do not make a continuous childhood-to-mission biography. Conflicting lifespan reports and the examined passages do not establish a death date or grave. We have not found a securely authenticated Imami text naming the person from whom Job received a testament or to whom he passed one. Shu‘ayb follows in the book for the study of his own mission, not because chapter order proves direct succession from Job.

Conclusion of Chapter Twenty — Patience Is Not Passive Surrender

Job prays, endures, refuses to turn trial into an accusation against Allah, and receives relief and restored family. The Qur'anic summary remains: "What an excellent servant; indeed, he repeatedly returned." The next chapter returns to the public line of prophetic preaching with Shu'ayb and Midian.

Some passages are read through an identified compilation, including al-Mansur's summons to Imam al-Sadiq as quoted from Muhaj al-Da'awat in Bihar al-Anwar. Comparison of Kanz al-Daqa'iq and that quotation is limited to the passages specified in the references; not all intervening pages of the electronic copies were accessible.

Sources and References

The Holy Qur'an: al-Nisa' 4:163; al-An'am 6:84–89; al-Anbiya' 21:83–84; Sad 38:41–44.

Al-Saduq, al-Khisal, the section on seven, reports 107 and 108: the first through Abu Basir from Imam al-Sadiq on seven years without sin; the second through Ja'far ibn Muhammad from his father on the absence of repulsive bodily features. The routes are distinct, and each requires its own transmitter assessment. Source text

Al-Saduq, 'Ilal al-Shara'i, vol. 1, chapter 65, reports 1–5, pp. 75–76 in the consulted Haydari edition, including reports attributed to Imams al-Sadiq and al-Kazim; report 4 contains an unnamed intermediary in the printed text. Source text

The printed Tafsir attributed to 'Ali ibn Ibrahim al-Qummi, at Sad 38:41–44: an Abu Basir report attributed to Imam al-Sadiq concerning the trial and Job's wife. Its worms and stench conflict with al-Khisal; textual attribution and chain require assessment. Source text

Al-Hakim al-Naysaburi, al-Mustadrak 'ala al-Sahihayn, historical section, Wahb ibn Munabbih's report concerning Humal, Bishr, 'Abdan, and Job's age: comparative historical material, not an Imami Ahl al-Bayt chain establishing succession or Dhu al-Kifl's identity.

Al-Kulayni, al-Kafi, vol. 2, Book of Faith and Unbelief, chapter on severe trials, report 22; compare vol. 3, funerary book, chapter on causes of death, report 10. The routes in the printed text include Muhammad ibn Sinan, 'Uthman al-Nawwa', and an unnamed intermediary; the two locations are not independent sound attestations. Source text

Al-Rawandi, Qasas al-Anbiya', chapter 7 on Job and Shu'ayb, pp. 139–142 in the consulted edition, reports 147–152. Report 147 returns through al-Saduq to the al-Khisal route concerning seven years and is not independent corroboration; 148 through Dawud ibn Sarhan concerns gratitude and the restoration of family; 149 through Hisham ibn Salim concerns friends' accusations and the orphan; 150 through Hisham concerns gold; 151–152 derive from Wahb ibn Munabbih and Ibn 'Abbas concerning Eliya and Job's age, not an Imam's report. Source text

Al-Saduq, ‘Uyun Akhbar al-Rida, collected reports, no. 164 (vol. 1, p. 49 in al-A‘lami edition), from Imam Zayn al-‘Abidin on learning patience from Job; examine the preceding chains referenced by “this chain.”

Al-Rawandi, Qasas al-Anbiya’, report 159, pp. 146–148 in the consulted edition, Wahb’s historical genealogical claim; not proof of Job’s lineage. Source text

Al-Saduq, Ma‘ani al-Akhbar, vol. 1, book 1, chapter 26 on the meanings of prophets’ names, report 1: an interpretation of Ayyub as “returning.” Its collective introductory chain does not specify a discrete route for that clause.

Al-Kulayni, Rawdat al-Kafi, reports 354 (the restoration of children) and 291 (Mary, Joseph, and Job as exemplars at judgment). Source text

Al-Kulayni, al-Kafi, vol. 6, Book of Foods, chapter on chickpeas, report 3, p. 343; compare al-Hurr al-‘Amili, Wasa’il al-Shi‘ah, report 31404, for the variant subhatika/sabkhatika. Source text

Al-Saduq, Man La Yahduruhu al-Faqih, vol. 4, p. 28, report 5007: ‘Abbad al-Makki’s question and the ill man and woman in the account citing the bundle verse. Source text

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Al-Saduq, al-Amali, ‘Alqamah’s report from al-Sadiq on accusations against prophets, p. 164 in the consulted electronic text; al-Rawandi, al-Da‘awat, p. 123, report 304, the disconnected Pharaoh account.

Al-Bahrani, Madinat al-Ma‘ajiz, vol. 2, pp. 31–32, report 372, quoting Sharaf al-Din al-Najafi, with a note referring to Ta’wil al-Ayat, vol. 2, p. 504, report 4. Included for critical comparison, not as an established cause of Job’s trial. Source text

Al-Saduq, al-Khisal, section on seven, Wednesday report 79; and Kamal al-Din, chapter 31, report 3, pp. 321–322, on relief after affliction as a pattern associated with the Qa’im.

Supplementary References

Ibn Tawus, Muhaj al-Da‘awat, “Job’s Prayer,” p. 555 in the edition with Qayyumi’s translation; the fourth summons account as quoted in Bihar al-Anwar, vol. 47, pp. 193–194, report 39. Source 1 · Source 2

Al-Mashhadi, Kanz al-Daqa’iq, available passages: vol. 8, pp. 451, 455–456; vol. 11, pp. 247, 249–250. Al-Kulayni, Rawdat al-Kafi, report 433, body and religion, with the displayed weak assessment attributed to al-Majlisi. Source 1 · Source 2 · Source 3

Al-Rawandi, al-Da‘awat, p. 165, report 456; Qissat al-Hawla’, Mirath Hadith Shi‘ah, vol. 18, p. 16, compared with Mustadrak al-Wasa’il, vol. 14, report 16604; Hasan al-Tabrisi, Makarim al-Akhlaq, pp. 213–214; Ibn Tawus, Iqbal al-A‘mal, vol. 2, pp. 49–51; al-Majlisi, Bihar al-Anwar, vol. 12, p. 353, report 24. Source 1 · Source 2 · Source 3 · Source 4 · Source 5

Compared tafsirs at 21:83–84 and 38:41–44: al-Tibyan, Majma‘ al-Bayan, al-Safi, al-Burhan, Nur al-Thaqalayn, and al-Mizan; editorial interpretations are distinguished from reports attributed to Ahl al-Bayt.

Chapter 21: Shuayb: Justice in the Measure and the People of Midian

From Bithriya’ to Shu‘ayb — The Narrational Chain Returns to a Qur’anic Prophet

After tracing the bearers of the covenant between Joseph and Moses in Chapter 19, we turn here to Shu‘ayb, peace be upon him, whom the Qur’an names and whose call to monotheism and justice in Midian it recounts. His place in the succession report is discussed below, with the report distinguished from the Qur’anic text.

Shu‘ayb in the Qur’an — The Principal Map

Al-A‘raf 7:85–93 and Hud 11:84–95 present Shu‘ayb’s mission to Midian: monotheism, honest measure and weight, protection of people’s property, rejection of corruption, and resistance to intimidation. Al-‘Ankabut 29:36–37 condenses the message and punishment. Al-Shu‘ara’ 26:176–191 expressly names Shu‘ayb at 26:177 in its account of the People of the Thicket, with the same commercial and moral themes and the punishment of the Day of the Shadow. What remains disputed is whether they are the same community as Midian or a distinct group addressed by the same prophet.

Further Qur’anic Mentions of Midian and the Thicket

Al-Tawbah 9:70 and al-Hajj 22:44 mention the people of Midian among communities that rejected divine warning, without repeating Shu‘ayb’s name. Al-Hijr 15:78–79, Sad 38:13–14, and Qaf 50:14 name the People of the Thicket in lists of rejecters. Ta Ha 20:40 says Moses stayed for years among the people of Midian; al-Qasas 28:45 says Muhammad had not resided among the people of Midian reciting God’s signs to them. Neither verse names Shu‘ayb or identifies the women’s father. These passages complete the map of Qur’anic references, but supply no birth date, family names, or death date for Shu‘ayb. The narrative order after Lot in al-Hijr does not establish an exact date for his mission.

The Qur’anic Scenes — From Prosperity to Intimidation

Shu‘ayb opens with worship of God alone (7:85; 11:84). He says clear proof has come, but these verses do not identify a particular physical miracle. Worship requires honest trade, respect for people’s possessions, and refusal to corrupt the land. He recalls their growth from a small community (7:86), condemns intimidation and obstruction along the roads, and acknowledges that some believed while others did not (7:87). The arrogant leaders threaten to expel him and the believers unless they return to their religion (7:88). His wording about “returning” (7:89) need not mean that he himself had worshipped their objects before prophethood; the plural address and its interpretation require care consistent with prophetic impeccability. The Qur’an identifies those rescued as Shu‘ayb and the believers with him, and records his departure after the rejecters’ destruction (7:91–93; 11:94–95).

Expulsion or Return to Their Religion — Shu‘ayb’s Prayer

The chiefs gave Shu‘ayb and his followers a choice between expulsion from their town and entry into their religion (7:88). He refused to make social survival depend on abandoning the truth and prayed, “Our Lord, decide between us and our people in truth; You are the best of those who decide” (7:89). The chiefs then warned the believers that following him would bring loss. After the earthquake, the rejecters were as though they had never lived in their homes; the Qur’an reverses their verdict and calls them the losers (7:90–92). This is a community under threat, but the passage does not name the displaced believers or map a pre-punishment journey for them.

Reform Without Personal Gain in Surat Hud

Shu‘ayb says that he sees his people in prosperity (11:84); the text portrays fraud amid available resources. When they mock his prayer and assert freedom to do whatever they wish with their wealth, he states that he does not intend to practice what he forbids and seeks reform as far as he can (11:88). He recalls the peoples of Noah, Hud, Salih, and Lot, and calls for repentance to a merciful and loving Lord (11:89–90). They claim not to understand much of his speech and to see him as weak; only regard for his “clan” restrains them from stoning him. Shu‘ayb responds that God has a greater claim to reverence, then awaits divine judgment (11:91–93). The mention of a clan does not establish a detailed named genealogy.

The Thicket — Piety and No Fee for the Message

Al-Shu‘ara’ 26:176–191 expressly names Shu‘ayb. He calls himself a trustworthy messenger, asks no payment for his mission, and commands full measure, a fair scale, respect for others’ goods, and an end to corruption. His opponents reject his human messengership and challenge him to bring down a piece of the sky (26:186–187). The text then speaks of the punishment of the Day of the Shadow (26:189). It gives no duration of a heat wave, king’s name, or names of people under the cloud; such details depend on separate reports.

Economic Justice Is Part of Monotheism

Shu‘ayb commands his people to give full measure and weight and not diminish what belongs to others. His preaching does not separate creed from the marketplace. Worship of Allah must transform the way people trade, judge, and treat one another.

“The Remainder of Allah Is Better for You”

In Surat Hud, the phrase occurs directly after commands of honest measure. Its immediate context concerns lawful gain left by Allah as better than profit obtained through fraud. Ahl al-Bayt narrations later use “Baqiyyat Allah” in other contexts, including as a title connected with the Mahdi. The later application should not erase the original Shu‘ayb-Midian context.

“God’s Remainder” in a Report about Imam al-Baqir

In al-Kafi (vol. 1, Book of the Proof, chapter on the birth of Abu Ja‘far Muhammad b. ‘Ali, report 5), Abu Bakr al-Hadrami narrates that Imam al-Baqir, travelling from Syria and reaching Midian, recited “What remains with God is better for you, if you are believers” (11:86). An elderly man there recognized it as Shu‘ayb’s call. The report illustrates a later application of the phrase to a divine guide while preserving its initial setting in Shu‘ayb’s appeal for just dealing (11:84–86). Its chain calls for assessment, and its mention of Midian does not establish Shu‘ayb’s burial place or a named surviving line of descendants.

The Prayer That Disturbed the Social Order

Shu‘ayb’s people mockingly ask whether his prayer commands them to abandon ancestral worship and unrestricted control of wealth. They understand that his worship produces public moral consequences. Shu‘ayb answers that he seeks only reform to the extent of his ability.

Blocking the Roads and the Path of Allah

Al-A‘raf expands the corruption beyond fraudulent trade: threats on the roads and obstruction from Allah’s path. The crisis of Midian therefore combines distorted worship, economic injustice, and coercive control of public space.

Was Shu‘ayb “The Orator of the Prophets”?

This title became famous in later literature. Al-Rawandi’s report 159 places its attribution to Prophet Muhammad within a narrative from Wahb b. Munabbih. That wording does not establish a separately authenticated prophetic report. It is not a Qur’anic title. Shu‘ayb’s Qur’anic discourse itself is sufficient to display the clarity and moral force of his preaching.

Midian and the People of the Thicket — One Community or Two?

The Qur’an names Shu‘ayb in the addresses to Midian (7:85; 11:84; 29:36) and in the address to the People of the Thicket (26:177). The Midian passages call him their “brother,” whereas 26:177 says “when Shu‘ayb said to them” without that expression. Exegetes differ over whether these designations refer to one community or two. His name in both passages does not by itself resolve that question or prove two sequential missions.

The Punishment — Earthquake, Cry, and the Day of the Shadow

Different Qur’anic passages speak of the earthquake, the cry, and the punishment of the Day of the Shadow. These need not be treated as contradictions; they may describe different dimensions of the event or correspond to differing understandings of Midian and the Thicket. The book preserves the Qur’anic descriptions without inventing an unsupported cinematic sequence.

Shu‘ayb in the Succession Report

The connected succession report gives Bithriya’ → Shu‘ayb → Moses, presenting Shu‘ayb as a bearer of the covenant before Moses. The Qur’an does not state this succession. The route cited here passes through Muqatil b. Sulayman and appears in al-Imamah wa al-Tabsirah, Kamal al-Din and Bisharat al-Mustafa, with variant spellings of some names. Its repetition in these works does not by itself establish independent chains.

The Father, the Daughter, and the Staff in a Report from Imam al-Rida

Al-Rawandi’s Qasas al-Anbiya’, report 161, transmits through Sa‘d b. ‘Abd Allah, Ahmad b. Muhammad b. ‘Isa, and Ahmad b. Muhammad b. Abi Nasr al-Bazanti a question to Imam al-Rida: was the daughter who invited Moses on her father’s behalf the woman he married? He replies yes. The report describes her explanation of Moses’s strength and trustworthiness and her guiding him from behind. It calls her father Shu‘ayb in the episode where a staff repeatedly comes into Moses’s hand, and adds that Shu‘ayb visited Moses yearly. This is important Imami narrational evidence for the proposed identification and the transfer of the staff; it does not make the name or staff episode Qur’anic, or by itself prove an unbroken testamentary chain from Adam to Shu‘ayb. Al-Saduq’s Kamal al-Din, chapter on Moses’s death and later successors, report 17, calls Moses’s wife Safra’ daughter of Shu‘ayb in a narrative extending to Joshua’s time. The later events belong in Joshua’s chapter, with their chain and historical questions stated there.

Was the Elderly Man of Midian Shu‘ayb?

Al-Qasas 28:22–28 narrates Moses’s arrival at the water of Midian, the two women, the modest invitation, the father, and the marriage contract. The Qur’an never names the father Shu‘ayb or the daughter Zipporah; Imami reports, including al-Rawandi’s report 161, make an identification that must be evaluated on its own terms. Many exegetes and transmitted reports identify the man with Shu‘ayb; other traditions identify a righteous man from Shu‘ayb’s people or another relative. The book therefore distinguishes the Qur’anic setting from the debated identification.

The Two Daughters in Midian — What the Qur’an Establishes

The Qur’an establishes two women keeping their flock back, an elderly father, one daughter approaching Moses modestly, and her evaluation of him as strong and trustworthy. It does not name either daughter. The name Safra’ daughter of Shu‘ayb appears in a report in al-Saduq’s Kamal al-Din, chapter on Moses’s death and later successors, report 17; it is narrational, not Qur’anic.

The People of Midian and Moses’s Story

Al-Qasas 28:22–29 recounts Moses’s meeting with the two women and their father, followed by work, marriage, completion of the term and departure with his household. Chapter 22 narrates the encounter; Chapter 23 begins the return journey and the call. Here the focus is the reported identification of the father with Shu‘ayb and the daughters’ contributions through work, speech and sound judgment. One sister must not disappear from the account because the other becomes Moses’s wife, and their reported names must not be presented as Qur’anic wording.

Which Term Did Moses Complete? Reported Details

Majma‘ al-Bayan on 28:26–28 cites Imam al-Sadiq through al-Husayn b. Sa‘id and Safwan b. Yahya: Moses married the daughter who invited him, completed ten years, and began married life before the term ended; his knowledge that he would live to fulfil it belonged to his particular story. Al-Safi reproduces the report rather than providing an independent witness simply by being another book. It also cites al-Faqih from Imam al-Kazim on strength in lifting the stone and trustworthiness in asking the woman to guide him from behind. Reports vary over how many men could lift the stone or draw the bucket; no number is inserted into the Qur’an. Rawandi 161 adds that Moses stood beside Shu‘ayb and broke bread for him when he ate during his visits.

Kanz al-Daqa’iq, vol. 10, p. 60, collects al-Faqih reports concerning service and dowry, and al-‘Ayyashi 1:60, report 99, from al-Halabi from al-Sadiq, using the word hijaj to discuss pilgrimage before Islam. These are interpretive and jurisprudential reports, not a general ruling derived here from Moses’s agreement or permission to treat a woman’s dowry as her father’s property. Majma‘ also records stories about unusually marked offspring of the flock and gifts to Moses, attributed to Yahya b. Sallam or introduced anonymously; these are not established Imam reports. Its

hospitality story, in which Moses initially fears accepting payment for a righteous deed, is attributed to Abu Hazim.

“I See You in Prosperity”: Abundance and the Duty of Fair Dealing

Tafsir al-‘Ayyashi (vol. 2, p. 159, report 61) attributes to Imam al-Sadiq an explanation of “I see you in prosperity” (Qur’an 11:84): their prices were low. This reading underscores the moral force of Shu‘ayb’s rebuke amid material ease. Its chain, however, passes through “one of our companions,” an unnamed intermediary. Low prices are therefore a reported interpretation, not the only possible meaning of the verse or a certain economic statistic.

Adam’s Staff Through Shu‘ayb to Moses in al-Kafi

Al-Kulayni’s al-Kafi (vol. 1, Book of the Proof, chapter on prophetic signs held by the Imams, report 1, p. 231 in al-Ghaffari’s edition) attributes to Imam al-Baqir the account that Adam’s staff passed to Shu‘ayb and then to Moses, and was later held by the Imams for the Qa’im. This concerns a transmitted prophetic object. It is not a Qur’anic statement, does not list every intervening custodian, and does not by itself prove a direct testament from Adam to Shu‘ayb or equate custody of the staff with the office of prophethood. Several transmitters in its chain require individual assessment, so certainty about its authenticity is unwarranted. The separate succession report remains distinct from this account.

Midian and the Thicket in Imami Exegesis

The printed Tafsir al-Qummi (vol. 1, p. 337, on Qur’an 11:84) places Midian on a road to Syria and includes an interpretation concerning Shu‘ayb’s sight; at vol. 1, p. 377 it identifies the People of the Thicket with his people. These are exegetical statements in the printed work, not Qur’anic descriptions of a precise location or medical condition, nor independent proof that Midian and the Thicket were one or two communities. The Qur’an names Shu‘ayb in the Thicket passage (26:177) and calls him Midian’s brother elsewhere. We preserve the interpretive disagreement without supplying an invented chronology.

A Report on the Measure and Scale — Its Limits

Qutb al-Din al-Rawandi’s Qasas al-Anbiya’, report 153, transmits through a chain to Imam ‘Ali b. al-Husayn that Shu‘ayb fashioned a measure and a scale with his hands, and that his people later began to cheat. This Imami report adds a detail to the Qur’anic account; the Qur’an does not say that Shu‘ayb invented these instruments for all humanity. The chain requires assessment before its claim of priority can be asserted as history. Report 154 tells of an alleged discovery of a man named Shu‘ayb b. Salih, described as an envoy of Shu‘ayb, during Hisham b. ‘Abd al-Malik’s reign. That late discovery story does not establish a Qur’anic figure or a secure link in the succession chain.

Reports of Worship and a Long Mission — With Chain Cautions

Al-Rawandi's Qasas al-Anbiya', report 156, raises to Imam 'Ali an account that Shu'ayb preached into old age, disappeared for a time, and returned young. Its route includes an unnamed transmitter and an incompletely specified chain (marfu'), so it cannot establish a dated occultation or rejuvenation as certain history. Report 157 attributes to Imam al-Sadiq the enumeration of five Arabian prophets: Hud, Salih, Ishmael, Shu'ayb, and Muhammad and describes him as given to weeping; this route also has an unnamed transmitter. Report 158, on a king, food control, heat, a cloud, and a lifespan of 242 years, comes from Ibn 'Abbas rather than an Imam. Report 159 comes through Wahb b. Munabbih and presents further divergent details. The wording "the sound report" at its end is no substitute for demonstrated chain criticism. The Qur'an establishes rescue, while the reports do not securely locate Shu'ayb's death in Mecca or establish that he lived until Moses met him.

Weeping from Love of God in 'Ilal al-Shara'i'

Al-Saduq's 'Ilal al-Shara'i', chapter explaining Moses's service to Shu'ayb, report 1, transmits from Anas from the Prophet an account of Shu'ayb repeatedly weeping from love of God, losing and regaining his sight, and receiving Moses's service as an honour. Its route passes through 'Abd al-Razzaq, Ma'mar, and al-Zuhri to Anas: it is a prophetic report collected by al-Saduq, not a report from Imam al-Sadiq. Inclusion in an Imami book does not authenticate every transmitter or connection. Al-Saduq interprets the expression about seeing God as being accepted as His beloved, not bodily vision. The Qur'an does not diagnose Shu'ayb's weakness or connect it explicitly with this narrative.

Accommodation of Wrongdoing and Communal Responsibility

Al-Kafi 5:55–56, chapter on enjoining right and forbidding wrong, report 1, transmits through Jabir from Imam al-Baqir a revelation to Shu'ayb concerning one hundred thousand people: forty thousand evildoers and sixty thousand described as good, with the latter blamed for accommodating wrongdoing. The chain contains an unnamed intermediary before Bishr b. 'Abd Allah and Abu 'Ismah, the judge of Marw; that gap prevents an unqualified authenticity claim. The figures belong to the report, not a Qur'anic population count. Those called good here are accused of complicity and cannot simply be equated with the believers expressly rescued in 11:94. The narrative does not license harm to innocent people or indiscriminate condemnation of silence.

Divine Assistance and Waiting in Imam Reports

In al-Saduq’s al-Tawhid, the chapter on guidance, error, right direction, and abandonment, report 1, ‘Abd Allah b. al-Fadl al-Hashimi asks Imam al-Sadiq about 11:88. The answer explains tawfiq through obedience corresponding to God’s command and divine help in avoiding disobedience. This interprets Shu‘ayb’s words rather than adding a biographical event or cancelling human responsibility. Al-Burhan reproduces it among reports 5162–5166 on Hud.

Nur al-Thaqalayn on 11:93, reports 201–202, cites al-‘Ayyashi and Kamal al-Din for Imam al-Rida’s use of Shu‘ayb’s words in teaching patient expectation of relief. Kamal al-Din, chapter 55, report 5, includes Sahl b. Ziyad in its chain, so authenticity requires more than a blanket assertion. The original warning to Shu‘ayb’s people remains distinct from the later devotional application. Nur also transmits the title ‘orator of the prophets’ from Majma‘ al-Bayan as a prophetic saying without displaying a connected chain there. The title is therefore not confined to Wahb’s account, but repetition alone does not authenticate it.

The Day of the Cry: No Established Calendar Date

Nur al-Thaqalayn, report 204 in the Hud passage, excerpts ‘Uyun Akhbar al-Rida on a Syrian questioner addressing Imam ‘Ali and associates the cry with Wednesday. The Qur’an specifies neither a weekday nor a calendar date, and the abridged quotation alone does not securely identify every event described as a cry. It is recorded as related interpretive material, not a historical calendar or a claim that every Wednesday is unlucky.

Believers, Chiefs, and Clan — Unnamed Figures

Al-A‘raf (7:86–93) distinguishes those who believed Shu‘ayb from arrogant chiefs who threatened to expel him and his followers, then called the believers losers. Hud (11:91–92) mentions his clan, whose protection deterred stoning, although his people did not give God His due place. The believers were rescued with him (11:94), but the Qur’an gives neither their names nor their number. It names no chief and no clansman, and kinship alone does not establish faith. His warning that the people of Lot were “not far” (11:89) does not supply an exact chronology or a migration route.

A Genealogy, Migration, and King in a Report from Wahb

Al-Rawandi's Qasas al-Anbiya' (report 159, pp. 146–147 in the linked edition) transmits from Wahb b. Munabbih a story placing Shu'ayb, Job, and Balaam among descendants of people who believed Abraham and migrated with him to Syria. It adds marriage links to Lot's daughters, a king who ordered food hoarding and unfair measures, while the household spared after dealing honestly belongs to the preceding report 158 from Ibn 'Abbas, not to Wahb's report 159. These details matter to questions of lineage, women, power, and the believing community, but the route passes through 'Abd al-Mun'im b. Idris and his father to Wahb; it is not an account attributed to an Imam. It supplies no securely established name for Shu'ayb's wife or daughters and no agreed genealogy. The Qur'an establishes the call to justice and the believers' rescue; the king, family ties, and lifespan remain reported historical details.

Names and Genealogies: Preserving the Variants

Majma' al-Bayan on 7:85 records differing genealogies: Shu'ayb son of Tawbah, son of Midian, son of Abraham, attributed to 'Ata'; son of Buwayb, attributed to Qatadah; and son of Mikil, son of Yashhub, son of Midian, son of Abraham, attributed to Ibn Ishaq, with Mikil's mother identified as Lot's daughter. On 7:86 it cites Ibn 'Abbas on Midian marrying a daughter of Lot. These are attributed exegetical opinions, not uniformly Ahl al-Bayt reports or an agreed family tree. The different relationships must not be merged or all transformed into claims about Shu'ayb's mother or wife.

On 28:26 Majma' names the wife Safurah and the other daughter Liya, then records another account naming the elder Safra' and the younger Sufayra'. On 28:25 it attributes to Wahb and Sa'id b. Jubayr the identification of the father as Yathrun, Shu'ayb's nephew; it also records Yathrub and an identification of the name with Shu'ayb himself. These variants do not yield a certain name for the second daughter. Kamal al-Din's 'Safra' daughter of Shu'ayb' remains the wording of a particular report, not a Qur'anic name.

Safra' in Reports Set After Moses's Lifetime

Two later narratives are registered so that the women are not overlooked. Kamal al-Din describes Moses's wife Safra' opposing Joshua after Moses's death and being treated well after defeat; its detailed analysis belongs in Joshua's chapter. A childbirth narrative places Safra' daughter of Shu'ayb with Sarah, Asiyah bint Muzahim, and Maryam bint 'Imran beside Khadijah at Fatimah's birth. Mustadrak Safinat al-Bihar 6:296 identifies this version as from al-'Adad, while noting that al-Saduq's Amali names Kulthum, Moses's sister, instead; it refers to Bihar 16:80 and 43:2. The fourth woman's identity therefore differs between versions. They must not be combined into five visitors, and the comparison is not an independent authentication of al-'Adad's chain.

Birth, Family, and Death — The Limits of the Evidence

The Qur’an establishes Shu‘ayb’s mission and his rescue with the believers (11:94; his departure at 7:93), but supplies no date of birth, age, place of death or burial, wife’s name, or number of sons and daughters. It also does not name the father of the two women in al-Qasas 28. Genealogies and family names circulating in exegesis and history vary in evidentiary weight. Their absence cannot be filled by imagined biography.

Register of Figures and Their Connection to the Chapter

The central Qur’anic account includes Shu‘ayb, his believing followers, opposing chiefs, his clan, Midian, and the People of the Thicket. The related Midian encounter includes Moses, the elderly father, two women, the shepherds, and Moses’s family at departure. Noah, Hud, Salih, Lot, and their peoples appear as warnings drawn from earlier communities, not as participants in Shu‘ayb’s assembly. The believers, chiefs, and shepherds are unnamed.

The reports discussed include Adam in the staff narrative; Ishmael in the report of Arabian prophets; Joseph and Bithriya’ before Shu‘ayb in the succession account; Joshua after Moses; Abraham, Job, Balaam, and Lot’s daughters in Wahb’s story; the variant ancestors listed above; the unnamed king and rescued household in Ibn ‘Abbas’s account; and Shu‘ayb b. Salih, Sahl b. Sa‘id, and Hisham b. ‘Abd al-Malik in the grave narrative. Shu‘ayb b. Salih is distinct from the prophet and gains neither a proven succession role nor an eschatological identity through a similar name.

The later Midian account includes Imam al-Baqir, Imam al-Sadiq in Rawandi’s transmission, Hisham, the townspeople and traders, an unnamed advising elder, and the governor; Abu Bakr al-Hadrami transmits al-Kafi’s version. The Prophet Muhammad, Imam ‘Ali, Zayn al-‘Abidin, al-Baqir, al-Sadiq, al-Kazim, al-Rida, and the Qa’im occur as sources of interpretation or in later narratives, not as Shu‘ayb’s contemporaries.

The women’s register preserves the two Qur’anically unnamed daughters; Safurah/Safra’, Liya, and Sufayra’ as transmitted variants; Lot’s daughters in genealogy reports; and Shu‘ayb’s wife, for whom no established name emerged in the compared material. Khadijah, Fatimah, Sarah, Asiyah, Maryam, and Kulthum enter through the later variant account. An unnamed woman’s role is retained without inventing an identity. Chain transmitters are identified where needed, without turning every narrator into a contemporary character.

Scope of This Review

The chapter brings together the Qur’anic passages concerning Shu‘ayb, Midian, and the Thicket, and compares additions with specified passages of al-Kafi, ‘Ilal al-Shara’i‘, al-Tawhid, Kamal al-Din, Qasas al-Anbiya’, and the cited Imami commentaries: al-Qummi, al-‘Ayyashi, al-Tibyan, Majma‘ al-Bayan, al-Safi, al-Burhan, Nur al-Thaqalayn, al-Mizan, and Kanz al-Daqa’iq. This does not mean every volume was read or every report authenticated. Material accessed through a commentary or compilation, including some reports from al-Faqih, ‘Uyun, and al-‘Adad, is explicitly identified as mediated. No certain birth or death date, wife’s name, number of children, or grave is supplied without sufficient evidence. The review completes the chapter against the identified material; it does not claim exhaustive coverage of every manuscript or a finished transmitter study for every chain.

Conclusion of Chapter Twenty-One — From the Market’s Measure to the Staff of Moses

Shu‘ayb calls to monotheism, confronts fraud, protects people’s rights, rejects intimidation, seeks reform, and is saved with the believers. A succession report, whose chain needs assessment, places the covenant after him with Moses. Whether he was the father of Moses’s wife is a separate question not settled by the Qur’an. The next chapter begins with Moses’s birth and Allah’s promise to the oppressed.

Sources and References

Al-Kulayni, al-Kafi, vol. 1, Book of the Proof, chapter “Prophetic Signs Held by the Imams,” report 1 (p. 231, al-Ghaffari ed.), on the staff passing through Shu‘ayb; its transmitters require assessment; also vol. 1, Book of the Proof, chapter on the birth of Abu Ja‘far Muhammad b. ‘Ali, report 5, the Midian narrative and 11:86, whose chain needs assessment. Al-‘Ayyashi, Tafsir, vol. 2, p. 159, report 61, on the low prices in Qur’an 11:84; the chain contains an unnamed intermediary. Printed Tafsir al-Qummi, vol. 1, pp. 337 and 377, on Midian, the Thicket, and the reported weakness of Shu‘ayb; these passages do not carry a blanket authenticity judgment.

The Holy Qur’an: 7:85–93; 9:70; 11:84–95; 15:78–79; 20:40 (Moses in Midian); 22:44; 26:176–191; 28:22–29, 45 (comparison); 29:36–37; 38:13–14; 50:14.

Ibn Babawayh al-Qummi, al-Imamah wa al-Tabsirah, chapter on succession from Adam, report 1 (p. 23 in a consulted edition), spelling Bithriya’ differently; al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, connected succession report (p. 212 in one edition); al-Tabari al-Imami, Bisharat al-Mustafa, report 87 (pp. 136–137). Related transmissions include al-Hasan b. Mahbub through Muqatil b. Sulayman, so repeated printing does not by itself establish independent corroboration.

Al-Rawandi, Qasas al-Anbiya’, report 153 (p. 142), the measure; report 154 (pp. 142–143), the historical discovery; reports 156–159, including report 159 on pp. 146–147, worship, lifespan, and genealogy through differing routes; report 161 (p. 152), al-Rida on the daughter and staff.

Al-Saduq, Kamal al-Din wa Tamam al-Ni‘mah, chapter on Moses’s death and subsequent successors, report 17 (pp. 153–155 in the consulted edition): Safra’ daughter of Shu‘ayb in a long account requiring separate chain assessment.

Linked Source Passages

‘Ilal al-Shara’i‘: chapter on Moses’s service to Shu‘ayb, report 1. Source text

Al-Kafi, vol. 5, pp. 55–56, enjoining right, report 1. Source text

Al-Tawhid: chapter explaining guidance, misguidance, right direction and abandonment, report 1. Source text

Kamal al-Din, chapter 55, report 5: patience and awaiting relief. Source text

Majma‘ al-Bayan, al-A‘raf 7:85–87: genealogies and clear proofs. Source text

Majma‘ al-Bayan, al-Qasas 28:22–25: the father and hospitality. Source text

Majma‘ al-Bayan, al-Qasas 28:26–30: names and the agreed term. Source text

Al-Tibyan, al-Shu‘ara’ 26:176–191: the Thicket. Source text

Al-Safi, al-Qasas 28:24–28: collected reports of the encounter. Source text

Al-Burhan, Hud, reports 5162–5166. Source text

Nur al-Thaqalayn, Hud 11:93 and related passages, reports 201–204. Source text

Al-Mizan, al-Qasas 28:22–28: the father and the contract. Source text

Kanz al-Daqa’iq, vol. 10, p. 60: pilgrimage, hired service and weeping. Source text

Mustadrak Safinat al-Bihar, vol. 6, p. 296: variants in the fourth woman’s name. Source text

Qisas al-Anbiya’, reports 153–155: the measure and the grave. Source text

Qisas al-Anbiya’, reports 156–161: worship, Midian and the staff. Source text

Chapter 22: Moses: Birth and Deliverance

From Shu‘ayb to Moses — A Prophet Born Inside a Policy of Destruction

Moses enters history while Pharaoh’s regime is slaughtering the sons of the Children of Israel. Al-Qasas answers the political project with a divine promise to favor the oppressed. The future messenger therefore begins not in a palace but in a frightened household and through inspiration given to a mother with no worldly army.

Moses in the Qur’an — A Map of Birth and Early Life

Al-Qasas 28:3–14 gives oppression, the divine promise, inspiration to Moses’s mother, the river, Pharaoh’s household, his wife, the refusal of nurses, Moses’s sister, his restoration to his mother, and later judgment and knowledge. Taha 20:37–40 reviews these favors and the trials, flight, Midian, and divinely timed return. Al-Baqarah 2:49 and Ibrahim 14:6 recall the massacre; al-Tahrim 66:11 presents Pharaoh’s wife as a model of faith. Al-Shu‘ara’ 26:18–21 later recalls years of palace upbringing and the flight. Taha 20:27 and al-Qasas 28:34 mention speech, but do not identify the cause of the impediment.

Completing the Qur’anic Map

The continuous account is al-Qasas 3–28, alongside Taha 37–40. Reminders of oppression include al-Baqarah 49, Ibrahim 6, and al-A‘raf 141. Al-Shu‘ara’ 18–22 recalls Pharaoh’s claim that he raised Moses and Moses’s response: verse 22 connects that favour with the enslavement of Israel. Palace upbringing cannot be detached from that oppression. Al-Tahrim 11 establishes Pharaoh’s wife’s faith through a later episode. The call beginning at al-Qasas 29 and Taha 9 belongs to the next chapter.

Pharaoh’s Policy of Fear and the Promise of Deliverance

Al-Qasas 28:3–6 first states that the account is recited in truth for believers. Pharaoh exalted himself, divided the people, oppressed one group, killed its sons, and kept its women alive. The women bear the effects of oppression in the text; the passage gives no personal name for Pharaoh or date for the massacre. God’s will answers this policy: favor the oppressed, make them leaders and inheritors, and show Pharaoh, Haman, and their armies what they feared. This is a promise about the outcome before Moses’s infancy unfolds; it does not assign an office to him as an infant.

From Joseph to ‘Imran and Levi — A Reported Lineage

Al-Rawandi’s Qasas al-Anbiya’, report 160, transmits through al-Saduq, Sa‘d b. ‘Abd Allah, Ahmad b. Muhammad b. ‘Isa, al-Bazanti, Aban b. ‘Uthman, and Muhammad al-Halabi to Imam al-Sadiq a prediction attributed to Joseph: Jacob’s family would be oppressed and deliverance would come through a man of Levi’s line, “Moses son of ‘Imran son of Fahith son of Levi.” This is a reported memory of expectation and descent, not a Qur’anic genealogy or a list of every successor between Joseph and Moses. The text then changes route with “Aban mentioned,” through Abu al-Husayn and Abu Basir, before narrating pregnancy and birth; that chain boundary matters. Chapter 19 discusses the intervening covenant bearers, so this chapter takes only the lead into Moses’s birth.

Comparing Kamal al-Din and Qasas al-Anbiya’

Al-Saduq’s Kamal al-Din wa Tamam al-Ni‘ma (vol. 1, chapter on Moses’s absence, report 13) transmits the opening prediction through al-Halabi from Imam al-Sadiq, then changes route with “Aban b. ‘Uthman mentioned” through a transmitter whose name has variant spellings in the Arabic editions, then Abu Basir, and Imam al-Baqir in the consulted text. Al-Rawandi’s Qasas al-Anbiya’ (report 160) attributes the second part to Imam al-Sadiq, adds “son of Fahith” to the early genealogy, and counts eighty false claimants of Moses’s identity; Kamal al-Din counts fifty. These are textual and attribution differences in related material. The reported expectation may be described, but neither number nor the extra genealogical link should be stated as certain without manuscript comparison and chain assessment. The Qur’an gives no number of claimants; the midwife and diviners remain transmitted details rather than Qur’anic facts.

The Midwife Who Concealed the Birth — A Reported Helper

In the continuation of Qasas al-Anbiya’, report 160 (pp. 149–151), the second route attributed to Imam al-Sadiq in al-Rawandi’s printed text, but to Imam al-Baqir in al-Saduq’s Kamal al-Din describes a midwife assigned to watch Moses’s mother. She promises secrecy at the birth and diverts the guards. The Qur’an establishes the killing policy and the infant’s rescue but mentions no midwife, name, or conversation. She therefore belongs to the report’s account of possible helpers, not to the Qur’anic record. The same report speaks of diviners forecasting a threatening child and of multiple pretenders; those details should not be treated as certain history.

The Mother of Moses — Divine Inspiration, Not a Claim of Prophethood

The Qur’an says Allah inspired Moses’s mother to nurse him and, when afraid, place him in the river, promising his return and future messengership. This inspiration does not by itself establish prophethood. The Qur’an uses forms of wahy for divine guidance beyond prophetic legislation. The certain point is that Allah guided a mother through an impossible-looking act of trust.

The Heart That Nearly Revealed the Secret

Moses's mother nearly disclosed the matter, but Allah strengthened her heart. Faith does not erase maternal fear. Divine strengthening means that fear does not destroy obedience.

Moses's Sister — Watching From a Distance

Moses's sister follows him discreetly and offers to direct Pharaoh's household to a family who will care for the child and be sincere toward him (al-Qasas 28:11–12). The Qur'an does not name her. Her role is explicit: alert observation, discretion, and active participation in his return, without revealing to the household that the proposed nurse is his own mother.

Pharaoh's Wife — Asiya in the Narrations

Pharaoh's wife intervenes to save the infant and is later presented in al-Tahrim 66:11 as an example for believers, asking Allah for a house near Him in Paradise and deliverance from Pharaoh. The Qur'an does not name her Asiya; that name comes through Islamic and Imami narration.

The Ember and Coin Report — A Reported Cause, Not Qur'anic Fact

Al-Rawandi's Qasas al-Anbiya', report 162 (pp. 152–153), attributes through a route containing "Ibn Abi 'Umayr, from someone he mentioned" a story in which infant Moses grasps Pharaoh's beard. Pharaoh wishes to kill him; his wife proposes an ember and coin test, and the child touches the ember and then his tongue. The unnamed intermediary makes the chain incomplete, and manuscripts differ in a word about releasing the beard. The Qur'an later records Moses's prayer to loosen a knot from his tongue (20:27) and his statement that Aaron speaks more clearly (28:34). It does not mention the ember, coin, or origin of that speech difficulty. Aaron's support belongs to the chapter on the mission.

Al-Qummi's Account and al-Rawandi's Variant

Tafsir al-Qummi, vol. 2, pp. 135–136, describes the concealed pregnancy, Egyptian women supervising Israelite mothers, the guard's compassion, a divinely provided chest, and its arrival at Pharaoh's palace. Its prospective nurses include bereaved mothers. It also reports Moses praising God after sneezing, Pharaoh's anger, a test using dates and embers, and Gabriel redirecting his hand. Al-Rawandi's report 162 instead uses a coin and an ember, omits Gabriel's intervention, and contains an unnamed transmitter. Another extended account brings prospective nurses from court households. These versions must remain distinct. Gabriel's participation belongs to the transmitted account, not to the Qur'anic wording of Moses's childhood.

Pharaoh’s Household Raises the One Who Will Confront Him

Al-Qasas 28:8 states that Pharaoh’s household picked up the child who would become an enemy and grief to them, and closes by calling Pharaoh, Haman, and their armies mistaken. In 28:9 Pharaoh’s wife calls him a joy to her and Pharaoh, pleads that he not be killed, and hopes he might benefit them or be taken as a son, while “they did not perceive.” This is a hope of adoption, not a Qur’anic claim of biological descent or Pharaoh’s faith. The household did not intend the eventual outcome; providence turned its setting into a place of protection.

The Refusal of Wet Nurses and Return to His Mother

God had kept Moses from accepting wet nurses until his sister offered a household that would care for him sincerely (28:12). He was returned to his mother so that her eye would be comforted, her grief lifted, and she would know that God’s promise is true; the verse ends, “but most of them do not know” (28:13). It does not specify a nursing wage or palace contract.

How Long Was He Away? The Three-Day Report

Al-Rawandi’s Qasas al-Anbiya’, report 164 (p. 153), briefly gives a three-day separation. A parallel with an explicit chain appears in Tafsir al-Qummi, vol. 2, pp. 135–136: the author’s father, Ibn Mahbub, al-‘Ala’, Muhammad b. Muslim, and Imam al-Baqir. Muhammad asks the duration and receives the answer “three days.” The report therefore has an identifiable transmission to examine. Locating that chain does not authenticate every detail of the long narrative or make the duration certain. The Qur’an establishes the return without counting its days (28:13; 20:40).

Names of Moses’s Mother and Sister — How Do We Treat Them?

Historical and narrational works preserve several names. The Qur’an itself does not need them to tell the story. The book therefore does not select one later name merely because it became popular.

Names and Genealogical Variants

Historical materials name Moses’s mother Yukhābid, with variants such as Yukhābil and Bukhā’id and other names. Al-Majlisi reproduces such differences in Bihar al-Anwar, vol. 13, pp. 4–5, drawing on al-Tha‘labi and Ibn al-Athir and recording textual variants. Inclusion in Bihar does not turn those historical statements into an Imam’s report. Exegetical materials call the sister Maryam or Kulthumah, while the Imami report discussed below uses Kulthum. Different names alone do not establish two sisters. Moses’s father ‘Imran must also be distinguished from the father of Mary, mother of Jesus. Genealogical variants between ‘Imran and Levi should be attributed individually rather than combined into an unsupported pedigree.

Asiya and Kulthum — Names in a Later Imami Account

An account in al-Saduq's al-Amali about the birth of Fatima al-Zahra names "Asiya daughter of Muzahim" and "Kulthum, Moses's sister" (Kulthm in a manuscript variant noted by the edition) among women said to have come to support Khadija. This establishes that the names occur in an early Imami source, but the account concerns a later age and is not contemporary testimony to the sister's name at the river. The Qur'an names neither Pharaoh's wife nor the sister. Their Qur'anic roles are certain; the reported names have a different evidentiary status. Qur'an 28:9 and 66:11 alone do not fix Asiya's detailed life, the timing of her faith, or her death.

Pharaoh's Wife and the Nurses in al-Rawandi's Report

Al-Rawandi's report 160 expands the Qur'anic scene: Pharaoh's wife, described as righteous, retrieves the chest near the river and persuades Pharaoh to keep the child. Women of the court offer to nurse him; after he refuses, his sister directs them to his mother, and Pharaoh reportedly objects to a Hebrew child being nursed by a Hebrew woman before relenting. The Qur'an itself establishes the wife's "Do not kill him," the refusal of nurses, the sister's intervention, and the return to the mother (28:9–13). It does not specify the Nile, a spring outing, named nurses, or that palace exchange. These remain report details.

Who Recognized Moses Before the Call?

The close of al-Rawandi's report 160 speaks of an unnamed elder among the Israelites who knew of Moses's expected arrival and recognized the young man by his name and lineage. The report neither names the elder nor establishes that he was a prophet or successor. It also says Moses's mother and the midwife died after his identity had been concealed at court, while the Qur'an gives no date or account of either death; this cannot become a settled chronology. Qur'an 20:39 instead emphasizes God's care: love was cast upon Moses, and he was reared under God's eye. The report may illustrate communal expectation, without manufacturing a new link in the succession chain.

Aaron in Moses's Family — What Is Established

The Qur'an explicitly calls Aaron Moses's brother in the later prayer, "Appoint for me a minister from my family, Aaron my brother" (Taha 20:29–30), and records Moses's request that Aaron be sent with him because he speaks more clearly (al-Qasas 28:34). This establishes a central family figure, but does not narrate Aaron's birth or place him in the infant's river episode. Numbered item 165 in al-Rawandi's Qasas al-Anbiya' (pp. 153–154) answers that Aaron was older than Moses and died before him, and gives the names of two sons as Shabbir and Shabbar. The question and answer have no separately visible continuous chain at that point in the printed text. The ages and sons' names are therefore reported details, not Qur'anic or certain facts. Aaron's mission and death, and Moses's reported succession to Joshua, require their own later chapters; brotherhood alone does not establish a chain of succession.

Aaron and the Family’s Descendants

Muhammad b. Muslim’s report from Imam al-Baqir in Tafsir al-Qummi, vol. 2, pp. 136–137, describes Aaron as Moses’s older full brother. It also attributes descendants to Aaron rather than Moses. This is a reported detail, not a Qur’anic declaration or established consensus; later journey accounts mentioning the wife’s pregnancy or labour require separate comparison. Aaron’s sons Shabbar and Shabbir also appear in Abu Bilal al-Makki’s report from Imam al-Sadiq about their place of prayer, recorded in al-Kafi, vol. 4, p. 214, Book of Hajj, chapter on the prophets’ pilgrimage, report 9, and reproduced in Bihar, 13:11, report 17. They belong in the family account without being made witnesses to Moses’s childhood.

The Scholar Who Preserved the Expectation — Two Reported Encounters

In al-Saduq’s Kamal al-Din wa Tamam al-Ni‘ma (vol. 1, chapter 6, report 1), a report traced to the Prophet through the Imams describes Israel’s expectation of a man of Levi’s line after Joseph’s counsel. An unnamed scholar comforted the oppressed people by recounting the expected figure’s description. In the first encounter he recognizes the young Moses coming from Pharaoh’s household; Moses subsequently goes to Midian. In a second encounter, after Moses’s absence and return as messenger, the scholar asks about his lineage and mission. That later episode is noted here only to keep the two meetings distinct; its full place is the chapter on the call. The report includes long intervals of waiting and stages of relief following the people’s responses. These numbers are not Qur’anic, and the text does not appoint the scholar a named prophet or successor. Its chain includes transmitters requiring individual study, including Sahl b. Ziyad, so it cannot be treated as certain chronology. The scholar may resemble the unnamed elder of al-Rawandi’s report 160, but identity is not established; the two figures must not be fused without evidence.

A Later Witness to the Palace Years — al-Shu‘ara’ 26:18–21

When Moses later confronted Pharaoh, Pharaoh reminded him that he had been raised as a child in his household and had lived among them for years, then reproached him for the earlier deed (26:18–19). Moses acknowledged the event, said he fled in fear, and spoke of God granting him judgment and making him a messenger (26:20–21). This later dialogue supplies Qur’anic evidence for years spent in Pharaoh’s setting and for the flight after the death, without giving an exact count of years. It also allows the stages to remain distinct: judgment and knowledge at maturity in 28:14, flight and Midian, and the later commissioning as a messenger. The full mission dialogue belongs to the next chapter.

“We Tried You with Trials” — A Review Before the Call

At Moses’s commissioning, God recounts earlier stages of his life: inspiration to his mother, the chest in the water, love cast upon him, his restoration to his mother, the death in the city and deliverance from distress, followed by “We tried you with trials; then you remained for years among the people of Midian; then you came at an appointed measure, O Moses” (Taha 20:37–40). The Qur’anic phrase gathers trials and preparation in the setting of divine favors. It does not enumerate a separate ordeal for each year or state exactly how many years he stayed in Midian. The appointed arrival does not itself specify his age or route home. This review joins his mother, sister, palace, city, and Midian in a course of care without adding unnamed actors. The contract for eight or ten years in 28:27–28 and reports about the term actually served must be examined separately; “years” in 20:40 alone cannot settle it.

Moses Reaches Maturity — Judgment and Knowledge

Before the fatal confrontation in the city and the flight to Midian, the Qur’an states that Moses reached maturity and was given judgment and knowledge. His early adult life is therefore already framed by divine gift and moral responsibility.

Divine Care and the Age of Maturity

The love bestowed on Moses and his upbringing under God’s eye (Taha 39) express divine care and protection, not a bodily organ or resemblance between Creator and creation. Affection for the child does not establish Pharaoh’s faith or excuse his oppression. Al-Qasas 14 mentions maturity, full development, wisdom and knowledge without stating an age. A report from Imam al-Sadiq in al-Saduq’s Ma‘ani al-Akhbar explains maturity as eighteen and full development as the growth of a beard; Bihar reproduces it at 13:49, report 19. Other exegetical opinions give thirty-three and forty. No single numerical chronology should be imposed on every account.

Moses’s Blow and His Prayer — Qur’anic Text and al-Rida’s Reading

Moses intervened when a man from his own group sought help against an opponent; the opponent died from his blow. Moses prayed and resolved never to support criminals (28:15–17). In ‘Uyun Akhbar al-Rida, vol. 1, chapter 15, report 1, transmitted through ‘Ali b. Muhammad b. al-Jahm, Imam al-Rida interprets Satan’s work as the men’s quarrel, describes Moses’s action as judging by God’s command, and explains his prayer as a request for concealment from his enemies. Al-Sharif al-Murtada’s Tanzih al-Anbiya’ offers another explanation: Moses intended to defend the victim, not to kill, and death resulted from that defence. These are distinct explanations consistent with prophetic infallibility; neither licenses portraying Moses as deliberately committing wrongful murder. The strength of an individual chain must be assessed separately from that doctrinal principle. The Qur’an leaves the men unnamed and describes the renewed appeal and threat the next day (28:18–20). See also Bihar al-Anwar, vol. 13, pp. 32–36, for the discussion and source references.

The Man From the Farthest Part of the City

On the next day Moses encountered the same petitioner in another quarrel and called him plainly misguided (al-Qasas 28:18). As Moses moved against the opponent, someone cried, “Moses, do you intend to kill me as you killed a person yesterday?” (28:19). The verse does not name the speaker, so the identity and path by which the news spread cannot be fixed from this wording alone. A man then came running from the farthest part of the city to warn Moses that the leaders were plotting to kill him and to urge him to leave (28:20). His name, lineage, and religious rank are not given. He cannot be called a successor, nor securely identified with the later “believing man of Pharaoh’s family” in Ghafir 40:28 merely because both are helpers. His timely warning was a real part of Moses’s deliverance: Moses left fearful and watchful, praying for rescue (28:21). Any equation of the two men requires separate evidence; the warning itself is Qur’anic.

Identifying the Warner in the Reports

A transmitted identification does exist: Tafsir al-Qummi, vol. 2, p. 137, describes Pharaoh’s treasurer as a concealed believer and connects his warning with Ghafir 28. This evidence should be recorded separately from the Qur’an’s silence about his name. Names such as Kharbil, Hizbil, Hizqil, Shim‘un and Shim‘an occur in varying narrative and exegetical forms; repetition alone cannot settle them. Al-Tha‘labi’s account reproduced in Bihar 13:57 calls the dead man Qatun or Qathun and identifies the petitioner as the Samaritan. This narrative material does not establish an Ahl al-Bayt attribution. Neither name is adopted as certain, and the warner must not be confused with the man in Ya-Sin merely because both come from the farthest part of a city.

At Midian’s Water — Work and Trust Before the Call

Al-Qasas 28:22–28 follows Moses to Midian’s water. He sees two women holding back their flocks until the shepherds leave; they say their father is elderly. He waters for them, withdraws into the shade, and prays for whatever good God may send. One daughter comes modestly to invite him to her father, who hears Moses’s story and reassures him of safety. One daughter recommends hiring him for strength and trustworthiness. The father proposes marriage to one of them for eight years of service, with ten possible; Moses accepts the fair terms whichever period he completes. This is a Qur’anic account of refuge and work before the prophetic call. The father’s and daughter’s names, the term actually served, and detailed events at work require separate reports. The father’s identity was examined in Shu‘ayb’s chapter; the call itself belongs to the next chapter.

The Woman Who Came Modestly — A Qualified Report

In al-Rawandi's Qasas al-Anbiya' (report 161, p. 152), Ahmad b. Muhammad b. Abi Nasr al-Bazanti asks Imam al-Rida whether the woman who invited Moses to her father for payment for watering was the woman he later married; the Imam answers yes. The report also describes her explanation of Moses's trustworthiness: he walked ahead while she directed him from behind. This links the two roles in a transmitted report, but the answer gives no personal name for her, and the Qur'an does not name her. The continuation names Shu'ayb in the account of the staff. We retain here the material concerning the welcome and marriage; the staff, return, and call belong later. The father's identity and competing reports were examined in Chapter 21.

Hunger, Hospitality, and the Women of Midian

Imam 'Ali explains Moses's prayer beneath the shade as a request for food to relieve hunger (Nahj al-Balagha, commonly numbered sermon 160; also Bihar 13:50). The prayer itself does not explicitly ask for wealth or marriage, although security, work and marriage follow. The Qur'an names neither the father nor the daughters. Reports discussed here identify the father as Shu'ayb and the eventual wife as the woman who brought his invitation. Safura and Liya, or Safra' and Sufayra', are variant exegetical names recorded in Majma' al-Bayan on al-Qasas 26–27, not certainties. The other sister is also part of the account at the water and on returning to their father. Al-Bazanti's report from Abu al-Hasan in al-Kafi's Book of Marriage says Moses completed ten years and began married life before the term ended (Bihar 13:37–38, report 8). Questions about dowry and service require their proper legal context; the daughter must not be described as payment for labour.

The Flight to Midian — Closing the Chapter of Birth and Deliverance

Moses leaves Egypt fearful and alert, asking Allah for deliverance, then turns toward Midian praying for guidance to the right way. His Midian years connect with the previous discussion of Shu'ayb and the two women, though the Qur'an does not name their father Shu'ayb. The next chapter begins with Moses's return, the fire, the call, and the public mission with Aaron.

Reports Recorded Without Treating Them as Certainties

A report in ‘Ilal al-Shara’i‘ ending with Muqatil b. Sulayman through an unnamed intermediary discusses blessings before birth and derives Moses’s name from water and trees; that chain is not a report traced to an Imam (Bihar 13:7–8, report 7). Bihar 13:46–47, report 14, reproduces a narrative from al-Fada’il and al-Rawda in which the infant speaks to his mother, followed by estimates of seventy days or seven months. These are variants, not numbers to reconcile artificially with three days. Report 15, citing Sudayr’s account from Imam al-Sadiq in Kamal al-Din, gives more than twenty thousand infants killed; the Qur’an provides no total. Report 16 draws on the tafsir attributed to Imam al-‘Askari concerning protection through blessings on Muhammad and his family. The work’s attribution and transmission require scrutiny, and its details must not be equated with the Qur’an or all confined to Moses’s infancy.

Narrative Figures and Later Chapters

After the reports in chapter two, al-Majlisi reproduces a long passage from al-Tha‘labi including the carpenter who made the chest, Pharaoh’s daughter with a skin disease and her attendants, palace carers, concealment in an oven, Pharaoh’s dream, and killing boys in alternate years (Bihar 13:50–57). These figures and details are recorded, but their presence does not establish an authenticated Ahl al-Bayt transmission. Some differ from accounts of Pharaoh’s childlessness or the divinely supplied chest. They are acknowledged without being merged into the certain narrative. The hairdresser and her children, Asiya’s persecution, the believer’s later speech, the woman identifying Joseph’s burial place, Korah, the Samaritan and Joshua belong to later episodes. Muhammad and his family appear as transmitters or in interpretive and devotional references, not as human participants in Moses’s birth.

Conclusion of Chapter Twenty-Two — Deliverance That Prepares a Messenger

A mother is inspired, a sister watches, Pharaoh’s wife protects, the enemy’s palace becomes a place of preservation, the child returns to his mother, reaches maturity with judgment and knowledge, leaves Egypt after the death in the city, and arrives in Midian. All this occurs before the call at the mountain. Divine guidance prepares its bearer before the great confrontation begins.

Character Register and Scope of This Review

Directly relevant Qur’anic figures are Moses, his mother, sister, Pharaoh’s wife, Pharaoh, Haman, Pharaoh’s household, armies and council, oppressed Israelites and their women and children, nurses, the petitioner, the killed opponent, the next day’s opponent, the warner, Midian’s shepherds, the two women, their father, and the wife who becomes his family. The discussed reports add ‘Imran, Aaron, Joseph, Levi and Jacob in prophecy and genealogy, the midwife or supervising woman, guards and diviners, court women, the waiting elder or scholar and his companions, Gabriel, and Aaron’s sons in the family account. Disputed narrative names remain separate from Qur’anic identifications.

Sources Compared and the Review’s Limits

The chapter and its Qur’anic passages were compared with accessible materials in al-Rawandi’s Qasas al-Anbiya’, Kamal al-Din, al-Saduq’s Amali, ‘Uyun Akhbar al-Rida, and al-Qummi’s opening commentary on al-Qasas. Named extracts from al-Kafi, Ma‘ani al-Akhbar, ‘Ilal al-Shara’i‘, Nahj al-Balagha, Tanzih al-Anbiya’ and Majma‘ al-Bayan were examined through Bihar al-Anwar, vol. 13, chapters one and two; al-Burhan helped trace al-Qummi’s chain. Mediation through Bihar is explicitly identified, and repeated transmission is not counted as independent evidence. This is a textual and source review of the stated corpus, not an exhaustive survey of every manuscript or a final authentication of every chain.

Sources and References

The Holy Qur’an: 2:49; 7:141 (later reminder of oppression); 14:6; 20:27, 29–30, 37–40; 26:18–22; 28:3–34; 66:11. The Midian transition appears here, while the mission and Exodus belong to subsequent chapters.

Al-Rawandi, Qasas al-Anbiya’, chapter on Moses, report 160 (pp. 148–151 in the consulted edition): Joseph’s prediction in the route through al-Halabi; a second route through Abu Basir narrates the pregnancy, midwife, court, nurses, and elder. These routes should not be collapsed into one chain. Report 161 (p. 152) transmits al-Bazanti’s question to Imam al-Rida on the woman Moses married, with Shu‘ayb and the staff in its continuation. Report 162 (pp. 152–153) gives the ember and coin episode through an unnamed intermediary; numbered item 164 (p. 153) gives the three-day estimate with an explicitly attributed parallel from Imam al-Baqir in Tafsir al-Qummi 2:135–136. Numbered item 165 (pp. 153–154) reports Aaron’s seniority, earlier death, and two sons, without a separately visible continuous chain at that point. Al-Saduq, Kamal al-Din wa Tamam al-Ni‘ma, vol. 1, chapter 6 on Moses’s absence, report 1 (about p. 174 in another edition): the unnamed scholar’s two meetings with Moses, through a chain including Sahl b. Ziyad and requiring assessment; and report 13 (p. 147 in the compared digital text; pagination varies): an earlier witness to the material, attributing its second part to Imam al-Baqir, counting fifty claimants, and omitting “son of Fahith” from the opening lineage.

Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 1, chapter 15, report 1 (about p. 176 in a consulted edition): Imam al-Rida’s interpretation of al-Qasas 28:15–17, transmitted through ‘Ali b. Muhammad b. al-Jahm; the chain requires assessment. Al-Saduq, al-Amali, session 87, report 1 (numbered 947), pp. 690–691 in the consulted edition: the account of women at Fatima’s birth names Asiya daughter of Muzahim and Kulthum, sister of Moses (Kulthm in a noted variant). It is transmitted through al-Mufaddal b. ‘Umar from Imam al-Sadiq, with a chain requiring separate evaluation; it does not make either name Qur’anic or supply birth and death dates.

Al-Majlisi, Bihar al-Anwar, vol. 13, chapters 1–2: collected reports, commentary, and references to the earlier sources, as specified in the text.

Linked Source Texts

Tafsir al-Qummi, vol. 2, pp. 135–136: birth and return to the mother. Source text

Tafsir al-Qummi, vol. 2, p. 137: Aaron, the warner and departure. Source text

Al-Rawandi, Qisas al-Anbiya’, reports 160–165. Source text

Bihar al-Anwar, vol. 13, chapters 1–2: collected texts and their sources. Source text

Al-Burhan fi Tafsir al-Qur’an, al-Qasas 28:7, report 8103: the chain of al-Qummi’s report. Source text

Al-Kafi, vol. 4, p. 214, chapter on the prophets’ pilgrimage, report 9: the prayer place of Shabbar and Shabbir, Aaron’s sons. Source text

Chapter 23: Moses and Aaron: The Mission and the Exodus

From Midian to the Mountain — A Return That Becomes a Mission

The previous chapter ended with Moses in Midian. After completing his term and traveling with his household, he sees a fire near the mountain. In Taha, al-Qasas, and al-Naml, that moment becomes the beginning of his public mission: the sacred valley, the staff, the shining hand, and the command to return to Pharaoh. The fugitive is sent back to confront the regime from which he once fled.

The Qur’anic Map of Mission and Exodus

Major passages include Taha 20:9–79, al-Qasas 28:29–42, al-A‘raf 7:103–137, Yunus 10:75–92, al-Shu‘ara’ 26:10–68, al-Naml 27:7–14, Ghafir 40:23–46, al-Zukhruf 43:46–56, al-Dukhan 44:17–33, al-Nazi‘at 79:15–26, and Ibrahim 14:5–8. Together they present the call, signs, Aaron’s partnership, Pharaoh’s arrogance, the magicians, repeated warnings, the Exodus, the sea, and Pharaoh’s drowning.

Further Qur’anic Passages

Further relevant passages are al-Baqarah 49–50 on oppression and crossing; al-Anfal 52–54 on Pharaoh’s people and their sins; Hud 96–99 on following Pharaoh into the Fire; al-Isra’ 101–104 on the signs and drowning; al-Mu’minun 45–49 on the two messengers and the objection that they belong to an enslaved people; al-Furqan 35–36 on Aaron’s ministry and destruction; and al-‘Ankabut 39–40 on Korah, Pharaoh and Haman. Al-Saffat 114–122 recalls the brothers’ deliverance, victory and scripture. Brief references also occur in Sad 12, Qaf 13–14, al-Dhariyat 38–40, al-Qamar 41–42, al-Haqqah 9–10, al-Muzzammil 15–16, and al-Fajr 10–14. Together they connect deliverance with guidance and tyranny with accountability.

The Call in the Valley — Worship and the Hour Before Pharaoh

At the fire Moses is called in the sacred valley of Tuwa and told to remove his sandals. Taha 20:11–16 begins the mission with God's oneness, worship, prayer in remembrance of Him, the coming Hour, recompense for each soul's striving, and a warning against those who deny it and follow desire. Al-Qasas 28:30 places the call from a tree in the blessed spot by the right side of the valley; al-Naml 27:8–9 also speaks of God's transcendence and lordship. These passages describe the same decisive call without supplying a modern map location for the tree. The first instructions concern worship and accountability, before the public challenge to Pharaoh. God then asks about the staff Moses carries; Moses describes its ordinary uses before it becomes a sign, and he sees the hand emerge white without harm (Taha 20:17–23). His immediate fear at the staff's movement and God's reassurance appear in 28:31 and 27:10. Natural fear before a startling sign does not by itself imply doubt in God or loss of prophetic integrity.

Moses's Household and the Sandals

Moses's household accompanies him when he asks them to wait while he seeks information or fire for warmth (20:10; 27:7; 28:29). His wife belongs to this scene, but the verses do not name her, count children or describe a birth. 'Ilal al-Shara'i' preserves Ya'qub b. Shu'ayb's report from Imam al-Sadiq about sandals of dead donkey hide, and another report interprets their removal as relinquishing fear for the family and fear of Pharaoh, mentioning the wife's labour. The account attributed to Imam al-Qa'im in al-Ihtijaj rejects the hide explanation and interprets the command through undivided love for God. Bihar 13:64–66 juxtaposes these texts. They must not be combined into one certain cause or used to impugn prophetic knowledge. An explanation of Moses's speech difficulty as reverence before God is a preacher's opinion quoted by al-Saduq, not an Imam's statement. Hearing the call from the tree likewise does not mean God inhabited it.

"Appoint for Me a Minister From My Family — Aaron My Brother"

Moses does not ask to escape the mission; he asks for help in fulfilling it. He asks for Aaron, his brother, as minister and support, and the Qur'an elsewhere explicitly calls Aaron a prophet. Allah grants Moses's request. Aaron is therefore not a secondary companion but a divinely granted partner in the public mission.

Aaron — A Prophet, Not Merely a Spokesman

Maryam 19:53 explicitly calls Aaron a prophet, while al-Anbiya' 21:48 joins Moses and Aaron in receiving the Criterion, illumination, and reminder. His role exceeds eloquence; he is a prophet and partner in divine mission.

Aaron’s Appointment and the Promise of Protection

Before approaching Pharaoh, Moses asks for an expanded breast, an easier task, clearer speech, and his brother Aaron as a minister to strengthen him and share the work so they may praise and remember God (Taha 20:25–35). Al-Qasas 28:33–34 adds his fear of being killed for the earlier death and of being denied, and says Aaron speaks more clearly. God grants the request (20:36), promises to strengthen Moses through his brother and give them authority and protection with the signs (28:35), and in al-Shu‘ara’ 26:12–15 answers Moses’s fears and sends them with the signs. Seeking Aaron’s help does not diminish Moses’s prophethood, nor does Aaron’s eloquence make him merely a translator. God says, “I am with you both, hearing and seeing” (20:46), and the command addresses them together. Their immediate claim to Pharaoh is that they are messengers of the Lord of all worlds, asking him to release the Children of Israel and cease tormenting them (20:47; 26:16–17).

“Speak to Him Gently” — Strength Does Not Cancel the Ethics of Calling

Moses and Aaron are ordered to address even Pharaoh with measured speech at the beginning of the confrontation. Gentleness does not mean approval of tyranny; it is part of establishing proof before judgment. When Pharaoh persists, the discourse becomes correspondingly more severe.

Who Was Pharaoh?

The Qur’an calls the ruler who confronted Moses Pharaoh but does not give his personal name. Modern attempts to identify him with a particular Egyptian monarch remain historical hypotheses. The book does not transform archaeological proposals into Qur’anic certainty.

Pharaoh’s Name, Haman, and Korah

Ibn Abi ‘Umayr’s report from Imam Musa b. Ja‘far in ‘Ilal al-Shara’i‘ explains gentle speech as addressing Pharaoh by the kunya Abu Mus‘ab and names him al-Walid b. Mus‘ab; a parallel appears in Ma‘ani al-Akhbar (Bihar 13:134–135). This is a reported name, not an archaeological identification. Haman is named in the machinery of oppression and the tower project (28:6, 8, 38; 40:24, 36–37). Korah also appears alongside Pharaoh and Haman (40:24; 29:39), so he belongs in this phase’s character account, although his detailed story comes later. Each man’s statements must remain separately attributed. Nahj al-Balagha’s Qasi‘a sermon portrays Moses and Aaron in woollen clothes carrying staffs, rejecting gold and splendour as tests of a messenger’s truth.

“I Am Your Highest Lord” — When Power Becomes Self-Deification

Pharaoh’s arrogance culminates in claims of supreme lordship. Moses restores the center of reality to Allah: the Lord who gave every thing its form and guided it. The conflict is therefore not only political; it is a struggle over ultimate authority and truth.

The Debate Over Lordship — Creation, Guidance, and Former Peoples

Pharaoh asks, “Who is the Lord of you two, Moses?” (Taha 20:49). Moses answers that their Lord gave each thing its creation and then guided it (20:50). Asked about earlier generations, he entrusts their knowledge to God, recorded without loss or forgetfulness (20:51–52), and the passage points to earth, rain, and plants (20:53–55). In al-Shu‘ara’ 26:23–28, Pharaoh repeatedly asks about the Lord of all worlds; Moses answers by invoking the Lord of heaven and earth, their own forebears, and east and west. The earlier reproach about Moses’s upbringing and the death in the city (26:18–22) was treated as part of his youth in Chapter 22; here it serves as Pharaoh’s attempt to redirect the mission dialogue. Al-Qasas 28:38 has Pharaoh order Haman to fire clay and build a tower to look for Moses’s God, while declaring Moses a liar. The Qur’an gives neither architectural dimensions nor an archaeological identification. The debate concerns the Creator who guides, knows, and judges, not merely a change of political ruler.

Pharaoh’s Public Appeal — Rivers, Adornment, and Manipulation

Al-Zukhruf 43:46–56 gives another angle on the confrontation. Pharaoh and his chiefs mock the signs; during affliction they promise to change and then break their word (43:46–50). Pharaoh boasts of Egypt’s rule and the rivers running beneath him, belittles Moses as unable to express himself clearly, and demands gold bracelets or accompanying angels (43:51–53). The Qur’an says he manipulated his people and they obeyed (43:54), then records their drowning and their becoming an example for later people (43:55–56). Rivers and gold are his chosen tests of prestige, not proof of truth or evidence against Moses’s mission. Al-Nazi‘at 79:15–26 compresses Moses’s invitation to Pharaoh to purify himself and know his Lord, Pharaoh’s rejection and assembly of the people, and his claim to be their highest lord. It supplies the moral lesson without a separate dated sequence.

The Staff and the Hand — Signs, Not Magic

Moses’s staff and shining hand are divine signs. Pharaoh labels them magic, but the professional magicians themselves recognize the difference and fall in prostration, declaring belief in the Lord of Aaron and Moses.

The Magicians — From Pharaoh’s Service to Faith

After Moses shows the signs, the chiefs call him a magician in al-A‘raf, while al-Shu‘ara’ attributes that accusation to Pharaoh addressing his chiefs; they then propose delaying him and Aaron while magicians are gathered from the cities (al-A‘raf 7:109–112; al-Shu‘ara’ 26:34–37). Moses sets the public appointment for the festival day when people will gather in the forenoon (Taha 20:59). The magicians ask Pharaoh for a reward if they win, and he promises both payment and proximity (7:113–114; 26:41–42). Their ropes and staffs create an illusion that frightens the onlookers (7:116). Moses sees the apparent movement and experiences fear, whose interpretation is discussed below, then receives God’s reassurance to cast what is in his right hand (20:66–69). The staff swallows their false display; the magicians fall in prostration and profess faith in the Lord of Moses and Aaron (7:117–122; 26:45–48).

Pharaoh accuses them of believing without his permission and of plotting with Moses, and threatens to cut off their hands and feet on opposite sides and crucify them (20:71; 7:123–124). They refuse to prefer him over the clear signs, noting that his power concerns only this worldly life (20:72–73), declare that they return to their Lord (26:50), and pray for patience and to die in submission (7:126). The Qur’an records his threat and their steadfastness here, but does not narrate the carrying out of the punishment or give their names or number. They should therefore not be described as certainly executed martyrs; reported counts and names require separate verification.

Moses’s Concern and the Magicians’ Fate

In Nahj al-Balagha, commonly numbered sermon 4, Imam ‘Ali explains Moses’s concern before the magicians as fear of ignorance prevailing and misguidance gaining power. Al-Murtada discusses the audience’s possible confusion in Tanzih al-Anbiya’. Taha 67 should therefore not be reduced to bodily fear or conflated with the first encounter with the staff. Al-Qummi’s commentary on al-Shu‘ara’, through his father, Ibn Faddal, Aban and Imam al-Sadiq, describes eighty selected magicians and later imprisonment and release of believers after the signs. Al-Rawandi’s report 194 mentions a man killed with the magicians. These accounts do not establish one fate for every individual. The Qur’an records their faith, steadfastness, and plea for forgiveness for sins and coerced sorcery (20:73), without names or totals.

Al-Rawandi’s Palace and Magicians Report — A Qualified Count

Al-Rawandi’s Qasas al-Anbiya’ (report 168, pp. 155–156) attributes to Imam al-Sadiq an account of Pharaoh sheltering behind cities and doors, their opening for Moses, the staff’s imposing appearance before Pharaoh, and Haman’s intervention when Pharaoh nearly believed. It says that seventy-two elders among the magicians prostrated and reasoned that Moses’s act was not magic because their ropes and staffs had disappeared. The Qur’an establishes the sign and the magicians’ faith, but not seven cities, the palace doorway, Haman’s intervention in that particular scene, or this count. The report’s wording concerns seventy-two elders among the magicians; it must not be turned into a certain total for every magician present. The printed chain and wording require manuscript and transmitter assessment. Its continuation gives a report detail about Pharaoh’s pursuit and the exposure of his body; that material belongs with the drowning scene and remains distinct from the Qur’anic account.

Additional Figures in the Comparative Narratives

At the end of the mission chapter, al-Majlisi reproduces material from al-Tha‘labi’s ‘Ara’is, citing al-Suddi, Ibn Ishaq, Muqatil and others. Its presence in Bihar does not make it an Imam’s report. It introduces Moses’s mother at his return, palace guards and a gatekeeper, a court entertainer who brings the brothers to Pharaoh’s attention, and an elderly relative of Moses’s mother who shelters them and believes after their staff protects them. Another story introduces two brothers leading magicians, their mother who identifies their father’s grave, the dead father answering them, a magic teacher, heralds, spectators and tower workers. The hostess must not be equated with the woman at Joseph’s grave (Bihar 13:141–152).

The same material names four leaders: Sabur, ‘Adur, Hat-hat and Musaffa, with Ghadir replacing ‘Adur and Khatat replacing Hat-hat in variant spellings, and an additional name, Hifz, in an ‘Ara’is version making five (Bihar 13:150 and notes). These names are preserved as comparative narrative material, not certain historical or Qur’anic identities. Divergent numbers, festival dates and locations are not combined into an invented chronology.

The Believer From Pharaoh’s Household

Ghafir 40:23–46 brings the conflict inside Pharaoh’s circle. Moses is sent with signs to Pharaoh, Haman, and Qarun, is accused of sorcery and falsehood, and Pharaoh speaks of killing him (40:23–26). A believing man from Pharaoh’s family, who had concealed his faith, objects: killing a man for saying “My Lord is God” is unjust, and if Moses speaks the truth some of what he warns of may reach them (40:28). He recalls the fragility of their rule, earlier peoples, Joseph’s message, and final judgment, then entrusts his affair to God (40:29–44). God protects him from their plots, while severe punishment overtakes Pharaoh’s people (40:45–46). The Qur’an supplies no personal name, prophetic status, succession office, or secure identification with the earlier warning man in al-Qasas 28:20.

Al-Rawandi’s Qasas al-Anbiya’ (report 194, pp. 166–167) calls this believer Hizbil, with Kharbil as a manuscript variant noted in the edition. It narrates his prayer among hills, protection by an animal from Pharaoh’s messengers, and escape. No independently continuous chain is visible in the numbered passage, so neither the name nor the dramatic details become certain history. Qur’anic protection is certain, but the verse does not establish permanent bodily escape. The identification and manner of escape remain report material, to be compared with al-Kafi’s account of protection of faith despite death.

The Believer’s Protection in al-Kafi

Al-Kafi, vol. 2, p. 215, Book of Faith and Unbelief, chapter on safeguarding religion, report 1, transmits through Muhammad b. Yahya, Ahmad b. Muhammad, ‘Ali b. al-Nu‘man and Ayyub b. al-Hurr from Imam al-Sadiq that the believer was killed but protected from being turned away from his faith. This direct Imami text must accompany the accounts of bodily escape. Parallels occur in al-Mahasin, p. 219, and al-Qummi on Ghafir 45 (Bihar 13:162–163). The Qur’an does not narrate his death; the report interprets the protection it affirms. Al-Qummi 2:137 also identifies him with the earlier warner, as discussed in Chapter 22. The story of Hizbil’s guarded speech and his position as Pharaoh’s cousin and heir occurs in the tafsir attributed to al-‘Askari and in al-Ihtijaj; its attribution requires separate scrutiny. It neither establishes prophetic succession nor identifies him with another prophet called Hizqil.

Al-Saduq’s al-Khisal, chapter on three, report 254, also records a prophetic saying that groups the believer from Pharaoh’s household with ‘Ali b. Abi Talib and Habib al-Najjar among the utterly truthful believers. This concerns virtue and steadfast faith; it neither supplies the Egyptian believer’s name nor makes the three contemporaries. Habib and ‘Ali belong to their respective periods and chapters. The printed route ends with Muhammad b. Abi Layla reporting from the Prophet, so that wording alone does not establish a connected or authenticated chain.

Pharaoh’s Wife — Faith Within the Tyrant’s Household

Pharaoh’s wife intervenes for the infant Moses, saying not to kill him and hoping he might benefit them or become an adopted son (al-Qasas 28:9); her part in his infancy belongs to Chapter 22. The Qur’an later gives her as an example to believers through her prayer for a house near God in Paradise and rescue from Pharaoh, his deeds, and the unjust people (al-Tahrim 66:11). Her significance extends beyond the rescue of the infant: she chooses faith against the conduct of her husband and his regime. The verse does not name her, date her profession of faith, describe her death, or list children. The familiar name Asiya bint Muzahim and accounts of torture and martyrdom belong to transmitted reports requiring their own assessment. She is distinct from the believing man of Pharaoh’s family in Ghafir 40:28.

Asiya bint Muzahim — Name, Virtue, and Trial

Al-Saduq’s al-Khisal explicitly names Asiya bint Muzahim in a prophetic report about the foremost women of Paradise: Khadija, Fatima, Mary and Asiya. Its chain ends with ‘Ikrima from Ibn ‘Abbas (Bihar 13:161–162, reports 3–4). Inclusion in an Imami collection does not make every transmitter Imami. Another al-Khisal report through Jabir describes her steadfast faith without establishing its date. Majma‘ al-Bayan on al-Tahrim 11 records variants about torture, a vision of her heavenly home, and death before a falling rock; these include material attributed to Salman and opinions of al-Hasan and Ibn Kaysan, not exclusively Ahl al-Bayt reports. Al-Tha‘labi’s account reproduced in Bihar 13:163–165 connects her with the hairdresser and introduces Asiya’s unnamed mother urging compliance with Pharaoh. No further identity is invented. Asiya’s choice of God and rejection of tyranny are Qur’anic; details of her death remain separately attributed.

The Hairdresser and Her Children

The account al-Majlisi reproduces from al-Tha‘labi describes a woman combing Pharaoh’s daughter’s hair. When her comb falls, she invokes God; the daughter questions her and reports her belief to Pharaoh. Summoned with her children, she refuses to renounce faith and asks that their remains be buried together. The story describes their killing by fire, an infant encouraging his mother, and the Prophet encountering their fragrance during the Ascension in a report attributed to Ibn ‘Abbas (Bihar 13:163–164, citing ‘Ara’is al-Tha‘labi). The mother, children, infant and reporting daughter are therefore recorded with the source’s limits. The hairdresser is neither Pharaoh’s daughter nor Asiya: the designation describes her employment. Identifying her as the believer’s wife belongs to this narrative and is not established by every transmission. An independent Imami chain authenticating this complete version was not established in this review; it must not be attributed to al-Kafi or an Imam without evidence.

A Community Under Fear — Patience, Homes, and Prayer

The confrontation was not confined to Pharaoh's court. In al-A'raf 7:127 his chiefs objected to letting Moses and his people be, and Pharaoh renewed a threat to kill the sons and keep the women alive. This belongs to the mission phase; it should not be collapsed into the earlier oppression at Moses's birth as one dated incident. Moses tells his people to seek God's help and be patient, reminding them that the land belongs to God and the outcome is for the God-conscious (7:128). They answer that they suffered both before and after his arrival (7:129); relief is not claimed as immediate. Yunus 10:83 speaks of a group from his people believing in fear of Pharaoh and the chiefs, without listing or counting them. Moses calls his people to trust God if they are Muslims (10:84), and the Qur'an records their prayer not to be made a trial for the wrongdoers and to be saved by God's mercy (10:85–86). Both brothers receive instruction to establish homes for their people in Egypt, make the homes a qibla, establish prayer, and give believers good news (10:87). Worship and communal steadiness thus precede the departure. Moses's prayer against Pharaoh's tyranny receives the answer, "The prayer of you two has been answered, so remain steadfast" (10:88–89). The immediate wording of the prayer is Moses's, while the response addresses both brothers. The verses do not specify an architectural plan or exact compass direction for the homes.

The Brothers' Prayer and Its Answer

Nawadir al-Rawandi, through Musa b. Ja'far and his forebears from the Prophet, explains the dual "your prayer" by Moses supplicating and Aaron saying amen, also mentioning the angels (Bihar 13:135, report 42). Al-'Ayyashi transmits from Hisham b. Salim and Imam al-Sadiq an interval of forty years before Pharaoh's destruction, with related material in al-Khisal. This is a reported interval, not a Qur'anic chronology for the entire mission. A report from Abu Ibrahim in al-Qummi explains the houses instruction as believers praying at home under fear (Bihar 13:116). Moses's prayer does not mean God desires people's misguidance: Tanzih al-Anbiya' discusses "that they mislead" as expressing an outcome rather than God's moral purpose. Prayer accompanies steadfast responsibility.

The Detailed Signs — Warnings Before the Drowning

The warnings begin with years of hardship and reduced produce so that Pharaoh's people might take heed (al-A'raf 7:130). They claim good fortune for themselves and treat adversity as an omen against Moses and his followers (7:131), then insist they will not believe whatever sign he brings (7:132). The passage names five distinct signs: the flood, locusts, lice, frogs, and blood (7:133). When affliction falls, they ask Moses to pray, promise belief and Israel's release, and break their pledge once it is removed until an appointed time (7:134–135). Al-Zukhruf 43:48–50 likewise speaks of successive signs, suffering, and renewed betrayal. The Qur'anic movement is warning, brief appeal, broken promise, and finally drowning (7:136).

The Qur'an also says Moses received "nine clear signs" (al-Isra' 17:101; compare al-Naml 27:12), but these two verses do not enumerate all nine by name. Adding the

five in al-A‘raf to the staff, hand, and years of scarcity cannot be declared the only certain count without argument; exegesis and reports differ over enumeration. Exact durations of each affliction, transformations of water, and named localities in later reports remain report material requiring chain assessment. This flood belongs to Pharaoh’s signs and must not be merged with Noah’s Flood.

The Nine Signs in al-Khisal

Al-Khisal’s chapter on nine gives reports from Harun al-Ghanawi through Imam al-Sadiq and from Salam b. al-Mustanir through Imam al-Baqir enumerating flood, locusts, lice, frogs, blood, the stone, the sea, the staff and the hand (Bihar 13:136, reports 45–46). Recording this list is more useful than merely noting disagreement. Because it includes the stone and sea, it should not be forced into an exclusively pre-Exodus palace sequence. Al-‘Ayyashi records explanations of the flood through water and plague and a report from Imam al-Rida explaining affliction as snow (Bihar 13:138); these remain attributed interpretations, not mandatory meanings everywhere. Ma‘ani al-Akhbar explains the white hand as free from the skin disease termed baras (Bihar 13:136, report 47), consistent with the verses’ denial of harm.

Al-Rawandi’s Expanded Afflictions — Reported Details and Limits

The section on Moses’s nine signs in al-Rawandi’s Qasas al-Anbiya’ (pp. 167–169, item numbered 195 in the consulted printing) expands the tower episode and then describes blood, frogs, locusts, and lice. It says Nile water became blood for Pharaoh’s people but remained clear for Israelites, that some Egyptian women sought water from Israelite women, that frogs filled houses and vessels, and that locusts damaged crops and doors. The passage assigns forty nights to the blood and continues with a story of wealth turning to stone, a plague against firstborn children, and borrowed ornaments before departure. Al-A‘raf 7:130–136 does not narrate that sequence, those durations and counts, or the firstborn and ornaments episodes. Some motifs resemble comparative historical traditions and cannot serve as the book’s foundation. The printed passage begins without a separately visible continuous chain and shows textual irregularities, including a repeated item number on a later page. Its presence in al-Rawandi is not a certificate of authenticity. It is evidence that such explanations circulated, while the detailed events remain unestablished pending recoverable chains and corroboration. The women in the water scene are unnamed reported figures, not Qur’anic actors.

The Woman Who Knew Joseph’s Burial Place — Variant Imami Reports

A report links the Israelites’ departure to their memory of Joseph. Rawdat al-Kafi (vol. 8, p. 155, report 144, al-Ghaffari edition), through Yazid al-Kunasi from Imam al-Baqir, says Moses was ordered to carry Joseph’s remains before leaving Egypt. A woman alone knew the place and asked to share Moses’ rank in Paradise. This version does not explicitly ask for restored youth or sight.

Al-Saduq’s Man La Yahduruhu al-Faqih (vol. 1, pp. 192–193, report 594 in the consulted edition) describes an elderly woman who could not see or walk, four requests involving sight, strength, youth, and companionship in Paradise, and the moon rising when the remains were retrieved. Al-Rawandi’s Qasas al-Anbiya’ (pp. 135–136, report 139) gives a chain through Ibn Babawayh, his father, Sa‘d ibn ‘Abd Allah, Ahmad ibn Muhammad ibn ‘Isa, and al-Hasan ibn ‘Ali ibn Faddal to “Abu al-Hasan.” Its account mentions withheld rain, the Nile area, and transfer toward al-Sham. The occasion, sequence of requests, and timing differ across these tellings; they should not be fused into a single certain scene. The Qur’an neither names the woman nor describes the transfer of Joseph’s remains. These reports do not establish her name, lineage, or status as a successor; her explicit role is preserving knowledge of the place. Each chain and geographical detail warrants separate assessment.

Qurb al-Isnad and the Elder Who Identified the Woman

Qurb al-Isnad supplies two further witnesses: al-Bazanti’s report from Imam al-Rida describes the disabled woman’s requests, while Safwan al-Jammal’s report from Imam al-Sadiq through the Prophet introduces an unnamed elder who directs Moses to the woman (Bihar 13:129–130, reports 30 and 32). The elder is recorded without identifying him with the childhood scholar or assigning him succession. Different counts of her requests can reflect abbreviation rather than contradiction; variations involving rain, the moon and the journey still need comparison. The episode is not turned into a general legal ruling about transferring graves.

The Night Exodus

Moses is commanded to take God’s servants out by night, with the warning that they will be pursued (al-Shu‘ara’ 26:52; al-Dukhan 44:23). Pharaoh sends recruiters through the cities, calls the Israelites a small band, and mobilizes in pursuit by sunrise (26:53–60). The passage recalls gardens, springs, treasures, and dwellings left by the tyrannical party and speaks of Israel’s inheritance (26:57–59; 44:25–28). It does not provide the number of departing people or soldiers, the calendar date, or a map of their route. When the two groups see each other, Moses’s companions fear they will be overtaken. He answers that his Lord is with him and will guide him (26:61–62). His trust faces a real pursuit and an apparently closed path.

The Sea Splits

Moses is told to strike out a dry path in the sea without fear of being overtaken or of drowning (Taha 20:77). Al-Shu‘ara’ 26:63 commands him to strike the sea with his staff: it splits, each part like a towering mountain, and God saves Moses and those with him while drowning the pursuers (26:64–66). Al-Dukhan 44:24 adds the command to leave the sea as it is, for the army is to be drowned. These distinct angles on one deliverance do not establish a precise minute-by-minute sequence or a fixed number of passages. The verses do not name the sea in modern geography or supply crossing coordinates. Rescue and drowning are Qur’anic; a story of Gabriel riding a horse or a particular number of channels requires separately assessed reports.

Joshua, Caleb, and the Sea Passages

In al-Qummi’s commentary on al-Shu‘ara’, Aban’s report from Imam al-Sadiq places Joshua son of Nun at the sea: he asks Moses about God’s command and rides into the water. It describes twelve routes for the tribes, openings through the water, a diviner warning Pharaoh, and Gabriel riding a mare that Pharaoh’s mount follows (Bihar 13:122–123). These are reported participants or actions beyond the Qur’anic crossing narrative. The tafsir attributed to al-‘Askari instead introduces Caleb son of Yuhanna, with Yufanna as a variant patronymic, in a supplication and crossing account (Bihar 13:138–140). Joshua and Caleb must not be fused, nor the work authenticated simply by its attributed title. Their later roles belong in subsequent chapters. Gabriel is described riding a horse, not transforming into one.

The Son Who Returned and Those Seeking Pharaoh’s Rewards

Al-Kafi, vol. 2, pp. 374–375, in the chapter on associating with people of disobedience, transmits from al-Ja‘fari through Abu al-Hasan a story of Moses’s follower who returns to advise his father in Pharaoh’s company. Both drown, yet Moses describes the son as within God’s mercy. Their names are not supplied, and the son’s drowning does not establish unbelief. Al-Kafi 5:109, chapter on the ruler’s service and rewards, report 13, gives a different account through an unnamed intermediary: people seek Pharaoh’s worldly benefits and plan to join Moses only at victory, but an angel turns them back and they drown. These people must not be equated with the well-intentioned son. Similar outward outcomes do not establish identical intentions or final destinies.

Al-Rawandi’s Pursuit Detail — A Reported Account

The close of al-Rawandi’s report 168 (p. 156) says Pharaoh hesitated to enter the sea, while Gabriel appeared with a female horse that drew Pharaoh’s stallion toward the passage; the army entered and drowned. It further says the sea cast Pharaoh’s dead body ashore so people would not imagine that he remained alive elsewhere. These are reported explanations of the entry and exposure of the body, not details supplied in al-Shu‘ara’ 26:60–68 or Yunus 10:90–92. The chain remains to be assessed. The Qur’an itself establishes the drowning and the preservation of Pharaoh’s body as a sign.

Pharaoh’s Declaration at the Drowning

At drowning, Pharaoh declares belief, but the Qur’anic response is: “Now, after you disobeyed before?” His body is preserved as a sign. The verse does not independently identify any particular mummy in a modern museum as Pharaoh of Moses.

Belief at Drowning, the Mud Report, and Pharaoh’s End

In ‘Ilal al-Shara’i‘ and ‘Uyun Akhbar al-Rida, Ibrahim b. Muhammad al-Hamadhani transmits Imam al-Rida’s explanation that Pharaoh’s profession came upon seeing punishment, citing 40:84–85 and 6:158. The report describes his armoured body raised onto dry ground (Bihar 13:130–132, report 34). Its concluding appeal to Moses and statement about divine mercy must be read alongside its beginning, not used to cancel 10:90–92 or establish Pharaoh’s salvation.

Al-Qummi also records Gabriel putting mud in Pharaoh’s mouth and, in part of the account, Gabriel’s anxiety about acting without a specific command (Bihar 13:117–118, 122–123). This reported detail requires scrutiny; it cannot establish that an angel could defeat divine mercy or prevent repentance God accepts. The Qur’an itself states that Pharaoh spoke his profession. Ghafir 46 further describes Pharaoh’s people being exposed to the Fire before the Hour and then entering the severest punishment, while Hud 98–99 depicts him leading them there. The body’s preservation as a sign is not confirmation of accepted faith.

Aaron During the Exodus

The Qur’an establishes Aaron as Moses’s prophetic partner in confronting Pharaoh, without specifying Aaron’s exact position during the sea crossing. After deliverance, his deputyship is explicit when Moses appoints him over the people during the mountain appointment (al-A‘raf 7:142). Freedom from Pharaoh is not the end of testing. The next chapter begins with scripture, covenant, the calf, and the wilderness.

Further Reports and Their Interpretive Limits

Tibb al-A’imma contains a poisoning-plot narrative involving Moses, Aaron, Joshua, women, children and Gabriel, transmitted by ‘Abd Allah b. Bistam through Ibrahim b. al-Nadr with a general attribution to the Imams (Bihar 13:118–119). Recording its place and characters does not endorse its medicine, large totals or every detail.

Kamil al-Ziyarat transmits through Rib‘i from Imam al-Sadiq an interpretation connecting the shore, blessed place and tree with the Euphrates, Karbala and Muhammad; al-Majlisi suggests an appearance of the Prophet’s light (Bihar 13:136–137). This is interpretive and devotional material, not independently sufficient geography for the Midian journey. Al-‘Ayyashi’s report through al-Fadl b. Abi Qurra connects Israel’s forty mornings of supplication and a reduced affliction with a preceding account concerning Sarah’s descendants (Bihar 13:140). Its chronology and implications need separate examination against 6:164 and Sarah’s glad tidings in 11:71–73; inherited guilt is not established by quoting it.

Al-Tha‘labi’s material in Bihar 13:153–155 additionally places Kharbil at the sea, Michael behind the army and Haman warning Pharaoh, then describes Joshua and Caleb returning to Egypt and Joshua appointing an unnamed man there. These accounts cannot simply be fused with al-Kafi’s death report or the diviner narrative. The Qur’an does not itself narrate that expedition or name its commanders.

Conclusion of Chapter Twenty-Three — Leaving Pharaoh’s Rule Is Not Enough

Moses returns as messenger, Aaron becomes prophetic partner, the magicians believe, a believer emerges from Pharaoh’s household, signs follow one another, Israel departs, the sea opens, and Pharaoh drowns. Yet political liberation does not automatically produce spiritual freedom. The next chapter asks whether the people who escaped Pharaoh can carry the covenant.

Character Coverage and the Scope of This Review

This phase includes Moses, Aaron, Moses’s household and wife, Pharaoh, Haman, Korah, the believing man, Pharaoh’s wife, the magicians, chiefs, heralds, troops, and Israel’s oppressed believers, women and children. At their respective levels of evidence, the reviewed reports add Asiya’s mother, the hairdresser and her children, Pharaoh’s daughter, the woman at Joseph’s grave and the elder identifying her, Joseph as the person whose remains are carried, Joshua, Caleb, the returning son and his father, opportunists seeking Pharaoh’s rewards, the two men sent after the believer, the diviner, guards, the elderly hostess, and the magicians’ family and disputed names. Gabriel, angels and Michael in the comparative narrative are distinguished as unseen agents. Muhammad, the Imams, transmitters and women mentioned in later virtue reports are not treated as contemporaries of the Exodus. ‘Ali b. Abi Talib and Habib al-Najjar also occur in the report about the utterly truthful believers, as a comparison of virtue across different periods.

The Qur’anic passages and principal transmissions cited here have been compared, directly where the source was available and through Bihar where mediation is stated. This completes the documented review within that corpus; it does not claim examination of every manuscript or authentication of every chain. The calf, covenant, wilderness, Korah’s detailed story and later events remain in their own chapters, with continuity references to figures introduced here.

Sources and References

The Holy Qur’an: Taha 20:9–79; al-Qasas 28:29–42; al-A‘raf 7:103–137; Yunus 10:75–92; al-Shu‘ara’ 26:10–68; al-Naml 27:7–14; Ghafir 40:23–46; al-Zukhruf 43:46–56; al-Dukhan 44:17–33; al-Nazi‘at 79:15–26; al-Isra’ 17:101; Ibrahim 14:5–8; Maryam 19:53; al-Anbiya’ 21:48; al-Tahrim 66:11; al-Qasas 28:9.

Al-Kulayni, al-Kafi, Rawdah, vol. 8, p. 155, report 144 (al-Ghaffari edition); al-Saduq, Man La Yahduruhu al-Faqih, vol. 1, pp. 192–193, report 594; al-Rawandi, Qasas al-Anbiya’, pp. 135–136, report 139. Variant accounts of Joseph’s remains and the unnamed woman; chains and details require separate evaluation. Al-Rawandi, Qasas al-Anbiya’, report 168 (pp. 155–156), on the palace, magicians, and seventy-two elders among them; the chain and textual witnesses require assessment, and the number is not Qur’anic. Report 194 (pp. 166–167) names the believer Hizbil/Kharbil, without a separately visible continuous chain in the numbered passage. The section on nine signs (pp. 167–169, numbered item 195) expands the afflictions without a separate visible chain in the extract; its numbering has a printed irregularity.

Bihar al-Anwar, vol. 13, sections on Moses and Aaron, used as a compilation and source-locator.

Supplementary References and Text Links

Additional references: al-Kafi 2:215, safeguarding religion, report 1; 2:374–375, associating with people of disobedience, report 2; and 5:109, the ruler’s service and rewards, report 13. Al-Saduq’s ‘Ilal al-Shara’i‘, Ma‘ani al-Akhbar and al-Khisal; Qurb al-Isnad’s two Joseph-remains accounts; al-Rawandi’s Nawadir and Da‘awat; Kamil al-Ziyarat; Nahj al-Balagha’s discussion of Moses’s fear and Qasi‘a sermon; and Tanzih al-Anbiya’.

Relevant tafsir material includes al-Qummi on Taha, al-Shu‘ara’, Yunus and Ghafir; al-‘Ayyashi on Yunus and al-Isra’; Majma‘ al-Bayan on 66:11; al-Ihtijaj and the tafsir attributed to al-‘Askari with attribution qualifications. Source-locator passages appear in Bihar 13:64–66, 116–141 and 157–165; al-Tha‘labi’s comparative narratives appear at 141–155 and 163–165. Page numbering varies by edition, so chapter, report and verse references should be used alongside pages.

Al-Kafi: chapter on safeguarding religion, report 1. Source text

Al-Kafi: the man who returned to his father, vol. 2, p. 375. Source text

Al-Kafi: chapter on service to rulers and their rewards, report 13. Source text

Al-Rawandi, Qisas al-Anbiya’: Moses, the palace and the Exodus. Source text

Al-Rawandi, Qisas al-Anbiya’: the believer of Pharaoh’s household and Moses’s signs. Source text

Bihar al-Anwar, vol. 13: the collected text and references to its sources. Source text

Al-Saduq, al-Khisal, chapter on three, report 254, p. 184: the three utterly truthful believers. Source text

Chapter 24: Moses: The Book, the Covenant, and the Wilderness

From the Sea to the Covenant — Freedom Requires Guidance

Deliverance from Pharaoh is not the completion of Moses's mission. A rescued population must become a covenant-bearing community. The mountain appointment, tablets, Aaron's deputyship, and the calf all belong to this second liberation: removal of the inner habits of idolatry after the external tyrant has fallen.

The Qur'anic Map of This Stage

Major passages include al-Baqarah 2:40–93; al-A'raf 7:138–171; Taha 20:80–98; al-Ma'idah 5:20–26; and the recurring references to Moses receiving the Book in 6:154, 17:2, 23:49, 28:43, 32:23, and 40:53. Qarun's story is concentrated in al-Qasas 28:76–82, with further references in 29:39 and 40:24.

Further Qur'anic Passages

The cow narrative should be read through 2:67–74. The covenant's ethical terms appear in 2:83–84 and 5:12–13; the Torah and retributive justice in 5:44–45; and Moses's scriptures in 53:36–42 and 87:14–19. Ibrahim 14:6–8 recalls deliverance and gratitude, while 10:93, 17:104, and 45:16–17 add settlement, provision, scripture, judgment, and prophecy. Al-A'raf 7:159 explicitly recognises a community among Moses's people that guides and judges by truth.

Also relevant are 7:156–157 on mercy and the coming unlettered Prophet, 7:175–177 on the man who abandoned the signs, and 33:69 and 61:5 on the injury done to Moses. Accounts of later generations, including the Sabbath community in 7:163–166, must not be dated to Moses's lifetime merely because they appear near his story.

"Make for Us a God Like Their Gods"

Soon after crossing the sea, some Israelites ask Moses for a god like the idols they see others worshipping. Moses calls this ignorance. The request prepares the reader for the later calf episode: witnessing miracles does not instantly remove internalized religious habits.

Thirty Nights Completed With Ten

Al-A'raf gives the sequence of thirty nights completed by ten, while al-Baqarah gives the total forty. Moses appoints Aaron over his people during this period and commands him to reform and not follow the way of corrupters.

The Appointment as Longing and Trial

Taha 20:83–84 adds Moses's eagerness to seek God's pleasure: his people are following behind him. His delayed return tests those remaining with Aaron; it does not invalidate his promise. Al-'Ayyashi transmits reports from Imam al-Baqir about thirty nights completed by ten. Al-Majlisi discusses bada' here as the disclosure to creatures of what they did not know, rather than God acquiring knowledge. Al-Qummi identifies the period with Dhu al-Qa'dah and the opening ten days of Dhu al-Hijjah. This is a narrational dating, not an explicit Qur'anic date, and need not be imposed on every report about the Torah. See Bihar al-Anwar 13, chapter 7, pp. 213–214, 226–228.

Aaron's Deputyship

The Qur'an explicitly records Moses telling Aaron, "Take my place among my people and reform." This establishes Aaron's deputyship during Moses's absence. The later Prophetic hadith of Manzilah uses Moses and Aaron as an analogy in relation to 'Ali and belongs with the discussion of the Prophet and 'Ali.

Al-Samiri — Named but Not Biographically Explained

Taha names al-Samiri as the central instigator of the calf episode but does not give a full personal biography. The Qur'an states that he misled the people, produced a calf-body with a lowing sound, and referred to taking a handful from "the trace of the messenger." Exegetical and narrational explanations of this phrase differ and should not be collapsed into one certainty.

Al-Samiri and Other Figures in the Reports

Material in Tafsir al-Qummi describes Iblis appearing as a man to spread the claim that Moses would not return, and al-Samiri retaining earth from the track of Gabriel's mount and casting it into the calf. Reports differ over whether the lowing accompanied life or resulted from craft or deception. Al-Mizan discusses the disputed handful and reads the description of a body as indicating a lifeless calf. This exegetical judgment should not be confused with every transmitted account. The Qur'anic objection remains decisive: the calf cannot answer or control benefit and harm (20:89).

A report attributed to Imam al-Sadiq through al-Qummi names Mar'aqiba alongside al-Samiri among the misleaders. Its chain includes 'Ali ibn Abi Hamzah; the brief mention supplies neither a biography nor prophetic status. Moses son of Zafar and Mikha are alternative personal names found in the later exegetical material collected by al-Majlisi. They are neither Qur'anic names nor an agreed Imami identification.

Al-Samiri's unnamed mother appears in an infancy story involving Gabriel's care, transmitted in exegetical literature through Ibn 'Abbas and storytellers. Her presence belongs to that account, not to a verified statement by an Imam. Nor does the epithet al-Samiri justify judgments about a contemporary religious community. Sources: Bihar 13, pp. 209–216, 244–247; al-Mizan on 20:80–98.

Five Members of One Household

In al-Khisal, al-Saduq records a report from Abu al-Hasan naming five members of one household who instructed Moses's people to worship the calf: Adhinuh, his brother Mabdhawayh, his nephew, his daughter, and his wife. The two male names have variant spellings, including Maydhawayh and Adhanbuyah. These written variants should not become extra characters.

The report preserves an unnamed woman, daughter and nephew and says that this household slaughtered the commanded cow. This does not identify them with every figure in the differing cow narratives or identify either named man with al-Samiri. Al-Saduq includes the report in the chapter on five, then explains that his ruling permits seven people to share either sacrifice, which does not exclude one or five. This is a legal explanation, not a separate authentication of the historical details. See al-Khisal, chapter on five; 'Uyun Akhbar al-Rida, miscellaneous reports, no. 22; and Bihar 13:216–217, no. 8.

Al-Samiri's fate remains governed by the warning in 20:97: no contact and an appointed reckoning. Al-Kafi, Book of Zakat, chapter on generosity, report 13, contains a narration that his generosity spared him execution. 'Ali ibn Ibrahim transmits it with an omitted chain to al-Sadiq. It neither approves idolatry nor cancels the Qur'anic warning.

Did Aaron Participate in the Calf?

The Qur'an clearly portrays Aaron opposing the calf and calling the people back to the Merciful Lord. He explains to Moses that the people overpowered him and nearly killed him. Narratives that make Aaron the author of the calf conflict with the Qur'anic presentation and cannot be adopted.

The Brothers' Exchange and Aaron's Integrity

Aaron explains that he feared being accused of dividing Israel and disregarding Moses's instruction (20:94). Alongside his statement that the people almost killed him, this explains his remaining with the community; it does not express consent to calf worship. Al-Saduq's 'Ilal al-Shara'i' transmits an explanation from al-Sadiq of Aaron's waiting for Moses. Al-Saduq and al-Sharif al-Murtada also discuss the taking of Aaron's head and beard in ways consistent with prophetic integrity. Their theological explanations must remain distinct from the Imam's reported wording.

The appeal 'son of my mother' invokes maternal affection; it does not establish that they shared only a mother. Moses's prayer for forgiveness likewise does not erase Aaron's explicit resistance. A narrative from another tradition that makes Aaron the calf's maker cannot simply be inserted into the Qur'anic account. See Bihar 13:219–222, citing 'Ilal al-Shara'i' and Tanzih al-Anbiya'.

Repentance After the Calf — Responsibility and Mercy

Al-A‘raf 7:148–153 describes the calf fashioned from the people’s ornaments, its inability to speak or guide, their regret, the threatened consequence, and mercy for those who repent and believe. Taha 20:85–98 names al-Samiri as the instigator, records Aaron’s warning before Moses returned, and recounts Moses’s questions and the calf’s destruction. Al-Samiri’s “trace of the messenger” is not explained with a single unambiguous identity by the verse itself. Al-Baqarah 2:54 gives Moses’s command to repent and “kill yourselves”; its wording should be kept distinct from later reconstructions of how it was carried out or how many died. The Qur’anic account holds the people responsible while preserving the possibility of repentance and Aaron’s opposition to the calf.

How the Reports Describe Repentance

Al-Qummi’s explanation of 2:54 describes the offenders assembling, killing within the group, and the acceptance of repentance, with reported numbers for those present and killed. Material attributed to Imam al-‘Askari adds distinctions between calf worshippers and those who remained faithful, Moses’s supplication, and pardon. These details do not all share one chain. The attribution and transmission of the latter commentary require separate examination; its numbers and scenes cannot all be treated as a certain explanation of the verse.

The Qur’anic command belongs to this particular community and episode of repentance. It is not a general instruction for individuals to harm themselves or others. The verse closes by affirming God’s acceptance of repentance and mercy. See Bihar 13, chapter 7, p. 222 and the material there quoted from the commentary attributed to al-‘Askari.

The Tablets and the Book

The Qur’an describes the tablets as containing admonition and explanation and repeatedly speaks of the Book, Criterion, light, remembrance, guidance, and mercy given to Moses and Aaron. Physical descriptions of the tablets belong to later narrational material, not to the Qur’anic text.

What the Book Carries

The tablets were not given merely to be preserved as relics. Al-Ma’idah 5:44 describes the Torah’s guidance and light and the responsibility of prophets, learned religious teachers, and scholars entrusted with it. They must not fear people or sell the signs for a small price. Verse 45 addresses retributive justice and remission. In 53:36–42, the scriptures of Moses and Abraham teach personal responsibility and recompense for effort; 87:14–19 connects earlier scriptures with purification, remembrance, prayer, and the priority of the Hereafter.

Al-Kafi records Abu Basir asking Imam al-Sadiq about the scriptures of Abraham and Moses held by the Ahl al-Bayt, and receiving confirmation that they also hold the tablets. Reports in Basa’ir al-Darajat describe their preservation and eventual

transmission to the Prophet and his household, sometimes mentioning a mountain and visitors from Yemen. These belong to traditions about inherited knowledge and prophetic relics; they do not identify a modern archaeological site or establish one agreed material or size. Sources: al-Kafi, Book of the Divine Proof, chapter on inheritance of prophetic knowledge, reports 4–5; Bihar 13:224–226; Nur al-Thaqalayn on 87:18–19.

The Covenant Beneath the Mountain — Receiving and Practising the Book

When Moses's anger subsides, he takes up the tablets; their inscription is described as guidance and mercy for those who fear their Lord (al-A'raf 7:154). The Qur'an does not specify their material or number. Al-Baqarah 2:63 and 2:93 and al-A'raf 7:171 recall the covenant, the mountain raised over the people, and the command to hold firmly to what they received. The demand is to live by the covenant. Al-Baqarah 2:67–73 also recounts Moses's command to slaughter a cow and the people's repeated questions, but does not date that episode to a particular day of the wilderness or the mountain appointment. Later physical descriptions and elaborate reconstructions require separate evidence.

The Covenant at Home and in Society

Al-Baqarah 2:83–84 sets out Israel's covenant: worship God alone, care for parents, relatives, orphans, and the poor, speak well to people, establish prayer and almsgiving, and refrain from bloodshed and expelling one another. Mothers, fathers, orphans, and the needy are central to what the Book demands, even where no personal names are supplied.

Al-Ma'idah 5:12 mentions twelve leaders and connects divine support with prayer, almsgiving, belief in and support for messengers, and generous giving; 5:13 describes covenant-breaking and hardened hearts. The raised mountain in 2:63 and 7:171 accompanies a command to hold firmly to revelation and remember it. Moses's prayer in 7:156–157 leads to mercy and the coming unlettered Prophet described in the Torah and Gospel. The just community among Moses's people in 7:159 must also remain visible. The wrongdoing of some cannot become an indictment of every person or generation.

The Cow — A Crime Brought to Light

Moses tells his people that God commands them to slaughter a cow. They ask whether he is mocking them; he seeks refuge from ignorance. Their successive questions concern its age, colour, and condition. It is neither old nor young, but between the two; bright yellow and pleasing to viewers; not trained to plough or water the land; sound and without a patch of another colour. They finally slaughter it, though they almost fail to do so (2:67–71).

The text then reveals a connection with a killing, their dispute, and what they concealed. They are told to strike the victim with part of the cow; God's revival of the

dead and disclosure of signs invite understanding (2:72–73). The verses name neither victim, murderer, nor owner and do not specify the body part used. The passage ends with hardened hearts and the comparison with stones that release water or fall in awe of God (2:74).

A victim's right and a concealed truth stand at the centre of the story. Its literary order—slaughter first, murder explained afterwards—does not require the murder to have occurred after the slaughter. Nor does it provide a date within the wilderness years.

The Cow's Owners and the Women in Its Reports

In ʻUyun Akhbar al-Rida, miscellaneous reports, no. 31, al-Bazanti narrates from Imam al-Rida that a man kills a relative, leaves the body on a respected tribe's road, and demands redress. The specified cow belongs to a young man who had forgone a profitable trade because its key lay beneath his sleeping father's head. His father rewarded this care with the cow. It is bought for its hide filled with gold. Struck with part of its tail, the victim rises and identifies his cousin as the murderer. The figures are the victim, cousin, wrongly implicated tribe, young owner, father, and Moses; the report gives them no personal names.

Al-Qummi's report from al-Sadiq, through Ibn Abi ʻUmayr from an unnamed intermediary, offers a different motive: a good man is chosen for marriage, and his rejected cousin kills him out of jealousy. It also tells of the dutiful son and his father. The prospective bride and her family therefore belong in this version. Another account in al-Rawandi reaches Ibn ʻAbbas, not an Imam: the victim is an older man with a daughter, killed by his nephew after refusing him her hand. The elderly father cannot simply be merged with the bridegroom of the other account.

The commentary attributed to al-ʻAskari expands the story to three cousins, two killers, and a woman at the centre of their rivalry. The young cow owner's mother directs the sale; the revived victim's marriage and long life and invocations of the Prophet and his household also appear. These are elements of a text whose attribution and chains need separate scrutiny. Its mother-directed sale should not be silently combined with the father in al-Rida's version.

In Saʻd al-Suʻud, Ibn Tawus quotes a commentary attributed to al-Baqir in which a woman owns the cow; her identity with the young man's mother is not established. Storytelling material quoted from al-Thaʻlabi includes a widowed mother, dutiful son, deceased father, an angel testing the sale, Iblis disguised as a herdsman, and the victim's name ʻAmil. These are not all reports from the Imams. For the different transmissions, see Bihar 13, chapter 9, pp. 259–277.

Shared lessons about envy, slander, obstinacy, and filial care do not remove differences concerning the killers, family relationships, or ownership.

The Request to See Allah

Moses's request and the answer "You shall never see Me" are central in Imami theology concerning Allah's transcendence beyond bodily vision and place. Narrational explanations often connect the request to the people's demand and establishment of proof rather than ignorance on Moses's part. Divine manifestation to the mountain is understood without corporealizing Allah.

Imam al-Rida's Explanation of the Request for Vision

Al-Saduq records a discussion between Imam al-Rida and al-Ma'mun on al-A'raf 7:143 in al-Tawhid (pp. 121–122, report 24 in the consulted edition) and 'Uyun Akhbar al-Rida (vol. 2, pp. 178–179). The Imam says Moses knew that God is not seen by physical sight; the people pressed first to hear and then to see, so Moses asked their question to bring out the divine answer. The report includes a staged selection of seventy from larger groups and links thunderbolt and revival. The Qur'an states that Moses chose seventy (7:155) and separately recounts the demand for open vision and revival (2:55–56); it does not confirm the intermediate counts or a precise identity of the two scenes. The printed chain names Tamim ibn 'Abd Allah, his father, Hamdan ibn Sulayman, and 'Ali ibn Muhammad ibn al-Jahm. This edition's presence alone is not a final grading of the chain. Al-Saduq also offers his own theological explanation in al-Tawhid p. 119; that authorial interpretation should not be quoted as the wording of a transmitted report.

The Seventy

Al-A'raf records Moses choosing seventy men for the appointed meeting and their being seized by a tremor. Al-Baqarah records a demand to see Allah openly followed by a thunderbolt and revival. Exegetes differ over the exact relationship of the episodes. The book preserves the texts without forcing a single reconstruction.

The Seventy and the Mountain

Al-A'raf 7:143 states that the mountain was crushed and Moses fell unconscious, then recovered. This should not be replaced by an unqualified assertion that he died in that scene. Basa'ir al-Darajat contains a report about a cherubic being's manifestation to the mountain, with an incomplete chain among its transmissions. Such material establishes no bodily form or physical visibility for God. See Bihar 13:224.

Reports collected from al-Kashshi and al-'Ayyashi say that the seventy were raised as prophets. Al-Majlisi discusses the meaning and difficulties of reconciling this with conduct attributed to them. His discussion also quotes Joshua, Shim'un, Aaron's sons Shabbar and Shabbir, and an accusation concerning Aaron's death. These contexts should not be collapsed into one incident or used to invent names for all seventy. Shim'un and the two sons are recorded to the extent this material supports. See Bihar 13:242–244.

The clear centre of Moses's prayer in 7:155–156 is his plea that the community not perish through the foolish, his request for forgiveness and good in both worlds, and God's answer concerning mercy. That remains clear despite uncertainty over the chronology of particular reports.

Manna, Quails, and Water

The Qur'an recalls shade from clouds, manna and quails, and twelve springs emerging when Moses strikes the rock. These are not merely provisions but tests of gratitude within a newly liberated community.

Provision and Complaint — The Community's Response

The Qur'an recalls the cloud's shade, manna and quails, and the command to eat wholesome provision (2:57; 7:160; 20:80–81). When Moses asks for water, twelve springs emerge and each group knows its drinking place (2:60; 7:160). Yet the people complain that they cannot bear one kind of food and ask for vegetables, cucumbers, grain or garlic, lentils, and onions (2:61). The passage tests gratitude and judgment, without identifying the manna scientifically or locating the rock on a modern map. Al-Baqarah 2:58–59 and al-A'raf 7:161–162 also recall a command to enter a town and say "hittah," and the wrongdoers' alteration of the words. Those verses do not securely date that town episode within the forty years or identify the town by name.

Provision and the Rock in Imami Reports

Al-Qummi's material describes manna, quails, and cloud shade as provision in the wilderness. Some reports add limits on gathering it and other details. The commentary attributed to al-'Askari adds light and clothing; these remain additions of that source. Exegetes also differ over fum in 2:61, offering wheat or garlic. The translation should preserve that difference.

Al-Safi on 2:60 quotes a report from al-Baqir, through Majma' al-Bayan and al-'Ayyashi, concerning Israel's rock among three stones from Paradise. Al-Kafi 1:231, report 3, transmits from al-Sadiq from al-Baqir that the Qa'im carries Moses's rock from Mecca toward Kufa and his followers are sustained by its water. The chain includes Musa ibn Sa'dan, 'Abd Allah ibn al-Qasim, and Abu Sa'id al-Khurasani. This locates the tradition about inherited prophetic relics; it is not a final authentication or identification of a present-day stone.

Reports about the town and hittah have differing chronological settings. Their central concern is obedience and the alteration of the commanded words. Merely collecting the reports does not establish that Moses and Joshua led the same entry. Sources: Bihar 13, chapter 6, pp. 174–185; al-Safi on 2:58–61.

“Enter the Holy Land” — When the Liberated Fear Freedom

Moses commands entry into the Holy Land. Two God-fearing men urge courage, but the people refuse and tell Moses to go with his Lord while they sit. The result is forty years of wandering. The Qur’an does not name the two faithful men; exegetical and narrational tradition commonly identifies one as Joshua son of Nun and the other as Caleb, but the names remain external to the verse. Moses says he has authority only over himself and his brother, and asks God to separate them from the defiant people (al-Ma’idah 5:25). The land is forbidden to them for forty years while they wander, and Moses is told not to grieve over that people (5:26). The verses give neither precise borders nor the date of Aaron’s death.

Joshua, Caleb, the Leaders, and the Next Generation

The Qur’an gives the number of the leaders as twelve (5:12) and describes two men blessed by God who urge trust and entry (5:23). It neither lists all their names nor calls all twelve prophets. Reports collected from al-Ikhtisas, al-Rawandi, and al-‘Ayyashi identify the two as Joshua son of Nun and Caleb, whose patronymic has variant spellings. Some describe their survival and the next generation’s entry; the children should not simply inherit the parents’ guilt.

Al-‘Ayyashi also records, through Hariz and an unnamed intermediary from al-Baqir, Aaron and his two sons alongside Joshua and Caleb among those who remained faithful. This report does not name the sons; Shabbar and Shabbir appear in the separate material already discussed. Reports differ over Moses’s departure from or death within the wilderness and whether certain events involved him or Joshua. Joshua’s later leadership belongs more fully to Chapter Twenty-Six.

Historical accounts also make Caleb the husband of Moses’s sister, called Maryam daughter of ‘Imran in those accounts. At this point al-Majlisi quotes historical material rather than an Imam’s chain. This Maryam must not be confused with Mary mother of Jesus, and the marriage is not a Qur’anic fact. Sources: Bihar 13:176–182, 188, 373.

The Mighty People and the Stories of ‘Uj

The description of a mighty people in 5:22 gives no bodily measurements. Later exegetical and storytelling material names ‘Uj ibn ‘Unuq or ‘Anaq, describes extraordinary size and his carrying the scouts, and includes an unnamed wife who advises releasing them to report what they saw. A mother named ‘Unuq or ‘Anaq also appears in this storytelling tradition.

Al-Majlisi quotes the material from al-Tha‘labi and others; a note in the printed text identifies parts as legendary and lacking Imami transmission. The giant’s measurements, survival of the Flood, and fabulous battle details therefore cannot be presented as established Ahl al-Bayt reports. The Qur’anic scene needs no such additions to explain the people’s fear and the two men’s trust. See Bihar 13:186–190.

Qarun — Wealth From Within Moses's Own People

Al-Qasas 28:76–82 says that Qarun belonged to Moses's people but oppressed them, and that the keys to his treasures burdened a group of strong men. His people urged him to reject arrogant exultation, seek the Hereafter with his wealth without forgetting his share of this world, do good as God had done good to him, and avoid corruption. He instead attributed his fortune to knowledge he possessed, although stronger and wealthier generations had already perished.

When he appeared in his finery, those desiring worldly life wished for his fortune, while the learned valued God's reward for faith and good deeds. The earth swallowed him and his home, and no supporters could save him. His former admirers then acknowledged that God expands and restricts provision. Their changed outlook completes the scene.

The Qur'an names neither Qarun's father nor his wife or children, and does not date the collapse within the wilderness years. The story shows that oppression can arise within a liberated community and that wealth does not prove righteousness.

Was Qarun Moses's Cousin?

Later literature gives family relations between Qarun and Moses, but the Qur'an states only that Qarun was from Moses's people. A specific kinship requires its own evidence.

Qarun's Kinship and Wealth

Majma' al-Bayan quotes Abu 'Abd Allah identifying Qarun as the son of Moses's maternal aunt. Genealogical and storytelling accounts more commonly make him a paternal cousin and give his father as Yashar/Yizhar. Al-Majlisi records differing accounts. Neither kinship is the Qur'an's wording, and the familiar paternal-cousin description should not erase the alternative Imami report. See Majma' al-Bayan on 28:76, quoted in Bihar 13:252.

Al-Qummi's material describes his beautiful Torah recitation and the title al-Munawwar and connects his wealth with alchemy; other accounts describe withholding dues and rivalry over Aaron's standing. The Qur'an does not specify how the fortune was produced, and 'knowledge I possess' does not by itself establish transmutation of metals. Processions, attendants, and maidservants appear in later stories, but their numbers supply no names for a wife or children.

The Woman Who Exposed the Plot and Kulthum

Al-Rawandi's Qisas al-Anbiya', through Muhammad ibn al-Sa'ib, Abu Salih, and Ibn 'Abbas, tells of Qarun hiring an unnamed woman to accuse Moses. At the confrontation she reveals Qarun's scheme rather than confirming the accusation. The account therefore preserves a woman who turns away from false testimony. Reports differ in the payment and staging. This particular chain ends with Ibn 'Abbas; inclusion in an Imami collection does not make it a direct narration from an Imam. See Bihar 13:253–254, report 4 and the following storytelling material.

A report in al-Qummi, through Ibn Abi ‘Umayr and Jamil from al-Sadiq, places an encounter with Qarun within Jonah’s experience in the fish. Qarun asks about Moses, Aaron, and Kulthum daughter of ‘Imran, who had been designated for him, and grieves for the household. The wording does not establish a completed marriage. Nor does its inclusion here make Jonah a participant in Moses’s assembly: the report connects different periods. See Bihar 13:253, report 2.

Some reports connect Qarun’s regret with relief from a particular punishment. This neither cancels the Qur’anic collapse nor proves his ultimate salvation. The learned people who advised him and the admirers who learned from his fall also remain essential collective characters explicitly present in the Qur’an.

The Man Who Abandoned the Signs and Balaam

Al-A‘raf 7:175–177 describes a man given divine signs who abandons them, follows desire, and clings to earthly life. The verses name neither him nor a prophetic office. Al-Qummi transmits through al-Husayn ibn Khalid from Imam al-Rida an identification with Bal‘am ibn Ba‘ura: he knew the Greatest Name, sided with Pharaoh, and sought to pray against Moses. The report includes his mount’s refusal and its death under his blows. This identification belongs to the narration, not the verse’s wording.

A report in al-Rawandi, with an incomplete chain, naming the transmitter as ‘Ammar ibn Mu‘awiyah al-Duhni in the printed Qisas and Mu‘awiyah ibn ‘Ammar in Bihar, places related material in Joshua’s period. It names Balaq in al-Balqa’, includes an unnamed woman possessing knowledge, and recounts an attempt to corrupt Israel through women. Historical material quoted from al-Kamil also describes Balaam’s unnamed wife accepting a gift and pressing him to comply with his people. She and the woman of al-Balqa’ belong to different transmissions and must not be merged or attributed to al-Rida’s report.

Balaam appears here because one account connects him with Moses; the Joshua-related material belongs further in Joshua’s chapter. Pharaoh and Balaq must not be placed in one invented assembly or contradictory settings forced into a single year. Sources: Bihar 13, chapter 13, pp. 377–380, and the historical material from p. 373.

Aaron’s Death Before Moses

The Qur’an does not narrate Aaron’s death. Islamic and Imami transmitted material places his death before Moses, which helps explain why the later succession traditions identify Joshua rather than Aaron as Moses’s successor. Burial details remain narrational.

Aaron’s Death, Moses’s Vindication, and Succession

Al-Rawandi transmits from al-Sadiq, through Ibn Abi ‘Umayr and an unnamed intermediary, that Moses and Aaron went to Sinai. Aaron entered a dwelling containing a bed and garments, lay down, and died. Some Israelites accused Moses of killing him, and a sign involving Aaron’s bier and angels disclosed Moses’s innocence. The report does not name Aaron’s sons in this death scene. Its unnamed intermediary must be acknowledged. See Bihar 13:368–369, report 13, from Qisas al-Anbiya’.

Al-Tahdhib also records from al-Sadiq that Moses tore his garment in mourning for his brother, quoted in Bihar 13:364, report 5. A report in ‘Uyun Akhbar al-Rida describes Moses asking forgiveness for Aaron and mentions al-Husayn in a warning concerning his killer. This connects prophetic history with the Ahl al-Bayt; it does not place al-Husayn in Aaron’s lifetime (Bihar 13:345, report 30).

Al-Kafi records from al-Sadiq that Moses entrusted succession to Joshua and Joshua to a descendant of Aaron. The report stresses divine choice, not automatic inheritance by every son. Another report describes Moses’s meeting with the angel of death, his instructions to Joshua, and his burial; its fuller treatment belongs to Joshua’s chapter. The Qur’an supplies neither a burial site nor a death date for the brothers. Sources: al-Kafi 1:293; Bihar 13:364, 369–373.

Teachings of the Torah and Moses’s Supplications

Al-Majlisi’s chapter on Moses’s supplications gathers reports from the Imams concerning restraint of anger, rejection of envy, bribery and usury, respect for the poor, care for mothers and fathers, careful speech, and serving believers. A report from al-Baqir in al-Saduq’s Amali repeats the instruction concerning the mother before mentioning the father. Al-Kafi records teachings from al-Sadiq on envy and remembering God when angry. These make the contrast with Qarun and the calf ethical as well as doctrinal: pride and hardened hearts also break the covenant.

Al-Kafi’s reports connect remembrance with sincerity and abandoning wrongdoing. A long supplication in Tuhaf al-‘Uqul, with a version transmitted through an incomplete chain in Rawdat al-Kafi, teaches humility, justice, and welcoming the repentant. These are transmitted accounts, not Arabic passages that this chapter claims to match word for word against a present-day Torah. A warning addressed to a prophet does not establish that he committed the warned-against act.

Other reports concern Israel’s request to control rainfall and disappointment with the harvest, gratitude, and reinvesting the proceeds of land and water. A food-related report mentions a complaint of illness; it remains an ancient report, not a treatment prescribed here. See Bihar 13, chapter 11, pp. 324–363, distinguishing its citations from al-Kafi, al-Amali, al-Khisal, al-Mahasin, Tuhaf al-‘Uqul, and Qisas al-Anbiya’.

Unnamed Figures in the Moral Reports

The supplication traditions preserve people whose names and biographies are not supplied. In ʻUddat al-Daʻi, a report from al-Sadiq describes Moses visiting two worshippers and then an enslaved smith who combines remembrance, timely prayer, work, charity, and his master's due. Iʻlam al-Din transmits from al-Baqir a contrast between a sun-worshipping fisherman with a large catch and a believing fisherman with little. Worldly abundance alone does not disclose spiritual standing. See Bihar 13:345–347, report 32, and 349–350, report 38.

Al-Rawandi also records a tyrannical king who grants a believer's request through a righteous intercessor, followed by contrasting funerals; the chain has an unnamed transmitter. Another report concerns a companion who dies while accompanying Moses to a mountain, his death being interpreted as purification. These tales do not enable judgments about contemporary people from their funerals or manner of death. Rawdat al-Kafi describes a man tearing his garment at an admonition and another prolonging prostration; both scenes direct attention to inward reform. A separate report, also with an unnamed transmitter, concerns a man prolonging prayer with raised hands. He should not be merged with the prostrating man. See Bihar 13:350–352, reports 40 and 45, and 355–356, reports 53 and 55.

Other accounts concern an informer who repents and a man shaded beneath the Throne for care of his parents and freedom from envy. The former passes through an unnamed intermediary and the latter is transmitted with an omitted chain. Instructions also mention comforting a bereaved mother, visiting the sick, and treating a petitioner well; a petitioner may be an angel testing generosity. These are roles within moral narratives, not named attendees of the forty-night appointment. See Bihar 13:353–355, reports 47–48 and 52.

Iblis appears both in an exchange with an angel during Moses's supplication and in a tale involving a colourful hood, pride, belittling sin, broken promises, and delayed charity. Iblis is not a source of religious law; the tale is considered through its attribution to an Imam, and the second account has gaps in its chain. See Bihar 13:338–339, report 14, and 350, report 39.

The Ahl al-Bayt in Reports of Earlier Glad Tidings

Reports of Moses's supplications contain glad tidings of Jesus son of Mary and Muhammad, and references to ʻAli, Fatimah, al-Hasan, and al-Husayn in what Moses was taught or what was written in the Torah. An account in al-Saduq's Amali from al-Hasan includes Fatimah as the foremost woman and gives forms of names in earlier scripture. These forms vary and do not constitute an independent linguistic verification of Hebrew. See Bihar 13:331–333, reports 11–13.

Other reports describe Imam al-Rida's discussion with the Jewish religious leader and Moses being told of Muhammad's household and community. Some pass through the commentary attributed to al-ʻAskari or incomplete chains. Mary, Jesus, Fatimah, and the Ahl al-Bayt appear here in foretold or interpretive roles, not as contemporaries of the Exodus. The independent Qur'anic foundation for the Torah's description of the

unlettered Prophet is 7:157. Sources: Bihar 13:338–342, reports 14 and 18, and 347–348, report 34.

From the Book to a Different Kind of Knowledge — The Bridge to al-Khidr

Moses is a great messenger and bearer of scripture, yet the Qur’an narrates a journey in which he learns from a servant given mercy and knowledge from Allah. This does not diminish Moses; it teaches that divine knowledge exceeds the knowledge of any created servant. The next chapter is devoted to that encounter.

Conclusion of Chapter Twenty-Four — Covenant Under Testing

Israel escapes Pharaoh, yet some ask for an idol. Moses departs, the calf appears, Aaron resists, the tablets are given, provision and water continue, the Holy Land is refused, the wilderness follows, and Qarun rises from within. Miracles do not replace covenant; guidance must become lived obedience.

Character Register and Scope

The Qur’anic core includes Moses, Aaron, al-Samiri, Qarun, the two unnamed faithful men, twelve leaders, seventy men, calf worshippers and those resisting them, the cow story’s victim and disputants, Qarun’s advisers and learned critics, his admirers, the mighty people, and the wilderness generation. A stated number does not authorise invented names, and collective references do not imply identical conduct by every member.

The discussed transmissions also include Joshua, Caleb, Shim‘un, Shabbar and Shabbir to the extent supported by their reported mentions; Mar‘aqiba; Adhinuh and his brother, nephew, daughter and wife; the cow owner and his parents; the prospective bride and her family; the woman owning the cow; the woman exposing Qarun’s slander; Kulthum; Moses’s sister called Maryam in Caleb’s marriage story; Balaam, his wife, Balaq and the woman of al-Balqa’; and ‘Uj with his wife and mother in storytelling material. Al-Samiri’s mother, the worshippers, smith and master, fishermen, king and righteous intercessor, and figures in prayer and repentance reports belong in their respective contexts. Gabriel, the angels, the angel of death, and Iblis appear where the reports place them. Inclusion in this register does not equalise the evidence; some entries explicitly lack a connected Imami report.

Jonah appears through a later encounter in Qarun’s tradition. Abraham and earlier prophets appear through scriptures and supplications, while Mary mother of Jesus, Jesus, Muhammad, ‘Ali, Fatimah, al-Hasan, al-Husayn, and the Qa’im appear through foretold events and inherited knowledge or relics. Transmitters and authors—including al-Baqir, al-Sadiq, and al-Rida as narrators of these accounts—are not thereby contemporaries of Moses. Moses’s encounter with the learned servant remains Chapter Twenty-Five; Joshua’s succession remains Chapter Twenty-Six.

This is an expanded review of the passages and source collections identified below, not a claim to have collated every manuscript or authenticated every chain. It aims to

retain the relevant figures found while distinguishing Qur’anic statements, transmitted details, and disputes. Pagination follows the cited editions or the source references preserved in the collection; chapter and report numbers are supplied where possible.

Sources and References

The Holy Qur’an: 2:40–93; 7:138–171; 20:80–98; 5:20–26, 44; 28:43, 76–82; 6:154; 17:2; 23:49; 32:23; 40:24, 53.

Tafsir al-Qummi, al-‘Ayyashi, and Majma‘ al-Bayan through the specified passages; al-Mizan, al-Safi, and Nur al-Thaqalayn at the locations identified below.

Al-Kulayni, al-Kafi, theological reports concerning divine vision.

Al-Saduq, al-Tawhid and ‘Uyun Akhbar al-Rida.

Bihar al-Anwar, vol. 13, sections on Moses, Aaron, and Joshua.

Consulted Passages and Text Links

The principal collection used to compare transmissions was Bihar al-Anwar, volume 13: chapter 6 on the wilderness, pp. 166–195; chapter 7 on the appointment, calf, vision, and tablets, pp. 196–249; chapter 8 on Qarun, pp. 249–258; chapter 9 on the cow, pp. 259–277; chapter 11 on supplications, pp. 324–363; chapter 12 on death and succession, pp. 363–377; and chapter 13 on Balaam, pp. 377–380. Citations to earlier books through Bihar identify al-Majlisi’s quotation, not a claim to have collated every original edition or manuscript.

Selected passages were also checked in available texts of ‘Uyun Akhbar al-Rida, al-Khisal, and al-Kafi, and in al-Mizan on 20:80–98, al-Safi on 2:60–61, and Nur al-Thaqalayn on 87:18–19. Repetition across compilations does not automatically establish independent chains. Al-Tha‘labi, Ibn al-Athir, and genealogical material were used to identify comparative traditions, not relabelled as Ahl al-Bayt reports.

Bihar al-Anwar, volume 13 Source text

‘Uyun Akhbar al-Rida: the cow account, Miscellaneous Reports, no. 31 Source text

Al-Khisal: five members of one household and worship of the calf Source text

Al-Kafi: al-Samiri and generosity, report 13 Source text

Al-Kafi: the scriptures of Abraham and the tablets of Moses Source text

Al-Mizan: Taha 20:80–98 Source text

Al-Safi: al-Baqarah 2:60–61 Source text

Nur al-Thaqalayn: Surat al-A‘la Source text

Chapter 25: Al-Khidr and Moses: The Limits of Human Knowledge

Al-Khidr and Moses's Young Companion in the Qur'anic Text

The Qur'anic narrative is found in al-Kahf 18:60–82. The Qur'an names Moses but does not name the learned servant "al-Khidr" or the young companion "Joshua." Those identifications come from narration and exegesis. This distinction remains explicit throughout the chapter.

Scope and Documentation

The Qur'anic account of Moses and the learned servant comprises twenty-three consecutive verses, al-Kahf 18:60–82. No other Qur'anic passage names al-Khidr or gives him an independent biography. His association with Dhu al-Qarnayn is narrational; the following account in 18:83–98 does not itself mention him [S1].

This chapter compares the dedicated Bihar al-Anwar chapter with its identified materials from al-Qummi, al-'Ayyashi, al-Kafi, al-Saduq, al-Rawandi and others, alongside Nur al-Thaqalayn, Majma' al-Bayan, al-Safi and al-Mizan. Material read through a transmitting collection is identified accordingly. Repetition in later collections does not create independent chains [S2–S16].

Revelation Context and Competing Identifications

Al-Safi quotes al-Qummi's account of Quraysh sending al-Nadr ibn al-Harith, 'Uqbah ibn Abi Mu'ayt and al-'As ibn Wa'il to question the People of the Book, including about Moses's teacher, followed by an approach to Abu Talib and questions to the Prophet. The reported delay of revelation and Gabriel's arrival belong to that account of revelation context, not to Moses's journey or an independently dated Qur'anic chronology [S15, al-Safi, opening of al-Kahf].

Al-Tibyan also quotes Ibn Ishaq identifying the unnamed visitor to the ruined town in 2:259 as al-Khidr, beside other identifications including Jeremiah in a report attributed to al-Baqir. The hundred-year episode therefore cannot be appended to al-Khidr's biography as a Qur'anic identification [S18].

"I Will Not Stop Until I Reach the Junction of the Two Seas"

The story begins with a great prophet traveling in search of knowledge. Rank does not cancel learning. Moses, bearer of scripture and recipient of divine speech, does not regard learning from another servant as beneath him.

Which Moses, and Where Was the Junction?

The Imami accounts used here identify Moses as the son of ‘Imran, the bearer of the Torah. Majma‘ al-Bayan attributes the alternative Moses son of Misha son of Joseph to Ibn Ishaq’s report from the People of the Book. This is neither a Qur’anic name nor an equivalent Imami identification [S3, S13].

Proposed locations include the Persian and Roman seas, Tangier and Africa; one al-‘Ayyashi report places the fish sign in Azerbaijan. These variants cannot establish a modern itinerary. The indefinite period in 18:60 expresses determination to continue; reported interpretations of seventy or eighty years do not record the journey’s actual duration [S2, pp. 281–285, 306–307; S13].

Some reports place the encounter after the Torah was given. The verses supply no year or explicit position within the wilderness period. The book’s chapter sequence is an arrangement of material, not proof of an otherwise unattested chronology.

Who Was the Young Companion?

The Qur’an says only “his young companion.” Imami narrational and exegetical tradition widely identifies him as Joshua son of Nun, later presented as Moses’s successor. The chapter therefore keeps both levels clear: unnamed in the Qur’an, identified as Joshua in transmitted tradition.

Joshua in the Reports

Al-‘Ayyashi transmits through Abu Hamzah from Imam al-Baqir that Joshua son of Nun was Moses’s successor and the young companion mentioned in Scripture. Al-Qummi’s journey account also identifies him. The former report is reproduced as no. 27 in the dedicated Bihar chapter and in Nur al-Thaqalayn on 18:60 [S3, S4, S14].

The Qur’an subsequently follows two travelers without describing the companion’s further activity. Al-Qummi’s version has three people boarding the vessel. Neither the narrative shift nor that variant establishes Joshua’s death or punishment. The comparative tale of his confinement at sea until the Resurrection is not treated as an established biography [S1, S3].

The Fish as the Sign

The fish marks the place. After passing it, Moses’s companion remembers what occurred and Moses recognizes the sign: “That is what we were seeking.” Narrations elaborate upon how the fish returned to life, but the Qur’an itself leaves the mechanism unexplained.

The Fish, the Rock and Forgetfulness

The verses first ascribe forgetting the fish to both travelers; the companion later attributes his failure to mention it to Satan. Exegetes explain the dual wording through shared loss of provisions, different omissions, or attribution of the attendant’s task to the traveling party [S1, S13].

Al-Qummi describes a salted fish touched by the water of life; an al-‘Ayyashi report describes a roasted fish touched by rain. Descriptions of the praying or reclining man also vary. These are separate versions. Al-Mizan notes that the verses do not explicitly state that water restored a previously dead fish to life [S3, S4, S15].

Imami discussions of forgetfulness outside the conveyance of revelation are not uniform. Al-Murtada examines ordinary forgetting and alternative senses; the ‘Ilal report interprets the word as leaving something aside. The companion’s statement must not be converted into a charge of unbelief or a fabricated consensus about every kind of forgetting [S6, S12].

“A Servant Among Our Servants” — The Qur’an Does Not Say “al-Khidr”

The Qur’an describes the figure as a servant given mercy and special knowledge from Allah. The name al-Khidr comes from narration. Reports explain the name through greenness associated with places where he sits or passes, with differing details.

His Name and Lineage

The ‘Ilal al-Shara’i‘ report attributed to Imam al-Sadiq gives Taliya son of Malkan, ‘Abir, Arpachshad, Shem and Noah, and associates his sign with dry wood or bare ground becoming green. Al-Majlisi also records Bilya son of Malkan and genealogical alternatives including Khadrawayh and Khadrun. These are competing identifications, not separate men whose biographies can be reconstructed [S2, pp. 284–287, 302–303; S6].

Other opinions identify him with Elijah or Elisha. That does not establish identity: those prophets are named in the Qur’an, while other reports describe al-Khidr meeting Elijah as a distinct person. No secure birth date, maternal name, exact lifespan or grave is established by this material [S1; S2, pp. 284, 319].

Was al-Khidr a Prophet?

Al-Kafi, in the chapter comparing the Imams to earlier figures and rejecting ascription of prophethood to them, report 5, transmits from Burayd ibn Mu‘awiyah through Imams al-Baqir and al-Sadiq that Moses’s companion and Dhu al-Qarnayn were learned men, not prophets. By contrast, the ‘Ilal report through Muhammad ibn ‘Umarah describes al-Khidr as a messenger to his people, calling them to God and His revelations. This is a disagreement between transmitted texts. Al-Majlisi considers and questions an attempted reconciliation based on different stages of his life. The Qur’an describes a divinely taught servant without explicitly calling him a prophet; inferring prophethood from divine instruction remains an exegetical argument [S2, p. 305; S5, S6, S15].

Why Did Moses Go to Him?

Imami exegetical reports explain that Moses was directed to a servant possessing a kind of knowledge Moses had not been given. This does not establish absolute superiority of al-Khidr over Moses. It demonstrates that Allah distributes forms of knowledge according to mission and wisdom.

Specific Knowledge and Overall Rank

Al-Qummi's transmitted account contains a narrative introduction followed by a letter attributed to Imam al-Rida answering a discussion involving Yunus, Hisham ibn Ibrahim and al-Qasim al-Sayqal. The entire introduction should not be silently attributed to that letter. The reply identifies Moses son of 'Imran and distinguishes the two servants' commissions [S3].

Al-'Ayyashi transmits from Hisham ibn Salim that Moses was more knowledgeable than al-Khidr; another report compares Solomon and Asif. Learning a particular matter does not establish lower overall rank. The bird taking water in its beak illustrates the limits of created knowledge, not a numerical proportion of God's knowledge [S4; S2, nos. 22, 28, 35].

The al-Rida letter and al-Rawandi's Abu Basir report mention Muhammad, 'Ali, Fatimah, al-Hasan and al-Husayn and the family's trials. Al-Kafi's Sayf al-Tammar report concerns knowledge inherited from the Messenger. These are narrational teachings about the Ahl al-Bayt, not additions to al-Kahf or assertions of knowledge independent of God. Criticism of speculative legal analogy in related reports is not a rejection of reason as such [S2, nos. 1, 20–22, 31; S14].

"May I Follow You?" — The Etiquette of Learning

Moses asks permission to follow and learn. The learned servant warns him that he will struggle to be patient with actions whose full context he does not yet know and asks him not to question until an explanation is given. Moses promises patience, God willing (al-Kahf 18:69–70). The dialogue sets terms for a journey in which Moses judges what he sees while the explanation is delayed. It does not license setting aside outward moral duties or treating the prophet's questions as a defect in his integrity.

The Ship — Limited Damage Prevents Greater Loss

The ship belongs to poor working people. Al-Khidr damages it because a king is seizing every sound vessel by force. The episode does not license private persons to damage others' property on claims of hidden wisdom. The servant was given knowledge from God and later says that he did not act on his own authority (al-Kahf 18:65, 82). Moses objects to a breach that could drown the passengers (18:71), then asks not to be blamed for forgetting after the first warning (18:73). The final explanation says the ship belonged to poor people working at sea and a king beyond them was seizing every ship by force (18:79). The verse does not identify that king, locate the sea, quantify the damage, or say that anyone actually drowned. The episode remains bound to the exceptional knowledge described by the text.

The Shipowners and the King

Al-Qummi's version says the owners carried the righteous travelers and that cloth and clay closed the damaged place. The prophetic report through Ubayy ibn Ka'b in Majma' al-Bayan says the owners recognized al-Khidr and carried him without payment. These accounts emphasize the owners' prior generosity without altering the Qur'anic text [S3, S13].

Owning a working vessel does not exclude poverty or vulnerability. The detail of ten brothers, five unable to work, and proposed royal names such as Hadad ibn Badad or al-Julanda ibn Karkar belong to comparative exegetical material quoted by al-Majlisi. They are not Qur'anic names or securely established Imami identifications [S2, pp. 282–285; S12].

Some reports include "every sound ship" and explain "beyond them" as ahead of them. The received verse says "every ship by force"; the context explains why damage would protect this vessel. Additional wording is identified as a transmitted reading or explanation, never inserted into the Qur'an [S1, S4, S14, nos. 161–163].

The Boy — The Most Difficult Episode

Moses objects to the killing of a young person. The later explanation concerns the believing parents and a divinely willed replacement. The episode cannot be used to justify predictive human violence. No person has authority to kill someone because of imagined future conduct. The act is tied to the servant's special knowledge and his final statement that he did not act on his own authority. Moses's second objection calls the boy a pure soul killed without another life having been taken (al-Kahf 18:74). After another warning Moses says that a further question will justify ending their companionship (18:76). The explanation concerns the believing parents, feared future oppression and unbelief, and a divinely intended replacement (18:80–81). The Qur'an supplies neither the boy's name nor his legal age nor a completed crime that a human court could try. The episode cannot become a rule for predicting and punishing a child's future conduct.

Was the Boy a Small Child or Older Youth?

The Arabic term does not by itself settle legal age. Narrations vary concerning his state. The Qur'anic point is not to construct an independent moral prosecution of the boy but to display a divine wisdom unavailable to Moses at the moment of action.

The Parents and the Replacement Daughter

The mother is included equally with the father in the Qur'anic description of two believing parents. Neither is named. The promised better and more affectionate replacement is not identified as male or female in the verse; its identification as a daughter is narrational [S1].

Al-Kafi, Book of 'Aqiqah, "The Merit of Daughters," report 11, describes an unnamed father displeased by a daughter's birth. Imam al-Sadiq recalls God's choice and the daughter who replaced the boy in Moses's story and gave rise to seventy prophets.

Its chain includes an unnamed group of transmitters before al-Hasan ibn ‘Ali ibn Yusuf and al-Hasan ibn Sa‘id al-Lakhmi. This chapter does not call it authenticated merely because it appears in al-Kafi [S7]. Other editions vary in the name of the last transmitter.

Al-‘Ayyashi also transmits through ‘Uthman, from an unnamed man, a daughter who bore one son who was a prophet; another raised report has seventy prophets. Al-Faqih preserves wording about seventy prophets arising from her. The girl, her husband and those prophets remain unnamed. An interpretation referring to descendants must not be presented as the identical wording of every version [S4; S14, nos. 170–174].

The replacement daughter and the newborn girl in al-Sadiq’s audience belong to different eras. Both deserve a place in the chapter; neither is reduced to an unnamed male-centered afterthought.

Reading the Boy Reports Responsibly

Accounts differ over the boy’s playmates and a mark on his forehead or shoulder. Exegetical literature supplies names such as Haysur, Jaysur or Khashnud, none established by the verse. These details do not create a Qur’anic rule for judging children by bodily marks or ancestry [S2, pp. 282–285, 309–312].

Al-‘Ayyashi transmits through ‘Abd Allah ibn Sinan from Imam al-Sadiq an account of Ibn ‘Abbas’s answer to Najdah al-Haruri about children: the Messenger did not kill them; al-Khidr’s action depended on knowledge unavailable to the questioner. The comparison challenges permission to harm children; it does not grant it [S4; S14, no. 166].

The Wall — Good Done in an Ungenerous Town

The town refuses hospitality, yet al-Khidr repairs a wall without payment because it protects the property of two orphans whose father was righteous. Moses’s third question follows the town’s refusal of hospitality: he suggests taking payment for repairing the wall (al-Kahf 18:77). The servant then announces their parting and explains that the wall protected the treasure of two orphans until they reached maturity, as mercy from their Lord (18:78, 82). The Qur’an names neither the town nor the boys or their father; it says the father was righteous without assigning him a prophetic or successor role. The three explanations close the journey, rather than granting open-ended authority to anyone claiming hidden knowledge.

What Was the Treasure?

The Qur’an simply calls it a treasure. Some Imami reports deny that it was gold or silver and describe words of wisdom; others explicitly describe a golden inscribed tablet. Both forms must be preserved. The narrational explanations do not replace the Qur’an’s unspecified wording [S8].

The Treasure and the Righteous Father

Al-Kafi's Safwan al-Jammal report gives teachings about divine unity, death, judgment and destiny. Its 'Ali ibn Asbat report from al-Rida includes death, the instability of worldly life, trust in divine judgment and provision, and the narrator's request to write the sayings and the Imam handing him the inkwell. Qurb al-Isnad, through al-Bazanti from al-Rida, explicitly describes a golden tablet; al-Qummi's Mu'awiyah ibn 'Ammar report contains related but varying maxims [S8].

Al-Majlisi suggests that the denied treasure may mean accumulated money valued for itself, not the tablet's material. This is an attempted reconciliation, not deletion of the golden-tablet wording. The raised report in Ma'ani al-Akhbar must also be distinguished from a fully named chain [S2, pp. 291, 294–296; S8].

The Qur'an gives no number of generations. Reports variously mention seven ancestors, seventy fathers or seven hundred years. These cannot form a single genealogy. Accounts of descendants and neighbors benefiting from righteousness concern mercy, not inherited guilt: each person bears responsibility for their own deeds (6:164) [S1, S6; S14, nos. 186–191].

The interpretation of the treasure as knowledge and a discussion of the elder child appear in narrational arguments about Imamate, not as a general rule depriving younger heirs of property. Further applications ask that the Prophet's family be honored as the orphans were protected; al-Husayn's reported exchange with Nafi' ibn al-Azraq invokes the Messenger and Fatimah. These are later applications, not additional inhabitants of the town [S14, nos. 180–181, 189].

Comparative material attributed to Muqatil names the boys Asram and Suraym, their father Kashih and their mother Dahna. These are not presented as Imami narration or Qur'anic identifications. The verse does not call the father a prophet or establish the mother's death; orphanhood alone does not prove her absence [S18].

"I Did Not Do It on My Own Authority"

This is the ethical key of the story. Al-Khidr does not claim private freedom to violate moral law on the basis of hidden insight. He explicitly says that he did not act from his own command. The story therefore cannot be used to justify antinomian claims by people who assert secret knowledge.

Interpretation, Patience and Farewell Counsel

Al-Murtada discusses the story in defense of prophetic integrity: difficulty enduring an unexplained act does not remove human ability, and learning a particular matter does not diminish prophetic rank. Interpretations of "I intended," "we intended" and "your Lord intended" examine attribution and divine agency; all remain governed by the final declaration that the servant did not act on his own authority [S1, S6, S12].

Al-Saduq's Amali transmits counsel against stubbornness, walking without purpose, laughter without cause, and preoccupation with others' faults instead of reforming oneself. Al-Khisal, through Imam al-Sajjad, counsels against shaming others for sin and adds moderation, forgiveness when powerful, gentleness and reverence for God.

Al-Kafi preserves advice to hold to that without which other things are of no benefit, and a separate reminder to prepare for judgment. Some routes contain unnamed intermediaries; the separate sayings must not become one composite report with a fictitious common chain [S11].

The preacher Muhammad ibn ‘Abd Allah ibn Tayfur, whose reflections al-Saduq records, compares the ship with Moses’s infant ark, the boy with the Egyptian, and the wall with Moses watering for two women. This is the preacher’s interpretation, not an Imam’s saying at that location or a speech proved to have been delivered by al-Khidr. Moses’s mother, the two women and the Egyptian belong to the comparison, not to the al-Kahf journey [S2, pp. 292–293].

al-Khidr’s Long Life — Imami Narrations

Imami literature preserves reports of al-Khidr’s prolonged life and later presence, sometimes using his longevity as an analogy in discussions of the Mahdi. Such reports belong to narrational tradition and should not be attributed to the Qur’anic story itself. Al-Kahf gives no birth, lineage, spouse, children, or death date for the learned servant, so any proposed biography requires evidence beyond these verses.

The Royal Father, Two Women and Two Merchants

Al-Qummi transmits a long account attributed to al-Sadiq, framed by the Prophet asking Gabriel about a fragrance during the Ascension. It describes al-Khidr as a king’s only son devoted to worship. His father seeks an heir and marries him first to a virgin who agrees to conceal the absence of marital relations. Women appointed to examine her reveal the situation. A second, previously married woman discloses it. His father seals him inside a room and finds him gone when it is opened three days later [S3; S2, no. 14].

Two merchants from his former city later find him praying on an island. In the report, a cloud returns them home after a promise of secrecy. One keeps the promise; the other informs the king, who detains the loyal merchant and sends the informer with riders to search. They fail to find al-Khidr and the detained man is released. These remain extraordinary details of the transmitted narrative, not Qur’anic chronology [S3].

The story then describes the city’s destruction, the survival of the first woman and the loyal merchant, their marriage and move to another kingdom. The merchant is not al-Khidr; their later children must not be assigned to him [S3].

Al-Rawandi’s shorter version, through al-Mufaddal from al-Sadiq, has one intelligent woman who eventually tells the father, after which she returns to her family and the son is confined and disappears. It cannot simply be distributed between the two women in al-Qummi’s account. Transmission and textual issues remain, including a noted possibility of interruption in the Yusuf ibn Hammad route [S2, nos. 14, 23].

The Believing Woman, the Princess and the Children

In al-Qummi’s continuation, the woman tends the princess’s hair. When her comb falls, she invokes God. Asked whether she has a god other than the king, she affirms the Lord of both herself and the ruler. The princess informs her father, who summons the woman, her merchant husband and their children and demands that they abandon their faith. The report describes their execution with heated water and the collapse of the building over them, explaining the fragrance mentioned in its opening [S3; S2, pp. 296–298].

This version does not call the last king Pharaoh or name the woman, princess or children. Similarity to accounts of Pharaoh’s daughter’s hairdresser does not establish that they are the same story. The believing woman, the reporting princess, the husband and the children each retain their own role.

Dhu al-Qarnayn in the Qur’an: Strength in the Service of Justice

Before the water-of-life reports, Dhu al-Qarnayn’s account must be read in al-Kahf 18:83–98. God establishes him on earth and grants him means. He journeys to the setting of the sun, encounters a people, and distinguishes punishment for wrongdoing from good treatment for believers who act righteously. He then reaches the rising of the sun among a people without shelter from it. These are two communities; the verses name none of their rulers, women, or children. The sunset scene describes the observer’s view and does not require the sun itself to enter earthly water. [S19] Source text

Between two barriers he encounters people troubled by the corruption of Ya’juj and Ma’juj, or Gog and Magog. They offer payment for a barrier; he asks for their labour, assembles iron, and pours molten metal over it after heating. The resulting barrier cannot be scaled or breached. He attributes it to his Lord’s mercy and acknowledges that God’s promise will bring it down. The petitioning community, workers, and Gog and Magog belong to the account, without identification with modern nations or an unnamed geographical site. Al-Anbiya’ 21:96 places Gog and Magog in a further scene connected with the final promise. [S19] Source text

The names ‘Ayyash, Afridun, and Iskandarus, together with Dhu al-Qarnayn’s unnamed mother and the dihqan, were discussed in Chapter Seven when examining reports connecting him with generations after Noah. That discussion does not establish a Qur’anic chronology. Here his place in the al-Khidr material is completed while distinguishing the verses from journey and water-of-life reports. The verses name neither his mother, wife, nor children. The previously documented al-Kafi report describes Moses’s companion and Dhu al-Qarnayn as learned men and denies their prophethood within that account. [S5; Chapter Seven]

Dhu al-Qarnayn, the Water of Life and Longevity

Reports place al-Khidr in Dhu al-Qarnayn's advance party seeking the water of life. One route has 'Abd Allah ibn Sulayman explicitly saying he read the account in an unspecified sacred book, followed by the story of 360 springs and salted fish. This is not a claim of direct narration from an Imam. Al-Rawandi transmits a further version attributed to al-Baqir; one route does not repair another's missing transmission [S2, nos. 16, 19; S9].

Kamal al-Din attributes to al-Rida a report that al-Khidr drank the water, greets the Ahl al-Bayt, attends the pilgrimage and 'Arafat, and gives companionship to the Qa'im during occultation. It supports a narrational discussion of longevity, not a birth date or independent immortality. The Qur'an declares that every soul tastes death [S9; 3:185, 21:34].

Dhu al-Qarnayn accounts in al-'Ayyashi and Nur al-Thaqalayn also give al-Khidr an explanation of a stone satisfied only by dust, illustrating human appetite and mortality. The wider scene includes the bearer of the trumpet, a palace bird and royal scholars. This separate extraordinary narrative is not part of Moses's three Qur'anic episodes and does not establish that Dhu al-Qarnayn was Alexander [S4, S14, accounts following 18:83].

Mahaj al-Da'awat reports al-Khidr and Elijah meeting at the pilgrimage and parting with words of reliance on God. Its introductory "it is reported" does not itself supply a complete chain. It distinguishes the two figures without proving popular assignments of land and sea to them [S2, no. 53].

Condolence and Testimony to the Imams

The al-Rida report in Kamal al-Din places 'Ali, Fatimah, al-Hasan and al-Husayn at the Prophet's death and identifies the visitor offering condolences as al-Khidr. A version transmitted through al-Sajjad describes a voice heard without the speaker being seen. The shared consolation should not erase differences in how the visitor is perceived [S2, no. 18; S9, S16].

Kamal al-Din, chapter 29, report 1, through Abu Hashim al-Ja'fari from Imam al-Jawad, places 'Ali, al-Hasan and Salman in the Sacred Mosque. A visitor asks about sleep, memory and resemblance to paternal and maternal relatives. Al-Hasan answers. The visitor then testifies to the succession of 'Ali, al-Hasan, al-Husayn, 'Ali ibn al-Husayn, Muhammad al-Baqir, Ja'far al-Sadiq, Musa al-Kazim, 'Ali al-Rida, Muhammad al-Jawad, 'Ali al-Hadi, al-Hasan al-'Askari and the Qa'im from his line. 'Ali identifies the departing visitor as al-Khidr [S10].

This is a narrational argument about divine authority, not a modern medical explanation. The named future Imams are not all physically present in the scene.

Chapter 29, report 2, has al-Hasan invoke the hidden wisdom of al-Khidr's acts when responding to criticism of the treaty with Mu'awiyah. Chapter 36, report 1, has al-'Askari explain to Ahmad ibn Ishaq the comparison between his son's long occultation and the cases of al-Khidr and Dhu al-Qarnayn. Al-Saduq also transmits through 'Abd Allah ibn al-Fadl that the wisdom of occultation will emerge as the

three acts were explained at parting. These applications do not authorize private claims to override religious duties [S10; S14, no. 193].

Other Reported Encounters and Their Differences

A man consoles ‘Ali ibn al-Husayn at a wall in al-Tawhid and al-Irshad. A similar version in Kamal al-Din, chapter 36, report 3, addresses Muhammad al-Baqir and explicitly identifies the visitor as al-Khidr. The differing addressee is preserved rather than corrected by guesswork [S10, S16].

Other pilgrimage reports associate al-Khidr with al-Baqir and al-Sadiq and questions about circumambulation or repentance. The extent of the text differs between al-Kafi and al-‘Ayyashi; al-Khara’ij contains a further question addressed to Ja‘far in his father’s presence. These remain separate transmissions requiring individual assessment [S16].

Reports concerning ‘Ali include prayer at the Ka‘bah’s coverings, teaching about the duties of scholars, wealthy people and the poor, and meetings in Kufah where companions fear for his safety. Muhammad ibn al-Hanafiyyah and al-Asbagh ibn Nubatah appear in transmission; guards and the Shurtat al-Khamis, a corps associated with ‘Ali’s forces, appear in another version. These are later scenes, not companions of Moses [S16].

Usayd ibn Safwan’s account describes a man lamenting ‘Ali at his death. The widely transmitted al-Kafi text does not identify him by name at its close. Later versions or the title “al-Khidr’s visitation” must not be used to attribute that identification indiscriminately to every source [S16].

Merit literature also tells of an unnamed blind Black woman giving water in love of ‘Ali and regaining sight after al-Khidr’s prayer, as reported through al-A‘mash. Al-Rawandi’s al-Da‘awat has a distinct blind Bedouin invoking God through Muhammad and his family, and an unseen voice identifying itself as al-Khidr. These are separate extraordinary reports needing assessment, not medical evidence or Qur’anic biographies [S16].

Prayer, Mosques and the Beggar and Buyer

Ibn Tawus’s Iqbal al-A‘mal records Kumayl ibn Ziyad’s account of ‘Ali’s prayer on the middle night of Sha‘ban, followed by a version in which Kumayl asks about al-Khidr’s prayer and is taught the familiar supplication. This does not imply a direct meeting between Kumayl and al-Khidr. The phrase introducing another discovered narration does not name a complete chain [S17].

Al-Saduq’s al-Tawhid reports ‘Ali dreaming of al-Khidr before Badr, receiving a declaration of divine unity and relating the dream to the Prophet. It remains a dream report, not a physical visit. Other transmitted prayers at the Ka‘bah and pilgrimage are kept distinct [S16, S17].

Al-Kafi describes al-Sahlah Mosque as a stopping place of al-Khidr. A separate account of prayers at al-Sahlah and Zayd ibn Suhan Mosques ends with the narrator’s companion identifying a departing guide as al-Khidr. That human

identification must not be turned into an Imam’s express testimony [S2, nos. 25–26, pp. 320–321; S16].

I‘lam al-Din, quoted by al-Majlisi through Abu Umamah from the Prophet, tells of a beggar invoking God’s name, al-Khidr allowing himself to be sold for four hundred dirhams, extraordinary work for a buyer, and eventual release. The beggar, buyer and buyer’s family remain unnamed. The account is transmitted here without a complete chain and cannot establish a general permission to enslave free people [S2, no. 55, pp. 321–323].

Zurarah and Other Applications Requiring Care

Ikhtiyar Ma‘rifat al-Rijal transmits through ‘Abd Allah ibn Zurarah a message from al-Sadiq to his father: apparent criticism protected him from hostile attention, illustrated by the damaged ship. Its continuation invokes the protection of Zurarah’s sons al-Hasan and al-Husayn through their father’s righteousness. These two sons must not be confused with the Imams of the same names. Nur al-Thaqalayn quotes part of the report on 18:79 [S14, no. 163; S18].

An ‘Ilal report has Ibn ‘Abbas answer an unnamed man from Homs about ‘Ali’s fighting by invoking Moses and the learned servant. This questioner is distinct from Najdah and Nafi‘. Al-Majlisi questions names and details in another al-‘Ayyashi application mentioning al-Hasan, al-Husayn, Mu‘awiyah and ‘Abd Allah ibn ‘Ali. His proposed textual corrections remain proposals, not established history [S2, nos. 6, 33 and discussion on p. 308].

Report 52 describes a Syriac document allegedly preserved by an unnamed disciple of Jesus: Moses tells Aaron about a bird and five drops, explained by a fisherman later identified as an angel, in relation to the Prophet and his successor’s knowledge. The framing does not establish an authentic Torah document or a direct Imami chain. Aaron, the fisherman and the unnamed disciple are retained as figures within this report, distinct from the shorter bird analogy [S2, pp. 312–313].

The Young Companion Returns — Preparing for Joshua

The young companion disappears from the Qur’anic foreground once Moses meets the learned servant. Imami narrations identify him as Joshua son of Nun and later make him Moses’s successor. The next chapter investigates that role.

Register of People and Limits of Completion

The Qur’anic scene includes Moses, his companion, the learned servant, the poor shipowners, the confiscating king, the slain boy, his believing mother and father, the townspeople, the two orphans and their righteous father. Moses alone is named in that scene; the mother is explicitly retained through the reference to both parents [S1].

Narrational additions identify Joshua and al-Khidr and introduce the replacement daughter and unnamed prophetic descendants, playmates, al-Khidr’s royal father, two women and examining women, two merchants, riders, a second king and

princess, the believing woman’s husband and children, Dhu al-Qarnayn’s company and scholars, Elijah, and the beggar, buyer and household. Comparative names and genealogies remain attributed opinions.

Later connections involve the Prophet, ‘Ali, Fatimah and the Imams through the Mahdi; Salman, Kumayl, Muhammad ibn al-Hanafiyyah, al-Asbagh, Usayd and Ahmad ibn Ishaq; Ibn ‘Abbas, Najdah, Nafi‘ ibn al-Azraq, Mu‘awiyah and Ibn al-Zubayr in distinct settings; and the blind woman, blind Bedouin, disappointed father and his newborn daughter. Participants, transmitters and figures named in comparisons are not collapsed into one historical generation. Revelation context adds Abu Talib, al-Nadr, ‘Uqbah and al-‘As; the later application adds Zurarah and his sons ‘Abd Allah, al-Hasan and al-Husayn. The document report adds Aaron and an unnamed disciple of Jesus.

Gabriel, the bearer of the trumpet and the angel appearing in human form in a report are not human characters. The fish and bird are narrative signs, not human characters. Source authors and chain transmitters likewise receive no invented role in Moses’s journey.

The chapter is completed within the explicitly documented scope of this review. Differences over prophethood, lineage, geography, lifespan and treasure remain visible. This is neither a claim to have collated every manuscript nor authentication of every transmitted account.

Conclusion of Chapter Twenty-Five — Knowledge That Knows Its Limits

Moses seeks knowledge, al-Khidr acts not on his own authority, and three troubling events receive explanations. The lesson is not that outward moral law has no value, nor that every mystery is secretly wise. It is that human knowledge is limited before Allah and that claims of special knowledge do not authorize abandonment of divine law. The next chapter follows the young companion identified in the narrations as Joshua.

Sources and References

S1 — The Qur’an: al-Kahf 18:60–82 and 83–98; 6:164; 3:185; 21:34. Reported additional readings are not inserted into the received Qur’anic text.

S2 — Al-Majlisi, Bihar al-Anwar, vol. 13, chapter 10, pp. 278–323, reports 1–55 and accompanying discussion. The body specifies report or page where needed. This is the principal transmitting collection used for comparison.

S3–S4 — Tafsir al-Qummi and Tafsir al-‘Ayyashi on 18:60–82 and related Dhu al-Qarnayn traditions, as preserved in the identified Bihar reports and compared with Nur al-Thaqalayn. Editorial narrative, quoted letters, abbreviated chains and unnamed intermediaries are distinguished.

S5 — Al-Kulayni, al-Kafi 1:269, the chapter comparing the Imams to earlier figures and rejecting prophetic status for them, report 5, through Burayd ibn Mu‘awiyah: the explicit denial of prophethood for Moses’s companion and Dhu al-Qarnayn.

S6 — Al-Saduq, ‘Ilal al-Shara’i‘, the Muhammad ibn ‘Umarah report on Moses and al-Khidr, reproduced in Bihar 13:287–291, no. 4; compare no. 15 from Ma‘ani al-Akhbar. Al-Saduq’s following comments are distinct from the report.

S7 — Al-Kafi 6:6–7, Book of ‘Aqiqah, “The Merit of Daughters,” report 11; compare Nur al-Thaqalayn nos. 170–174 and Bihar 13, nos. 45–47 for the daughter and numerical variants.

S8 — Al-Kafi 2:58–59, “The Merit of Certainty,” the treasure reports through Safwan al-Jammal and ‘Ali ibn Asbat; Qurb al-Isnad through al-Bazanti from al-Rida; al-Khisal and Ma‘ani al-Akhbar. Comparative texts: Bihar 13, nos. 2, 9–12, 51; Nur al-Thaqalayn nos. 175–185.

S9 — Kamal al-Din wa Tamam al-Ni‘mah, longevity and condolence accounts, reproduced in Bihar 13:298–300, nos. 16–18. The unspecified-book report is not presented as an Imam’s direct narration.

S10 — Kamal al-Din, chapters 29, reports 1–2, and 36, reports 1 and 3, using the electronic chapter numbering; compare al-Kafi 1:525. The ‘Abd Allah ibn al-Fadl account of the wisdom of occultation appears in Nur al-Thaqalayn no. 193.

S11–S12 — Farewell counsel in al-Saduq’s Amali and al-Khisal and al-Kafi 2:459, reproduced in Bihar 13, nos. 7–8 and 54; al-Murtada’s Tanzih al-Anbiya’ discussion quoted and debated in Bihar 13:314–319.

S13–S15 — Al-Tabrisi, Majma‘ al-Bayan on 18:60–82; al-Huwayzi, Nur al-Thaqalayn, the journey reports through no. 198 and relevant Dhu al-Qarnayn material; al-Tabataba’i, al-Mizan, vol. 13 on 18:60–82; al-Fayd al-Kashani, al-Safi on the same passage. Exegetes’ arguments are kept distinct from attributed reports.

S16 — Scattered encounter accounts located through the Sayyid al-Shuhada’ Centre’s collection “Al-Khidr, Peace Be Upon Him,” with its references to al-Tawhid, al-Irshad, the Amali collections, al-Kafi, al-‘Ayyashi, al-Khara’ij, Ghurar al-Akhbar, al-Da‘awat and al-Mazar al-Kabir. Detailed volumes and pages are retained in the paired Arabic reference. These are transparently mediated references, not claims of independently reading every edition or authenticating every chain.

S17 — Ibn Tawus, Iqbal al-A‘mal 3:331–338, the mid-Sha‘ban prayer and Kumayl’s request for al-Khidr’s supplication, including quotation from Misbah al-Mutahajjid; Bihar 13:319–323 for Mahaj al-Da‘awat, mosque-visitation and I‘lam al-Din accounts.

S18 — Al-Tusi, al-Tibyan on 2:259; Ikhtiyar Ma‘rifat al-Rijal 1:389–390, report 221 in the consulted numbering, on Zurarah. Names for the orphans and father are comparative material attributed to Muqatil on 18:82, not an Imami narration.

S19 — Qur’an 18:83–98 and 21:96; al-Tabrisi, Majma‘ al-Bayan on 18:83–87, 88–92, and 93–98: Dhu al-Qarnayn’s journeys, the communities, and the barrier. Source text

Chapter 26: Joshua Son of Nun: Bearing the Covenant After Moses

Joshua: Qur’anic Description and Transmitted Identification

Joshua son of Nun, peace be upon him, is not named in the Qur’an. His story is connected with the accounts of Moses’s young companion, the two believing men, and the wilderness, followed by reports that name him and describe his bearing the covenant after Moses.

The Qur’anic Basis

Al-Kahf 18:60–65 describes Moses’s journey with his young companion, the fish, their meal, the companion’s explanation, their return and their meeting with a servant granted mercy and knowledge. Joshua’s name does not occur in these verses [S1].

Al-Ma’idah 5:20–26 recalls God’s blessings, the command to enter the Holy Land, the people’s fear of its powerful inhabitants and the two believing men who urge entry and trust in God. Refusal is followed by Moses’s prayer and forty years of wandering. Neither the men nor the later leader of entry is named.

Related passages concern the covenant and twelve representatives (5:12), Aaron’s temporary deputyship (7:142), the Torah and its guardians (5:44), and leaders guiding by God’s command (32:23–24). They provide context without naming Joshua.

The command to enter the town humbly (2:58–59; 7:161–162), the man who abandoned the signs (7:175–176), and Dhu al-Kifl (21:85–86; 38:48) require separate examination before being connected with Joshua.

The following period opens with 2:243 and 2:246–251: revived people, an unnamed prophet, Talut, Jalut and David. The unnamed messengers of 4:164 and 40:78 remind us that the names preserved in our sources do not exhaust the history of guidance [S1].

Name, Ancestry, Birth and Family

Al-Kafi preserves the name Joshua son of Nun and identifies him as Moses’s successor and companion. His descent through Ephraim from Joseph and Jacob appears in historical works, including Ithbat al-Wasiyyah. Such a genealogy is transmitted history; an abbreviated lineage does not prove that every named figure was the next figure’s immediate father [S2, S11].

The sources used here do not establish a precise birthplace, birth date, mother’s name or childhood narrative. No unsupported early-life story is supplied.

They likewise provide no securely established name for his wife or daughters. This does not prove he had no family. Al-Rawandi mentions Joshua, Caleb and their children entering the land; al-Kafi says he did not entrust succession to his own offspring; Ithbat al-Wasiyyah names Phinehas as his son. The conflicting succession

accounts are examined below rather than turned into a certain list of children [S3, S4, S11].

Names drawn solely from Biblical or later storytelling traditions are not incorporated into his established family history.

Joshua in the al-Khidr Narrative

In Rawdat al-Kafi, report 92, a narration through Abu Hamzah al-Thumali from Imam al-Baqir identifies Joshua as both Moses's successor and the companion mentioned in Scripture. This identification belongs to the report, not to the wording of the Qur'an [S2].

Moses and his companion travel toward the meeting of the seas. After the incident of the fish they pass beyond the place; when Moses asks for their meal, the companion recalls what happened at the rock. They retrace their steps and reach the learned servant. The narrative connects Joshua, as identified by tradition, with the beginning of this journey [S1: 18:60–65].

The Qur'an gives no age for the companion, does not call him Moses's son and does not explicitly establish his presence throughout the later ship, boy and wall episodes. We therefore assign him no unreported speech or objection.

The wider account includes the learned servant, the poor owners of the ship, the confiscating king, the boy and both believing parents, the two orphans and their righteous father, and the townspeople. The mother is as much part of the Qur'anic account as the father. Chapter Twenty-Five examines these people; their place in that narrative does not establish them as companions of Joshua during his later leadership.

The Fish, Forgetfulness and Infallibility

The Qur'an first attributes forgetting the fish to both travelers, then records the companion's attribution of his failure to mention it to Satan. Neither wording may be concealed. Nor does the passage itself describe betrayal of revelation, disbelief or deliberate rebellion.

Imami discussion distinguishes the protection of revelation and the integrity of the divine guide from the interpretation of forgetfulness in the journey. Chapter Twenty-Five presents differing explanations, including ordinary forgetting, leaving something aside and forms of attribution. No single explanation is presented as an uncontested consensus.

The book maintains its commitment to infallibility without inventing Joshua's age or the date his authority began as a convenient solution. Reports of a salted fish and the water of life also remain narrational. The verses do not establish that Joshua drank a water of immortality or remains alive until the end of time.

The Two Men — Joshua and Caleb

The people fear the powerful inhabitants of the land and eventually tell Moses that he and his Lord should fight while they remain behind. Two men blessed by God urge entry and trust in Him (5:22–24).

The Qur'an does not name them. Al-Rawandi transmits from Imam al-Baqir through Abu Hamzah a report identifying them as Joshua and Caleb son of Yufanna, describing their survival and subsequent entry with their children. Caleb's father's name also appears as Yuqanna in exegetical literature; variant spellings do not create different people [S4, S12].

Caleb must retain his place beside Joshua: he shares the courageous appeal and appears in accounts of entry and later leadership. The report does not establish his birth and death dates, spouse or children's names.

The twelve representatives of 5:12 are likewise unnamed. Detailed identification of Joshua and Caleb with a scouting party belongs to transmitted accounts, not an explicit named list in the verse. Nor does the Qur'an supply the rulers' names or fantastic measurements of their bodies.

The scene shows that the truth of a position is not measured by its popularity. The two men call for trust expressed through action.

The Wilderness and the Next Generation

The forty years are explicit in 5:26. The area of wandering, the names of those who died and the sequence of individual deaths belong to reports.

Al-Rawandi's report 198 describes the wilderness, manna and quails, the passing of the refusing generation and of Moses and Aaron, and entry by Joshua, Caleb and their children with Moses's water-producing stone. Even within this account, the transition concerns a community and its descendants, not a solitary conqueror [S4].

Its statement that the people perished must not be converted into a claim that every woman and child died, leaving only two men: the same report mentions the children. It gives no detailed register of women or population figures.

Ithbat al-Wasiyyah presents the new generation as free of the fear that had paralyzed its predecessors. This remains that work's account, not a Qur'anic statement about every individual [S11].

Moses Entrusted the Covenant to Joshua

Joshua's succession is not preserved in only one report. Rawdat al-Kafi identifies him as Moses's successor and companion; a report in al-Kafi's Book of the Divine Proof, in the chapter on Imam Ali's designation, begins with Moses entrusting the legacy to Joshua [S2, S3].

Kamal al-Din's chapter on Moses's passing relates that Moses summoned Joshua, appointed him, instructed him to conceal his affair and to appoint the next bearer. A related account appears in al-Saduq's al-Amali, assembly 41, report 2, and al-Rawandi's report 204 [S5, S6].

Concealment here means preservation under pressure, not the disappearance of the covenant. Ithbat al-Wasiyyah gives another presentation involving the transmission of knowledge and the Ark and informing Israel of Joshua's position. We do not combine these versions into an invented detailed ceremony or calendar [S11].

Within al-Kafi's argument, the inheritance concerns knowledge, responsibility and guidance, not merely property or continuous political control.

The reports are cited precisely without declaring every chain sound. The Book of the Divine Proof report includes Muhammad ibn Sinan and 'Abd al-Hamid ibn Abi al-Daylam; the Kamal al-Din account passes through Ja'far ibn Muhammad ibn 'Umarah and his father. Agreement on succession does not automatically authenticate every accompanying detail.

Aaron and Joshua — Different Responsibilities

Moses explicitly appoints Aaron to act for him during the mountain appointment (7:142); Aaron's prophethood is also Qur'anic. Reports place Aaron's death before Moses's, whereas the Qur'an does not narrate that chronology.

Joshua's succession after Moses is understood within this transmitted sequence, without diminishing Aaron or inventing a rivalry [S4–S6].

Aaron's family remains relevant: al-Kafi states that Joshua entrusted the legacy to Aaron's offspring. Their place in the subsequent history must therefore be preserved [S3].

Prophethood and the Identification with Dhu al-Kifl

Succession and prophethood require separate textual support. The Qur'an neither names Joshua as a prophet nor denies his prophethood. Al-Khisal contains a report, transmitted through Imam al-Rida and his forefathers from Imam Ali, listing Joshua among prophets with two names and identifying him with Dhu al-Kifl [S7].

A passage following report 2 of Kamal al-Din's succession chapter explicitly describes Joshua's mission to Israel and the beginning of his prophethood in the wilderness. However, the consulted edition's note observes that the parallel Rawdat al-Kafi report ends before this discussion and suggests that the continuation is the author's explanation drawn from reports. It is therefore attributed to the text of Kamal al-Din without certifying every sentence as part of the same transmitted speech [S9].

The Qur'an praises Dhu al-Kifl in 21:85 and 38:48 without identifying him as Joshua. Other identifications exist. We preserve the al-Khisal report but do not merge the two biographies or authenticate the report merely because it appears in that collection.

Likewise, the ambiguous designation "Moses's companion" cannot automatically be applied to Joshua when the learned servant may be intended. Succession is explicit in the cited reports; prophethood is transmitted; identity with Dhu al-Kifl remains disputed.

Entry into the Holy Land and the Command of Hittah

Reports of the wilderness and succession make Joshua Israel's leader after Moses. The Qur'an does not narrate a siege of Jericho or the conquest of Jerusalem under his name, nor the collapse of walls at the sound of trumpets. Details from the Biblical book of Joshua are therefore not silently inserted into an Imami account [S4, S10, S11].

In 2:58–59 and 7:161–162, the people are commanded to enter the town humbly and seek forgiveness; some alter the command and incur punishment. Neither the leader nor the town is named. Al-Rawandi's report 202 connects entry into settled land with Moses leaving the wilderness. This differs from report 198, which places Moses's death in the wilderness before Joshua's entry. These versions are not combined into a certain chronology [S1, S4, S10].

The Qur'anic lesson remains clear: entry and victory do not remove the obligation of obedience. The cities, campaign sequence and troop figures require separate evidence.

Balq and the Unnamed Woman

Al-Rawandi's report 200, transmitted with an incompletely specified chain through 'Ammar ibn Mu'awiyah al-Duhni, describes campaigns in Syria and a man called Balq in al-Balqa. It mentions an unnamed woman possessing knowledge, linked to the fighters' survival, followed by a request for peace. No Imam is explicitly identified at the end of this chain; it is not presented as an authenticated statement of the Ahl al-Bayt [S10].

Ithbat al-Wasiyyah, attributed to al-Mas'udi, gives a fuller version. The woman claims astrological knowledge; the holding of the sun disrupts her calculations; she is surrendered to Joshua, questions him, accepts his religion and is spared. These are that book's additions, not details all contained in al-Rawandi's shorter account or proof of unlimited knowledge of the unseen [S11].

Her role is retained alongside Balq's without inventing her name, identifying her with a woman from another tradition or making her Joshua's wife.

Balaam — Conflicting Settings and Moral Responsibility

Qur'an 7:175–176 presents a person who abandons the signs granted to him and follows desire. It names neither Balaam nor Joshua. Al-Qummi's commentary transmits from Imam al-Rida an identification with Balaam son of Ba'ura, placing him in the setting of Pharaoh and Moses. That chronology cannot silently be shifted to Joshua's later leadership [S1, S13].

Al-Rawandi's report 200 instead has another city's ruler summon Balaam against Joshua's army. It includes the obstructing animal, Gabriel's warning, a proposal to use women to tempt the soldiers, sexual wrongdoing and plague. Its figure of seventy thousand deaths in three hours belongs to this report, not to a Qur'anic census or independently established history [S10].

The unnamed ruler, the women sent and the participating men all belong to the account. The women's names, choices and circumstances are not supplied; blame is not assigned to women alone or generalized to all women. Ithbat al-Wasiyyah adds two sons of Aaron and a punished man and woman, without naming these four figures in this passage [S11].

The same work also alludes to other accounts that resist the portrayal of Balaam's religious defection and associate him with Lot's descendants. Neither that ancestry nor a biography of Lot is established from the allusion. Balaam is not described here as an infallible prophet who later apostatized: possessing knowledge or a divine name is not itself prophethood.

The Qur'anic warning concerns following desire after receiving guidance. Identification, chronology and the reported punishment require their own evaluation.

The Sun — Distinguishing Versions and Sources

Holding the sun or delaying sunset is not identical to its returning after sunset. The Qur'an names no solar miracle of Joshua.

In Sunni transmission, Sahih al-Bukhari 3124 relates a prophet's campaign and the holding of the sun without naming that prophet. Ibn Kathir quotes a report from Musnad Ahmad through Abu Hurayrah that explicitly identifies Joshua on his way to Jerusalem. These texts and their transmission settings are distinguished [S14, S15].

Al-Bukhari's account also includes men excused because of unfinished domestic commitments and men found to have withheld spoils. It does not name them. Names from the Biblical book of Joshua are not supplied, and the wrongdoing is not attributed to Joshua.

Ithbat al-Wasiyyah connects the holding of the sun with Balq's unnamed woman, a different setting from al-Bukhari's account of the spoils. The details are not assembled into one composite event [S11].

If a miracle report is established, its agency belongs to God. Joshua's narrational status as successor does not depend on certifying every solar story or inventing a physical explanation.

Moses's Death and Burial

Al-Saduq's al-Amali, assembly 41, report 2, describes the angel of death visiting and allowing Moses time. Moses then summons Joshua and entrusts him with the succession. Later, away from his people, Moses sees angels preparing a grave, lies in it, sees his place in Paradise and asks God to receive him. The report says the angel of death takes his soul and buries him, while angels pray over him. It cannot be cited as proof that Joshua buried Moses [S6].

The ending locates the grave near the great road and the red mound. Kamal al-Din has a death and succession account, while Ithbat al-Wasiyyah identifies the grave-digger as Gabriel in human form. These details are kept distinct [S5, S11].

The Qur’an supplies neither the burial location nor a death date. A succession report does not automatically establish the identity of a present-day shrine.

Safra or Safura — The Reported Rebellion

Kamal al-Din does not present Joshua’s succession as free of trial. A report attributed to Imam al-Sadiq describes endurance under three tyrants, a later strengthening of his position, and two hypocritical men bringing Moses’s wife, Safra, against him. Joshua prevails, captures her and grants worldly pardon. Neither the tyrants nor the two men are named, and no people from another era are substituted for them [S5].

Some texts call her Safra daughter of Shu‘ayb; Ithbat al-Wasiyyah uses Safura. Variant forms do not establish two separate women. Qur’an 28:23–28 describes the two daughters of the man who shelters Moses and Moses’s marriage to one daughter, without naming the father or daughters. The personal name and identification of the father belong to narration and exegesis.

Al-Rawandi’s report 206 repeats the account through a route closely related to Kamal al-Din’s; repetition in another book is not automatically independent corroboration. Report 205, through Ibn Urmah with an abbreviated chain to Abu Ja‘far, mentions Moses’s wife riding a giraffe, Joshua’s victory and his refusal to dishonor her out of regard for Moses. The editor also notes that “daughter of Shu‘ayb” is absent from the consulted manuscripts at one point in report 206 [S10].

The army figures, mount and dialogue remain details of differing reports. The accusation is not made Qur’anic or every chain declared sound. Within the story, restraint and respect for Moses accompany victory.

The Women Who Accompanied Her

Ithbat al-Wasiyyah adds a group of veiled women, mounted and dressed like men, entrusted with accompanying and protecting Safura on her return. When she objects that she was sent with men, they reveal their identity. They are active participants in that account, although neither their names nor a detailed chain for this addition is supplied there [S11].

The chapter’s material therefore includes several distinct female roles: the believing mother in the al-Khidr account, Balq’s woman, the women in Balaam’s story, Moses’s wife and the protective escort. Their evidence differs. Unnamed women are neither merged into one person nor collectively assigned to the side of opposition.

Joshua’s Death and the Next Bearer of the Covenant

The Qur’an gives no account of Joshua’s death, lifespan or grave. Ibn Kathir transmits historical figures of 127 years of life and 27 years of leadership after Moses. These are neither Qur’anic dates nor an Imami report authenticated here. They are not converted into an exact calendar chronology or proof of a present-day burial site [S15].

The key question is succession. Al-Kafi transmits from Imam al-Sadiq that Joshua entrusted the legacy to Aaron’s offspring, not his own or Moses’s offspring, emphasizing God’s choice. The recipient is not personally named [S3].

Ithbat al-Wasiyyah instead names Joshua’s son Phinehas as successor, followed by Bashir son of Phinehas, Jibril son of Bashir, Ablath, Ahmar, Muhtan, ‘Awq and eventually Talut. Jibril here is a human name within a genealogy, distinct from the angel Gabriel in the death and Balaam accounts [S11].

These are conflicting claims, not a single agreed genealogy. Phinehas is not reassigned to Aaron’s family merely to reconcile them. The names are preserved for investigation, while the genealogy, sequence and attribution of the book remain open to scrutiny.

Between Joshua and David — Different Succession Accounts

Kamal al-Din’s first report in the connected-succession chapter, through Muqatil ibn Sulayman from Imam al-Sadiq and attributed within the report to the Prophet, states that Joshua entrusted the legacy to David. This wording is preserved without treating it as proof of immediate succession or confidently dismissing the difficulty as deliberate abbreviation. Its chain and sequence require comparison; the consulted edition’s note questions the ordering of some links [S8].

In the same work’s chapter on Moses’s passing, the continuation of the Joshua and Safra narrative describes eleven concealed imams after Joshua over four hundred years until David. People receive religious teaching from them, and the last announces David and his defeat of Jalut. The eleven are not named. Their places are not filled using Ithbat al-Wasiyyah’s different list, and the number and duration are not made Qur’anic facts [S5].

At 2:243, Majma‘ al-Bayan records an exegetical sequence of Joshua, Caleb and Ezekiel. Among its explanations are an account of Ezekiel’s elderly mother praying for a child and an alternative identification of the prophet associated with reviving the people as Shim‘un. These are differently attributed exegetical opinions, not one continuous report from an Imam. The next chapter examines them, including the mother’s role [S12].

This Shim‘un is not automatically equated with Jesus’s successor of the same name. Nor are Ezekiel and Joshua merged because separate accounts associate each with Dhu al-Kifl.

The independent Qur’anic evidence concerns a period after Moses, leaders addressing their unnamed prophet, and the subsequent appearance of Talut and David. It gives neither the prophet’s name nor the number of generations between Joshua and David [S1: 2:246–251].

Joshua as a Model in Succession Discourse

Al-Rawandi's report 201, transmitted through Imam al-Rida and his forefathers from the Prophet, compares Imam Ali to this community's Joshua, Simon and Dhu al-Qarnayn. It is a comparison concerning guidance and succession, not a claim that these figures served in Joshua's army [S10].

Muhammad and Ali appear here because these reports discuss continuity and compare successors. Similar narrative patterns do not authorize importing named opponents or events from Islamic history into Moses's period.

Character Register

The central figures are Joshua son of Nun, Moses, Aaron and Caleb, with the learned servant identified in narration as al-Khidr at the journey's beginning. Dhu al-Kifl retains his separate Qur'anic identity unless a disputed identification is explicitly discussed. Nun, Ephraim, Joseph and Jacob occur in the transmitted name and genealogy, not as contemporaries of every event.

The conquest and trial accounts include Balq, his unnamed woman, Balaam, another unnamed ruler, the women and men in the temptation account, two unnamed sons of Aaron, Safra/Safura, her two unnamed instigators, three unnamed tyrants and the female escort. Each belongs to its cited source; unnamed participants receive no invented identities.

The continuation includes Aaron's unspecified offspring in al-Kafi; Phinehas, Bashir, the human Jibril, Ablath, Ahmar, Muhtan and 'Awq in Ithbat al-Wasiyyah; Caleb, Ezekiel, his mother and Shim'un in exegetical opinions; and eleven unnamed imams in Kamal al-Din. The Qur'anic bridge includes the unnamed prophet, Talut, Jalut and David. Shu'ayb as the wife's father and Lot in Balaam's ancestry are source-dependent identifications, not names supplied by the relevant Qur'anic narratives.

Unnamed people in the al-Khidr journey, including the believing mother, remain accounted for through Chapter Twenty-Five. Gabriel, the angel of death and other angels are distinguished from human figures. Satan occurs in the fish verse and the parable of the person abandoning the signs.

This register covers the material used in the chapter and preserves unnamed women's roles. Inclusion records a source's claim; it does not authenticate every identity or imply an examination of every unstudied manuscript.

Preparing for Chapter Twenty-Seven

The next chapter examines the period leading to David: accounts of Caleb, Ezekiel and later figures; the people restored to life; the prophet asked to appoint a king; Talut; the Ark; the river test; Jalut; and David's emergence. Qur'anic names, exegetical identifications and competing succession lists remain distinct.

Conclusion — Bearing the Covenant Is a Responsibility

In the reports identifying him as Moses's companion, Joshua begins with learning and companionship, stands alongside Caleb in trust and courage, and bears the entrusted legacy through trial. His place is preserved without inserting his name into unnamed Qur'anic passages.

The account also preserves people who shared, opposed or followed that mission: women and men, named and unnamed. A leader does not exhaust the community's memory, and missing biographical details do not justify erasing other participants.

Faithfulness to the history of guidance requires both preserving texts and identifying their evidential status: Qur'anic certainty in its place, reports with their sources, disagreements visible and gaps unfilled by invention. This is the basis for turning to the generations before David.

Sources and References — Verification Guide

The marker [S] refers to the reference bearing the same number. Surah and verse, chapter, and hadith identifiers take priority because print and digital pagination vary. Arabic quotations are taken from their source texts. Attribution to a book identifies the location of a passage; it does not by itself establish the authenticity of its chain of transmission.

[S1] The Qur'an: 2:58–59, 243, 246–251; 4:164; 5:12, 20–26, 44; 7:142, 161–162, 175–176; 18:60–82; 21:85–86; 28:23–28; 32:23–24; 38:48; 40:78. Verse references identify each passage; the link opens the beginning of Moses's companion narrative. Source text

[S2] Al-Kulayni, al-Kafi, vol. 8, Rawdah, report 92, p. 117 onward in the eight-volume edition; Abu Hamzah's report from Imam al-Baqir identifying Joshua as Moses's successor and companion. The Arabic text controls personal names. Source text

[S3] Al-Kulayni, al-Kafi, vol. 1, Book of the Divine Proof, chapter on the designation of Imam Ali, report 3, p. 293 onward; the report through 'Abd al-Hamid ibn Abi al-Daylam concerning succession to Aaron's offspring. Source text

[S4] Qutb al-Din al-Rawandi, Qisas al-Anbiya, report 198, pp. 171–172; from Abu Hamzah from Imam al-Baqir, concerning the two men, Caleb, the wilderness and entry with the children. Source text

[S5] Al-Saduq, Kamal al-Din wa Tamam al-Ni'mah, vol. 1, chapter 7 on Moses's passing and the concealment of later successors, report 1 and its continuation, pp. 153–155. The chain includes Ja'far ibn Muhammad ibn 'Umarah and his father. The continuation includes Safra and eleven imams; some digital indexes split it into another item. Source text

[S6] Al-Saduq, al-Amali, assembly 41, report 2; Hisham ibn Salim from Imam al-Sadiq on Moses's death and appointment of his successor. Also in al-Rawandi, report 204, p. 175 [see S10]. Source text

[S7] Al-Saduq, al-Khisal, section on six, "The six prophets with two names," report 7 within that section; through Imam al-Rida and his forefathers from Imam Ali,

including Joshua and Dhu al-Kifl. Locate by heading where digital numbering differs. Source text

[S8] Al-Saduq, Kamal al-Din, vol. 1, chapter 22 on the continuity of succession from Adam, report 1, pp. 211–213; through al-Hasan ibn Mahbub and Muqatil ibn Sulayman, including Joshua's succession to David. The editor's criticism of the sequence is separate from the transmitted text. Source text

[S9] The same work, chapter 22, report 2 and its concluding material, pp. 213–220, especially pp. 219–220 and the note locating the end of the parallel Rawdat al-Kafi text. The discussion of Joshua's prophethood is not uncritically assigned to the same transmitted speech. Source text

[S10] Al-Rawandi, Qisas al-Anbiya, reports 200–206, pp. 173–176: Balaam, Balq and the woman; the comparison with Ali; Hittah; the deaths of Aaron and Moses; and Moses's wife. Consult manuscript-variant notes, especially "daughter of Shu'ayb." Source text

[S11] Ithbat al-Wasiyyah, attributed to al-Mas'udi, Ansariyan, third edition, pp. 63–67: Joshua's succession, campaigns, Balaam, Safura, the escort, Phinehas and later figures. The attribution and the absence of detailed chains in these passages remain relevant. Source text

[S12] Al-Tabrisi, Majma' al-Bayan, commentary on 2:243, explanation section; opinions on Joshua, Caleb, Ezekiel, his mother and Shim'un. Exegetical opinions and their individual attributions are distinguished from reports of the Ahl al-Bayt. Source text

[S13] The tafsir attributed to 'Ali ibn Ibrahim al-Qummi, at 7:175; the report through al-Husayn ibn Khalid from Imam al-Rida concerning Balaam, Pharaoh and Moses. Consult the verse location where pagination differs. Source text

[S14] Sahih al-Bukhari, Book of the Obligation of the Fifth, report 3124 in common numbering; the unnamed prophet, the holding of the sun and withheld spoils. A Sunni comparison source, not an Imami chain or a text naming Joshua. Source text

[S15] Ibn Kathir, al-Bidayah wa al-Nihayah, vol. 1, section on Joshua's prophethood and leadership after Moses and Aaron; quoting Abu Hurayrah's report from Musnad Ahmad that names Joshua, and transmitting lifespan and leadership figures. Historical claims and the author's assessments are not thereby Imami authentication. Source text

Chapter 27: From Joshua to David: The Prophets of Israel and Bearers of the Covenant

1. From Joshua to the Emergence of David

The story of guidance did not end with Moses and Joshua, peace be upon them. The Children of Israel still possessed scripture, a covenant, and the inheritance of prophecy. The question was who would preserve that trust when the community weakened or followed its desires. This chapter ends with David's emergence and his defeat of Goliath, preparing for the fuller account of David in Chapter Twenty-Eight.

2. The Qur'anic Map: Named and Unnamed Participants

The first relevant scene concerns a community that left its homes in fear of death, was caused to die, and was restored to life (2:243). The verse names neither a prophet nor a town, gives no precise number, and does not date the event within the interval between Joshua and David. Its association with Hizqil comes from transmitted reports and commentary.

In 2:246 we encounter Israelite leaders, an unnamed prophet, and children from whom their families had been separated. Verse 247 names Talut as the king chosen by God and endowed with knowledge and bodily strength. Verse 248 mentions the angels and the households of Moses and Aaron in connection with the Ark. Verses 249–250 distinguish the soldiers, those who failed at the river, the believers who crossed it, and those who remained steadfast in prayer. Verse 251 names David and Goliath, records the defeat of Goliath's forces, and describes God's gift of kingship and wisdom to David.

Named individuals do not exhaust the participants. The Qur'an sometimes preserves a person's role or action without a name; communities, descendants, and families remain part of the account. Yet this passage does not name Talut's wife or daughter, the prophet's mother, or a complete succession after Joshua. Elsewhere, the Qur'an expressly acknowledges messengers whose stories were not recounted to Muhammad, blessings and peace upon him and his family (4:164; 40:78).

The verses connect these events with giving, striving in God's path, patience, and resisting corruption, rather than merely with the succession of kings. Before the story of Talut, Allah says, in meaning: "Fight in the path of Allah, and know that Allah is All-Hearing, All-Knowing" (2:244). He then calls for a goodly loan (2:245), and closes the story by affirming His favour to all peoples (2:251). [1]

3. After Joshua: Continuity and the Limits of the Record

In ‘Abd al-Hamid ibn Abi al-Daylam’s report in al-Kafi, Imam al-Sadiq states that Moses entrusted the succession to Joshua, and Joshua entrusted it to a descendant of Aaron rather than to his own offspring or those of Moses. The account stresses divine choice and describes the trust continuing through successive learned custodians. It does not name the Aaronite successor. Al-Majlisi classified its chain in Mir’at al-‘Uqul as weak according to the prevalent assessment; it is therefore reported with attribution rather than treated as a complete, certain chronology. [2]

In a lengthy report attributed to Imam al-Sadiq in Kamal al-Din, al-Saduq describes eleven concealed leaders between Joshua and David over a period of four hundred years. Their followers sought religious instruction from them. The last withdrew and subsequently reappeared, announcing David and deliverance from Goliath. The passage supplies neither the eleven names nor their individual lifespans or terms of leadership. Its number and duration belong to the report, not to the Qur’an or an agreed chronology. [3]

The account conveys a significant idea: a custodian’s concealment from the wider public need not mean the disappearance of instruction for those who know and seek him. Within this narrative, David emerges after a promise and a period of expectation. This does not permit us to invent the concealed custodians’ names or assign every prophet of uncertain date to their ranks.

Another chapter of Kamal al-Din contains an abbreviated succession linking Joshua directly with David. That wording does not establish that they met or that no intermediary existed. Both the transmission and the compressed account require scrutiny, especially since the same work records eleven intermediaries elsewhere. A possible explanation of the abbreviation should not be presented as established history. [5]

4. The Seven Names in Ithbat al-Wasiyya

Ithbat al-Wasiyya, attributed to al-Mas‘udi, offers a more detailed sequence. Its names deserve preservation, together with a clear statement of their source. In the edition consulted, Joshua is followed by Finhas son of Joshua, Bashir son of Finhas, Jibra’il son of Bashir, Ablath son of Jibra’il, Ahmar son of Ablath, Muhtan son of Ahmar, and ‘Awq son of Muhtan. The inheritance then passes from ‘Awq to Talut. [4]

Finhas is explicitly called Joshua’s son and receives the prophets’ knowledge and inheritance; a small body of believers follows him. Bashir receives the trust from Finhas. Jibra’il receives it from Bashir and continues his predecessors’ work among the believers. This Jibra’il is a human figure in the sequence and must not be confused with the angel Gabriel.

Ablath receives Jibra’il’s trust and passes it to Ahmar. Ahmar entrusts Muhtan with the succession and prophetic inheritance, including what the text calls the Greatest Name and the light. Muhtan appoints ‘Awq, who preserves the trust before transferring it to Talut. The passage gives no extended biographies and names no mothers, wives, or daughters of these custodians.

A real discrepancy must remain visible: this text makes Finhas Joshua's son, whereas the report in al-Kafi denies succession to Joshua's own offspring and speaks of Aaron's descendants. Nor do seven names automatically supply the eleven figures in Kamal al-Din. Ithbat al-Wasiyya gives no detailed chains for these notices. We cannot resolve the difficulty by changing a genealogy or inventing four further names.

The account also names a ruler, Bahrasb, during 'Awq's time, associates his reign with the Israelites' return to the Holy Land and security there, and assigns him a reign of 120 years. His name belongs in the source inventory, but this passage does not establish a secure chronology or remove its chronological difficulties.

5. Caleb, Hizqil, and His Mother: An Uncertain Sequence

Under 2:243, Majma' al-Bayan relates that Joshua was succeeded by Caleb son of Yuqanna, and Caleb by Hizqil. This explains why Caleb and Hizqil must be considered here. The sequence, however, is neither stated in the Qur'an nor presented at that point as a report with a chain to an Imam. It cannot simply be merged with the different sequence in Ithbat al-Wasiyya. [6]

The same passage relates that Hizqil was called the son of the elderly woman: his mother had been barren, prayed in old age, and was granted a son. Her prayer and hope give her a place in the account, but she is unnamed. This is transmitted exegetical material, not a securely attributed statement of an Imam in that passage, and it supplies no birth date.

Majma' al-Bayan also records alternatives, including Sham'un as the prophet associated with the resurrection and al-Hasan's identification of Hizqil with Dhu al-Kifl, accompanied by a story of his protection of prophets. These are different identifications, not a demonstrated set of interchangeable names in the teachings of the Ahl al-Bayt. Dhu al-Kifl therefore retains a separate treatment.

Other reports place Hizqil in settings involving Solomon or Nebuchadnezzar's captives. This chapter considers his association with the verse and with accounts of the period after Joshua, while Chapter Thirty-Eight provides the fuller treatment of his identity and chronology. We neither omit him here nor place every story bearing his name before David. [9, 10, 11]

6. Those Who Fled Death: Community, Women, and Restored Life

The report in the Rawda of al-Kafi, interpreting 2:243, describes an Israelite community in a Syrian town visited by plague. The wealthy could afford to leave, while the poor remained because they lacked the means. Eventually the community resolved to depart together; they died and their bodies became bones. The report speaks of seventy thousand households, a detail not specified by the verse. [7]

A prophet named Hizqil passes them, weeps, and asks God to restore them so that they may inhabit the land and worship Him. God teaches him what to invoke, and the people return to life praising their Lord. A version preserved by al-Rawandi mentions sprinkling water. These accounts describe divine action in response to a prophet's

prayer, not a human technique for reviving the dead. Al-Majlisi classified the chain of the al-Kafi report as weak; its attribution is retained with that qualification. [7, 9]

In al-‘Ayyashi’s report from Humran, Imam al-Baqir explains that the revival was not a momentary return followed immediately by death. They resumed worldly life, inhabited houses, ate food, married women, and lived until their appointed ends. Women thus appear within the restored life of the community. No wife is named, and the text does not provide a complete breakdown of the community by sex. [8: report 433]

Bihar al-Anwar collects further versions with different numbers and settings, including a report connected with Nawruz and sprinkling water. In the debate attributed to Imam al-Rida in al-Tawhid, Hizqil revives thirty-five thousand of Nebuchadnezzar’s captives sixty years after their deaths. The same discussion then separately introduces people who fled plague and an unnamed prophet. This distinction within the text prevents us from automatically merging the episodes or combining their numbers. [10, 11]

The Qur’anic foundation is God’s power over death and life, and His generosity despite widespread ingratitude. Hizqil’s name, the town’s circumstances, the numbers, and the details of resumed life belong to the reports and their interpretation. Keeping these levels distinct preserves both the story and the limits of its evidence.

7. Related Reports That Do Not Establish a Fixed Chronology

Al-Rawandi transmits, through Abu Hamza from Imam al-Baqir, an account of an unnamed Coptic king marching to destroy Jerusalem. The people turn to Hizqil, whose prayer is answered by an angel being commanded to withhold the army’s breath. The king is unnamed and cannot be identified with Goliath merely because some accounts describe both as Coptic. A longer version cited by al-Majlisi from al-Mahasin mentions Solomon, so the entire story cannot confidently be placed before David. [9: report 282; 11]

Qisas al-Anbiya’ also preserves ‘Abd al-A‘la’s question in Imam al-Sadiq’s presence about a story circulating among people: a king warned of imminent death prays to live until his child grows, and receives fifteen further years. The displayed text does not preserve the Imam’s answer, a truncation expressly noted by the editor. The unnamed king and child can be recorded as figures in the submitted story, but the story cannot be presented as an established endorsement by the Imam. [9: report 283]

Another report in al-Rawandi names Isma‘il son of Hizqil, who remains at an agreed meeting place after the other man forgets his promise. A further report distinguishes Isma‘il, the truthful fulfiller of promises, from Abraham’s son and describes his persecution. His father’s name alone does not establish that he was the son of the Hizqil associated with 2:243, or that he lived before David. His name and source are preserved without constructing an unsupported genealogy or date. [20: reports 235–237]

Other undated Israelite accounts remain outside this chapter's definite sequence. Placement in an adjacent source chapter or resemblance between names does not prove contemporaneity. Elijah, Elisha, Jeremiah, and Dhu al-Kifl are therefore not compressed into one period merely because a commentary mentions them together; their evidence belongs in their respective chapters.

8. Who Was the Prophet Who Announced Talut's Kingship?

The Qur'an introduces the Israelite leaders asking a prophet of theirs to appoint a king under whom they could fight in God's path (2:246). It establishes his prophethood but does not name him. His role is to announce God's choice and confront the community with the seriousness of its request.

Al-Tusi's al-Tibyan gives the name Shamwil, while al-Tabrisi's Majma' al-Bayan gives Ashmuwil with variant spelling. Both associate this identification with a report from Imam al-Baqir. It would therefore be inaccurate to say that the name has no basis in Imami transmission. However, these exegetical passages do not supply a complete chain for the identification, and the name does not have the same status as an explicit Qur'anic designation. [12, 13]

The commentators also record alternatives: Sham'un son of Safiyya, attributed to al-Suddi, and Joshua, attributed to Qatada. Al-Qummi's text contains the statement that it was reportedly Jeremiah. That sentence uses a separate reporting formula without its own stated chain; it should not automatically be assigned the same evidential status as the surrounding report transmitted from Abu Basir from Imam al-Baqir. [14]

When a name is needed, this chapter uses Shamwil/Ashmuwil, while retaining the Qur'an's description, 'a prophet of theirs,' as the secure foundation. Majma' al-Bayan's explanation of Ashmuwil as Isma'il in Arabic does not identify him with Abraham's son or Isma'il son of Hizqil. Nor does the disputed Jeremiah identification establish that Samuel and Jeremiah were one person.

9. The Prophet's Mother and the Oppressed Families

The people explain their request for battle by saying that they have been expelled from their homes and separated from their children (2:246). Al-Qummi's report from Imam al-Baqir adds that Goliath humiliated them, killed their men, dispossessed them, and enslaved their women. Women thus appear as direct victims of oppression, even though the report preserves none of their names. [14]

Al-Majlisi's account of Shamwil's birth and upbringing is expressly introduced as a quotation from the author of al-Kamil. It describes a formerly barren mother who prays, her husband's other wife who has ten children, Shamwil's birth, his placement in Jerusalem to learn the Torah, and his care by an elderly scholar. The mother, co-wife, husband, ten children, and guardian belong to this historical account. Their appearance in Bihar does not turn its details into an Imam's saying. [18: historical discussion after report 17]

The passage does not establish the names of the mother, co-wife, or guardian. Familiar names from other traditions should not be inserted and attributed to the Ahl al-Bayt. Nor should this mother be confused with Hizqil's mother simply because both stories involve barrenness and prayer.

The same historical narrative names a ruler, Ilaf, connects Israel's disorder with the loss of the Ark, and gives durations different from Kamal al-Din. These details are retained as a historian's account, not as independent proof resolving genealogies, numbers, or the placement of Elijah and Elisha before Shamwil.

10. Talut: Divine Choice, Knowledge, and Capacity

The prophet announces that God has appointed Talut as king. The leaders object that they have a greater claim to rule and that Talut lacks wealth. The answer is that God has chosen him and increased him in knowledge and bodily capacity; God grants His dominion to whom He wills (2:247).

The request for leadership becomes resistance when the chosen leader fails to match expectations of status and wealth. Al-Kafi's report from Imam al-Baqir says that Talut belonged to neither the prophetic nor the royal tribe. Al-Qummi and al-'Ayyashi associate him with Benjamin son of Jacob. Their genealogical details differ: al-Qummi names Joseph's descendants in connection with kingship, while al-'Ayyashi's account speaks of Levi and Judah in describing the prophetic and royal houses. The differences should remain visible. [8: report 437; 14, 15]

In al-'Ayyashi's report from Imam al-Sadiq, the king commands the army while the prophet directs him and communicates divine instruction. This explains the distinct roles of the prophet and Talut without implying that every king is a prophet. Ithbat al-Wasiyya refers to the days of Talut's prophethood, but that additional description does not independently establish the status, given the source's limitations and the other accounts. What the Qur'an clearly establishes is a king chosen by God. [4, 8]

Historical reports variously describe Talut as a tanner or water carrier, while Ithbat al-Wasiyya calls him a shepherd. The Qur'an specifies no occupation. Its criteria are knowledge and capacity under God's wise choice, showing that poverty does not itself disqualify a person from responsibility. Al-Mizan relates these qualities to understanding and administering the community's interests. [18, 25]

11. The Ark: Moses' Mother, Aaron's Household, and the Inheritance

The prophet announces the return of the Ark as a sign of Talut's kingship. It contains tranquillity from their Lord and a remainder of what the households of Moses and Aaron left, and is borne by the angels (2:248). Its return connects the new leadership with the earlier prophetic inheritance.

Al-Qummi's account identifies it with the chest in which Moses' mother placed her infant, and later with the repository of the tablets, armour, and signs of prophecy entrusted by Moses to Joshua. Moses' mother is a Qur'anic figure in 20:38–39 and

28:7, although those verses do not name her. The identification of the infant's chest with the later Ark comes from the report, not from 2:248 itself. [14]

The account describes disrespect for the Ark, including children playing with it in the streets, followed by its removal and restoration as a sign for Talut. The children remain unnamed; their reported action should not become a general accusation against every Israelite child. Other accounts describe the enemy's seizure of the Ark. Details of capture, duration, and location must not be passed off as the Qur'an's own wording. [14, 18]

In al-'Ayyashi, one report interprets the remainder as fragments of the tablets containing knowledge and wisdom, while another speaks of the prophets' descendants. A report from Imam al-Rida mentions the tablets and a basin in which the prophets' hearts are washed. These distinct expressions should not be mechanically assembled into a single inventory. The reference to descendants also supplies no warrant for inventing personal names. [8: reports 440–442]

Basa'ir al-Darajat and the reports from al-Kafi collected by al-Majlisi draw a comparison between the Ark and the prophetic inheritance held by the Ahl al-Bayt: the inherited arms signify the transmission of knowledge and Imamate. Basa'ir also records an account of Umm Salama being entrusted with this inheritance during the time of al-Hasan and al-Husayn. She appears here as a later example of a woman preserving the trust, not as a contemporary of Talut. The comparison does not make possession of an object, detached from designation and knowledge, sufficient to validate every claim to leadership. [17; 18: reports 18–20]

12. Tranquillity and the Angels: Reading Distinct Descriptions

The Qur'an states that the Ark contains tranquillity from the Lord and that angels carry it. It does not name those angels. The descriptions of tranquillity should not automatically be identified with Gabriel, nor confused with the human Jibra'il son of Bashir in Ithbat al-Wasiyya.

Ma'ani al-Akhbar gathers three reports: one from Imam al-Baqir identifies tranquillity with faith; one from Abu al-Hasan describes Moses' Ark as three cubits by two, containing the staff and tranquillity, and speaks of a 'spirit of God' that addresses the people when they disagree; and one from Imam al-Rida describes a fragrant wind from Paradise with a human-like form, associated with Abraham's building of the Ka'ba. Abraham appears here within the explanation of tranquillity, not in Talut's lifetime. [16]

The expression 'spirit of God' is read within divine unity and transcendence, not as God's essence inhabiting the Ark. That is an interpretive clarification rather than an addition to the report. The interpretation of tranquillity as faith must also be distinguished from descriptions of a particular sign accompanying prophets; each wording retains its own questions of transmission and meaning.

Al-Burhan, Nur al-Thaqalayn, al-Safi, and Kanz al-Daqa'iq collect these reports or selections from them alongside other interpretations. Four compilations repeating one report do not provide four independent chains. Repetition cannot by itself

reconcile divergent wording; the source, location, and transmission must be tracked. [21–24]

13. The River: Obedience and the Reported Numbers

Before meeting the enemy, Talut's army faces a test at a river: whoever drinks is not of his company, while whoever does not taste it belongs with him, with an express exception for one handful (2:249). The exception is part of the command. Taking the permitted handful is not disobedience.

The Qur'an says that all but a few drank. In al-Kafi's report from Abu Basir from Imam al-Baqir, the remaining group numbers 313, including both men who took a handful and men who did not drink. Al-Majlisi classified this particular report as sound in Mir'at al-'Uqul. Its content is also preserved in al-'Ayyashi and al-Safi. This specific assessment must not be extended automatically to every report in the chapter. [15; 8: report 443; 23]

The report attributes the initial expression of inability to confront Goliath to those who took a handful, while those who abstained reminded them that a small company may overcome a large one by God's permission. This distinguishes degrees of steadfastness in that account without turning a Qur'anic permission into a sin. The number 313 comes from transmission; the Qur'an itself states only that they were few.

There is an earlier 'few' in 2:246, when most of those who requested battle turn away once fighting is prescribed. Al-'Ayyashi reports from Imam al-Baqir that the few at that stage numbered sixty thousand. A version in al-Qummi places sixty thousand among those who drank. Numbers must not be moved between stages or combined across different accounts to construct a supposedly exact army total. [8: report 438; 14, 24]

The verse does not name the river. Historical interpretations associate it with the Jordan or a river in Palestine, but these identifications are not Qur'anic statements. The central movement is from proclaimed enthusiasm to practical obedience, and from obedience to steadfastness before a formidable enemy.

14. David, His Father, and His Brothers

When some men feared Goliath's strength, David did not occupy the position of social prominence they associated with victory. Kamal al-Din describes him as the youngest and little regarded among his brothers, with an elderly father and four brothers. He tends his father's sheep and is sent with food to strengthen his brothers at the front. Al-'Ayyashi likewise describes an elderly father and four brothers, alongside David's purity of heart and strength. His father and brothers belong to the account even when their names are not given. [3; 8: report 445]

A different version in al-Qummi names the father Ashi and gives him ten sons, David being the youngest. It identifies the slayer of Goliath by the fit of Moses' armour. The sons are tried in turn before David is summoned from the flock. Al-Safi also transmits

this version. The name, number, and armour test are reported details; the ten sons cannot be silently reconciled with the account of four brothers. [14, 23]

Genealogical details also vary. The cited al-Qummi version connects David with Levi's descendants, while other genealogical traditions give a different ancestry. The battle verses name neither David's father nor his tribe. Repetition in later compilations does not resolve the difference. David's genealogy receives fuller treatment in his own chapter; here the father and brothers are preserved with their evidential limits.

In Kamal al-Din and al-'Ayyashi, David's emergence begins with an ordinary family task: carrying food. Hearing the soldiers magnify Goliath's strength, he declares his readiness to face him. Talut asks what strength he has tested, and David recalls rescuing a sheep from a lion. Armour is then brought and fits him. Kamal al-Din speaks of Talut's armour, whereas the al-Qummi version speaks of Moses' armour; each detail must remain with its own account.

Kamal al-Din also describes people awaiting David without recognising him in the young man they see. This connects his emergence with the chapter's larger theme: a bearer of deliverance may be present among people before they recognise his role. [3]

15. The Encounter with Goliath: Prayer, Victory, and Kingship

When the believers faced the enemy, they joined preparation with prayer: "Our Lord, pour patience upon us, make our feet firm, and grant us victory over the disbelieving people" (2:250, meaning). The outcome is then stated: "They defeated them by Allah's permission; David killed Goliath, and Allah gave him kingship and wisdom and taught him of what He willed" (2:251, meaning). Victory in the verse belongs to the community by Allah's permission; killing Goliath is an act specifically attributed to David, and receiving kingship and wisdom is Allah's favour to him.

Kamal al-Din and al-'Ayyashi describe a stone calling to David to take it, followed by his striking Goliath between the eyes and knocking him from his mount. The version transmitted from al-Qummi describes three stones, attacks on the army's right and left wings, and then a strike on Goliath's forehead; it also describes an elephant and crown. These are distinct transmitted descriptions. The Qur'an mentions neither stones, sling, elephant, nor crown. They should not be combined into a scene falsely presented as one report. [3; 8: report 445; 14, 23]

In the Qur'an, Goliath leads the opposing forces and is killed by David. His description as Coptic in al-Qummi, as a Canaanite ruler in the historical narrative, or as associated with the Amalekites belongs to other evidential layers. These should not be flattened into one certain genealogy. The passages used here do not name his wife, mother, daughters, or sons, or establish his precise dimensions or age. [14, 18]

In al-Kafi's chapter on the Mosque of al-Sahla, a report from Imam al-Sadiq identifies the place as David's point of departure against Goliath, while also mentioning Idris, Abraham, and al-Khidr in its account of the site. Al-Majlisi classified the chain as unknown. The report does not establish David's birthplace or place the battle at the

mosque. The other figures are associated with the site's sacred history, not described as David's companions in battle. [19]

This marks the chapter's main chronological endpoint: the preservation of the covenant leading to David's emergence and his gift of kingship and wisdom. Reports sometimes immediately mention the Psalms, the praise of mountains and birds, the softening of iron, worship, and judgment. Those subjects receive their fuller treatment in Chapter Twenty-Eight alongside the relevant Qur'anic passages.

16. Talut's Daughter and the End of His Story

Al-Majlisi's quotation from the author of al-Kamil relates that Talut promised his daughter in marriage to Goliath's slayer and subsequently married her to David. She therefore belongs in the chapter's inventory of women. Yet she is unnamed in this passage, and the account is historical rather than a report with a chain to an Imam. The name Michal and further marital or family details cannot be established from it. [18]

Al-Majlisi himself rejects reliance on historians' accounts of Talut envying David and attempting to kill him. He points to Talut's virtue and knowledge in the verse and some reports, and states that he found no such account in their transmitted material. His own editorial warning should be respected rather than turning hostility between Talut and David into an established Imami narrative.

He also quotes Kanz al-Fawa'id concerning a discovery during al-Walid ibn 'Abd al-Malik's reign: a body in a chest uncovered while digging at a structure in Jordan was said to be Talut's. An unidentified attribution does not establish the deceased's identity or Talut's grave. Al-Walid belongs to the later discovery story, not the Israelite period, and the anecdote provides no reliable date or cause of Talut's death. [18: report 22]

At the chapter's earlier boundary, Kamal al-Din names Safra' daughter of Shu'ayb in the account of opposition to Joshua, together with two men leading the rebellion. Ithbat al-Wasiyya also describes veiled women escorting her after her capture. Chapter Twenty-Six treats these reports more fully. Their connection with the contested inheritance is retained here without inventing identities for the unnamed women. [3, 4]

The remaining gaps should stay explicit. The passages compared here do not supply a securely connected account of Talut's birth, death, and wife, a settled list of David's family at this stage, or names for the oppressed women. Completing the review does not mean filling those gaps by conjecture.

17. Luqman and His Family at the Threshold of David's Era

Luqman must not disappear at the transition to David. The Qur'an presents him as a recipient of wisdom who gives thanks and counsels an unnamed son (31:12–19). It does not date his relationship with David or expressly designate him a prophet in these verses; the explicit description is his receipt of wisdom.

A report from Imam al-Sadiq in al-Rawandi's Qisas al-Anbiya' describes Luqman's devotion, reflection, restraint, and reconciliation of disputants. It states that he married women and had many children, most of whom died during his lifetime, without naming a wife or child. It also describes his preference for safety when offered the responsibility of ruling, his receipt of wisdom, and his frequent visits to David. This creates a reported connection with the chapter's endpoint, not evidence that Luqman was one of Joshua's seven or eleven successors. [20: report 241]

Luqman beside David's emerging kingship illustrates different forms of service: a wise counsellor and reconciler, and a prophet entrusted with rule and knowledge. The Qur'an establishes the counsel to the son; the report adds family circumstances, patience, and association with David. His wives and children remain unnamed, while the fuller treatment of his wisdom belongs in its own place.

18. What Endured of the Covenant?

This chapter follows both the custodians of knowledge and the community tested in its fidelity to the inheritance. A community may recognise the relics of Moses and Aaron yet resist God's chosen leader; request battle yet withdraw when duty arrives; or cross the river and still require encouragement to stand firm. Guidance therefore involves more than possession of symbols or declarations of resolve.

The Ahl al-Bayt's reports connect knowledge, divine choice, and inherited signs, using the Ark and David's emergence after obscurity as examples. Kamal al-Din concludes its account with a comparison to the rising of the Qa'im. That is a transmitted comparison concerning promise, emergence, and deliverance, not a licence to identify every earlier person with a later figure or conflate the numbers of Talut's followers with every army mentioned in reports of the future. [3, 8, 17]

The Qur'an concludes that without God's repelling some people through others the earth would become corrupt, but God is gracious to all peoples (2:251). Reports also apply the principle to the averting of affliction through the worship of the righteous. Such applications are read alongside the confrontation with Goliath, not as cancelling the narrative's meaning or removing individual responsibility. [8: report 446; 23, 25]

The covenant was carried by named men and by others whose details have not reached us. Women appear in the safeguarding of a child and an inheritance, in prayer and family life, and among the victims of oppression. Fairness requires preserving less familiar participants without assigning invented names to the unknown.

With David, a new stage begins: kingship, wisdom, and divine teaching. The transitional chapter ends here, opening the way to his worship, judgment, and other gifts in the next chapter.

19. Character Register and Scope

Central participants: Joshua at the transition; the Qur’an’s unnamed prophet, identified as Shamwil/Ashmuwil in exegetical transmission; Talut; David; and Goliath. The Israelite leaders, soldiers, believers, steadfast company, and children separated from their families also belong to the narrative.

Custodians in the reports: an unnamed descendant of Aaron in al-Kafi; eleven unnamed leaders in the relevant Kamal al-Din passage, including the final herald of David; and Finhas, Bashir, Jibra’il, Ablath, Ahmar, Muhtan, and ‘Awq in Ithbat al-Wasiyya. The differing sequences are not fused.

Figures with disputed placement: Caleb son of Yuqanna, Hizqil, Isma‘il son of Hizqil, Sham‘un as an alternative identification, and Dhu al-Kifl, Jeremiah, Elijah, and Elisha in discussions of identity and chronology. Luqman and his son appear at the boundary of David’s era. Inclusion does not establish that all were contemporaries.

Relatives and rulers: David’s father, named Ashi in the al-Qummi version, and his brothers; Bahrasb in Ithbat al-Wasiyya; Ilaf in the historical narrative; Shamwil’s father, his mother’s co-wife’s sons, and his guardian; the Coptic king in Hizqil’s account; and the king and child in the truncated question. Jacob, Benjamin, Levi, Joseph, and Judah occur in genealogies, while Moses, Aaron, and their households occur in the inheritance.

Women at Joshua’s boundary: Safra’ daughter of Shu‘ayb and the female escorts in Ithbat al-Wasiyya. Women connected with 2:243: Hizqil’s mother and the wives mentioned in the restored community. Women in Talut’s story: Shamwil’s mother and her co-wife in the historical narrative, the enslaved Israelite women in al-Qummi, and Talut’s daughter in the historical marriage account.

Women connected with inheritance and wisdom: Moses’ mother in the Ark account, Umm Salama in the later comparison concerning custody of the inheritance, and Luqman’s wives in his family narrative. The consulted passages do not name these wives or Talut’s daughter or the mothers of Shamwil and Hizqil. Umm Salama and Safra’ are identified by their reported appellations.

Contextual figures from other periods: Abraham in the tranquillity report; Idris, Abraham, and al-Khidr in the al-Sahla report; Solomon and Nebuchadnezzar in discussions of Hizqil; and al-Walid ibn ‘Abd al-Malik in the later grave anecdote. Muhammad and the Ahl al-Bayt appear as teachers or in comparisons concerning the inheritance, not as contemporaries of these events.

Angels: the unnamed bearers of the Ark in the Qur’an, Gabriel in the historical story of Shamwil’s calling, and the angel associated with the air in Hizqil’s report. None is the human Jibra’il son of Bashir. Transmitters and authors are not counted as historical participants in this period merely because their names occur in the documentation.

20. Documentation Notes and Consulted References

Bracketed numbers refer to the following list. The work, chapter, report number, or Qur’anic passage is specified before the electronic link, since pagination and website numbering vary. Links provide access to the text; they are not additional sources independent of the book.

Transmission assessments are attributed to their authors and are not generalised to entire books. Al-Majlisi grades Rawdat al-Kafi 498 as sound, 237 as weak, the cited succession report as weak according to the prevalent assessment, and the al-Sahla report as unknown. The abridged surviving form of al-‘Ayyashi does not justify blanket authentication of its chains. Inclusion in al-Qummi or Kamal al-Din likewise does not establish the soundness of every report.

[1] The Qur’an: 2:243–252; 20:38–39; 28:7; 4:164; 40:78; 31:12–19. Source text

[2] Al-Kulayni, al-Kafi, Book of the Divine Proof, designation of Amir al-Mu’minin, report 3: Joshua’s succession to Aaron’s descendants. Source text

[3] Al-Saduq, Kamal al-Din, chapter 7, report 1, displayed pp. 153–156: Joshua, the eleven custodians, the promise of David, and his emergence. Source text

[4] Ithbat al-Wasiyya, attributed to al-Mas‘udi, displayed pp. 65–68: Finhas through ‘Awq and Talut, and the closing Joshua narrative. Source text

[5] Al-Saduq, Kamal al-Din, chapter 22, report 1: the abbreviated succession, which does not establish an immediate historical transition. Source text

[6] Al-Tabrisi, Majma‘ al-Bayan on 2:243: Caleb, Hizqil and his mother, alternative identifications, and Humran’s report. Source text

[7] Al-Kulayni, Rawdat al-Kafi, report 237: the community fleeing plague and Hizqil; with al-Majlisi’s assessment of the chain. Source text

[8] Al-‘Ayyashi, Tafsir, vol. 1, pp. 130–135, especially reports 433 and 437–446: restored life, leadership, the Ark, river, David, and divine protection. Source text

[9] Al-Rawandi, Qisas al-Anbiya’, chapter 16, Hizqil section, pp. 241–242, reports 282–284; the web transcription displays the last as 248. Editorial notes identify omissions. Source text

[10] Al-Saduq, al-Tawhid, Imam al-Rida’s interreligious debate before al-Ma’mun, online chapter 65, report 1: Hizqil and the separately introduced plague narrative. Source text

[11] Al-Majlisi, Bihar al-Anwar, vol. 13, chapter 14, Hizqil: collected transmissions, including al-Mahasin, al-Kafi, ‘Uyun al-Akhbar, and the Nawruz account. Source text

[12] Al-Tusi, al-Tibyan on 2:246: Shamwil, alternative names, and attribution to a report from Imam al-Baqir. Source text

[13] Al-Tabrisi, Majma‘ al-Bayan on 2:246: Ashmuwil, Sham‘un son of Safiyya, and Joshua, with their differing attributions. Source text

[14] Tafsir al-Qummi on 2:246–251: Abu Basir’s report, enslaved women, Talut, the Ark, and David. The link opens the initial passage; compare the continuation in al-Safi and al-Burhan [21, 23]. Source text

[15] Al-Kulayni, Rawdat al-Kafi, report 498: Talut, the Ark, and the 313, including those who took a handful; al-Majlisi's grading is recorded at Mir'at al-'Uqul 26:420. Source text

[16] Al-Saduq, Ma'ani al-Akhbar, Meaning of Tranquillity, reports 1–3, online chapter 318. Source text

[17] Al-Saffar, Basa'ir al-Darajat, displayed p. 197, reports 7–10 in the inherited-arms discussion: the Ark comparison and Umm Salama. Source text

[18] Al-Majlisi, Bihar al-Anwar, vol. 13, chapter 19: Samuel, Talut, Goliath, and the Ark; distinguish the historian's account after report 17 from the numbered transmissions. Source text

[19] Al-Kulayni, al-Kafi, Book of Prayer, Mosque of al-Sahla, report 1: David's departure against Goliath; the chain is classified as unknown by al-Majlisi. Source text

[20] Al-Rawandi, Qisas al-Anbiya', chapter 10, reports 235–237 and 241, pp. 188–193: Isma'il son of Hizqil and Luqman's family and association with David. Source text

[21] Al-Bahrani, al-Burhan, collected reports on 2:246–250, online numbering 1350 onward: comparison of the earlier transmitted sources. Source text

[22] Al-Huwayzi, Nur al-Thaqalayn, vol. 1, relevant passages on 2:243–248, displayed reports 960–999. Source text

[23] Al-Fayd al-Kashani, al-Safi on 2:249–251: the permitted handful, the number, and the differing David narratives. Source text

[24] Al-Mashhadi, Kanz al-Daqa'iq wa Bahr al-Ghara'ib on 2:243–251: transmitted interpretations, the prophet's name, and army numbers. Source text

[25] Al-Tabataba'i, al-Mizan on 2:244–252, exposition and transmitted discussion: narrative context, leadership, and resistance to corruption. Source text

Chapter 28: David: Judgment, the Psalms, and Justice

The Story of Divine Guidance — In the Light of the Qur’an, Narrations of Ahl al-Bayt, and Imami Exegesis.

1. Prophecy and the responsibility of rule

David’s story brings together prophecy, kingship, worship, craftsmanship, and judgment. He first appears in the setting of the believers’ victory over Goliath. The Qur’an then presents him as a devoted servant, a recipient of scripture, knowledge, and wisdom, and a ruler charged with justice. His strength is governed by responsibility: he must judge truthfully and resist desire (38:26).

2. The complete map of passages naming David

David is named in sixteen Qur’anic verses: 2:251; 4:163; 5:78; 6:84; 17:55; 21:78 and 79; 27:15 and 16; 34:10 and 13; and 38:17, 22, 24, 26, and 30. Their adjoining passages also matter. Armour-making in 21:80 and 34:11 continues his story, while the Zabur of 21:105 is identified with his scripture in one exegetical reading, although that verse does not name him.

The passages address victory, kingship, and wisdom (2:246–251); revelation and the Zabur (4:163; 17:55); disobedience and failure to restrain wrongdoing (5:78–79); membership in the line of guided prophets (6:84); judgment, praise, and protective armour (21:78–80); knowledge and inheritance (27:15–16); and grace, gratitude, repentance, judicial responsibility, and fatherhood (34:10–13; 38:17–30).

The miracles assigned to Solomon must remain his: the wind, flowing copper, the labour of jinn, and the staff and creature involved in his death. The command that David’s household should work in gratitude connects the family through worship without conflating father and son. Similarly, the prophets listed together in 6:84 are not thereby presented as contemporaries.

3. From family life to the encounter with Goliath

The Qur’an states that David killed Goliath and received kingship, wisdom, and divinely granted knowledge (2:251). It does not name his parents or brothers, identify his birthplace, give his age in battle, or specify the weapon he used. Details supplied by reports must retain that status.

In Kamal al-Din, David has an elderly father and four brothers and is the youngest son. He tends sheep and carries provisions to his brothers. His emergence involves a test with armour and his confrontation with Goliath. The al-Qummi account names his father Ashi and differs over the number of sons and details of the stones, mount, and armour. These versions cannot be combined into a single certain chronology or family census. [10–11]

Talut is the king designated in the Qur’anic account; Goliath is the opposing leader killed by David. The prophet who announces Talut’s appointment is unnamed in the Qur’an and identified as Ishmuil/Shamwil in transmitted interpretation. Their fuller treatment belongs to chapter 27. The report that David married Talut’s unnamed daughter, and accounts of Talut’s jealousy, belong to a historical layer. Al-Majlisi objects to material inconsistent with Talut’s righteousness; such allegations should not be presented as established teachings of the Ahl al-Bayt. [10–12]

4. Lineage and family: established and unnamed members

The Qur’an explicitly identifies Solomon as David’s son (38:30) and speaks of David’s household (34:13). It does not provide a register of wives, daughters, or other sons. The reference to David among a patriarch’s descendants in 6:84, whose pronoun is itself discussed by exegetes, does not independently establish a complete paternal genealogy.

Reports differ over his father’s name and tribal descent. Some give Ashi; the Ibn al-Athir passage reproduced by al-Majlisi gives Isha and a line through Judah son of Jacob. Ibn al-Athir also supplies a figure of nineteen sons. These remain historical claims, not Qur’anic statements or reports from an Imam merely because Bihar reproduces them. The material verified here does not establish his mother’s name or a precise birth date and birthplace. [11–12]

Four descriptions of women in the reports must be kept distinct: Solomon’s mother in the report of her advice; David’s unnamed wife and her unnamed son in a succession report; Talut’s daughter in historical narration; and Uriah’s wife in disputed reports. They cannot be merged or assigned familiar names from other traditions without specific evidence. Nor are the ninety-nine ewes in surah Sad a Qur’anic count of David’s wives. [13–16]

A report in Qisas al-Anbiya, also reproduced in Bihar, describes men and women of David’s household maintaining worship. One reading gives eighty men and seventy women, but manuscript readings vary. This neither establishes eighty sons and seventy wives nor supplies an agreed historical census. Its clear theme is the shared gratitude and worship of the household’s men and women. [17]

5. The Zabur within the history of revelation

The Qur’an twice states that David received the Zabur (4:163; 17:55). In 21:105, writing in the Zabur after the Reminder accompanies the promise that righteous servants will inherit the earth. Exegetes record several readings of these terms, including David’s Zabur and the Torah, as well as broader references to revealed books. The alternatives should remain visible. [3, 18]

Reports describe the Imams as inheritors of prophetic knowledge and scriptures. Al-Kafi includes David’s knowledge passing to Solomon and the knowledge of revealed books preserved with the Ahl al-Bayt. This concerns continuity of guidance, not a claim that every prophet named in a transmission lived immediately after the preceding one. Ibn Tawus’s extracts from manuscripts attributed to the Zabur in Sa‘d

al-Su‘ud are transmitted scriptural admonitions; they are not Qur’anic verses or automatically reports traced to an Imam. [18–19]

Reports place the Zabur’s revelation in Ramadan, with differing nights, including the eighteenth. The Qur’anic certainty is that David received it; the calendar details retain their transmitted status. Nor does the shared designation establish that every passage in the present Book of Psalms is verbally identical to the original revelation. That would require a separate textual study. [18]

6. The returning servant: praise, voice, and worship

David is described as strong and repeatedly turning to God. Mountains praise with him in the evening and at sunrise, and birds are gathered with him (38:17–19; see also 21:79 and 34:10). A transmitted explanation associates his strength with obedience. The text need not be reduced to metaphor, nor does it specify a physical mechanism that the chapter may invent. [1, 20]

Sermon 160 of Nahj al-Balagha calls David the bearer of the Psalms and the reciter of the people of Paradise, joining beautiful recitation to a humble livelihood. Its wording does not by itself establish his use of a particular musical instrument. Reports also describe alternate-day fasting. Their account of devotional practice does not impose that pattern as a universal obligation. [21–22]

Other reports use a frog, a small worm, and David’s prayer during pilgrimage followed by his being shown a creature within a rock in the sea to teach continual praise and divine awareness of hidden life. Their chains have differing limitations, including unnamed transmitters. Their ethical point is that worship should not produce contempt for other creatures or the belief that one’s own devotion exhausts the worship of creation. [22]

7. Iron, armour, and the dignity of earning

The Qur’an describes iron being made pliable for David and commands well-proportioned armour-making (34:10–11). It expressly connects this craft with protection against violence (21:80). Divine favour accompanies careful workmanship. The chapter should not replace the text’s instruction with unsupported engineering specifications. [1–4]

A report attributed to Imam al-Sadiq describes David being directed toward earning by his own labour and receiving the gift of softened iron. Some versions give numbers and prices for armour. These are transmitted details, not an independently established royal budget. The encouragement to live from his own work does not establish that he had misappropriated public funds. Nahj al-Balagha also describes palm-leaf weaving and barley bread purchased from its proceeds. [21–22]

An ethical reading joins devotion to useful skill: authority is exercised through work that protects people, and craftsmanship accompanies righteous action. This is an inference from the verses, rather than a separate saying attributed to an Imam.

8. Judicial responsibility and the limits of power

Surah Sad commands David to judge truthfully and avoid desire, connecting deviation with forgetting accountability (38:26). Earlier, God strengthens his kingdom and grants wisdom and decisive speech (38:20). Authority is therefore a responsibility. Decisive judgment is not permission to silence a litigant or dispense indefinitely with evidence. [1–3]

Judicial reports describe David asking to see the hidden truth of cases, discovering concealed crimes, and then being directed to adjudicate through evidence and oaths. Exceptional knowledge granted to a prophet does not authorize ordinary judges to condemn people by intuition. Accounts of a suspended chain or a slain person speaking retain their distinct narrative status. [20, 22]

9. The field and the flock: protecting people’s rights

The Qur’an presents David and Solomon judging a field damaged by a flock at night, then states that Solomon was given understanding and both received judgment and knowledge (21:78–79). The human parties are an unnamed cultivator and an unnamed flock-owner. The verses do not specify the compensation or accuse David of injustice.

Reports explain night grazing and allocate responsibility for guarding crops by day and livestock by night. Their remedies differ: the flock itself, its milk and wool for the year, or its offspring, with differing explanations of the damage. One group of reports says David applied an earlier revealed rule while Solomon received a particular ruling; both are described as acting under divine instruction. [23]

In al-Qummi’s report, David sends the parties to Solomon to demonstrate his merit and succession, distinguishing destruction of roots and branches from damage to branches alone. That report denies disagreement. Another report from Imam al-Baqir through Zurara describes deliberation. These are distinct transmitted explanations. Their shared affirmation of divine knowledge does not make every detail identical. [23]

A further al-Kafi report connects the case with succession and introduces David’s unnamed wife, her son, and Israelite scholars who valued the damage. Al-Majlisi grades it “weak according to the prevalent view” in Mir’at al-Uqul. It belongs in the inventory of reports and characters, but cannot alone establish a certain family history or an accusation of nepotism. [14]

10. The litigants in the sanctuary: the text before additions

Surah Sad describes litigants entering David’s sanctuary unexpectedly, his alarm, and a complaint involving one ewe and ninety-nine. David calls the demand to add the single ewe unjust, recalls that many partners wrong one another except those who believe and act rightly, and then seeks forgiveness and turns to God. God confirms his nearness and good final return (38:21–25).

The verses name neither litigant. They contain no bathing woman, military arrangement to kill a husband, or man named Uriah. A ewe is what the text explicitly

mentions; interpreting it as a woman is an additional exegetical step. Al-Tibyan and Majma al-Bayan also discuss whether the wording denotes two parties with accompanying people, rather than necessarily only two entrants. [2–3]

Some reports identify the visitors as angels. Gabriel and Michael appear in certain transmitted disputation contexts, sometimes within the questioner's formulation, but are not named in these verses. The account attributed to Imam al-Rida locates the admonition in judicial procedure: answering before completing the hearing of the other party and seeking his proof. It does not concede the sexual wrongdoing or murder that the report explicitly rejects. [15–16]

Al-Tusi and al-Tabrisi reject accounts that undermine prophetic integrity and discuss explanations consistent with it. Al-Mizan considers an angelic representation rather than an ordinary enforceable judgment, alongside other readings of David's reply. These remain attributed exegetical interpretations, not a single unanimously established report. [2–3, 9]

11. Uriah and his wife: testing reports and protecting reputation

The commentary attributed to al-Qummi contains an account involving Uriah son of Hannan and his wife that accuses David of arranging Uriah's exposure to death. Al-Burhan, Nur al-Thaqalayn, and Bihar reproduce it; another version differs over the military instruction. Its presence must be acknowledged, but inclusion in an Imami collection is not sufficient grounds for accepting its allegation. [6–8, 16]

In Uyun Akhbar al-Rida, chapter 14, report 1, Abu al-Salt al-Harawi narrates a discussion in which Imam al-Rida answers Ali ibn Muhammad ibn al-Jahm in al-Ma'mun's presence. The Imam rejects accusations of neglecting prayer, sexual misconduct, and murder. The explanation concerns permission to marry a widow after her husband's death and her waiting period, not engineering his death. Some digital versions and quotations differ in portions of this passage; its substance is checked against the fuller text preserved in the exegetical collections without deriving extra events from unstable wording. [15–16]

Rawandi also transmits Imam al-Sadiq's rejection of the allegation; one wording calls it a claim of the 'amma, the wider non-Imami community. Al-Tusi and al-Tabrisi reject the account as incompatible with prophetic integrity. Al-Majlisi's suggestion of dissimulation as an explanation for a conflicting report is the compiler's interpretation, not independently established transmission history. His own explanatory passages must also be distinguished from later editors' footnotes. [2–3, 16, 20]

Uriah's wife remains unnamed here, and Uriah is a name in reports, not in the Qur'an. Calling her Bathsheba, or conclusively identifying her as Solomon's mother through a disputed narrative, requires separate evidence. Neither unsupported accusation nor lawful widow remarriage establishes disgrace. The minister, military commander, heavenly gatekeeper, and demonic bird belong to particular disputed versions, rather than established events in David's biography.

12. Further cases: concealed rights and unnamed litigants

Rawandi records several cases that share a theme but need not describe one event: a dispute exposing the murder of a litigant’s father; an older man and a younger man contesting a vineyard, with the older man revealed as the father’s killer and usurper; and a dispute over a cow connected with an earlier crime. The claimant, slain father, wrongdoer, and witnesses must retain their unnamed identities. [20]

The transmission forms differ. Some reports are attributed to Imam al-Sadiq, whereas the cow report in the reviewed wording ends with Isma‘il ibn Ja‘far without expressly tracing it to the Imam. Neither the family name nor inclusion in an Imami book permits adding a missing attribution. Gabriel appears in some accounts, alongside unnamed scholars or companions of David. [20]

In the chain narrative, a dishonest recipient conceals a deposit inside a staff and has its owner hold it during the test, attempting to manipulate its meaning. The test is then withdrawn and ordinary evidence and oaths are commanded. Both parties belong in the inventory; the lesson concerns deceit, not authorization for an alternative legal system without proof. [20]

13. The mother of “Ash al-Din” and the child whose right was restored

A report reproduced in Bihar describes David meeting a boy called “Mat al-Din,” meaning “religion has died.” His mother explains that the father travelled while she was pregnant. His companions returned claiming that he had died without property and had requested that name for his child. David interrogates them, exposes the father’s murder and the seizure of his wealth, restores the right, and renames the boy “Ash al-Din,” meaning “religion lives.” The mother, father, and companions remain unnamed. [24]

The mother has an active evidentiary role: she preserves the circumstances of the disappearance and reports what she was told. The boy is a rights-holder, not merely a device for displaying judicial ingenuity. His playmates are unnamed background participants.

David’s case is embedded in a report about Imam Ali’s adjudication. That later frame includes Shurayh, Qanbar, Ubayd Allah ibn Abi Rafi‘, another young claimant, his missing father, travelling companions, and judicial assistants. They belong to the later frame, not David’s lifetime. Similarity between the cases does not permit transferring names from one to the other. [24]

14. The coerced woman: a reading that does not blame the victim

Bihar quotes al-Faqih concerning a woman in David’s time whom a man sexually coerced. She tells him that comparable wrongdoing occurs in his own household. He returns, finds another man with his wife, and complains to David; the response takes the form of an admonition about wrongdoing returning upon its perpetrator. The four unnamed figures are the coerced woman, the aggressor, his wife, and the other man. [25]

The introduction calls the route to Ibrahim ibn Abi al-Bilad sound, but Ibrahim then relates the story without expressly attributing it to an Imam in this passage. A sound route to a transmitter is not automatically proof of attribution to an infallible authority. The account also does not establish the second woman's consent or coercion.

It cannot justify blaming the victim or her relatives, or claiming that every assault on a woman punishes a relative's misconduct. The Qur'anic principle that no bearer carries another's burden (6:164) precludes transferring guilt. The report is included for coverage, with interpretation constrained by rejection of coercion and protection of the victim's rights.

15. Khallada bint Aws: patience and gratitude

Rawandi transmits from Imam al-Sadiq that David was instructed to bring Khallada bint Aws glad tidings of Paradise and companionship with him there. She wondered whether another woman shared her name and claimed no special rank. Asked about her inner life, she described patience through illness, need, and hunger, with gratitude until relief came. David identified this as the reason for her standing. [26]

The reviewed text reads Khallada bint Aws; some later quotations have Jallada. Aws appears only as her father's name, without a separate role. Companionship in Paradise does not by itself establish that she was David's earthly wife or support an invented marital biography.

The narrative gives a woman an independent moral voice. Her reported endurance does not prohibit medical care or prayer for relief: the Qur'an records Job's plea concerning his suffering (21:83–84). Its lesson is sincerity and gratitude, not an obligation to conceal pain or abandon help.

16. Matta, Luqman, and Hizqil: encounters with wisdom

In Warram's Tanbih al-Khawatir, through a report raised to Imam al-Sadiq with an unnamed intermediary, David asks about his counterpart in Paradise and is directed to Matta, Jonah's father. David and Solomon visit him. He earns by selling firewood, prepares food from his earnings, and thanks God for strength and provision. Unnamed market-goers and purchasers also appear. Jonah identifies his father; the text does not place Jonah at the visit or independently resolve a historical chronology. [27]

Rawandi's Luqman account connects wisdom with reflection and restraint of speech, describes his declining the burden of judgment, and mentions visits to David. The Qur'an identifies Luqman as a recipient of wisdom, without thereby establishing prophethood. The report mentions unnamed wives and children whom he lost. They belong to Luqman's family background, not David's household. [28]

Another report from Imam al-Sadiq, reproduced by Bihar from al-Saduq, describes David meeting the worshipful prophet Hizqil. It teaches against gloating over another person's affliction and recalls mortality through a bed, bones, and an inscription naming a king, written as Arwa Salm or in variant forms. That king belongs to a

transmitted admonition; the large numbers attached to his life are not independently dated history. Similarity of names does not establish identity with every historical account of Ezekiel. [29]

Together these reports depict a prophet attentive to the wisdom of ordinary workers and other worshippers. Their chains are not equivalent, especially the discontinuous Matta report. Their ethical meanings can be presented without declaring all their details authenticated or combining them into a single journey.

Luqman’s Counsel to His Son

Luqman’s son receives his father’s counsel in 31:13 and 16–19: avoid associating partners with God; remember God’s knowledge of the smallest deed; pray; enjoin right and resist wrong; remain patient; reject arrogance; and moderate pace and voice. The verses do not name the son. Between the two passages of counsel comes the address about parents, the mother’s pregnancy and weaning, and kind treatment without obeying a demand for polytheism. Not every sentence in this passage is therefore Luqman’s direct speech. The son, father, and mother belong to this teaching on family and guidance without invented names. [28; Qur’an 31:12–19]

17. The young man, his bride, and her father

Qisas al-Anbiya transmits from Imam al-Baqir, through a chain containing an unnamed man, a story about a poorly dressed, quiet young visitor to David. The angel of death announces his approaching end. David learns that he is unmarried, arranges a marriage with the daughter of a notable Israelite, and provides assistance. The man survives, and the report explains this through divine mercy answering David’s compassion. [30]

The characters are David, the young man, the bride, her father, and the angel of death. The three human beneficiaries are unnamed. The reviewed version does not call the groom an orphan or the bride a widow. Seven days and an extension of thirty years are figures within the report, not independent dates. A charitable gift from another similar tale should not be inserted into it.

Its practical theme is compassion expressed through attention to need and support for family life. The bride retains her own dignity and rights. The account does not establish a calculable promise that marriage or generosity always extends life by a known number of years.

18. The wisdom of David’s household

Al-Kafi transmits teachings associated with David’s household about understanding one’s time, attending to one’s responsibilities, and guarding speech. Other reports address humility, trust, repentance, and the danger of self-admiration in worship. Their moral content does not remove the need to assess each chain separately. [18, 31]

Tanbih al-Khawatir divides time among prayer, self-examination, honest friends who reveal one’s faults, and lawful rest that supports the other activities. A discontinuous

report in Irshad al-Qulub instructs David to tell an unnamed oppressive ruler that his responsibility is to protect the oppressed, not accumulate worldly wealth. Nothing identifies that ruler as Talut or David himself. [31]

Another account concerns an unnamed worshipper whose insincerity David knows, followed by favourable funeral testimony and an expression of divine mercy. It does not authorize hypocrisy or erase other people's rights through unverified praise. The tyrannical king, ministers, and attendants in Ibn Tawus's Zabur extract likewise belong to a transmitted scriptural admonition, not an independently traced Ahl al-Bayt report. [18, 31]

19. Condemnation and the Sabbath community

The Qur'an states that those Israelites who disbelieved were condemned through David and Jesus son of Mary, explaining this through disobedience, aggression, and failure to restrain wrongdoing (5:78–79). Its subject is a group defined by conduct, not every Israelite or every Jew in every period. Jesus and Mary belong to this textual connection, not to David's contemporary circle.

Exegetes connect the passage with Sabbath transgression and the table narrative, while reports differ over which transformation belongs to which prophet. Imami reports in al-Kafi, al-Qummi, and Rawandi associate swine with David's condemnation and apes with Jesus', differing from a common exegetical arrangement. Al-Majlisi expressly notes the disagreement. The verse itself does not assign a particular transformation to each prophet, so the difference must not be concealed as a consensus. [32]

The Sabbath narrative includes transgressors, those who forbid wrongdoing, and those who discourage admonition or accommodate it. The Qur'an specifies the rescue of those who forbid evil and punishment of wrongdoers (7:163–166); reports add different details about the third group. An unnamed lookout, relatives recognized by the transformed people, and silent or admonishing scholars occur in the narrative. None supplies grounds for collective accusations against later generations or for deriving present animals from those people's descendants. [32]

20. Solomon's succession and his mother's instruction

The Qur'an establishes Solomon's sonship, his inheritance from David, and their shared knowledge and gratitude (38:30; 27:15–16). Reports describe succession as a divine covenant rather than a father's unrestricted personal choice. Details of examinations, ages, and family relationships do not share the same certainty as the Qur'anic statements. [14, 17, 19]

The previously discussed al-Kafi report includes an unnamed wife who proposes her son, followed by Solomon's judgment and David's acceptance of divine appointment. Its reported weakness must remain visible. The son cannot be named Adonijah or Absalom, nor his mother identified without evidence. Another account involves tribal leaders, staffs kept in a secured room, a sign associated with Solomon's staff, and questions about forgiveness and love. Its transmission routes differ, including a

Rawandi route containing Abu al-Khattab; they should not be treated as uniformly authenticated. [10, 14, 17]

Al-Faqih also records Solomon's mother warning him against excessive night-time sleep and neglect of the hereafter; Bihar presents it through Jabir ibn Abd Allah from the Prophet Muhammad. Her educational voice deserves explicit inclusion. The report does not establish her name or identify her with Uriah's wife or the mother in the succession proposal. [13]

Interpretation of Solomon's inheritance must respect the Imami discussion of knowledge, authority, and property; this chapter should not categorically exclude material inheritance without argument. Solomon's later kingdom, the Queen of Sheba, Asif ibn Barkhiya, the hoopoe, and the jinn belong principally to chapter 29, not automatically to David's court.

21. Lifespan and death: preserving uncertainty

Bihar quotes a Kamal al-Din report giving David a lifespan of one hundred years and a reign of forty. Accounts of Adam giving years to David differ, including thirty, fifty, and sixty years, with different initial figures. Al-Majlisi considers some versions more consistent with other reports. These numbers cannot be mechanically combined to generate a certain birth or death date. [22]

Al-Kafi includes a report that David died on a Saturday, that his death caused grief, and that birds shaded him. More elaborate dialogue with the angel of death, the unnamed female servant who locks the doors, his father, brother, neighbour, acquaintances, or funeral details requires separate sourcing. Material reproduced from Ibn al-Athir does not become an Ahl al-Bayt report. The Qur'an names neither a death year nor a burial site, and this review does not establish a particular shrine as his authenticated historical grave. [12, 22]

Reports also concern the beginnings of the Jerusalem sanctuary, its completion by Solomon, named territorial reaches, and particular birth characteristics. They retain their respective evidentiary levels and cannot support a precise political map or absolute calendar. The secure conclusion is the Qur'anic affirmation of David's nearness and good return, and the continuation of guidance through Solomon. [12, 22]

22. Continuing guidance and David's prophetic place

Receiving the Zabur does not place David among the five possessors of resolve in the prevalent Imami classification. Reports identify Noah, Abraham, Moses, Jesus, and Muhammad and relate the category to revealed laws and decisive missions. This distinction does not diminish David's prophethood, revelation, scripture, or Qur'anically affirmed wisdom. [33]

Reports of inherited knowledge connect David, Solomon, the Prophet Muhammad, and the Ahl al-Bayt. Accounts concerning the Mahdi also speak of judgment after the manner of David and Solomon, in a context of specially granted knowledge, while some interpret the righteous inheritors of 21:105 as the Mahdi's companions. These

are future connections, not contemporaries of David, and do not authorize people today to disregard judicial safeguards or claim unseen knowledge. [18–19, 34]

Names appearing in discussions of prophetic integrity serve a different function: Adam, Joseph, Job, Moses, Jonah, and others are comparative examples; Jesus and Mary also occur in related Qur'anic passages. Muhammad, Ali, and Imams al-Baqir, al-Sadiq, al-Kazim, and al-Rida transmit and explain the account in later periods. The event's time, its transmission, and its interpretation must remain distinct. In al-Rawandi's report 264, al-Sadiq addresses 'Alqamah while rejecting slanders against the prophets, mentioning Zayd ibn Harithah and his wife in an accusation against Muhammad that the report repudiates. They belong to this later comparison, not to David's period. [20]

23. Character register and the limits of coverage

The direct Qur'anic circle includes David, Solomon, Talut, Goliath, the unnamed prophet in Talut's story, the field-owner and flock-owner, the sanctuary litigants, David's household, and the relevant communities of believers and wrongdoers. Collective descriptions do not supply otherwise absent personal names.

The reported family and female circle includes David's father and brothers, with disputed names or numbers; his mother, whose name is not established here; Solomon's mother; the wife and son in the succession account; Talut's daughter in historical narration; the female servant in the historical death account; Uriah and his wife in conflicting reports; Khallada and her father Aws named in her patronymic; Ash al-Din, his mother, and his murdered father; the coerced woman, aggressor, his wife, and the other man; and the young groom, bride, and her father. Each account's evidentiary level is explained above.

The wisdom and judicial circle includes Matta, Luqman and his unnamed relatives, Hizqil, the king named on an inscription, tribal leaders, scholars, vineyard and cow litigants, the parties to the deposit case, relevant fathers and witnesses, murderous travelling companions, playmates, an oppressive ruler, a deceased worshipper, mourners, and market participants. Some belong to admonitions or reports whose attribution to an Imam is not established.

The nonhuman circle comprises Gabriel and Michael in transmitted interpretations, the angel of death, Qur'anic mountains and birds and softened iron, and animals or the chain in additional reports. These are recorded separately rather than counted as men and women. The later narrative frame includes Ali, Shurayh, Qanbar, Ubayd Allah ibn Abi Rafi', al-Rida, Abu al-Salt, Ibn al-Jahm, al-Ma'mun, al-Sadiq and 'Alqamah in the rebuttal of slander, Zayd ibn Harithah and his wife in the comparison, and the relevant transmitters and exegetes. A name in a chain is not automatically a character in David's lifetime. Unestablished names and dates remain unestablished.

24. Conclusion: strength witnessed by gratitude and justice

David’s Qur’anic portrait joins divine gifts to human responsibility: victory followed by judgment, scripture accompanied by praise, craftsmanship that protects people, knowledge serving fairness, and kingship subject to accountability and repentance. Beside him stand family members and rights-holders: an instructing mother, a patient woman, a widow whose reputation must be protected, a victim who does not bear her aggressor’s guilt, and a mother whose testimony helps uncover a crime.

Completeness means preserving every relevant character at the level warranted by the source, including unnamed figures, while exposing disagreement. It does not mean supplying unsupported names. The narrative now passes to Solomon, whose inheritance, knowledge, trials, and kingdom receive their own treatment in the next chapter.

Verified references and source locations

Qur’anic citations are given by surah and verse. The reference numbers below identify passages within sources, not a count of independent books. Chapter titles, report numbers, or verse locations take precedence where editions differ. Bihar page references follow the numbering of volume 14 in the consulted text. Sources accessed through Bihar are identified as such, without implying examination of the original manuscript.

[1] Qur’an: the sixteen named passages listed in section 2 and their contexts, especially 2:246–251; 21:78–80; 34:10–14; and 38:17–30. Source text

[2] Al-Tusi, al-Tibyan, on 38:21–25: the litigants, rejection of the scandal narrative, and explanations of repentance. Source text

[3] Al-Tabrisi, Majma al-Bayan, on 38:21–25 and 21:78–79, 105; relevant extracts also appear in Bihar 14, pp. 33, 130–131. Source text

[4] Al-Fayd al-Kashani, al-Safi, on 21:79, collecting crop-damage reports from al-Kafi and al-Qummi; also on 2:249–251. Source text

[5] Tafsir al-Ayyashi, volume 1, reports on 2:249–251; related material on 5:78 and 7:163–166. The surviving portion does not reach al-Anbiya or Sad; unsupported citations to those chapters are excluded. Source text

[6] Tafsir al-Qummi, material on 2:249–251, 21:78–79, and 38:17–26, compared through al-Safi, al-Burhan, Nur al-Thaqalayn, and Bihar; its transmission routes are not treated as uniformly established. Source text

[7] Hashim al-Bahrani, al-Burhan, on 38:17–26, entries 9076–9084 in the reviewed presentation, including Uyun and differing al-Qummi reports. Source text

[8] Al-Huwayzi, Nur al-Thaqalayn, David material in surah Sad, especially the al-Rida discussion, al-Ihtijaj, and al-Qummi. The linked digital route does not always match the first verse of the displayed text. Source text

[9] Al-Tabataba’i, al-Mizan, on 38:17–29, concerning the litigants’ representation and prophetic standing; cited for a particular interpretation, not blanket authentication. Source text

[10] Al-Saduq, Kamal al-Din, chapter 7, report 1, pp. 153–156 in the reviewed edition: Talut, David's emergence, and the succession sequence. Source text

[11] Al-Safi on 2:249 and its context, quoting al-Qummi; compared with Kamal al-Din for differences in David's father, brothers, stones, and armour. Source text

[12] Al-Majlisi, Bihar al-Anwar 14, chapter 1, pp. 14–15 and adjoining material, quoting Ibn al-Athir; also volume 13, the Ishmuil–Talut–Goliath chapter, on problematic historical allegations. Source text

[13] Al-Saduq, Man la Yahduruhu al-Faqih, Solomon's mother's advice; reproduced in Bihar 14, chapter 10, report 8, p. 134, through Jabir from the Prophet. Source text

[14] Al-Kulayni, al-Kafi 1, Book of Divine Authority, chapter 60, report 3; al-Majlisi's grading in Mir'at al-Uqul 3:184: weak according to the prevalent view. Also Bihar 14, pp. 132–134. Source text

[15] Al-Saduq, Uyun Akhbar al-Rida, chapter 14, report 1: Abu al-Salt's account of Ibn al-Jahm's questions before al-Ma'mun; compared with al-Burhan, Nur al-Thaqalayn, and Bihar. Source text

[16] Bihar 14, chapter 2, pp. 19–32, on the litigants and Uriah; Rawandi, Qisas al-Anbiya, chapter 11, reports 262–264 in the reviewed edition. Source text

[17] Rawandi, Qisas, chapter 11, report 267 on succession, and chapter 12, report 271 on David's household, with variant readings; Bihar 14, pp. 67–71. Source text

[18] Bihar 14, chapter 3, pp. 33–48: revelation of the Zabur, wisdom reports, and a closing extract from Ibn Tawus's Sa'd al-Su'ud, source pp. 47–51 as cited there. Source text

[19] Al-Kafi 1:225, reports on inherited prophetic knowledge and scriptures, including Durays al-Kunasi's report with Abu Basir present; compared with the David material in Bihar. Source text

[20] Rawandi, Qisas, chapter 11, reports 250–264, approximately pp. 198–205 in the reviewed edition: admonitions, judicial cases, the chain, and rejection of the allegation. Source text

[21] Nahj al-Balagha, sermon 160, David's recitation, palm-leaf work, and barley food; reproduced in Bihar 14, chapter 1, report 25, p. 15. Source text

[22] Bihar 14, chapter 1, pp. 1–18, especially death, lifespan, livelihood, fasting, pilgrimage, frog, and worm reports; their source attributions do not amount to collective authentication. Source text

[23] Bihar 14, chapter 10, reports 2–7, pp. 131–134, from al-Qummi, al-Mahasin, al-Faqih, al-Tahdhib, and al-Kafi; al-Safi on 21:79, for differing crop-damage rulings. Source text

[24] Bihar 14, chapter 1, report 20, pp. 11–13: Mat al-Din/Ash al-Din and its later frame in Imam Ali's adjudication. Source text

[25] Al-Faqih, Ibrahim ibn Abi al-Bilad's account of the coerced woman; Bihar 14, chapter 3, report 28, p. 41, without explicit attribution to an Imam in that passage. Source text

[26] Rawandi, Qisas, chapter 11, report 268, pp. 206–207, Khallada bint Aws; Bihar 14, chapter 3, report 18, p. 39. Source text

[27] Warram, Tanbih al-Khawatir 1:18–19, Ali ibn al-Hakam through an unnamed intermediary to al-Sadiq, on Matta; Bihar 14, chapter 26, report 16, pp. 402–403. Source text

[28] Rawandi, Qisas, Luqman report 241 in the reviewed presentation, pp. 192–193: wisdom, family background, and David; compare Qur’an 31:12–19. Source text

[29] Bihar 14, chapter 2, report 3, pp. 25–26, from al-Saduq: Hizqil and the inscription on the king’s bed, with variants in the royal name. Source text

[30] Rawandi, Qisas, chapter 11, report 265, pp. 205–206, the young man, bride, and angel of death; Bihar 14, chapter 3, pp. 38–39. Source text

[31] Bihar 14, chapter 3, reports 19–31, pp. 39–42, drawing on al-Kafi, al-Ikhtisas, Irshad al-Qulub, Tanbih al-Khawatir, and al-Zuhd. Source text

[32] Bihar 14, chapter 4, pp. 49–64, the Sabbath community and differing transformation reports, especially reports 14–15 and al-Majlisi’s discussion; Rawandi, Qisas, report 269. Source text

[33] Bihar 11, p. 56, quoting al-Mahasin through Sama‘a from al-Sadiq on the five possessors of resolve; compare al-Burhan on 46:35 and its report from al-Rida. Source text

[34] Al-Kafi 1:397–398 and al-Irshad, reports of the Qa’im judging after David and Solomon, as reproduced in the David material of Bihar; exceptional divinely granted knowledge is not an ordinary exemption from evidence. Source text

Chapter 29: Solomon: Divinely Granted Dominion and Wisdom

1. A prophet tested through blessing

The Qur’an introduces Solomon through worship and revelation, before rings or marvels. God granted him to David, gave him judgment and knowledge, and placed parts of creation at his service as signs of divine power. His kingdom remained a trial requiring gratitude and righteous action. Two Qur’anic affirmations govern the account: his excellence as a repeatedly returning servant in 38:30, and his explicit acquittal of unbelief in 2:102. Stories contradicting these foundations cannot be presented as Qur’anic facts. [1, 6]

2. The Qur’anic map: seven surahs and sixteen named verses

Solomon’s name occurs seventeen times in sixteen verses across seven surahs, because it occurs twice in 2:102. The verses are 2:102; 4:163; 6:84; 21:78, 79, 81; 27:15, 16, 17, 18, 30, 36, 44; 34:12; and 38:30, 34. His narrative also includes adjoining verses without his name: 21:78–82, 27:15–44, 34:12–14 and 38:30–40. [1–6]

Verse 4:163 places him among recipients of revelation; 6:84 associates him with guidance and righteousness. Al-Anbiya presents judgment and God’s placing creation at his service; al-Naml presents knowledge, the army, ant, hoopoe and queen; Saba presents work, gratitude and death; Sad presents the horses, trial and divine gifts. Al-Baqarah rejects the attribution of unbelief and sorcery to him. This framework preserves the full narrative without assigning unmentioned names or dates to the Qur’an. [1–6]

3. David’s son and heir: knowledge, property and divine choice

Solomon’s sonship is explicit in 38:30, while 27:15 joins father and son in knowledge and praise. Verse 27:16 states that Solomon inherited David. An account following Ahl al-Bayt interpretation should not categorically limit this inheritance to knowledge while excluding property. Al-Tabrisi takes the verse as evidence that prophets leave material inheritance and identifies this as the Ahl al-Bayt position, rather than restricting inheritance to a figurative succession in knowledge, prophecy and kingship. [6–7]

The narrative can also discuss transmitted knowledge and leadership, while distinguishing divine appointment from automatic hereditary entitlement. Solomon’s prayer in 27:19 acknowledges blessings upon both parents; his unnamed mother therefore belongs in the Qur’anic character register. These verses supply neither his birth date nor a complete list of his siblings. [2, 4, 7]

4. His wisdom and appointment during David’s lifetime

Kamal al-Din attributes to Imam al-Sadiq an account in which Israelite tribal leaders question Solomon’s appointment because of his youth. Named staffs are placed under guard, a sign appears in Solomon’s staff, and David questions him about forgiveness and love. Related accounts appear in al-Rawandi and al-Kafi with differing transmissions and wording. Their theme is appointment supported by knowledge, rather than age alone; their individual chains require separate assessment. [9, 12]

A different al-Kafi report describes an unnamed wife of David and her son, whom she hopes will succeed him. Solomon’s judgment concerning sheep and a vineyard reveals the divine choice. Al-Majlisi grades this transmission weak according to the prevalent assessment. The wife, her son, David’s other children and the Israelite scholars belong to that report, but no secure names are supplied, and this wife should not be identified with Solomon’s mother without evidence. [10]

5. The damaged crop: justice and the standing of both prophets

Verses 21:78–79 describe David and Solomon judging damage caused by sheep at night. Solomon receives particular understanding, while both prophets are affirmed as possessing judgment and knowledge. Neither litigant is named. Reports discuss the distinction between destroyed vines and lost fruit, and between transferring ownership of the sheep and compensating the grower from their offspring, milk or wool. [3, 10–11]

The reports differ: some depict David demonstrating his son’s knowledge, some a discussion before judgment, and some judgments under revelation given to each prophet. These versions should not be forced into a single detailed account. Solomon’s particular understanding does not establish injustice by David. The Qur’an’s shared affirmation remains the foundation; the precise compensation and rules of guarding property belong to the transmitted explanations. [3, 11]

A familiar story concerns two women and two children: a wolf takes one child, and Solomon identifies the surviving child’s mother through her response to a proposed division of the child. Bihar quotes this elsewhere from the two Sunni Sahih collections through Abu Hurayra, in material drawn from Hayat al-Hayawan. The women and children are recorded to prevent confusion, but this transmission is neither a Qur’anic account nor a report through an Imam of Ahl al-Bayt. [13]

6. Solomon’s mother: remembrance and counsel

Solomon’s mother should not disappear from the chapter simply because she is unnamed. His Qur’anic prayer includes both parents. Al-Faqih also transmits through Jabir from the Prophet advice from Solomon’s mother against excessive sleep at night and the resulting loss of preparation for the hereafter. The counsel is presented with its attribution, without constructing an otherwise unattested name or biography. [4, 14]

His mother also appears in al-Qummi’s problematic ring narrative, when people ask her about the changed conduct of someone they take to be Solomon. That passage

belongs to a disputed story discussed below. Her presence in the Qur’anic prayer or an independent report does not authenticate every subsequent narrative involving her. [25–26]

7. The wife during concealment, her parents and the fisherman

Kamal al-Din continues with Solomon concealing his identity and marrying an unnamed woman. Supported by her father, he is encouraged by his wife to seek a livelihood, and she consoles him when he returns without earnings. On the third day he helps a fisherman and receives two fish, finding a ring in one. At his wife’s request, Solomon invites her parents to the meal; Solomon reveals his identity, and the account takes the family to Istakhr, where his followers gather again. [9]

Four unnamed human figures accompany Solomon here: his wife, her father, her mother and the fisherman. The wife acts with initiative, encouragement and care for her parents. This account does not identify her as Bilqis, the Yemeni wife, Amina or Jarada. Its concealment narrative should not be merged with a story of a demon taking over prophethood merely because both contain a fish and a ring. [9, 25]

8. Wives and children: reports without a complete family register

Some reports describe a large household: al-Kafi and other sources give a thousand women, divided into three hundred wives married with dowers and seven hundred concubines; al-Rawandi’s version describes the latter as Coptic. These are transmitted figures, not Qur’anic statistics, and the categories should not be collapsed into a thousand contracted marriages. Some transmissions contain unnamed intermediaries or other limitations. None supplies a complete register of names. [15]

Al-Qummi mentions an unnamed Yemeni wife and a son in an interpretation of the body on the throne. Another report concerns an unnamed son proposed for succession who fails a test, while Warram transmits Solomon’s advice to a son against contentious argument. These references establish neither that the sons are identical nor that they are certainly three different individuals. Names cannot be imported without evidence. [14, 25, 32]

Al-Rawandi also describes eighty men and seventy women of David’s household maintaining worship, with a numerical manuscript variant noted by the editor, as discussed in the chapter on David. This is not a claim that all the men were Solomon’s sons or all the women his wives. Preserving an unnamed person’s actual designation is part of accurate documentation. [12]

9. Kingship and the wind: a granted authority

Al-Anbiya describes a forceful wind directed toward the blessed land; Saba describes morning and evening journeys equivalent to a month; Sad describes a compliant, gentle wind going where Solomon intended. These are manifestations of divine subjection, not independent prophetic power. The Qur’an names troops of jinn, humans and birds and describes their ordered movement, without giving a census, carpet dimensions or an exhaustive map of conquered territory. [3–6]

Reports mention Syria, Jerusalem and Istakhr and provide varying travel descriptions and figures. They should not be turned into a certain modern military chronology. A report from Imam al-Kazim explains Solomon’s prayer for an exceptional kingdom as a request for authority recognizably granted by God, rather than acquired through oppression. Al-Tusi likewise discusses its character as a distinctive sign. Such distinction need not imply avarice or diminish later divine gifts to other prophets. [12, 16, 24]

10. The elderly woman, the wind and the ship’s owners

Al-Mahasin attributes to Imam al-Rida an account of an elderly woman complaining to Solomon after the wind knocks her from her roof and breaks her hand. The wind explains that it was hastening to rescue a ship. Solomon seeks divine judgment, and compensation is assigned to the owners who benefited from the rescue. This woman is easily missed when attention is confined to the queen. [17]

Neither she nor the ship’s owners are named. The transmission passes through Muhammad ibn Sulayman al-Daylami and is presented with attribution, without a claim of authentication here. Its ethical theme is that a collective benefit does not erase an individual’s injury. Applying its details to current rules of compensation would require a separate legal inquiry. [17]

11. Building and craft: work answered by gratitude

Saba mentions molten copper, sanctuaries, representations, great basins and fixed cauldrons, followed by an instruction to David’s household to work in gratitude. Sad mentions builders, divers and others held in chains. The workers are unnamed. The verses do not establish that every human worker was righteous, or that all jinn had the same religious status. [5–6]

Al-Mahasin and al-Kafi transmit Imam al-Sadiq’s explanation of the representations as trees and similar forms rather than men and women. This is an attributed interpretive statement, not a detailed archaeological inventory. Accounts of Jerusalem’s construction include workers, craftspeople and precious materials, but much of the elaborate description collected in Bihar comes from exegetes and historians rather than connected reports from an Imam. [18]

Palace dimensions, column counts and claims that Solomon originated every bathhouse, mill or technique therefore require qualification. The Qur’anic emphasis is clearer: productive power brings responsibility, and its proper response is gratitude in action. [5, 18, 21]

12. Worship, humility, pilgrimage and the visit to Matta

Devotional literature portrays Solomon feeding others, living personally with restraint, sitting among the poor and remembering God. These reports have varying transmission strength, including disconnected exhortative accounts. Al-Faqih also transmits through Zurara from Imam al-Baqir that Solomon performed pilgrimage and clothed the Kaaba with Coptic cloth. Disconnected stories of passing Mecca without stopping should not displace this report or be combined with it as a single journey. [19]

Chapter Twenty-Eight details David and Solomon's visit to Matta, Jonah's father, as related in Tanbih al-Khawatir through an unnamed intermediary. Its relevance here is Solomon's humility and gratitude for provision. Jonah identifies his father; that mention does not place him at the visit. [20]

Other devotional accounts feature an unnamed farmer or worshipper impressed by the kingdom, whom Solomon directs toward lasting remembrance of God. Nahj al-Balagha uses his death to show that kingship cannot postpone one's appointed end. These accounts frame authority through servanthood and gratitude rather than through wealth alone. [19, 33]

13. The ant and the birds: attending to small creatures

An ant warns its community against accidental crushing by Solomon's army. Solomon smiles and prays for gratitude, righteous action and admission among God's righteous servants. The verse gives no personal name, certain geographical location or designation as an ant queen. The grammatical femininity of the Arabic noun alone does not establish a biological classification. The ant is an animal participant, not a human female character. [4, 7, 21]

Uyun and Ilal transmit an expanded dialogue about the transience of power. A separate rain-prayer account describes an ant whose supplication benefits Solomon's company. Al-Kafi also relates a pair of larks and their eggs being protected from the army, through a disconnected transmission. These passages should not be conflated or treated as equally authenticated in every detail. [12, 21]

Bihar additionally gathers moral tales about sparrows, a sea creature and a worm in a rock, with differing and sometimes unidentified transmissions. They remain attributed devotional material rather than uniformly authenticated Ahl al-Bayt reports or zoological descriptions. Solomon's understanding of birds, however, is explicitly Qur'anic. [4, 21]

14. The hoopoe: information and verification

Solomon notices the hoopoe's absence, while allowing it to present a clear justification. It returns with news of a woman ruling Saba, a great throne and a people worshipping the sun. Its report is neither dismissed because of the messenger's smallness nor accepted without investigation: Solomon sends a letter and awaits the response. Authority is exercised through hearing and testing evidence. [4]

Reports differ over why the hoopoe was sought, including locating water and maintaining shade. Majma al-Bayan quotes al-Ayyashi concerning a discussion between Abu Hanifa and Imam al-Sadiq about water, traps and destiny. The citation is to al-Tabrisi's quotation, since the surviving al-Ayyashi text does not extend to al-Naml. The names Ya'fur for Solomon's hoopoe and 'Anqir, with 'Anfir as a variant, for the hoopoe of Yemen occur in al-Tha'labi's tale reproduced by Bihar; they are not Qur'anic names or established here through an Imam. [22]

15. The queen of Saba: a woman who makes decisions

The Qur'an introduces a woman ruling her people and possessing a magnificent throne. It leaves her unnamed, while reports, including al-Kafi's accounts of Asif, call her Bilqis. She consults her council, weighs the consequences of invasion, sends envoys, responds to the presentation of her throne and declares her faith herself. Her role should be represented through these actions, not reduced to physical description or disputed marriage traditions. [4, 23]

The text records her people's former sun worship while showing her capacity to reason and reconsider. Being given "of everything" describes royal resources in context, not possession of every conceivable thing. Her council and people remain unnamed collective participants; the Qur'an supplies no list of ministers, commanders or military numbers. [4, 7, 22]

16. The letter, gift and envoys

The letter opens in God's name and calls for submission without arrogant resistance. The queen consults her council, whose members affirm their strength while leaving the decision to her. She sends a gift to assess Solomon's response. His refusal places the divine mission beyond purchase. The subsequent warning belongs to this exchange; the Qur'an then moves to her arrival and acceptance, without narrating an actual war. [4]

Commentaries add jewels, threading tests, young male and female attendants in similar clothing, gold and horses. Majma al-Bayan gives the envoy's name as al-Mundhir ibn 'Amr within material attributed to Wahb and others. These names and attendants must be identified as narrative additions according to their source, not as people named by the Qur'an or universally established through Ahl al-Bayt reports. [22]

17. The throne, Asif and the ifrit

An ifrit offers to bring the throne before Solomon rises from his assembly; someone possessing knowledge of the Book offers to bring it before his gaze returns. The Qur'an names neither. Al-Kafi identifies the latter as Asif and associates his knowledge with God's greatest name and divine power. Solomon responds to the throne's arrival by acknowledging God's favour and his own trial of gratitude. [4, 23]

This knowledge should not be reduced to an independently effective incantation or made proof that Solomon lacked the relevant knowledge. A reply attributed to Imam

al-Hadi explains the public act as making Asif known to humans and jinn as the divine proof after Solomon. The reply occurs among Yahya ibn Aktham's questions brought by Musa ibn Muhammad to his brother, the Imam. These people belong to the later transmission setting, not Solomon's court. [34]

Majma al-Bayan records other proposed identities, including Balkhiya, Astum, al-Khidr, Gabriel and, in a view it questions, Solomon himself. These are alternative identifications, not a gathering of additional participants. The Imami reports used here identify Asif; chapter thirty will treat his knowledge and succession in detail. [22–23, 34]

18. The palace, the queen's faith and the marriage reports

The altered throne prompts the queen's careful answer that it is as though it were hers. She then mistakes the glass palace surface for water and uncovers her legs before its nature is explained. The scene culminates in her acknowledgment of wrong and submission with Solomon to the Lord of all worlds. The Qur'an supplies no description of her legs, complexion or beauty, and narrates no subsequent marriage. [4]

Commentaries add accounts of leg hair and depilatory preparations, then differ about her future: marriage to Solomon, or marriage to a king called Tubba' and return to her land. The al-Qummi passage reproduced by Bihar explicitly mentions marriage to Solomon, but it belongs to the exegetical narrative; the following attribution to Imam al-Sadiq should not automatically be extended backward over the whole passage. Her faith is Qur'anically established; the marriage remains an attributed and disputed report. [22]

19. Bilqis's genealogy and disputed historical names

Sources and manuscripts differ over the queen's father's name, including al-Sharh, Sharahil and Shurahbil, and mention the title al-Hadhhad. Al-Tha'labi's story gives her a jinn mother called Rayhana bint al-Sakan, with textual variants, and alternative forms Talqama and Bal'ama for the queen's name. None is Qur'anic. Reproduction in Bihar's notes does not establish an Ahl al-Bayt chain, a certain genealogy, hybrid ancestry or an animal hoof. [22]

Marginal and historical material also names Kudun for the ifrit, Natura for the possessor of knowledge, Sham'iya in his genealogy, Zawba'a as a jinn commander in Yemen and Tubba' in a marriage account. One exegetical opinion makes Asif Solomon's nephew through an unnamed sister. These are recorded as reported variants, not equated with Qur'anic names or al-Kafi's identification of Asif. [22–23]

A quotation from al-Tijan in Bihar's notes also mentions a Jurhumi figure called al-Bishr in a Meccan setting. Genealogical accounts of Saba likewise concern ancestral origins, not additional people certainly present at Solomon's court. Recording a name is compatible with explicitly withholding acceptance of its story. [19, 22]

20. The horses: wiping, time and competing interpretations

Verses 38:31–33 mention the presentation of horses, love of good, disappearance behind a veil, their return and wiping legs and necks. Exegetes differ over whether pronouns refer to the sun or the horses and whether wiping means care, touch or slaughter. Some discuss lawful charitable sacrifice; others narrate punitive killing for distraction. These are not one uniform Ahl al-Bayt interpretation. [6, 24–27]

Al-Saduq rejects punishing innocent horses. He transmits a report attributed to Imam al-Sadiq about the sun's return and Solomon wiping his own legs and neck, with his companions doing likewise as purification in that account. This differs from stroking the horses. Al-Tabrisi also transmits Imam Ali's rejection of Ka'b's allegation of injustice, while Imami reports mention missing the beginning of the prayer time. The Qur'an itself does not spell out all these explanations. [25–27]

The chapter therefore preserves the Qur'anic event, Solomon's devotion and the disagreement over details without affirming cruelty. It also locates the praise correctly: the excellent returning servant is described in 38:30 before the horse narrative, while nearness and a good final return appear in 38:40 at its close. [6]

21. The body on the throne: a trial without a specified identity

Verse 38:34 states that Solomon was tested and a body placed upon his throne, after which he returned to God. It does not identify the body, its mother or how it arrived. Interpretations include a dead child, an incompletely formed child, Solomon's own severe illness, and the demon narrative rejected by interpreters defending prophetic authority against impersonation. An exegete's preferred explanation is not itself Qur'anic wording. [6, 24–27]

Al-Safi and Nur al-Thaqalayn quote Majma al-Bayan's report attributed to Imam al-Sadiq about a child placed in the clouds to be nursed, out of fear of the jinn and then placed dead on the throne. Al-Qummi's Yemeni-wife account has different details and motives. Commentaries also quote Abu Hurayra's account involving multiple women and an incomplete child. The transmissions and versions must remain distinct. [25–27]

The verse securely establishes trial and return to God. Identifying the trial requires further evidence. Asking forgiveness does not itself establish a grave sin or idolatry. Prophetic protection guides criticism of problematic details, while their actual presence in some collections should be acknowledged. [24–27]

22. The ring and the people introduced into its stories

The ring appears in different settings: a sign in the concealment account, an inherited relic in reports about the Imams, and a tale of demonic theft and impersonation. These should not be treated as equivalent. Al-Tusi and al-Sharif al-Murtada reject making prophethood dependent on a stealable ring or permitting prophetic impersonation that undermines revelation. Al-Fayd al-Kashani also identifies problems in al-Qummi's narrative. Criticism of that story does not reject divine miracles or every mention of a ring. [9, 24–26, 32]

Some tales name Jarada, daughter of an island king, with attendants and an image of her father, and Amina as keeper of the ring. The demon receives varying names, including Sakhr, Asaf or Asif, and Khunfiq in al-Tibyan's text. These are disputed narrative materials, not an authenticated household register. A demon called Asif in one tale must not be confused with Asif ibn Barkhiya, the possessor of knowledge and successor. [24–25]

Al-Qummi's version additionally includes an unnamed servant, Solomon's mother, wives and concubines, a fisherman and Israelites, together with allegations incompatible with prophetic protection. These people are catalogued as participants in a criticized account without asserting that the alleged violations occurred. The Qur'an mentions neither a stolen ring nor demonic replacement of Solomon. [6, 25–27]

23. Harut, Marut and the rejection of sorcery

Verse 2:102 is essential to Solomon's account. It clears him of unbelief, condemns the devils' teaching of sorcery, mentions Harut and Marut at Babylon and describes harm separating a person from a spouse. The husband and wife are unnamed examples, not an identified couple in Solomon's household. Harut and Marut are angels in the standard reading, not human men; appearing in the same verse does not place them in his palace. [1, 29]

Al-Ayyashi attributes to Imam al-Baqir an account of Satan forging a magical book after Solomon's death and falsely attributing it to Asif and the king. Believers reject the slander. This passage survives in al-Ayyashi's commentary on al-Baqarah; it differs from quotations from lost later portions preserved by other authors. A title bearing Solomon's or Asif's name does not authenticate the attributed work. [28]

The reports about Harut and Marut differ. Al-Ayyashi includes a trial narrative, while Uyun transmits rejection of immoral conduct by angels and an explanation of teaching methods to counter sorcery. Reports also reject the story of a woman called al-Zuhra being transformed into Venus. Her name belongs to the disputed-story register, not Solomon's established biography. The Arabic Uyun passage does not name the prophet receiving the angels, and a translation's additional identification must not supply that missing fact. [28–29]

24. Death and the creature of the earth: the limits of unseen knowledge

Verse 34:14 establishes Solomon's death and its disclosure when a creature eats his staff and he falls. The jinn's continued labour exposes their lack of unseen knowledge. The Qur'an gives neither the duration of his remaining upright nor his age at death. Reports identify the creature as a wood-eating insect. [5, 30–31]

Uyun and Ilal describe the angel of death appearing as a man and Solomon submitting to God's command. Some reports specify a year of continued labour; another leaves the period to God's will. Al-Kafi transmits Imam al-Sadiq's account of a kharruba tree as a sign of approaching death, followed by the staff's eventual

collapse. Al-Majlisi’s authentication, reported from Mir’at al-‘Uqul, concerns this particular transmission, not every account of Solomon’s death. [30–31]

Other material describes people responding with deification, allegations of magic or continued recognition of God’s servant and prophet, and mentions Asif administering affairs. Some sources transmit variant explanatory wording of the verse involving humankind; this chapter retains the received Qur’anic text when quoting. Its point is clear: extraordinary ability does not confer unrestricted knowledge of the unseen or exemption from death. [5, 30, 32]

25. Succession beyond the kingdom and its Ahl al-Bayt connections

Kamal al-Din concludes with Solomon appointing Asif ibn Barkhiya by divine command, with people referring to him for religious guidance. Tuhaf al-‘Uqul interprets the throne episode as publicly demonstrating that authority. Solomon’s death therefore ends a prophetic life without ending the trust of guidance. Biological descent alone does not establish succession, particularly alongside the report of an unnamed son proposed by the people but not shown competent. [9, 32, 34]

Reports connect prophetic knowledge and relics with Muhammad and the Imams of his household, including the greatest name, Solomon’s ring and judgment associated with David’s family. Moses, Jesus and others can appear in comparison or inheritance traditions without being contemporaries present at Solomon’s court. Reports about the Mahdi concern a later future, not Solomon’s own reign. [23, 27, 32]

Chapter thirty treats Asif ibn Barkhiya, knowledge and succession after Solomon. Later Israelite prophets, including Dhu al-Kifl in al-Rawandi’s sequence, belong to subsequent discussions. The transition should be preserved without inventing a detailed chronology between accounts. [9, 12, 34]

26. Lifespan, chronology and Saba: matters left qualified

Reports differ over Solomon’s age and reign: thirteen at appointment and forty years of rule; historical totals of fifty-two or fifty-three years; and a Kamal al-Din report giving seven hundred and twelve years. Al-Majlisi also calls another unusually long reign report strange and contrary to established reports. These figures cannot be combined arithmetically or presented as Qur’anic dates. [35]

The flood account in 34:15–19 does not name Bilqis, date the flood to her lifetime or describe her abandoning faith. Al-Qummi’s attribution of waterworks to Solomon is an additional interpretive report, not a settled chronology. The queen’s conversion should not be joined to Saba’s later punishment as one invented sequence. Nebuchadnezzar, Daniel and Ezra in extended succession narratives likewise cannot be made Solomon’s contemporaries without evidence. [9, 35]

The People of Saba and the Flood of al-‘Arim

After the scene of the Queen of Saba in Surat al-Naml, Surat Saba presents another scene of a land enjoying provision and security. Its people had two gardens, to the right and left, and were called to eat from Allah’s provision and give thanks to Him. The land is described as good and the Lord as forgiving. They then turned away, and the flood of al-‘Arim was sent upon them. The fruitful vegetation was replaced by what the text describes as bitter produce, tamarisks, and a few lote trees. The contrast between the two conditions is part of the story’s meaning: a flourishing settlement that benefited people, followed by loss connected in the Qur’anic discourse with ingratitude for blessings. [36]

The account does not end with the two gardens. The verses mention visible settlements between their dwellings and the blessed settlements, with journeys measured so that travellers could move safely by night and day. Then comes their request that the distances between journeys be lengthened, and their wrongdoing against themselves. They became stories to be told and were utterly dispersed. The passage thus brings together food, travel routes, security, and communal unity; it does not confine the effects of al-‘Arim to the destruction of a water structure alone. [36]

The verses do not name the people who lived through this change. Al-Tabrisi transmits, from al-Kalbi through Abu Salih, an account of Tarifa the soothsayer and ‘Amr ibn ‘Amir, known as Muzayqiya. Tarifa speaks of a danger threatening the dam of Ma’rib; ‘Amr then sells his property and departs with his people. The account connects this departure with groups dispersing to Oman, Yathrib, al-Sham, and elsewhere. In this transmission, Tarifa retains the role of warning and counsel, and ‘Amr the decision to leave. These names and details nevertheless belong to a historical and exegetical account. They are neither Qur’anic wording nor a report traced to an Imam merely because they appear in Majma‘ al-Bayan. [37]

This discussion is placed here thematically because of its connection with Saba. It does not establish that the flood of al-‘Arim was contemporary with Solomon or Bilqis. It supplies no basis for inferring that the queen abandoned her faith, equating the Qur’anic account with every tribal migration tradition, or treating Tarifa’s description as a soothsayer as independent proof of knowledge of the unseen. Dating a particular collapse and comparing it with archaeological evidence remain separate questions requiring their own evidence. [36, 37]

27. Guidance in Solomon’s life

Solomon’s narrative joins attentive knowledge, discerning judgment, productive authority and gratitude. He hears the ant, seeks the hoopoe’s evidence, considers the queen’s reply and attributes the arriving throne to God. Servanthood directs prophetic authority, while abundant resources never remove the need for prayer. The trial appears both in small creatures and great power, and finally in the inability of kingship to prevent death. [3–6]

Al-Khisal attributes through Imam al-Baqir a saying of Solomon about the best qualities he found despite abundant knowledge and power: reverence for God privately and publicly, moderation in wealth and poverty, truthful speech in satisfaction and anger, and prayerful dependence in every circumstance. The attributed counsel translates the narrative's meaning into conduct available to rulers and ordinary people alike. [11]

A critical reading of the reports keeps rights and responsibility visible beneath the marvels: the grower's loss, the mother's counsel, the wife's initiative, the elderly woman's complaint and succession through knowledge and appointment. Qur'anic facts, attributed reports and disputed details retain their different evidentiary standing. [10, 17, 23, 34]

28. Character register and the limits of the survey

The Qur'anic human circle includes Solomon, David, Solomon's mother through the reference to both parents, the queen of Saba, the unnamed possessor of knowledge of the Book, the crop and sheep owners, the two royal councils, the queen's envoys and people, human troops and David's household. Verse 2:102 includes learners and victims of sorcery and a husband and wife in general terms. Unnamed participants remain unnamed. [1–6]

The transmitted family and social circle includes Asif; Solomon's advising mother; the wife during concealment, her parents and the fisherman; the Yemeni wife and child; the son proposed for succession and the son addressed in counsel, without asserting their identity or separation; wives and concubines; David's wife, her son and his other children; tribal leaders and scholars; the elderly woman and shipowners; Matta and townspeople; farmers or worshippers, poor people, workers and servants in the cited reports. Jonah identifies Matta but is not present in the visit. [9–12, 14–20, 25, 32]

The unestablished or disputed circle includes the variant names of Bilqis's parents, Solomon's sister in one account of Asif's relationship, al-Mundhir ibn 'Amr and attendants, Tubba' and al-Bishr, Jarada and her father and servants, Amina, the two women and children in the Sunni transmission, and al-Zuhra in conflicting Harut–Marut material. Balkhiya, Astum, al-Khidr and Gabriel are alternative identifications of the possessor of knowledge, not securely established simultaneous participants. [13, 19, 22, 24–29]

Tarifa the soothsayer, 'Amr ibn 'Amir, and the migrating communities in the account of Saba are added to the register of comparative reports. They are not included among Solomon's contemporaries. Nor does the absence of individual names for the villages' men and women make their social presence absent from the story of provision, security, and dispersal. [36, 37]

Nonhuman participants include the ifrit, jinn, devils and Satan, Harut and Marut, the angel of death and other angels in reports, as well as the ant, hoopoe, birds, horses, wood-eating creature, wind and tree in their respective passages. Other animals belong to qualified devotional reports. Kudun, Zawba'a, the ring-demon names and

the named hoopoes remain disputed narrative designations, not human men or women. [1, 3–6, 21–22, 24–31]

This register covers relevant names and unnamed roles in the texts compared. It claims neither access to every manuscript or lost transmission nor a full assessment of individual chains. Later narrators, exegetes and figures mentioned comparatively are not counted as Solomon's contemporaries. References identify verses, chapters, reports and edition-dependent pages. [8]

Verified references and source locations

[1] Qur'an 2:102: Solomon's acquittal, Harut and Marut, sorcery and marital harm. Narrative additions are distinguished from the verse itself. Source text

[2] Qur'an 4:163 and 6:84: revelation to Solomon and his place among guided and righteous prophets. Source text

[3] Qur'an 21:78–82: the crop judgment, knowledge, wind, diving and other work. Source text

[4] Qur'an 27:15–44: knowledge, inheritance, parents, troops, ant, hoopoe, queen, throne, palace and submission to God. Source text

[5] Qur'an 34:12–14: divine subjection, work, gratitude and death; compare 34:15–19 without assuming chronological identity. Source text

[6] Qur'an 38:30–40: praise, horses, the body, return to God, kingship and the good final return. Source text

[7] Al-Tabrisi, Majma al-Bayan, on 27:15–19, particularly material inheritance in verse 16, birds' speech and the prayer for both parents; directly compared. Source text

[8] Al-Majlisi, Bihar al-Anwar 14, Solomon chapters 5–11, pp. 65–143. Used as a comparison corpus, distinguishing reports, authorial comments, historical quotations and notes; not blanket authentication. Source text

[9] Al-Saduq, Kamal al-Din, chapter 7, report 1: appointment, concealment, wife and parents, fisherman and Asif's succession. Directly compared; the wife and fish passage appears on p. 157 of the reviewed display. Also Bihar 14, pp. 67–69. Source text

[10] Al-Kafi 1, Kitab al-Hujja, chapter on divinely covenanted succession, report 3: David's wife, her son and the vineyard case. Al-Majlisi's reported grading: weak according to the prevalent assessment, Mir'at 3:184. Source text

[11] Bihar 14, chapter 10, pp. 130–134, reports 1–9: report 1 quotes al-Khisal's four virtues; reports 2–7 compare judgment accounts from al-Qummi, al-Mahasin, al-Faqih, al-Tahdhib and al-Kafi, with differing formulations and chains. Source text

[12] Qutb al-Din al-Rawandi, Qisas al-Anbiya, report 267 on appointment, 270–275 on Solomon, and 277 on Dhu al-Kifl; directly compared in the digital text. Adjacent placement does not establish contemporaneity. Source text

[13] Bihar 62, p. 79, quoting Hayat al-Hayawan 1:260–262: the two women and children, attributed to the two Sunni Sahih collections through Abu Hurayra, not an Imam's transmission. Source text

[14] Al-Faqih, Solomon’s mother’s counsel through Jabir from the Prophet; Warram, Tanbih al-Khawatir 2:12, Solomon’s counsel to his son; consulted through Bihar 14, chapter 10, reports 8–9, p. 134. Source text

[15] Bihar 14, chapter 5, reports 5, 12 and 17, pp. 70, 72–74: al-Kafi, al-Rawandi and Makarim al-Akhlaq on the household. Al-Rawandi 274 was directly compared; wives and concubines remain distinct categories. Source text

[16] Ma‘ani al-Akhbar and Ilal al-Shara’i, Ali ibn Yaqtin’s report from Imam al-Kazim on kingship, quoted in Bihar 14, chapter 6, report 1, pp. 85–87; also al-Rawandi, report 275. Source text

[17] Al-Barqi, al-Mahasin, p. 302 in the cited edition: the elderly woman and wind, through al-Daylami from Imam al-Rida; consulted in Bihar 14, chapter 5, report 14, pp. 73–74, without authentication here. Source text

[18] Al-Mahasin p. 618 and al-Kafi on the representations, attributed to Imam al-Sadiq; quoted in Bihar 14, chapter 5, report 15, p. 74. Building narratives are compared at pp. 75–79 with their distinct historical sources. Source text

[19] Bihar 14, chapter 5, reports 19–20, p. 75, quoting al-Faqih on pilgrimage and the Kaaba covering; report 8 and 27–29 and devotional material at pp. 71, 81–85. Al-Tha‘labi and al-Tijan material is distinguished from Imam reports. Source text

[20] Warram, Tanbih al-Khawatir 1:18–19, Ali ibn al-Hakam through an unnamed intermediary to Imam al-Sadiq, on Matta and the visit; consulted in Bihar 14, chapter 26, report 16, pp. 402–403. Source text

[21] Bihar 14, chapter 7, pp. 90–98: ant reports from al-Qummi, Uyun, Ilal and al-Faqih, followed by differently sourced moral tales. The lark account from al-Kafi is at chapter 5, report 26, pp. 82–83, with a disconnected chain. Source text

[22] Bihar 14, chapter 9, pp. 109–130: al-Qummi at pp. 110–112, Majma at pp. 116–127 and al-Tha‘labi at pp. 128–130. Majma on 27:20–26 was directly checked for its al-Ayyashi quotation; names and notes remain distinguished from the Qur’an. Source text

[23] Al-Kafi 1, Kitab al-Hujja, chapter on the Imams’ share of the greatest name, reports 1 and 3: Asif and Bilqis’s throne. Directly compared; also Bihar 14, pp. 113–114. Source text

[24] Al-Tusi, al-Tibyan on 38:30–40: horses, the body, rejection of prophethood residing in a ring or demonic prophetic impersonation, and interpretations of the royal prayer; directly consulted. Source text

[25] Bihar 14, chapter 8, pp. 98–108: al-Qummi’s horses, ring and Yemeni wife; criticism by al-Saduq and al-Murtada; al-Tabrisi and al-Razi’s interpretations and the disputed names Jarada, Amina and the ring demon. Source text

[26] Al-Fayd al-Kashani, al-Safi 4:299, on 38:33–35; directly consulted for criticism of the ring narrative and distinction between Abu Hurayra’s account and the report attributed to Imam al-Sadiq. Source text

[27] Al-Huwayzi, Nur al-Thaqalayn 4:452–457, especially reports 41–48; directly compared on prayer time, horses, ring and body, preserving its source attributions and later Ahl al-Bayt comparisons. Source text

[28] Al-Ayyashi, Tafsir 1, on 2:102, reports 74–75: the forged magical book and Harut–Marut material. The surviving text was directly consulted, without treating its abridged chains as fully preserved. Source text

[29] Al-Saduq, Uyun Akhbar al-Rida 1, chapter 27, reports 1–2, on Harut, Marut and al-Zuhra; the Arabic text controls identification where the translation adds a prophet's name. Source text

[30] Uyun and Ilal, Solomon's death and the angel of death, compared through Bihar 14, chapter 11, reports 1–6, pp. 136–140; a specified year is distinguished from versions without a duration. Source text

[31] Al-Kafi, al-Rawda, the kharruba tree and Solomon; digital location 8/1/114/1. Reported Majlisi grading: sahih, Mir'at 25:345. Compared with al-Rawandi 273 and Bihar 14, p. 140. Source text

[32] Bihar 14, chapter 11, report 9, p. 141, quoting al-Qummi on Solomon's son; p. 142 quoting Majma on Asif's administration; chapter 5, report 24, p. 81, quoting al-Kafi on inherited prophetic relics. Source text

[33] Nahj al-Balagha, the passage on whether anyone could find a ladder to permanence, mentioning Solomon; consulted through Bihar 14, chapter 5, report 9, p. 71. The identifying phrase avoids edition-dependent sermon numbering. Source text

[34] Ibn Shu'ba, Tuhaf al-'Uqul, p. 478, Imam al-Hadi's reply to Yahya ibn Aktham's questions through Musa ibn Muhammad; compared with Bihar 14, chapter 9, report 13, pp. 127–128. Al-Ayyashi is cited through later transmitters here. Source text

[35] Bihar 14, chapter 5, reports 13 and 23, pp. 73, 80; chapter 11, report 8 and subsequent comments, pp. 140–143, on age and reign differences; chapter 12, pp. 143–144, on waterworks and Saba. Source text

[36] The Holy Qur'an, Saba 34:15–19: the two gardens, the flood of al-'Arim, safe settlements, and dispersal. Source text

[37] Al-Tabrisi, Majma' al-Bayan, commentary on Saba 34:15–19: the account of Tarifa and 'Amr ibn 'Amir, attributed to al-Kalbi through Abu Salih, with historical detail distinguished from the wording of the verses. Source text

Chapter 30: Asif ibn Barkhiya: Knowledge and Succession After Solomon

1. A deed preserved before a transmitted name

In Solomon’s assembly, a person whose name the Qur’an does not disclose promised to bring the queen of Saba’s throne before a glance returned. Solomon then saw it established before him. Imami reports call this person Asif, while other texts give the fuller name Asif ibn Barkhiya. His place in The Story of Guidance begins with knowledge displayed during the prophet’s life and continues with the trust that succession reports assign to him afterward. [1, 6, 8–9, 14]

2. The Qur’anic foundation

The central passage is al-Naml 27:38–40, within the narrative of 27:15–44. Solomon asks his assembly who can bring the queen’s throne before her party arrives in submission. An ifrit of the jinn offers to bring it before Solomon rises from his place, declaring strength and trustworthiness. The person possessing knowledge from the Book offers a shorter time: before Solomon’s glance returns. On seeing the throne established before him, Solomon attributes the gift to his Lord and understands it as a test of gratitude. [1]

Solomon then orders the throne to be altered. When questioned, the queen answers that it seems to be hers. Her Qur’anic story ends with her acknowledgement of wrongdoing and submission, with Solomon, to God, Lord of all worlds. The bearer of knowledge belongs within this account of a woman’s movement from sun worship to faith. [1]

Related passages are al-Ra‘d 13:43, used in reports comparing knowledge “from the Book” with knowledge “of the Book”; Saba 34:12–14, on creation placed at Solomon’s service and his death; and al-Baqarah 2:102, which clears Solomon of disbelief associated with sorcery. Al-Naml 27:65 and al-Jinn 72:26–27 frame discussion of the unseen as belonging to God, with disclosure dependent on His permission. None of these verses names Asif. [2–5]

3. The name and alternative identifications

The Greatest Name reports from al-Baqir and Abu al-Hasan Sahib al-‘Askar in al-Kafi use “Asif” without the patronymic in their texts. The fuller name occurs in the answer attributed to Imam al-Hadi and in Kamal al-Din’s succession narrative. The identification Asif ibn Barkhiya rests on these texts together; it should not be quoted as the exact wording of a report that gives only his first name. [6, 9, 14]

Majma al-Bayan records alternative identifications: Balkhiya, Astum, al-Khidr, Gabriel and Solomon himself, the last of which it finds remote. These are competing identifications of one figure, not proof that all the named beings attended the

assembly. This chapter follows the Imami identification while preserving the disagreement. [8]

An editorial footnote in the compared Bihar edition quotes al-Baghdadi's al-Muhabbar with the name Natora and the lineage Asif ibn Barkhiya ibn Sham'iya. This is a note quoting another book, not an Imam's wording. It neither creates a separate person named Natora nor establishes a biography for Sham'iya. [19]

Barkhiya is the father's name within the transmitted patronymic. That alone supplies neither an independent biography nor evidence of the father's prophethood. Similar names in other genealogical or religious traditions do not establish that their bearers were the same person.

4. Birth, early life and family connections

The texts compared for this chapter do not establish a birth date, a securely identified birthplace or a continuous account of Asif's childhood and education. The recoverable narrative begins with his role alongside Solomon. Dates and imagined conversations cannot fill the earlier gap.

Majma al-Bayan calls him Solomon's minister and sister's son in a statement attributed to Ibn 'Abbas. Ithbat al-Wasiyya, attributed to al-Mas'udi, calls him Solomon's scribe, paternal cousin, successor and daughter's husband. The first account implies an unnamed sister of Solomon as Asif's mother; the second introduces an unnamed daughter as Asif's wife. These relationships should not be combined into a single established genealogy, and Ibn 'Abbas's statement is not an Imam's report. [8, 17]

Asif's mother and the daughter named only by her relationship to Solomon remain visible with those evidential limits. The compared text gives no personal name for Asif's wife or daughters. A son called Safura appears in Ithbat al-Wasiyya's succession account below. Silence about other children does not establish that none existed. [17]

5. Making the bearer of knowledge known

In an account of questions carried by Musa ibn Muhammad to his brother Imam 'Ali al-Hadi, Yahya ibn Aktham asks whether Solomon needed Asif's knowledge. The answer says that Solomon was not unable to know what Asif knew. He wished his human and jinn community to recognize the divine proof after him; the knowledge had been entrusted to Asif through Solomon by God's command. The report compares this with Solomon's understanding being demonstrated during David's lifetime. [9]

This is a particularly explicit report connecting the throne episode with identification of a successor. It appears in Tuhaf al-'Uqul and is quoted by Majma al-Bayan from al-'Ayyashi. The compared passage in Tuhaf does not supply a complete connected chain, and al-Tabrisi's quotation does not mean that this passage survives in the commonly available remainder of al-'Ayyashi's commentary. Its meaning can be reported without treating repeated quotation as several independent chains. [8–9]

Here Musa is a son of Imam Muhammad al-Jawad, not Moses son of ‘Imran. The responding Imam is ‘Ali al-Hadi, not al-Hasan al-‘Askari. Yahya ibn Aktham belongs to the Abbasid setting of the question, not Solomon’s period. These distinctions keep later transmitters outside Asif’s contemporary circle.

A contrasting comment quoted from Tafsir al-Qummi in Nur al-Thaqalayn speaks of someone having greater knowledge in its explanation of the test of gratitude. At that location it is not presented as a report with a chain to an Imam. It should neither be silently equated with the preceding answer nor taken as a settled judgement that Asif outranks Solomon. The exegetical difference requires separate examination. [20]

6. Asif and one letter of the Greatest Name

Al-Kafi reports from Imam al-Baqir that the Greatest Name has seventy-three letters, one of which Asif possessed. On his uttering it, the intervening earth subsided and he took Bilqis’s throne; the earth returned more quickly than a glance. The report assigns seventy-two letters to the Imams and reserves one to God in the unseen. A related report from Abu al-Hasan Sahib al-‘Askar describes the earth opening between Asif and Saba and the throne being brought to Solomon. [6]

The published Mir’at al-‘Uqul assessment calls the chapter’s first report “unknown” in chain status and its third “weak according to the prevalent assessment.” Both are cited as transmitted reports, including their naming of Asif and Bilqis, without declaring their chains sound. An unknown or weak chain does not automatically falsify every meaning in a report; equally, agreement with a theological principle does not authenticate every detail. [6]

The same chapter compares letters granted to Jesus, Moses, Abraham, Noah, Adam and Muhammad. They belong to a comparison of divine gifts, not Asif’s assembly. That second report includes an unnamed transmitter and is also graded “unknown” in the cited assessment. [6]

7. Variants and the meaning of the Greatest Name

Basa’ir al-Darajat confirms the presence of Asif in this body of reports but also preserves variants. Reports on pages 229–230 of the compared edition use seventy-three and seventy-two, while report nine uses seventy-two and seventy-one. The latter calls Asif Solomon’s scribe and says that revelation was communicated to him; a Bihar note records a variant reading meaning that a gesture was made to him. The wording should not be silently harmonized or used alone to establish prophethood. [7, 19]

Majma al-Bayan also attributes different proposed invocations to exegetes, including appeals to the Ever-Living, the Self-Sustaining and the Possessor of Majesty and Honour. These are not a Qur’anically specified formula used by Asif, nor a guarantee that repeating sounds will transport objects. [8]

Al-Mizan relates the effect to the servant’s knowledge of and relationship with God and to divine response, rejecting sounds as an independently effective power. This is

an interpretation, not an experimental account of transport. The verse itself establishes knowledge from the Book, the throne's arrival and God's favour. [1, 10]

8. Knowledge from the Book and knowledge of the Book

Al-Ra'd 13:43 answers those who deny the Messenger's mission by invoking God's testimony and that of one possessing knowledge of the Book. Ahl al-Bayt reports compare this expression with the throne-bearer's knowledge "from the Book." In Sudayr's al-Kafi report, Imam al-Sadiq compares the latter to a drop in a sea and asks whether possession of some or all of the Book's knowledge is greater. The report then attributes knowledge of the Book to the Imams. Its cited Majlisi chain assessment is "unknown." [2, 11]

A quotation from Tafsir al-Qummi identifies the possessor of knowledge of the Book as Amir al-Mu'minin and uses the image of water carried by a mosquito. Neither verse itself supplies the name 'Ali or Asif; these are transmitted interpretations. Such knowledge is not God's unlimited, intrinsic knowledge and does not imply independence from Him. [5, 12]

Sudayr's report mentions Abu Basir, Yahya al-Bazzaz, Dawud ibn Kathir and Muyassir; its introduction also mentions an unnamed female servant. They belong to Imam al-Sadiq's period. The servant must not be transferred into Asif's household, nor Sudayr and his companions into Solomon's court. [11]

9. Succession, prophethood and kingship

The Qur'an does not call the bearer of knowledge a prophet, minister or successor. Succession appears in reports identifying him as Asif. An extraordinary act alone does not establish prophethood; nor is divine inspiration confined in every sense to prophets, as the Qur'an's account of Moses' mother shows. That general point does not authenticate every particular report about Asif. [1, 5, 9, 14–15]

Bearing the religious trust must also be distinguished from ruling a state. Solomon's bequest report describes followers consulting Asif about religion. It does not establish a detailed chronology of his reign, wars or territory. His role here concerns transmitted knowledge and guidance, without turning it into an unsupported royal biography.

10. The queen and the throne's surrounding figures

The central woman is the queen of Saba, called Bilqis in the reports. The Qur'an gives her judgement, consultation and agency: she receives the letter, consults her council, sends a gift, comes to Solomon and declares her submission to God. The throne's arrival belongs to that development. Her role should not shrink to ownership of an object transported by a man. The verses do not identify who questioned her about the throne or carried out its alteration, so neither action can simply be assigned to Asif. [1, 6, 8]

Unnamed human roles include Solomon's assembly, the queen's council, her envoys and the messenger ordered to return, the people of Saba and court workers.

Narrative sources add throne guards, servants, female attendants and enslaved persons among the gifts, with figures for the entourage. Those numbers are not Qur’anic. Reports of marriage to Solomon or to Tubba‘ or Dhu Tubba‘ do not establish a marriage to Asif. [1, 8, 17]

The nonhuman setting includes the hoopoe, the ifrit, jinn and devils; the hoopoe also describes Satan’s deception of Saba’s people. A Bihar editorial footnote, quoting al-Muhabbar, calls the ifrit Kudun; this is an additional transmitted name rather than an Imami report with a chain at that location. [19] The knowledge-bearer’s faster offer does not itself show that the ifrit claimed or contested succession. Strength and trustworthiness are the ifrit’s own declaration in the verse. Any personal name supplied for him belongs to a report, not the Qur’anic wording. [1]

11. How did the throne arrive?

The Qur’an does not specify the mechanism. Reports describe the earth opening, folding or bringing the two places together, and the throne appearing before Solomon. Exegetes also discuss alternatives such as transport by angels or wind. Majma al-Bayan distinguishes these proposals and attributes the folding of the earth to a report from Imam al-Sadiq; it does not make every explanation an Imam’s narration. [1, 6–8]

The texts do not establish an exact measured distance or a scientific theory of light speed or matter transfer. Saba is named in the Qur’anic account; Ma’rib and Syria occur in some transmitted explanations. These geographical details retain their source limits. Bestowed knowledge and ability remain dependent on God. [1, 20]

12. From the throne to Solomon’s death

Saba 34:14 describes Solomon’s death becoming apparent after a creature of the earth ate his staff. His fall exposed the jinn’s lack of knowledge of the unseen: had they known, they would not have remained in humiliating labour. The verse supplies neither Asif’s name nor a duration for his administration. [3]

Majma al-Bayan attributes to Imam al-Sadiq a report that Asif managed Solomon’s affairs until the creature ate through the staff. The passage does not present its complete chain. Details of a glass chamber, the angel of death or a year’s duration belong to other reports and must retain their separate attributions. [13]

Another report describes the Israelites proposing an unnamed son of Solomon as successor and Solomon declining to endorse him. It illustrates, within the report, that lineage alone does not settle the trust. No historical personal name should be supplied for this son without evidence, nor should he become Asif’s son or successor. [19]

13. Sorcery falsely attributed to Asif

Al-Baqarah 2:102 clears Solomon of disbelief and attributes the teaching of sorcery to devils. Al-‘Ayyashi transmits from Abu Basir, from Imam al-Baqir, that after Solomon’s death Iblis composed a magical book, falsely associated it with Asif and Solomon’s treasures of knowledge, buried it under the throne and then exposed it. Unbelievers claimed that it explained Solomon’s power; believers answered that he was God’s servant and prophet. [4, 18]

The account concerns a forged attribution, not Asif’s authorship of sorcery. The surviving al-‘Ayyashi text has abbreviated chains, which must not be presented as fully connected. Solomon’s exoneration is Qur’anic; the forged book and its concealment are transmitted details. A modern work bearing Asif’s name cannot be authenticated merely by that attribution. [4, 18]

The verse also mentions Harut and Marut, learners and a husband and wife in connection with magical separation. These belong to the verse’s discussion; Harut and Marut are not human men among Asif’s companions, and not every learner mentioned can be placed in his lifetime. Conflicting narratives about al-Zuhra and the angels, discussed in the previous chapter, do not become established episodes of Asif’s biography.

14. Asif in the conflicting ring narratives

Asif’s name appears in conflicting accounts of Solomon’s ring. Some portray him and Israelite leaders detecting a change in judgement and questioning Solomon’s wives; another gives a similar name to a demon taking the ring. Name similarity must not identify the successor with a demon. Nor can demonic occupation of a prophet’s office be accepted uncritically. Al-Majlisi records objections from al-Murtada and exegetes concerning prophetic protection and the credibility of prophecy. [19]

Ithbat al-Wasiyya gives a different account in which Asif takes the ring and administers the kingdom during Solomon’s absence, connecting it with the killing of horses and fourteen days. Differences in agent, duration and cause prevent a seamless composite story. That account does not establish injustice by Solomon toward the horses; the competing interpretations were discussed in Chapter Twenty-Nine. [17, 19]

Jarada, her father, Amina, Solomon’s wives and servants, and demon names such as Sakhr and Khayfiq occur within these disputed narratives. They are not an established family circle for Asif. Likewise, the unnamed wife, her parents and the fisherman in Kamal al-Din’s account of Solomon’s concealment belong to Solomon’s biography, even though the same extended report later mentions his bequest to Asif. [14, 19]

15. Receiving Solomon’s bequest

Within the extended report in chapter seven of Kamal al-Din, Solomon entrusts the charge to Asif ibn Barkhiya by God’s command as death approaches. Followers then visit Asif to learn their religion. The word shi‘a here denotes followers of the divine proof within the Israelite narrative; it should not automatically be treated as the name of a modern historical community. In the compared edition the report is numbered 17, with Asif’s passage on page 157. [14]

Its chain runs through Ahmad ibn al-Hasan al-Qattan, al-Hasan ibn ‘Ali al-Sukkari, Muhammad ibn Zakariyya al-Basri, Ja‘far ibn Muhammad ibn ‘Umara and his father to Imam al-Sadiq. The chain is recorded for traceability, without claiming that every transmitter has been authenticated here. Its extended chronology and concealment narratives require individual assessment.

The first chapter of al-Imama wa-l-Tabsira also lists Solomon’s bequest to Asif within a chain from Adam to Muhammad and then ‘Ali. Its transmission passes through al-Hasan ibn Mahbub, Muqatil ibn Sulayman and Imam al-Sadiq, with related material in al-Saduq’s transmitted works. Several books repeating a chain do not become independent witnesses at their shared point of transmission. [15–16]

16. Concealment, return and farewell

Kamal al-Din continues with a prolonged concealment of Asif, a return to his people and a later farewell. Asked where they would meet, he answers that it will be on the bridge of the hereafter. He then disappears and Israel’s ordeal intensifies. The text specifies neither concealment’s numerical duration, nor a dated or located farewell. The farewell alone supplies neither a death date nor proof of continued earthly life today. [14]

The report then moves to Nebuchadnezzar’s domination and captivity. It mentions four captives from the house of Judah, including Daniel, and Ezra from Aaron’s descendants. Daniel is called the divine proof in captivity, with the charge later passing to Ezra. This describes subsequent trial and guidance; it does not explicitly narrate a dated meeting at which Asif appointed Daniel. Sequence in a report does not make every named person Solomon’s contemporary. [14]

Women and offspring affected by captivity remain part of the afflicted community even where unnamed. The unnamed prophet bringing food to Daniel, and the angels later in Daniel’s story, belong to that later period rather than Asif’s assembly. [14]

17. The son named Safura and Asif’s death

Ithbat al-Wasiyya offers another ending: as Asif’s death approaches, he is instructed to entrust what he holds to his son Safura, whom he summons and gives the Ark and the bequest. This preserves a son who should not disappear from the character survey. The passage, however, does not supply a connected chain to an Imam, so it cannot settle the disagreement over Asif’s successor. [17]

The text explicitly says “his son Safura.” This is a male figure in this list, not the woman called Safura in reports about Moses’ wife. His mother is unnamed; she

cannot simply be identified with Solomon's daughter in the marriage account. No age or birth date follows from his position in a list.

The compared material does not establish Asif's year of death, lifespan, cause of death or burial place. A locally named shrine, if encountered, requires its own investigation and does not by itself prove burial. The biography ends where the evidence ends.

18. Three accounts of the next bearers

The first pattern, in al-Imama wa-l-Tabsira and parallels of Muqatil's report, lists Solomon, Asif, Zechariah, Jesus, Simon ibn Hammoun al-Safa and John son of Zechariah; it continues through Mundhir, Salima and Burda to Muhammad and 'Ali. That is the transmitted order, not a verified generation-by-generation chronology. Its compression and difficulties of sequence cannot be resolved by deleting other prophets or inventing encounters and extraordinary lifespans. [15–16]

The second, in Kamal al-Din, moves from Solomon's bequest to Asif through concealment, return and concealment again, then to Nebuchadnezzar, Daniel and Ezra, and onward to John and Jesus. It does not name every intervening bearer or describe direct appointment by Asif of every later figure. [14]

The third, in Ithbat al-Wasiyya, gives Asif, Safura son of Asif, Mabnah son of Safura, Hindu or Hindwa son of Mabnah, Asfar or Asfara son of Hindu, Ramin or Raman, Ishaq son of Ramin, Aym son of Ishaq, and Zakariyya son of Aym. The edition also gives Zakariyya the name Zamarta and an alternative patronymic, Urdun. Variant spellings are preserved without multiplying persons. This Ishaq is not automatically Isaac son of Abraham. [17]

Rare names should neither be erased nor authenticated merely to complete a desired chain. The next chapter examines later periods while retaining the distinction between the Imami principle of continuing divine guidance and a historically verified name for every generation.

19. Men and women in the later-period accounts

Ithbat al-Wasiyya associates Asif's period with King Kushtasp, Mabnah's with Ardashir son of Isfandiyar, and Asfara's with Hama daughter of Shahrzan. It also mentions an unnamed woman serving Hama and accounts of the queen's conduct and government. These names and the servant's role remain within that disputed narrative. Its royal durations are not accepted as a secure chronology, and allegations about the queen's conduct are neither Qur'anic nor presented without evidential qualification. [17]

The narrative reaches Zechariah, his wife Isa', her sister Hanna, mother of Mary, and then Mary and Jesus. They belong to a later circle, not Asif's household or lifetime merely because they occur in the same source. The text also gives an alternative route after Zechariah through al-Yasabigh and his son Rubil; these are later figures, and this Rubil should not be merged with namesakes in other narratives. David,

Judah and Aaron may appear as ancestors or tribal identifiers, which differs from participation in an event. [14, 17]

These notices preserve connections to the coming chapters without inserting every later biography here. Elijah, Elisha, Jonah, Zechariah, John and Jesus cannot be placed in one verified chronology solely by their order in a list or their proximity in a compilation.

20. Asif in later arguments about the Imams

Asif's act became an example in discussions of the Imams' bestowed knowledge. Alongside Sudayr's report, Nur al-Thaqalayn quotes Rawdat al-Wa'izin's report through Abu Sa'id al-Khudri from the Prophet identifying the knowledge-bearer as Solomon's successor. Other accounts compare him with Amir al-Mu'minin: one through Aban from Imam al-Sadiq concerns reaching Ibn Abi Sufyan in Syria; another, transmitted with an incomplete chain ending at Salman al-Farisi, compares Asif's knowledge with 'Ali's. Their different transmission histories remain distinct, without a blanket authentication. [11, 20, 23]

Nur al-Thaqalayn also quotes al-Khara'ij wa-l-Jara'ih about a Kharijite disputant and another man before 'Ali, a reported extraordinary act, and an ensuing comparison with Asif and question about fighting Mu'awiya. It is a non-Qur'anic miracle report, not an established event in Asif's own life. The litigants, Mu'awiya, Salman, Aban and Abu Sa'id all belong to later settings. [20, 23]

These comparisons concern continuity of divine teaching and bestowed knowledge, without making every prophet and Imam identical in every rank. The fuller doctrinal treatment belongs in the book's second part, while the relevant connection remains visible here.

21. The monk, the nun and Mutammim ibn Fayruz

A report in al-Kafi from Ya'qub ibn Ja'far preserves a woman who should not be overlooked. A monk from Najran and a nun visit Imam Musa al-Kazim after al-Fadl ibn Sawwar requests admission. The nun asks questions first and, according to the report, embraces Islam. The monk then describes a man in India said to know the name known to Asif. Later in the full report, the Imam identifies him as Mutammim ibn Fayruz, of Persian ancestry. Reading the whole account prevents a named person from remaining mistakenly anonymous. [21]

The travel narrative also includes an unnamed informant, an elderly mat-maker at a house called Marwan's house, and references to the monk's parents. These are later narrative roles, not Asif's companions. The cited Majlisi assessment is "weak according to the prevalent assessment." The account is therefore evidence of Asif's presence in transmitted religious memory, without authenticating every geographical or extraordinary detail. The well-name Umm Khayr does not by itself supply a woman's biography. [21]

Another account, quoted by Nur al-Thaqalayn from 'Uyun Akhbar al-Rida, is narrated by 'Umar ibn Waqid. It describes al-Musayyib guarding Imam al-Kazim under Harun

al-Rashid and the Imam invoking the name used by Asif to meet his son ‘Ali in Medina and entrust the charge to him. Al-Kazim, al-Rida, al-Musayyib, Harun and ‘Umar ibn Waqid remain figures of that later report, without a supposed meeting with Asif or an unperformed authentication of its chain. [22]

22. Prayer and the theme of occultation

Nur al-Thaqalayn quotes Muhaj al-Da‘awat’s Egyptian ‘Alawi supplication invoking God by the name through which Asif brought the queen’s throne. This shows devotional use of the story, not new evidence about his birth or family. The supplication’s title alone does not establish attribution to an Imam. [20]

Asif’s concealment appears in Kamal al-Din within an argument about occultation and continuing divine guidance. That explains its thematic connection with Imam al-Mahdi, but does not by itself establish Asif’s return, membership among the Qa’im’s companions or continued earthly life until the appearance. Each such claim would require its own examined text. [14]

23. Character register and limits of the survey

The immediate circle comprises Solomon, the knowledge-bearer identified as Asif ibn Barkhiya, and the queen called Bilqis in reports, with councils, envoys, workers, servants and guards where their roles occur, and followers seeking religious teaching from Asif. David belongs to Solomon’s parentage and the preceding stage; Barkhiya occurs as a patronymic. Solomon’s proposed son-successor remains unnamed. A missing name does not erase a textual role. [1, 6, 8–9, 13–15, 19]

The disputed family circle includes Asif’s mother under the sister’s-son account, Solomon’s unnamed daughter as Asif’s reported wife, Safura as his reported son, and Mabnah, Hindu, Asfara, Ramin, Ishaq, Aym and Zakariyya in Ithbat al-Wasiyya. Names for Asif’s mother, wife and daughters are not established by the compared material. Hama and her servant, Isa‘, Hanna and Mary belong to later circles; Jarada, Amina and Solomon’s wives remain in the disputed ring narratives. [8, 14, 17, 19]

The post-concealment narratives include Nebuchadnezzar, Daniel, Ezra, four captives from Judah’s house of whom Daniel is named, and Israelite offspring and families. Later reception includes Muhammad, Amir al-Mu’minin and the Imams cited; Abu Sa‘id, Salman, Sudayr, Abu Basir, Yahya al-Bazzaz, Dawud ibn Kathir, Muyassir and Aban; an unnamed female servant; Musa ibn Muhammad and Yahya ibn Aktham; the monk, nun, Mutammim, al-Fadl, Ya‘qub, al-Musayyib, ‘Umar ibn Waqid and other roles in those reports. These circles must not collapse into one era. [11, 14–17, 20–23]

Nonhuman roles include the ifrit, hoopoe, jinn, devils, Iblis in the forged-book report and the creature eating the staff; angels, Harut and Marut, and Gabriel occur where relevant. Balkhiya, Astum, al-Khidr, Gabriel and Solomon as alternative identities for the knowledge-bearer are not five additional participants. [1, 3–4, 8, 18]

This survey covers the compared texts relevant to the chapter. It claims neither access to every manuscript or lost transmission nor a complete individual chain

assessment. Material consulted through a compilation such as Nur al-Thaqalayn or Bihar is identified as such rather than presented as directly checked against every original.

24. The trust of knowledge and continuing guidance

The throne's movement is not the story's only lesson. Solomon recognizes the effect of power as his Lord's favour and a test of gratitude. Knowledge brings responsibility; an extraordinary gift does not give its bearer independence from God. When succession reports identify Asif as a bearer of the trust, attention moves from royal splendour to preserving religious teaching after the prophet's death. [1, 9, 14]

The chapter closes with what the evidence permits: Asif as the knowledge-bearer in Imami identification, Solomon's successor in transmitted accounts, and an enduring example in the Imams' interpretation and argument. Family details, later bearers, concealment and death retain their different evidential limits. Chapter Thirty-One continues with Israelite guidance, preserving transmitted names without populating unknown periods with invented history.

Sources and reference notes

Numbers refer to the entries below, whose links open the consulted texts. Page numbers follow the indicated digital editions and may differ elsewhere. Indirect consultation is identified; repetition in compilations does not itself authenticate a chain.

[1] Qur'an, al-Naml 27:15–44, especially 38–44: the knowledge-bearer, throne and queen. Link opens the request for the throne. Source text

[2] Qur'an, al-Ra'd 13:43: knowledge of the Book. The verse's wording remains distinct from transmitted identification. Source text

[3] Qur'an, Saba 34:12–14, especially verse 14: Solomon's death, the creature eating the staff and the jinn's limited knowledge. Source text

[4] Qur'an, al-Baqarah 2:102: Solomon's exoneration, sorcery, Harut and Marut, and separation between spouses. Source text

[5] Qur'an, al-Naml 27:65; al-Jinn 72:26–27; al-Qasas 28:7. The first passages concern the unseen; the last concerns Moses' mother. None names Asif. Source text

[6] Al-Kulayni, al-Kafi, vol. 1, Kitab al-Hujja, chapter on the Greatest Name given to the Imams, reports 1–3, conventional p. 230. Thaqalayn reproduces the texts and Mir'at al-'Uqul assessments, vol. 3, pp. 35–37. Source text

[7] Al-Saffar, Basa'ir al-Darajat, chapter 12 on the Imams and the Greatest Name, reports 6–9, pp. 229–230 in the consulted digital edition; compare the variant noted in Bihar 14:114. Source text

[8] Al-Tabrisi, Majma al-Bayan, commentary on al-Naml 27:38–44: identities, exegetical opinions, supplication and transport; it also quotes al-Hadi's answer through al-'Ayyashi. Source text

[9] Ibn Shu‘ba al-Harrani, Tuhaf al-‘Uqul, material from Imam ‘Ali al-Hadi: answers to Yahya ibn Aktham’s questions carried by Musa ibn Muhammad; Asif’s passage at conventional p. 478. Link opens the digitized section. Source text

[10] Al-Tabataba’i, al-Mizan, commentary on al-Naml 27:15–44, discussion of verses 38–40: knowledge, the Greatest Name and answered prayer. The exegete’s analysis is distinguished from report wording. Source text

[11] Al-Kafi, vol. 1, Kitab al-Hujja, rare reports concerning the unseen, report 3: Sudayr’s account. Digital locator 1/4/45/3; Mir’at al-‘Uqul assessment at 3:112. Source text

[12] Tafsir al-Qummi, Ibn Udhayna’s report from al-Sadiq on knowledge of the Book, consulted through al-Huwayzi, Nur al-Thaqalayn 4:87–88, report 65; this is an explicitly indirect consultation. Source text

[13] Majma al-Bayan, Saba 34:10–14, at verse 14: the report from al-Sadiq concerning Asif’s administration until the staff was eaten; compare Bihar 14:142. Source text

[14] Al-Saduq, Kamal al-Din wa-Tamam al-Ni‘ma, chapter 7 on Moses and the later bearers, report 17, pp. 153–159; Solomon’s bequest and Asif’s concealment at pp. 157–158. The extended report was consulted in full. Source text

[15] ‘Ali ibn al-Husayn ibn Babawayh, al-Imama wa-l-Tabsira min al-Hayra, chapter 1, report 1, pp. 21–23, especially p. 23; Madrasa al-Imam al-Mahdi edition, Qom, 1404 AH, digitized by Usul. Source text

[16] Al-Saduq’s al-Amali, succession-chain report through al-Hasan ibn Mahbub and Muqatil, consulted through Bihar al-Anwar 17:148, report 43. The linked digital position is 150. Source text

[17] Ithbat al-Wasiyya, attributed to al-Mas‘udi, pp. 73–78, Ansariyan edition digitized by Rafed: family, ring, Safura, later bearers, rulers and women. Attribution and reports are not authenticated merely by the title. Source text

[18] Al-‘Ayyashi, Tafsir al-‘Ayyashi, vol. 1, al-Baqarah 2:102, report 74, p. 52: the magical book falsely attributed to Asif. Usul’s URL uses position 51; the surviving abbreviated chains retain their limits. Source text

[19] Al-Majlisi, Bihar al-Anwar, vol. 14, Solomon, Saba and death chapters, pp. 98–142; especially ring accounts at 105–108, the variant at 114, name footnotes at 123 and final-life reports at 137–142. Editorial notes remain distinct from authorial text and reports. Source text

[20] Al-Huwayzi, Nur al-Thaqalayn 4:87–92, al-Naml 27:40, reports 63–82: quotations from Rawdat al-Wa‘izin, al-Khara’ij, Muhaj al-Da‘awat and other works. Their transmission histories differ; consult the consecutive linked pages. Source text

[21] Al-Kafi, vol. 1, Kitab al-Hujja, birth of Imam Musa ibn Ja‘far, report 5: the monk, nun and Mutammim ibn Fayruz. Digital locator 1/4/120/5; Mir’at al-‘Uqul 6:55. The full report was consulted. Source text

[22] ‘Uyun Akhbar al-Rida, ‘Umar ibn Waqid’s account involving al-Musayyib and al-Kazim, consulted through Nur al-Thaqalayn 4:89, report 70: a later invocation of Asif in a succession narrative. Source text

[23] Bihar al-Anwar, vol. 27, p. 28 onward, reports 9–10 in the Greatest Name chapter: a quotation from al-Ikhtisas through Aban and a report with an incomplete chain ending at Salman, quoted from al-Muhtadar. The linked digital position is 30. Source text

Chapter 31: The Prophets of Israel After Solomon: The Continuity of Guidance

1. After Solomon: The Covenant Remained

Earlier chapters considered Solomon, his kingdom, and Asif ibn Barkhiya within the traditions about the preservation of prophetic knowledge. The end of that period does not leave a void in the history of guidance. Kingship may disappear, political power may weaken, and communities may disperse, while responsibility toward scripture and the covenant remains. This chapter follows that continuity and restores names and roles that might otherwise disappear between Solomon and the later prophets. It does not combine widely separated reports into a single uninterrupted biography. [1, 7]

“After Solomon” identifies the broad field of inquiry. It does not mean that everyone discussed lived in one generation, or that the book’s chapter order establishes a definitive chronology. Some figures have an explicit place in a report; others have disputed positions; still others appear here to prevent mistaken identification. Separate chapters develop the lives of Elijah, Elisha, Jonah, Dhu al-Kifl, Jeremiah, Daniel, Ezekiel, Ezra, and the family of Imran. This chapter brings together the continuity of the call, the preservation of its trust, and the participation of women and men.

2. The Quranic Foundation and the Limits of Named History

The Quran states that Moses received scripture and was followed by messengers (2:87). It also recalls the covenant with the Children of Israel and the sending of messengers to them (5:70). These passages establish succession after Moses and describe acceptance, rejection, and killing. They do not provide a complete list of prophets, their lifespans, or the reigns of contemporary kings. They support the continuity of revelation, but cannot by themselves supply a detailed chronological register. [1]

Surah al-Hadid locates prophecy and scripture in the descendants of Noah and Abraham before mentioning Jesus son of Mary (57:26–27); 29:27 also places prophecy and scripture in Abraham’s descendants. This identifies a line of divine selection, not the righteousness of every descendant: the text distinguishes the guided from the disobedient. The Quran also states that some messengers have been recounted and others have not (4:164; 40:78). The chapter must therefore retain a place for prophets and followers whose names are absent from the sources examined. [2, 3]

3. Covenant, Prophecy, Learning, and Power

The twelve leaders in 5:12 belong to the Mosaic covenant; their number cannot be reused as a ready-made list of Solomon's successors. Verse 5:44 mentions prophets, godly teachers, and learned custodians in connection with judging by the Torah and safeguarding scripture. Every scholar is not a prophet, every scholar is not a designated successor, and conquest does not make a king a divine authority. Such roles can coincide, as prophecy and kingship did in Solomon, but that combination cannot be assumed for subsequent rulers. [4]

In al-Kafi's chapter on revealed laws, Sama'a reports from Imam al-Sadiq an explanation of the resolute messengers as bearers of major dispensations. It describes adherence to the Torah after Moses until the coming of the Messiah with the Gospel. Tafsir al-Safi reproduces this explanation at 46:35. Multiple prophets may thus work within the same broad scriptural dispensation; each need not bring a new abrogating book. The statement does not, however, independently establish the date of every individual succession. [6]

4. Asif and the Account of Concealment

A lengthy report attributed to Imam al-Sadiq in Kamal al-Din assigns Solomon's testament to Asif ibn Barkhiya. It subsequently describes concealment and affliction among the Children of Israel before moving to Nebuchadnezzar, captivity, Daniel, and Ezra. The relevant theme is the preservation of prophetic knowledge when political power disappears. Concealment from the public is not equivalent to the absence of guidance. The narrative transition does not itself prove that Asif personally met Daniel or survived until the captivity. [7]

The captivity account mentions four descendants of Judah, including Daniel, and identifies Ezra with the descendants of Aaron. Daniel and Ezra remain distinct persons within this report; one genealogy must not be transferred to the other. The passage does not name all four captives. Names from another story about faithful youths cannot fill that gap without evidence connecting the accounts. Careful identification preserves a person's history without constructing a composite biography from unrelated fragments. [7]

5. The Short Succession List: Asif, Zechariah, and Jesus

Kamal al-Din's chapter on the continuity of the testament transmits, through al-Hasan ibn Mahbub and Muqatil ibn Sulayman from Imam al-Sadiq and the Prophet, a sequence naming Solomon, Asif, Zechariah, Jesus son of Mary, Simon ibn Hammun al-Safa, John son of Zechariah, Mundhir, Sulayma, and Burda. A corresponding transmission occurs in al-Imama wa-l-Tabsira. Their shared route must not be treated as two independent confirmations of every chronological detail. [8]

This list preserves important names, but raises chronological questions, particularly its placement of Jesus and Simon before John in the transmission of the testament. Its chain includes Muqatil ibn Sulayman and is not presented as unanimously

authenticated. It witnesses how continuity is represented in this transmission; it is not a register of births and deaths. Unstated lifespans should not be invented to bridge every interval. The separate chapters on John, Jesus, and Simon provide the setting for detailed comparison.

6. Safura and Mabnah: Two Names to Retain

Ithbat al-Wasiyya, attributed to al-Mas‘udi, offers another account in which Asif is followed by his son Safura, and Safura by his son Mabnah. Within this narrative, each entrusts the inherited deposit to the next as death approaches. The wording “his son” matters: Safura is male in this succession list. He must not be confused with the woman called Saffura in accounts of Moses merely because their names resemble one another. [9]

The passage examined does not identify either man’s mother or wife, birth date, or burial place. Those details are not supplied. What is established here is the presence of the names and relationship in this book, not an authenticated attribution of every detail to an Imam. “Mabnah” follows the spelling of the consulted text; an unfamiliar name should not silently become a more familiar one merely because it looks unusual. [9]

7. Hindwa, Asfara, Ramin, Ishaq, and Aym

The same work proceeds from Mabnah to Hindwa, Asfara, Ramin, Ishaq, Aym, and then Zechariah. It supplies paternal links: Hindwa son of Mabnah, Asfara son of Hindwa, Ramin son of Asfara, Ishaq son of Ramin, and Aym son of Ishaq. Such figures disappear when the account is reduced to well-known prophets. Retaining them also requires retaining the source limitation: this is the succession list of that book, not a Quranic enumeration. [10]

The same page varies between Hindu and Hindwa, Asfar and Asfara, and Raman and Ramin; it also records “Zamarta” as a reported name for Zechariah. These textual forms are retained for comparison without counting each spelling as a new individual. Genealogy and context provide firmer identification than differences between letters alone. [10]

Ishaq son of Ramin in this list is not Isaac son of Abraham. References to transmitting knowledge and wisdom also do not automatically make each person a prophet with an independent mission. Since the passage gives little biographical detail, the account retains their stated relationships and their places in the transmission of the trust. Associated royal reigns and durations remain separate historical claims; they cannot be converted into definitive calendar dates without further evidence. [10]

8. Zechariah, al-Yasabigh, and Rubil: Distinguishing Similar Names

Ithbat al-Wasiyya names Zechariah son of Aym, records another form for his father's name, Urdun, and mentions al-Yasabigh and Rubil son of al-Yasabigh before its transition to the Messiah. These are retained as features of that account, not converted into two established genealogies for Zechariah. Nor should al-Yasabigh be merged with Elisha merely because their names sound similar: they occupy different textual positions, and Elisha is independently named in the Quran. [11]

Rubil son of al-Yasabigh is not automatically Rubil the companion of Jonah, or the Rubil associated with Jacob's sons. Names recur across the literature. Identity requires a genealogical, narrative, or other explicit connection. Completing the register should therefore improve accuracy, rather than merely increase an apparent count of prophets. [11, 18]

9. Women in the Succession Account: Solomon's Daughter, Hama, and Her Servant

Ithbat al-Wasiyya describes Asif as Solomon's son-in-law, without naming Solomon's daughter in the consulted passage. She remains present through her stated relationship, without an invented name. She is not assigned the name of the Queen of Sheba, nor conclusively identified as Safura's mother without an explicit statement. A man's marriage to a woman and the separate mention of his son do not, by themselves, establish her maternity. [9, 10]

The book's royal narrative also mentions Hama daughter of Shahrzan and a woman serving her. They are retained so that female figures do not disappear from the account, while the narrative remains a historical report within this particular source. Hama is not made a prophet or a designated successor. Accusations within the story are not repeated as established Quranic or authenticated facts, and a similarly named woman elsewhere is not automatically identified with her. [10]

10. Sha'ya: His Presence and the Limits of the Record

Sha'ya is a major figure requiring inclusion here. He is not explicitly named in the Quran, but appears in al-Rawandi's Qisas al-Anbiya and in the report of Imam al-Rida's interreligious debate. His name commonly corresponds to Isaiah. That correspondence does not turn everything in biblical or historical accounts of Isaiah into a report from the Ahl al-Bayt. It cannot independently establish a detailed genealogy, birth date, or duration of prophetic activity. [12, 13]

In the report attributed to Imam al-Rida, the Imam questions the Catholicos and the Jewish scholarly leader about a saying of Sha'ya and interprets the riders of a donkey and a camel as Jesus and Muhammad. The passage functions as an argument about prophetic announcement and the unity of revelation. Al-Nawfali, the narrator, and the participants in that later debate are not contemporaries of Sha'ya and must not be inserted into his historical setting. [13]

11. Sha‘ya and the Responsibility of the Righteous

Al-Rawandi transmits, through Jabir from Imam al-Baqir and Imam Ali, an account naming Sha‘ya and warning of destruction among his people. It questions those described as good about accommodating wrongdoing and failing to oppose it. The consulted passage actually names Sha‘ya; the name should not silently become Shu‘ayb because a similar moral account circulates under another name. Its relevant lesson is that personal uprightness does not remove responsibility toward injustice. [12]

The report cannot justify condemning every member of an ancient or present-day community. The Quran distinguishes righteous Israelites from others (7:168), and states that the People of the Book are not all alike (3:113). This chapter therefore does not pass a single judgment on an ancestry or people. It examines particular responses: fidelity, reform, rejection, injustice, and endurance. [5]

12. The Sick King and the Account of Sha‘ya’s Death

Al-Rawandi next gives an account from Wahb ibn Munabbih, rather than from an Imam, about an Israelite king in Sha‘ya’s time. Afflicted by an ulcer and told that death approached, he prayed; the story describes a fifteen-year extension. It also mentions an attacking king and army, deliverance following repentance, and renewed disobedience after the Israelite king’s death. Neither king is named in the central passage. Names supplied in later historical notes must not be inserted into its text or attributed to an Imam. [12]

The story of Sha‘ya hiding in a tree and being sawn apart is introduced by al-Majlisi here from Ibn al-Athir. It is consequently not presented as an established Ahl al-Bayt hadith, nor merged with a similar account told of Zechariah. No definitive year of death or burial place is assigned. The examined evidence supports a bounded account: his name, his place in prophetic announcement and warning, Wahb’s story about the king, and a death narrative whose historical source is identified. [14]

13. Hayquq: Prophetic Announcement without an Invented Biography

Hayquq appears in Imam al-Rida’s debate report, where the text identifies him as a prophet and discusses an announcement associated with Paran and a new book after the devastation of Jerusalem. “Habquq,” corresponding to Habakkuk, is another familiar form. These spellings identify the same figure in this context rather than establishing two persons. He is not explicitly named in the Quran, and the passages examined do not identify his parents, wife, or children. [13]

Hayquq must not automatically be identified with the prophet who brought food to Daniel in the pit. The al-Rawandi report discussed below refers simply to one of God’s prophets, without naming him. A name found in another tradition cannot be imported as if it occurred here. Likewise, an attributed shrine or tomb does not establish Hayquq’s biography, and approximate royal intervals cannot supply his birth and death dates. [26]

14. Elijah, Elisha, Jonah, and Dhu al-Kifl

Elijah, Elisha, Jonah, and Dhu al-Kifl are Quranic names, but their appearance near one another does not create a detailed chronology. Verses 6:84–86 bring several prophets together; 38:48 names Ishmael, Elisha, and Dhu al-Kifl. Surah al-Saffat separately recounts Elijah's call to abandon Baal and Jonah's story, without supplying a chain of fathers or successors between them. Their Quranic presence is retained here, while Chapters 32–35 develop their biographies. Chapter numbering is not evidence for the order of their missions. [15, 17]

A response attributed to Imam al-Jawad to 'Abd al-'Azim al-Hasani calls Dhu al-Kifl "'Uwaydiya," explicitly places him after Solomon son of David, and describes him judging among the people. This provides a specific transmitted placement, subject to examination of its chain. The name alone does not prove identity with a similarly named figure in another corpus. Nor does it establish that Dhu al-Kifl is Ezekiel or Elisha; those are separate identifications requiring separate evidence. [16]

The preceding report, transmitted through 'Abd Allah ibn 'Umar from the Prophet, uses "'Uwaydiya son of Idrim" and describes an unnamed earlier prophet and a young man undertaking public responsibility without anger. Idrim belongs to that transmission; he must not be inserted into Imam al-Jawad's response as though named there. The earlier prophet and the attendant in the story are retained for the Dhu al-Kifl chapter without fabricated names. [16]

Al-Rawandi's long Elijah narrative, transmitted through Wahb from Ibn 'Abbas, includes the king's wife, her believing scribe, a wronged vineyard owner with his family and children, the king's son, Jonah's mother who shelters Elijah in that account, and Elisha as his disciple. Another Jonah report includes Rubil and Tanukha, alongside pregnant women, unborn children, young children, elders, and women among his people. These roles remain part of the record for the following chapters. Unnamed mothers and wives are not assigned invented names, and Wahb's account is not represented as an Imam's report. [18]

15. Jeremiah: Warning before Devastation

Jeremiah, written Irmiya or Armiya in Arabic, is extensively discussed in narrative and exegetical works but is not explicitly named in the Quran. In the account transmitted from Tafsir al-Qummi and attributed to Imam al-Sadiq, he addresses a people who have departed from the covenant and conveys warning before affliction. The story also includes learned figures responsible for opposing wrongdoing, family members for whom protection is sought, and Nebuchadnezzar at different stages. These people belong to the narrative; its history cannot be reduced to the prophet alone. [19]

Mentions of Nebuchadnezzar's mother, a Persian youth, or members of the court do not authenticate every accompanying claim about descent, infancy, and chronology. The present chapter retains Jeremiah's warning and his association in some reports with the ruined city and the man restored after a hundred years. Chapter 36 examines his genealogy, birth, movements, and death only to the extent supported by

its sources. Gaps in his biography are not filled with material borrowed from Ezra's. [19, 28]

The same extended account includes John, a king, a woman urging his death, and an elderly woman in the subsequent killing narrative. These women are not merged with John's mother or Mary's mother, and the instigator is not assigned a name borrowed from another account. Their roles remain for the chapter on John, while their chronological connection with Nebuchadnezzar remains one of the disagreements examined below. [19, 22]

16. The Two Corruptions and Disputed Royal Identifications

Verses 17:4–8 describe two episodes of corruption, arrogance, enemy victory, restored strength, and a warning against repetition. They do not name Nebuchadnezzar, Sennacherib, or another ruler. Al-Tabrisi's Majma' al-Bayan records differing identifications involving the deaths of Zechariah, John, or Sha'ya, and rulers such as Goliath, Nebuchadnezzar, or Shapur. It also records a position declining to specify what the verse leaves unspecified. Inclusion in an Imami commentary does not make a view either unanimous or an Imam's hadith. [21]

Bihar al-Anwar assembles differences between reports and historical accounts, including the difficulty of associating Nebuchadnezzar with John's blood. Its discussion includes names such as Sennacherib, Bahman, Kushtasp, and Antiochus, without making them one person or Quranic names. A long Abu Rafi' report in Kamal al-Din places events after Jesus and Simon before mentioning Nebuchadnezzar and Daniel; its chain includes an unnamed transmitter. It cannot independently support a definitive reconstruction of the chronology. [20, 22]

The discrepancy is not resolved by assuming two Nebuchadnezzars, extraordinary lifespans for everyone, or exact dates without independent support. Preserving a disagreement is more faithful than concealing it. The secure Quranic theme is the consequence of good and evil conduct, together with the possibility of mercy. It does not erase the righteous, assign inherited guilt to children, or license unsupported identifications of contemporary people with ancient narrative roles. [5, 21, 22]

17. Daniel and the Woman Who Raised Him

The al-Kafi account, quoted in Bihar through Mu'awiya ibn Wahb from Imam al-Sadiq and Imam 'Ali, preserves two distinct women: the elderly caregiver who raises the orphaned Daniel, and the devout wife whom two judges falsely accuse after she rejects their coercion. The righteous husband, king, minister, and boys participating in Daniel's staged trial also have distinct roles in exposing contradictory testimony. The text does not give their names; the accused woman is not named Susanna from another tradition or merged with the caregiver. Chapter 37 presents the case and its participants in detail. [23]

18. Daniel in the Pit and the Four Companions

Al-Rawandi transmits from Hafs ibn Ghiyath and Imam al-Sadiq an account of Daniel in a pit with wild animals. God commands a prophet to bring him food and directs him to the place. That prophet is unnamed, and the ruler in this passage is described as tyrannical without being named. Both roles are retained as given. Silence is not replaced with Hayquq, Jeremiah, or a specific king. [26]

A different account transmitted from Wahb ibn Munabbih names four companions of Daniel: Yushal, Yuhin, ‘Iswa, and Maryus. They refuse to worship an idol, face the fire, and are reported to be delivered. Their names follow the consulted text and their source is expressly identified as Wahb. They are not conclusively equated with the four descendants of Judah in Kamal al-Din: Daniel is one of four there, whereas this narrative has four beside him. The difference prevents automatic identification. [7, 24]

Wahb’s account continues with a king’s son and a wise wife educated under Daniel, who urges her husband to benefit from his guidance. The son and wife are additional figures, unnamed in this passage. Al-Majlisi explicitly cautions against relying on these Wahb narratives in this context. The advising wife is therefore preserved in the record of the report, without an asserted genealogy, identification with another queen, or authentication of every surrounding event. [24, 25]

19. Two Women and Two Children in the Famine Account

The report on honoring bread, quoted by Bihar from al-Kafi through Imam al-Sadiq from the Prophet, includes a ferryman and two mothers, each with a child, during a famine and Daniel’s prayer for relief. These participants remain distinct from his caregiver and the falsely accused woman. Chapter 37 discusses the account in detail. It does not establish the cause of every famine or the guilt of its victims; the Qur’anic principle that no soul bears another’s burden remains applicable (6:164). [27]

20. Ezra and the Man Restored after a Hundred Years

Ezra is explicitly named in 9:30 in the rejection of a claim of divine sonship. Verse 2:259, however, recounts a man passing a ruined settlement, dying for a hundred years, and being restored without naming him. Reports and commentaries identify him variously as Ezra or Jeremiah, while another exegetical view names al-Khidr. It would therefore be inaccurate to write that the Quran itself names Ezra as the subject of every detail in 2:259. [28, 29]

Two family configurations in the Ezra material must remain distinct. One describes him leaving a pregnant wife and returning after restoration to find his son older than himself. Another, in the account of a Christian scholar questioning Imam al-Baqir, describes Ezra and ‘Azra as brothers born together whose lived ages differ because of the hundred years. The wife and son in the first story, and the parents and brother in the second, cannot be omitted or have their relationships exchanged. These remain separate reports, not a single verified family chronology. [28]

The Christian scholar, Hisham ibn ‘Abd al-Malik, and Imam al-Baqir belong to the later debate’s narrative frame, not to Ezra’s family or lifetime. Nor does placing Ezra and Ezekiel next to one another in a book merge the restoration after a hundred years with the revival of those who fled death in 2:243. The distinct Quranic passages and events take precedence over their shared theme of restoration to life. [28–30]

21. Ezekiel and Iliya: Placement and Identity

An al-Rawandi report connects Ezekiel with those who left their homes fearing death, describing a prophet who passed their bones and asked for their revival. The verse itself does not name that prophet or place him in a generation after Solomon. Other accounts concern a king of the Copts and an unnamed king. Ezekiel remains part of the Israelite narrative field, while chronology and the relationship between the accounts require investigation. Every occurrence of the name cannot automatically establish one person in one period. [30]

In a report attributed to Imam al-Sadiq, al-Rawandi names “Iliya” as a leader of four hundred Israelites. It includes a king who marries an idol-worshipping woman and a minister who shelters and feeds Iliya’s followers during famine. Iliya, the king, wife, minister, and followers are distinct participants. The resemblance to Elijah’s story is evident, but does not by itself erase differences in wording and context. Chapter 38 addresses the identification alongside the Elijah chapter. The wife receives no name absent from the text. [30]

22. Jirjis and the Woman Whose Ox Had Died

Al-Rawandi includes in this group a Jirjis narrative transmitted through ‘Ikrima from Ibn ‘Abbas. It concerns a ruler whose name appears as Dazana, with variant spellings. The story includes a magician who believes, a police official who believes, other followers, and a woman whose livelihood depended on an ox that had died. The account describes its restoration by God’s permission. The woman’s livelihood, appeal, and faith belong to the narrative and should survive an abridgment of the confrontation with the king. [31]

Jirjis is not explicitly named in the Quran, and this transmission is not a direct report from an Imam. Placement near Ezekiel and Ezra in a collection does not prove that its events occurred between Solomon and Jesus. Its inclusion here protects the figure and associated participants from omission within the book’s coverage. Chapter 38 considers his story, chronological placement, and the limits of its reports. A royal wife or mother of Jirjis absent from the consulted passage is not invented. [31]

23. The Family of Imran: Women at the Centre of Continuity

As the narrative approaches Jesus, the Quran presents a family with clearly developed roles: Imran, his wife, Mary, Zechariah, his wife, John, and Jesus. It recounts the vow of Imran's wife, Mary's birth and naming, Zechariah's guardianship, his prayer for offspring, the announcement of John, and Mary's annunciation. The women are more than genealogical links. Their prayers, choices, worship, and trials show guidance within the home and sanctuary as well as in a prophet's public call. [33]

An al-Rawandi report attributed to Imam al-Baqir calls Mary's mother Hanna and Zechariah's wife Hannana, describing them as sisters. Ithbat al-Wasiyya uses Isa' for Zechariah's wife. This is recorded as a difference between sources, not as proof that Zechariah had two wives. Neither name is attributed to the Quranic wording. Al-Rawandi's report also describes Imran as a prophet; that designation depends on the report and cannot be inferred merely from his name in Surah Al 'Imran. [11, 32]

Imran, Mary's father, must not be merged with Imran, Moses' father, merely because they share a name. Mary daughter of Imran is not combined with another Mary, and unnamed siblings are not created for her. Chapters 39–43 examine the family relationships, the promise concerning Jesus, and Mary's guardianship. Here the essential point is that this stage of Israelite history cannot be adequately told while omitting the mothers, Mary, and Zechariah's wife. [32, 33]

24. Names Preserved in Supplication: Misha, Turakh, and Matta

The Umm Dawud supplication in Iqbal al-A'mal preserves Sha'ya, Hayquq, Jeremiah, Daniel, and Ezra alongside less fully described names, including Misha, Turakh, and Matta. Its purpose is blessing and remembrance, not the chronological ordering of prophets. Neighbouring names therefore do not establish contemporaneity, genealogy, or direct succession. The same passage also includes Talut, Luqman, al-Khidr, and others; inclusion alone cannot be treated as an independent, decisive designation of each person's prophethood. [35]

Misha in this text is not automatically Makikha son of Daniel. Turakh is not identified with Tarakh in Abrahamic genealogies simply by resemblance, and Matta is not conclusively the person connected with Jonah's name in every report. Their names are preserved with their textual locations, while detailed identification remains unresolved by the material examined here. The preceding invocation names Adam and Eve, confirming that the prayer ranges across many periods rather than describing the women and men of one era. [35]

25. Beyond the Period: Makikha and the Later Successors

The Abu Rafi‘ report in Kamal al-Din names Makikha son of Daniel, his son Anshu, Dasikha, Nasturus, Mar ‘Ida, and the monk Bahira. It places them within its account of the interval between Jesus and Muhammad, alongside royal history and the Companions of the Cave. Ithbat al-Wasiyya’s list contains forms such as Anshwa, Rashikha, Mar‘id, and Bahira. This continuation shows that its Daniel material reaches into another narrative period; it does not place every name before the Messiah. [20, 36]

These names belong to the discussion in Chapters 44 and 45, together with questions of spelling, sequence, and their relationship to Mundhir, Sulayma, and Burda. The difference between Dasikha and Rashikha is neither silently harmonized nor made proof of two separate persons. Likewise, royal names such as Kushtasp, Ardashir son of Isfandiyar, Darius, Alexander, and Mihraqiya son of Nebuchadnezzar remain rulers within those narratives; proximity to a succession list does not make them prophets. [8–11, 20]

26. Martyrs, Children, and Those Whose Names Were Not Preserved

Abridgment often preserves counts of victims or survivors while losing their roles. The narratives include murdered prophets, silent scholars, reformers, captives, mothers, children, and believers concealing their faith. The Quran itself mentions the killing of prophets and those who command justice (3:21), without naming every individual. These groups must neither acquire conjectural personal names nor disappear from the history of guidance because their names are unknown.

Al-Rawandi’s accounts of the People of the Trench include an Ethiopian prophet and his community, and a woman with her infant facing persecution. Other identifications are also transmitted, while the Abu Rafi‘ account associates the trench with Daniel and his companions. These differences cannot be reduced to one securely dated event. The woman, infant, and unnamed prophet remain part of the transmitted record, without being assigned to Solomon’s or Daniel’s time simply because the stories occur nearby in a collection. [20, 34]

Near the Sha‘ya material, al-Rawandi transmits a report ending with Salman al-Farisi about a king called Rudhin, an unnamed prophet, an infant, and the infant’s parents. It concerns preventing harm to the child and the ruler’s turn toward justice. The passage does not securely establish a chronological connection with Solomon, so Rudhin is not inserted into an established sequence of Israelite kings. Its mention preserves the distinction between appearing in the same chapter of a source and demonstrably belonging to the same historical period, while retaining the mother, father, and child. [34]

The People of al-Rass and the Limits of Dating Their History

The Qur’an mentions the people of al-Rass alongside ‘Ad, Thamud, and many generations in al-Furqan 25:38, and alongside communities that rejected the messengers in Qaf 50:12–14. This establishes the community’s existence, its rejection of the messengers, and its deserving of the warning. It does not name its prophet or king, locate al-Rass, date its history, or give the number of its settlements. Its proximity to Thamud in the verse does not make it a branch of Thamud, nor does the order of names alone establish a chronology. [37]

‘Uyun Akhbar al-Rida transmits, through al-Saduq’s chain from al-Rida through his forefathers, al-Husayn, and the Commander of the Faithful, an answer about the people of al-Rass that places their story after Solomon. That placement explains why the narration is presented in this chapter. It remains a dating within a transmitted account, rather than an agreed Qur’anic chronology. In the setting of the report, a notable of Tamim named ‘Amr asks the Commander of the Faithful about them. ‘Amr is therefore not moved into the lifetime of the people of al-Rass or made a member of their kingdom. [38]

The report describes people who worshipped a pine tree called Shah Darakht and attributes its planting to Japheth son of Noah. They had twelve settlements on a river called al-Rass; their principal settlement was Isfandar, and the consulted text names their king Tarkudh. It describes their festival gatherings around the tree and a voice they heard which the report attributes to Satan. These are details of the narration itself. The tree, settlement, and royal names, and the attribution of the planting, retain their status as transmitted information: they are not added to Qur’anic wording or used alone to establish a modern geographical identification. [38]

In this narration, Allah sends them an Israelite prophet descended from a son of Jacob, but does not give the prophet’s name. He calls them for a time, then prays against the tree and it withers. They disagree about what has happened to it, then unite to kill the caller. The report says they confined him in a pit at the water site until he died, and then describes their punishment by wind and fire. We do not name him Hanzala or Salih on the basis of another account, nor invent a wife or daughter to fill an empty entry in a register of characters. [38]

Al-Rawandi’s account in Stories of the Prophets, attributed to Imam Musa al-Kazim, begins by distinguishing two communities called al-Rass. In the first, which the narration denies is the community meant by the Qur’anic reference, Salih appears, followed by messengers and an unnamed wali. It depicts people prostrating to a fish at their festival, refusing to respond after the sign requested by the wali, and finally the destruction of the rejecters and the equal distribution of property among the wali’s followers, young and old. This is the account mentioned earlier in the chapter on Salih; it is not a continuation of the story of Thamud’s she-camel. [39]

Al-Rawandi’s narration then turns to the community it identifies as the people of al-Rass mentioned in the Qur’an. It places their river between Armenia and Azerbaijan and mentions the killing of prophets, followed by a prophet, a wali, and a sincere group who were saved. It follows successive generations through obedience,

hypocrisy, sins, and punishments, eventually mentioning men and women in accounts of the final generation without naming these individuals. This narrative differs in structure from the story of the tree and twelve settlements. They are not merged into a single event, and the number of prophets in one is not imposed upon the single prophet in the other. [39]

For historical comparison, Ibn Kathir in al-Bidaya wa-l-Nihaya quotes Ibn ‘Asakir on a prophet named Hanzala ibn Safwan whom his people killed. He records and discusses differing identifications of the people of al-Rass, including proposed connections with the People of the Trench or other communities. Hanzala is thus a name preserved in one transmission, not a Qur’anic name or a necessary identification of the unnamed prophet in ‘Uyun Akhbar al-Rida. His mention in Chapter Thirty-Six should also be consulted, where he appears in a historical report of a different context. [40]

This presentation preserves what the verses establish while allowing the accounts to retain their differences in place, time, and people. The inclusion of a report in a book its compiler regarded as authoritative does not dispense with studying its chain and content. No ruling is therefore made here that all these details are sound. Unnamed communities are not assumed to consist only of men, and women are not given names absent from the sources.

27. Birth, Family, and Death: What Is Recorded and What Remains Unknown

A complete investigation does not mean filling every biographical field with any available story. It means defining what is known. Ithbat al-Wasiyya describes the transfer of the trust at death for Safura, Mabnah, and their successors, but does not provide birth dates and mothers’ names for all of them. Sha‘ya and Hayquq’s roles in prophetic announcements do not establish complete family histories. Daniel’s orphanhood and upbringing occur in one report, captivity and the pit in others; they cannot be combined into a precise lifespan before their contexts are compared. [9–14, 23, 26]

One example requiring restraint is an al-Kafi report describing David’s encounter with a person named Daniel, compared with accounts placing Daniel in the later captivity. The shared name does not resolve whether the texts concern a long-lived individual, different persons, or another question of interpretation. This chapter supplies no invented solution. Likewise, a narrative collection alone does not establish a particular tomb, the total number of children, an unnamed spouse’s identity, or an exact date of succession. [7, 22, 23]

Women’s identification follows the same rule: Hanna is named where a report names her; Daniel’s caregiver retains her descriptive designation where no name is given; the wise royal wife remains a figure in Wahb’s account. She is distinct from the falsely accused wife and the two women in the famine. This preserves women’s presence while showing the reader what the text states and what remains an identification question. An absent name is not a reason to erase a role.

28. Continuing Guidance and the Transition to Elijah

The Children of Israel received scripture, judgment, and prophecy (45:16), but that gift did not make their history a single uniform response. The reports include rulers who listen and rulers who persecute, scholars who preserve truth and scholars who accommodate wrongdoing, women who nurture, advise, and resist injustice, and unnamed men and women whose faith remains part of the record. Continuing guidance is not a promise that every state or dynasty will endure. It concerns divine testimony, moral responsibility, worship, and justice.

The purpose of this connecting chapter is now fulfilled: the continuity of guidance has been established, names in the examined sources retained, women and unnamed participants brought into view, and Quranic wording distinguished from transmitted identifications. Significant disagreements remain visible. Chapter Thirty-Two turns to Elijah, whom the Quran calls a messenger, and to his challenge concerning the worship of Baal (37:125). After examining the continuity of the covenant, the book proceeds to a particular mission and its participants, guided by textual evidence. [17]

Sources and Textual Locations

Numbers in the text correspond to the references below. Page numbers refer to the linked editions and may differ elsewhere; chapter or verse locations are added where useful. Citing a report does not authenticate all its transmitters or turn an editor’s comment into part of the report. Material read through Bihar or al-Safi is identified accordingly. General book titles do not replace a specified evidentiary passage.

[1] Quran 2:87 and 5:70–71: successive messengers and responses to them. Source text

[2] Quran 57:26–27 and 29:27: prophecy, scripture, and differing responses. Source text

[3] Quran 4:164 and 40:78: messengers whose histories were and were not recounted. Source text

[4] Quran 5:12–13, 44–48: covenant, leaders, prophets, and custodians of scripture. Source text

[5] Quran 7:168, 3:113–115, and 6:164: differentiated judgment and individual responsibility. Source text

[6] Al-Kulayni, al-Kafi 2, Book of Faith and Unbelief, chapter on revealed laws, report 2, pp. 17–18; compared with its reproduction in Tafsir al-Safi at 46:35. Source text

[7] Al-Saduq, Kamal al-Din, chapter 7, report 17, pp. 153–159, especially 157–158: Asif, concealment, captivity, Daniel, and Ezra. Source text

[8] Al-Saduq, Kamal al-Din, chapter 22, report 1, pp. 211–213; corresponding transmission in al-Imama wa-l-Tabsira, chapter 1, report 1, through Ibn Mahbub and Muqatil. Source text

[9] Ithbat al-Wasiyya, attributed to al-Mas‘udi, pp. 73 and 76: Asif’s relationship to Solomon, Safura, and Mabnah. Source text

[10] Ithbat al-Wasiyya, p. 77: Hindwa, Asfara, Ramin, Ishaq, Aym, Hama, and her servant; variant spellings occur within the passage. Source text

[11] Ithbat al-Wasiyya, p. 78: Zechariah, his genealogy and wife, al-Yasabigh, Rubil, and associated rulers. Source text

[12] Qutb al-Din al-Rawandi, Qisas al-Anbiya, chapter 17, pp. 244–245: the distinct Sha‘ya reports through al-Baqir and Ali, Wahb, and Anas. Source text

[13] Al-Saduq, ‘Uyun Akhbar al-Rida, chapter on the debate with religious scholars, report 1, al-Nawfali’s account; Sha‘ya and Hayquq passage compared with Bihar 14:162–163, report 3. Source text

[14] Al-Majlisi, Bihar al-Anwar 14:162: the historical account of Sha‘ya from Ibn al-Athir’s al-Kamil, distinct from the report attributed to the Imam. Source text

[15] Quran 6:84–90, 21:85–86, and 38:48: named prophets and righteous figures without a complete chronology. Source text

[16] Al-Rawandi, Qisas al-Anbiya, chapter 13, pp. 212–213, reports 276–277 in the linked text: Ibn ‘Umar’s account and the response attributed to Imam al-Jawad concerning Dhu al-Kifl. Source text

[17] Quran 37:123–132, 139–148, and 10:98: Elijah’s mission and Jonah’s people. Source text

[18] Al-Rawandi, Qisas al-Anbiya, chapter 17, pp. 248–252: the Elijah account through Wahb and Ibn ‘Abbas, followed by the Jonah report through Abu ‘Ubayda and al-Baqir. Source text

[19] Tafsir al-Qummi, Harun ibn Kharija’s report from al-Sadiq concerning Jeremiah and Nebuchadnezzar; read through Bihar 14:356–360, report 1 of the relevant chapter. Source text

[20] Al-Saduq, Kamal al-Din, chapter 22, report 20, pp. 224–228: Abu Rafi‘’s report, with an unnamed transmitter; royal chronology, Daniel, Makikha, and successors. Source text

[21] Al-Tabrisi, Majma‘ al-Bayan at Quran 17:4–8: differing identifications and the passage’s meaning. Source text

[22] Al-Majlisi, Bihar 14:351–355: differing accounts of Nebuchadnezzar and John; the author’s discussion is distinguished from editorial notes. Source text

[23] Al-Kafi’s Mu‘awiya ibn Wahb report about Daniel, his caregiver, and the accused woman, read in Bihar 14:375–376, report 18; the David and Daniel report follows at 376–377, report 19. Source text

[24] Al-Rawandi, Qisas al-Anbiya, pp. 225–230: Wahb’s Daniel narratives, the four youths, the ruler and his son, and the wise wife. Source text

[25] Al-Majlisi, Bihar 14:370–371: his caution about relying on Wahb’s stories in this context. Source text

[26] Al-Rawandi, Qisas al-Anbiya, p. 230: Hafs ibn Ghiyath’s report from al-Sadiq about Daniel in the pit and the unnamed prophet bringing food. Source text

[27] Al-Kafi’s Mas‘ada ibn Sadaqa report concerning bread and Daniel, read in Bihar 14:377–378, report 20: the ferryman, two women, and two children. Source text

[28] Bihar 14:360–362, 373–375, 378–379: transmitted material from Majma‘ al-Bayan, al-Ihtijaj, al-‘Ayyashi, Mukhtasar Basa’ir al-Darajat, and al-Qummi on the hundred years and Ezra’s family. Source text

[29] Quran 2:259 and 9:30: the unnamed restored man and the explicit name Ezra. Source text

[30] Al-Rawandi, Qisas al-Anbiya, chapter 16, pp. 241–243: Ezekiel, Iliya, the ruler, wife, and minister; compared with Quran 2:243. Source text

[31] Al-Rawandi, Qisas al-Anbiya, chapter 16, pp. 238–240: Jirjis, through ‘Ikrima and Ibn ‘Abbas, with the ruler, magician, police official, and woman whose ox had died. Source text

[32] Al-Rawandi, Qisas al-Anbiya, chapter 13, pp. 214–215: Imran, Hanna, Hannana, Mary, John, and Jesus, reports 278–280 in the linked text. Source text

[33] Quran 3:33–47 and 19:2–36: Imran’s family, Mary, Zechariah and his wife, John, and Jesus. Source text

[34] Al-Rawandi, Qisas al-Anbiya, chapter 17, pp. 245–247: Rudhin, the child and parents, an unnamed prophet, and the Trench accounts including a mother and infant. Source text

[35] Ibn Tawus, Iqbal al-A‘mal, the Umm Dawud supplication, blessings upon prophets and righteous figures, p. 244 of the linked digital edition: Misha, Turakh, Matta, Sha‘ya, and Hayquq among others. Source text

[36] Ithbat al-Wasiyya, contents of the first part, entries for pp. 88–89: the forms Makikha, Anshwa, Rashikha, Nasturus, Mar‘id, and Bahira, used for name comparison rather than chronological authentication. Source text

[37] The Holy Qur’an, al-Furqan 25:38–39 and Qaf 50:12–14: the two passages mentioning the people of al-Rass. Source text

[38] Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 1, chapter 16, report 1, pp. 183–186 in the digital presentation: the account of the people of al-Rass from al-Rida through his forefathers. Source text

[39] Al-Rawandi, Stories of the Prophets, report 89, in the chapter on Hud and Salih: the express distinction between two communities of al-Rass, the fish account, and the account of the other community. Source text

[40] Ibn Kathir, al-Bidaya wa-l-Nihaya, chapter on communities destroyed collectively, section on the people of al-Rass: Ibn ‘Asakir’s transmission about Hanzala ibn Safwan and discussion of differing identifications. A comparative historical source. Source text

Chapter 32: Elijah: The Call to Monotheism

1. Entering Elijah’s Biography and Its Sources

After the account of continuing guidance among the Children of Israel, the narrative turns to a prophet explicitly named in the Qur’an: Elijah, or Ilyas. The brevity of his Qur’anic account does not diminish his standing. A short passage establishes his mission, his people’s rejection, the exception of the sincere servants, and his enduring honour. His biography begins with this foundation and then considers transmitted material, identifying the source and attribution of each report. [1,2]

This chapter brings together the direct Qur’anic passages, reports concerning Ilyas, Iliya, and Elisha, and the interpretation of “Al Yasin.” Their relationships are examined in context, distinguishing the prophet whose story is told from those who transmit it.

The order of the book does not establish that Elijah received authority directly from Asif, or that a known number of years separated him from Solomon. The transition from the previous chapter is an editorial transition, not independent chronological evidence. Birth, ancestry, marriage and death likewise cannot be supplied by conjecture. Where the examined evidence does not establish them, they remain undetermined, even when later storytelling supplies an answer. [4]

2. Elijah in the Qur’an: His Name and the Complete Narrative Passage

The Qur’an names Elijah in 6:85 alongside Zechariah, John and Jesus, describing them all as righteous. The surrounding passage also names Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Ishmael, Elisha, Jonah and Lot. Their inclusion in a passage about divine guidance does not establish that they were contemporaries or that each immediately succeeded the preceding name in the recitation. [1]

The direct narrative appears in 37:123–132. Its meaning is: Elijah was one of the messengers. He asked his people whether they would fear God, challenged their invocation of Baal and abandonment of the best of creators—God, their Lord and the Lord of their earliest forefathers—and was rejected. The rejecters are to be brought to account, except for God’s purified servants. The passage preserves his remembrance among later generations, pronounces peace upon Ilyasin, and concludes by praising goodness and faith. The reading and interpretation of verse 130 are examined below. This is an explanatory rendering, not a quotation from a published English translation. [2]

The verses establish a divine mission, a call to reverence and monotheism, rejection alongside faithful servants, and judgement and honour. They do not name a king or queen, a garden or mountain, or Jonah’s mother; nor do they give a drought’s duration or describe Elijah’s ascent. Later details may belong to transmitted

accounts, but their role in explaining a Qur’anic story does not make them part of the Qur’anic text. [2]

3. “Will You Not Be Mindful?”: The Call Before the Confrontation

Elijah begins by calling his people to mindfulness of God, then identifies the error: invoking Baal while abandoning God’s worship. The Qur’anic confrontation is not a personal quarrel or a demand for authority for himself. He calls them to their Lord and the Lord of their forefathers, a truth that does not change between generations. An inherited practice cannot justify itself merely through age: the forefathers, too, belong to God. [2,4]

Calling God the best of creators does not grant Baal independent creative power. The divine name that follows identifies the Lord to whom worship belongs. Al-Mizan connects creation with governance and emphasizes that God’s lordship embraces both the people and their ancestors. The argument therefore addresses the belief that assigns powers to an idol, rather than simply exchanging one name of worship for another. [2,10]

4. Baal: The Text and the Additional Exegetical Details

The commentary attributed to Ali ibn Ibrahim describes Baal as the name of the people’s idol and adds a linguistic illustration: a man asks a Bedouin about a camel, and the Bedouin calls himself its ba‘l, meaning its owner. Majma‘ al-Bayan discusses both the idol and the word’s sense of lord or master. The questioner and the Bedouin belong to a lexical illustration, not to Elijah’s circle; nothing places them in his lifetime. [4,5,9]

The historical narrative locates the mission at Baalbek in Syria. The city is not named in the verses, and the resemblance between “Baal” and “Baalbek” cannot by itself establish every geographical detail in circulation. Claims about a golden statue, its dimensions, appearance or attendants require their own evidence. Such details are not presented here as an established description of the temple or city. [4,16]

5. The Believers Whom the Qur’an Does Not Name

After the rejection, the Qur’an excepts God’s purified servants. It is therefore inaccurate to claim that every member of Elijah’s people disbelieved or that he had no believers at all. Majma‘ al-Bayan identifies the exception with the sincere people among his community. The verses provide neither names nor a number, and do not enumerate their men and women separately. [2,4]

When the longer narrative introduces a believing scribe and the people he saved, it does not establish that these exhaust the Qur’anic exception or fix its numerical size. A possible connection is not a conclusive identification. “The sincere believers among Elijah’s people” therefore remains a separate entry in the chapter’s account, so that their unnamed status does not erase them. [2,16]

6. Ancestry, Birth and Family: What Can Be Said

The reports place Elijah among Israel's prophets. Majma' al-Bayan transmits, from Ibn Abbas, Muhammad ibn Ishaq and others, an account connecting him to Aaron son of Imran and describing him as Elisha's cousin. Bihar reproduces a genealogy through Yasin, Finhas and al-'Ayzar to Aaron and Imran, while its notes record variations. This is transmitted historical genealogy, not a Qur'anic lineage or automatically a statement of an Imam because an Imami commentary records it. [4,17]

Yasin, Finhas, al-'Ayzar, Aaron and Imran are thus acknowledged without manufacturing biographies from names in a genealogy. Imran in this account must not be identified with Mary's father without evidence. The sources compared here did not establish Elijah's mother's name, birth date, childhood, wife or children. That absence does not prove that he never married: it defines the limits of what this biography can responsibly say. [4,17]

7. "Ilyasin" and "Al Yasin": Reading Before Interpretation

Verse 130 requires a distinction between readings. Al-Tibyan and Majma' al-Bayan discuss the connected form Ilyasin and the possessive construction Al Yasin. Al-Tibyan associates the latter with Nafi', Ibn Amir and Ya'qub; Majma' al-Bayan gives additional transmission detail. The connected form has been understood as a form of Elijah's name or, through a linguistic explanation, as encompassing him and his followers. The possessive reading raises the further questions of who Yasin is and who constitutes his family. [3,4]

The written spacing alone does not resolve every interpretive question, and a single English rendering cannot represent all readings. This chapter therefore retains Elijah's place in the narrative while separately documenting reports interpreting Al Yasin as the family of Muhammad, blessings upon him and his family. Those reports deserve named references rather than a vague description as later religious literature. [3,7–9]

8. The Ahl al-Bayt Interpretation of "Al Yasin"

Al-Saduq devotes a chapter of Ma'ani al-Akhbar to Al Yasin. Its second report passes through Kadih to Imam al-Sadiq, his father and forefathers, and Imam Ali, identifying Yasin with Muhammad and Al Yasin with his family. The same chapter includes reports from Ibn Abbas, a report attributed in its wording to Abu Malik, and a report concerning Umar ibn al-Khattab's reading. These are distinct transmission routes, not five interchangeable statements of Imam Ali or al-Sadiq. [7]

In al-Rayyan ibn al-Salt's report in 'Uyun Akhbar al-Rida, Imam al-Rida discusses the distinction between the Prophet's family and the wider community with al-Ma'mun and scholars from Iraq and Khurasan. The argument includes the salutation upon Al Yasin, explained as Muhammad's family. Nur al-Thaqalayn reproduces this passage, the Ma'ani report and a related passage from al-Ihtijaj. The interpretation also

appears in the commentary attributed to al-Qummi and in al-Safi's discussion of the opening of Surat Yasin. [5–9]

The Prophet's family enters here through interpretation, not through a claim that its members lived in Elijah's era. Fatimah, together with Ali, Hasan and Husayn, belongs to the explanation of the Ahl al-Bayt in al-Rida's report; this interpretive relationship does not create a genealogical relationship to Elijah. Noah, Abraham, Moses and Aaron appear as Qur'anic comparisons in the argument about salutations, not as participants in an encounter with Elijah. [8,9]

The account must preserve both the narrative context in al-Saffat and the documented Imami interpretation of the other reading concerning Muhammad's family. Repetition of one report across several compilations does not independently authenticate its chain or resolve every question about context and interpretation. [7–9]

9. Elijah the Worshipper in Imam al-Sadiq's Report

In al-Kafi's chapter concerning the Imams' knowledge of revealed books and their languages, al-Mufaddal ibn Umar reports coming with others to Imam al-Sadiq's door. They heard speech in a language other than Arabic and heard him weeping. A young attendant admitted them. When al-Mufaddal asked, the Imam explained that he had remembered Elijah, one of the devout prophets of Israel, and repeated his supplication in prostration, first in Syriac and then in Arabic. [11]

The prayer expresses fear of punishment alongside thirst endured for God, a face humbled in the earth, avoidance of wrongdoing and nights spent in worship. The reported answer tells him to raise his head and reassures him with a promise that concludes in divine faithfulness. The devotional meaning is the servant's dependence on his Lord, not an independent claim over God earned by his own works. This explanation is commentary on the report, not additional speech attributed to Elijah. [11]

The participants are Imam al-Sadiq, al-Mufaddal, his companions and the attendant; Elijah is present through the remembered prayer. The report does not say that Elijah appeared in that gathering. Its chain includes Sahl ibn Ziyad and Bakr ibn Salih, whom al-Najashi criticizes in their entries, so the account is not labelled authentic here. The comparison with a priest or catholicos describes linguistic fluency; it does not introduce two identified clergy as participants. [11,12]

10. Iliya's Prayer in a Report from Imam al-Baqir

Bihar transmits from Basa'ir al-Darajat an account narrated by Musa al-Numayri. Those waiting at Imam al-Baqir's door heard a sorrowful voice in Hebrew and thought he had invited someone from the People of the Book to recite. They found no such visitor inside. The Imam explained that he had remembered Iliya's prayer, concerning long worship and the fulfilment of God's promise. This report names Iliya and Hebrew; al-Mufaddal's report names Ilyas and Syriac. [13]

The similarity led al-Majlisi to regard identification of Iliya with Ilyas as plausible, but he presented this as an inference rather than an explicit identification by the Imam. Both forms are therefore preserved. Nor should the imagined scriptural reader become a historical participant: the Imam denied that someone had been invited. Musa al-Numayri is the narrator in al-Baqir's period, not the prophet Moses. [13]

11. The Food Report Connecting Elijah, Elisha and Joshua

In al-Kafi's chapter on celery, Imam al-Sadiq transmits a report from the Prophet describing it as food of Elijah, Elisha and Joshua son of Nun. The shared food does not establish that the three were contemporaries or ate at one table. The chain includes the wording "Muhammad ibn Isa or another," a transmission uncertainty that should remain visible in evaluating it. [14]

The report belongs in a survey because Elijah's references are not confined to biographical chapters. It does not establish an exclusive diet, displace the historical narrative about mountain plants, or supply a medical prescription. Joshua is acknowledged as a named figure in this report, while his biography remains separate and he is not identified with Elisha on the strength of unrelated variant opinions. [14,16]

12. Iliya and the King: A Separate Report from Imam al-Sadiq

In Qisas al-Anbiya', al-Rawandi transmits through al-Saduq and Ammar ibn Musa a report from Imam al-Sadiq about an Israelite man called Iliya, leader of four hundred people. Al-Majlisi includes it among Elijah's accounts and considers their identification possible. The report's opening, however, does not explicitly call him "Iliya the prophet." His name is retained as transmitted, with the connection explained rather than treated as a definitive identification. [15,13]

The report connects Iliya with a king who marries a woman from an idol-worshipping people and a minister who shelters and feeds Iliya's followers. It distinguishes his four hundred followers from the eight hundred who arrive with the woman and idol, then recounts drought, the king's repentance, and renewed rain. Chapter 38 preserves the woman's and minister's roles and the ending in detail. Here the account establishes a possible connection with Elijah while remaining separate from the following story, which ends with the king's destruction. Names and endings must not be transferred between them. [15, 13]

13. The Provenance of the Longer Narrative: Wahb from Ibn Abbas

The longer Elijah narrative appears in the next chapter of Qisas al-Anbiya'. Its chain ends with Mun'im ibn Idris, Wahb ibn Munabbih and Ibn Abbas. It is not presented there as a report from Imam al-Sadiq or al-Baqir, although an Imami author transmits it through al-Saduq. Al-Majlisi also reproduces it, with annotations and additional material in the printed notes. This attribution governs the following episodes concerning the king, garden, Jonah's mother and Elisha. [16,17]

The account opens with Moses, then Joshua son of Nun settling Israel in Syria, and a tribe at Baalbek from which Elijah emerged. It next depicts a kingdom whose ruler and people worship Baal. This introduction does not provide a calculable date for Elijah's mission or establish that the later events immediately followed Joshua's death. It supplies an Israelite background, without enough information to fix the years or royal dynasty. [16]

Because both accounts involve an idol, drought and a king, it is tempting to combine them. Their differences are substantial. Iliya's account has a protective minister, a repentant king and a specified three-year drought. Wahb's account has a believing scribe, a murdered garden owner, Jonah's mother and the eventual destruction of the royal couple. Neither identifies the minister with the scribe or the foreign woman with the queen in the garden episode. An invented additional stage cannot reconcile their different endings. [15,16]

14. The King, the Queen and the Believing Scribe

In the longer account, the queen holds substantial power and governs during her husband's absence. The narrative depicts her as violent and includes allegations about earlier husbands and numerous descendants. These individuals are unnamed and receive no independent accounts. Such numbers and descriptions are not treated as verified genealogy, and names are not imported from other traditions. The king likewise remains unnamed: historical names found in annotations are neither Qur'anic names nor established elements of this text. [16,17]

The queen has a wise, believing scribe, whom the story credits with rescuing three hundred believers from her. The text does not call him a prophet, name him as the minister, or identify him with a Qur'anic figure. His significance lies in his conduct: working close to dangerous power, he uses his position to preserve lives. The conflict therefore includes a community of vulnerable believers, rather than a lone prophet facing an entirely faithless society. [16]

The oppressive woman in this narrative does not represent every woman in the chapter. Jonah's mother appears through hospitality, perseverance and maternal concern, while Fatimah appears within the Ahl al-Bayt interpretation. Each has her own role and source. Equally, the scribe's goodness does not establish the king's goodness, and a later verbal objection by the king is not the same as restoring a victim's rights. [8,16]

15. The Garden Owner and His Family: The Victims Within the Story

A righteous neighbour of the king owned a garden that supported him and his family and children. During the king’s absence, the queen seized it and killed its owner. The returning king objected, but the narrative does not describe restitution to the family or justice for the killing. This source leaves the owner unnamed; a familiar name from another religious tradition cannot be inserted solely because the episodes resemble one another. His family and children are acknowledged without inventing a wife’s name or a number of children. [16]

Elijah’s warning is connected to this injustice and to idol worship. Within the story, corrupted worship and abuse of people are not isolated matters: royal power cannot turn desire into a legitimate right. The prophet calls for repentance, and the narrative depicts rejection of his warning and mission. The examined sources do not establish a surviving location for the garden, its area or the names of its heirs. [16]

The garden returns at the end when the power that wronged its owner is destroyed. This gives the narrative a moral structure, but does not replace investigation of its transmission. The victim and his family retain their place while the story remains attributed to Wahb from Ibn Abbas. Its ethical concern with life and property can be understood without asserting that every narrative detail is historically certain. [16,17]

16. The Mountain, the King’s Son and the Messengers

The account describes Elijah hiding in the mountains for seven years, living on plants and fruit. A beloved son of the king then became ill, and recourse to the idol proved useless. Elijah encountered royal messengers and reminded them of God’s power to heal. They returned with his words; the king was angry that they had not captured him, while they said they had feared him. Neither the son nor the messengers is named. The prince is distinct from Jonah, who appears later in his mother’s household. [16]

The king next sent fifty strong men who pretended belief in order to seize Elijah. The story recounts his prayer, the exposure of their deception and their destruction. They are not the three hundred saved by the scribe or the four hundred of the separate Iliya account. Each number belongs to its own episode; recurring soldiers and believers cannot be collapsed into a single group that changes identity as the narrative proceeds. [15,16]

The king then employed the believing scribe in another attempt. Elijah recognized his voice, and the report includes divine instruction to meet his believing brother. The scribe feared execution if he returned without the prophet. The narrative connects their escape with the king being occupied by his son’s death, although some transitions are compressed and should not be filled with invented dialogue. Its central contrast is between royal coercion and the preservation of the prophet and his faithful ally. [16,17]

17. Jonah’s Mother: Shelter, Loss and the Search for Help

Wahb’s narrative says that Elijah stayed with the mother of Jonah son of Matta, who sheltered him while Jonah was a small child. He remained for six months before returning to the mountain. The text does not name her or describe her as Elijah’s wife or relative. Matta appears in Jonah’s patronymic, without an assigned action in this episode. The mother’s place comes from her hospitality under persecution and her subsequent concern for her child. [16]

According to the same report, Jonah died after weaning. His mother searched the mountains for Elijah over several days, found him and brought him back to her child. She is an active participant: grieving, travelling and seeking help. The account then describes Elijah’s prayer and God restoring the boy to life. As the narrative presents it, the extraordinary event belongs to divine power and an answered prayer, not to the prophet’s independent control of life and death. [16]

The account says that seven days had elapsed since the child’s death when his mother reached Elijah and answered his question about when the child died. Their return then took another seven days; the first period is not identified as the duration of her search. The account later places Jonah’s mission at forty. These are reported details, not Qur’anic statements. Al-Rawandi’s following report, from Imam al-Baqir through Imam ‘Ali, the Prophet, and Gabriel, places the mission at thirty. The difference remains explicit without inventing two stages of commissioning; Jonah’s chapter considers it further. [16, 23]

Jonah’s mother is not thereby identified with a woman in a separate account about Elisha, nor are the two children merged without evidence. Her unknown name does not erase her narrative role. At the same time, acknowledging that role does not turn Wahb’s report into an authenticated statement from an Imam. These are separate questions: what the source narrates and how firmly that narration can be established. [16,28]

18. Drought and Elisha: Prayer and the Return of Rain

The story continues with seven years after Jonah’s restoration, Elijah’s distress at continued rejection, and his request for death. The reported answer keeps him in his mission, after which he requests seven years without rain except through his intercession. A requested duration is not by itself a verified record that the drought lasted precisely seven full years. Some annotations in Bihar give another account ending in three years; that additional material should not silently replace the main text. [16,17]

As hunger intensified, the people sought Elijah’s help, and his disciple Elisha accompanied him to the king. The king blamed Elijah for the disaster, but Elijah identified their wrongdoing as its cause. He then prayed and asked Elisha whether he could see anything in the sky. When Elisha saw a cloud, Elijah sent him to announce rain and tell the people to protect themselves and their belongings from flooding. This precaution is an instruction in the report, not a quoted prayer preventing floods. [16]

Elisha watches for the sign and participates in the mission. This role does not make his prophethood a power independently bestowed by Elijah, nor establish his birth date or ancestry. The story later describes a succession entrusted to him. The Qur’an separately names him in al-An‘am and Sad, preserving his distinct identity rather than treating Ilyas and al-Yasa‘ as interchangeable names. [1,16,26]

19. The King’s End and the Trust Passed to Elisha

Wahb’s account says that relief was followed by renewed rejection, after which an enemy defeated the people and killed the king and queen. It brings their end back to the wronged man’s garden. The enemy remains unnamed; resemblance to another historical story cannot identify a ruler or army here. This final episode is also distinct from the fifty men in the mountain pursuit. [16]

Elijah then entrusts the succession to Elisha. The narrative describes God causing rish to grow upon him, clothing him with light, and raising him, and Elijah casting his cloak to Elisha. A note in the consulted edition explains rish as fine clothing. That explanation belongs to the annotation, not to an Imam’s statement, and the wording should not automatically be converted into a picture of bird’s wings. The Qur’an gives neither this ascent scene nor the cloak episode. [16]

The report ends with Elisha’s mission and his people’s guidance. This connection is recorded as the report’s content, while the Qur’anic affirmation of Elisha is distinguished from the historical account of discipleship and succession. The longer story ends here: no identified tomb or death date is added. The transition prepares the following chapter without absorbing Elisha’s entire biography into Elijah’s. [1,16,26]

20. Elijah’s Meeting with Imam al-Baqir in al-Kafi

Al-Kafi’s Book of Divine Authority, in the chapter concerning Surat al-Qadr, contains a report transmitted from Abu Ja‘far the Second, Imam al-Jawad, in which Imam al-Sadiq recounts an episode involving his father, al-Baqir. During the circumambulation, a turbaned man with part of his face covered approached al-Baqir. They moved to a house near al-Safa, and al-Sadiq was summoned. Imam al-Jawad transmits the account; the reported meeting involves al-Baqir and al-Sadiq. [18]

The dialogue concerns knowledge without contradiction, the guidance entrusted to the successors, and the distinction between a prophet and Imams described as recipients of inspired communication. Asked why some knowledge is not publicly disclosed, al-Baqir connects the matter to obedience and divinely appointed timing, recalling the Prophet’s patience before the command to proclaim openly. The report distinguishes prophethood from the Imams’ status; it does not confer a new prophethood after Muhammad. [18]

The visitor mentions the community’s Mahdi, angels and the swords of David’s family, then displays a sword and identifies himself as Elijah, explaining that his questions were intended to strengthen the Imam’s followers. David and his family enter through the description of the swords, and the Mahdi through a future-oriented

statement; they are not all present in the house. This passage alone does not place Elijah within a specified numerical group of the Mahdi's companions or establish a timetable for the latter's appearance. [18]

The chain includes al-Hasan ibn al-Abbas ibn al-Harish, whom al-Najashi calls very weak while also criticizing his work on Surat al-Qadr. The encounter is therefore not presented as a unanimously authenticated report. Its inclusion in al-Kafi warrants accurate documentation, neither omission nor promotion into conclusive proof of Elijah's continued life. It is also distinct from al-Sadiq's recitation of Elijah's prayer: remembering a prayer is not the same claim as meeting its speaker. [12,18]

21. The Prophet's Meeting with Elijah: The Account from Anas

Al-Majlisi quotes Ibn Shahrashub's Manaqib for a report from Anas about a voice near a mountain asking to belong to the community granted mercy and forgiveness. It describes the Prophet meeting a very tall, white-haired man identified as Elijah, an embrace, food descending from heaven and a meal taken once a year. The account specifies a height of three hundred cubits. These are transmitted narrative claims, not established measurements of Elijah's body or diet. [20]

This route differs from the al-Baqir encounter. Their placement in one collected chapter does not automatically authenticate either through the other. Anas narrates a scene assigned to the Prophet's era, rather than belonging to Elijah's Baalbek community. A comprehensive review acknowledges the report and its source while withholding a definite reconstruction of physical appearance or daily life from it. [18,20]

22. Khidr, Elijah and the Seasonal Remembrance

From the commentary attributed to Imam al-Askari, Bihar transmits a report in which the Prophet instructs Zayd ibn Arqam in remembrances beginning with God's name and will, attributing goodness, blessings and protection to Him. It then states that Khidr and Elijah meet each season and part with these words. The book's attribution is retained explicitly; its title alone is not treated as authentication of every report it contains. [19]

This is Zayd ibn Arqam's connection to the chapter. He is neither the unnamed man in the Ascalon account below nor Abu al-Dunya al-Maghribi. The report names Khidr and Elijah together as distinct participants. Identifying every meeting specifically with Arafat or assigning either a permanent geographical residence requires separate evidence: "the season" alone does not establish those details. [19,21,22]

23. Abu al-Dunya al-Maghribi: A Report of Meeting Khidr and Elijah

In Kamal al-Din’s material on long-lived people, al-Saduq records Abu al-Dunya al-Maghribi, named Ali ibn Uthman ibn al-Khattab ibn Murra ibn Mu’ayyad. In the ninth report of his chapter, he claims to have left Hadramawt as a boy with his father and uncle Muhammad to perform pilgrimage and visit the Prophet. Losing their way, they reached two men beside a well or spring. His father and uncle deferred drinking until their fast ended, while the boy drank. The men identified themselves as Khidr and Elijah. [21]

The report attributes to them greetings for Imam Ali and a prediction that the boy would live to meet the Mahdi and Jesus son of Mary. It also predicts the uncle’s death before Mecca, the father’s death after pilgrimage, and their failure to reach the Prophet before his death. It continues with those deaths and the boy’s attachment to Ali. Mary appears in Jesus’s identifying name, not as a participant at the spring. The father’s name, Uthman, belongs to Abu al-Dunya’s genealogy and is distinct from Uthman ibn Affan, mentioned later. [21]

His extended account claims service to Ali during the eras of Abu Bakr, Umar and Uthman, followed by association with Hasan and Husayn. It also mentions Talha, al-Zubayr, Ibn Muljam, Mu‘awiya and Ja‘da daughter of al-Ash‘ath ibn Qays in its account of Hasan’s poisoning. These names establish the narrative’s reach; they do not imply encounters with Elijah or independently prove its later historical claims. Separate traditions in the same book chapter are not inserted into Elijah’s meeting merely because they share a transmitter. [21]

A critical distinction is necessary. The chapter’s first report gives a different explanation of Abu al-Dunya’s longevity: a father who had read about the water of life, two servants, a journey into darkness, the boy drinking alone, and the father surviving their return for years. It also places the beginning of his service to Ali late in Uthman’s rule, unlike the ninth report. The versions cannot become one continuous chronology. Al-Saduq’s stated acceptance of the ninth transmission is acknowledged as his judgement while the differences remain visible. [21]

The father, uncle Muhammad, two servants, and Abu al-Dunya’s children and descendants therefore remain in their proper settings. The servants belong to the first version, the uncle to the ninth, and the descendants to the later circulation of the longevity claim. Al-Hasan ibn Muhammad al-Alawi and other transmitters report meeting Abu al-Dunya; that does not make them eyewitnesses of Khidr and Elijah. Counting every transmitter as an eyewitness would misrepresent the evidence. [21]

24. The Man from Ascalon and the Material Quoted from al-Tha‘labi

After the preceding reports, Bihar quotes al-Tha‘labi’s story of a man from Ascalon who claims to meet Elijah in the Jordan region. Asked about revelation, the speaker says that revelation to him ceased after Muhammad’s mission. He names Jesus and Idris in heaven and Elijah and Khidr on earth, and describes seasonal meetings with Khidr. At this location in Bihar, the account is explicitly quoted from an external source, not transmitted as a statement of an Imam. [22]

The story includes prayers relieving the man’s fear, a group called the abdal, discussion of fighting involving Marwan ibn al-Hakam and the people of Syria, and the man’s admission of his presence. Food and a camel appear; he asks to accompany Elijah, is declined, receives advice to marry, and hears of a retreat in Jerusalem. These elements identify the story, but do not establish a verified institution with fixed numbers and locations or turn its political judgements into teachings of the Ahl al-Bayt. [22]

The text also lists four descriptions of women: nashiza, mukhtali‘a, mula‘ana and mubari’a. These are categories within the story’s advice, not four named women encountered by Elijah. They do not supply individual biographies or, through this narrative route alone, a legal ruling. A careful register includes women with actual narrative roles without turning every feminine noun into a distinct historical person. [22]

25. Elijah, Idris and Elisha: Keeping the Accounts with Their Subjects

Commentators record an opinion identifying Elijah with Idris, alongside other views. The Qur’an names Idris in Maryam, describing his truthfulness, prophethood and elevated station, without identifying him there as Elijah. The opinion belongs to the history of interpretation; the identification still needs evidence. Idris’s childhood traditions, attributed occupations or encounters with the angel of death cannot automatically be transferred to Elijah. [4,25]

Majma‘ al-Bayan also records an identification connected to Dhu al-Kifl from Wahb, while the exegetical material includes identification with Khidr and mentions Ezekiel when arranging prophetic missions. These names mark disputed identifications or chronology, not an established gathering around Elijah. Dhu al-Kifl, Khidr and Idris retain separate biographies unless a particular identification is supported. Such opinions also differ from reports that expressly present Khidr and Elijah as two participants. [4,17,19]

Elisha is another figure named by the Qur’an. In Imam al-Rida’s debate with the catholicos, Elisha is described as walking on water, raising the dead and healing blindness and leprosy, within an argument against treating miracles as proof of Jesus’s divinity. The name in that passage is Elisha, not Elijah. Al-Majlisi’s combined chapter does not change the subject of a particular report. This catholicos is an

interlocutor of al-Rida, unlike the clerical comparison in al-Sadiq’s prayer account. [24]

26. Did Elijah Remain Alive? The Limits of the Reports

Reports of ascent, encounters and prolonged life have been presented with their sources: Wahb’s story, the al-Baqir encounter, Anas’s account, the seasonal remembrance, Abu al-Dunya and the Ascalon narrative. Their differing routes and attributions do not become a Qur’anic statement or one independently corroborated tradition simply through collection. Al-Mizan also questions the strength of many such reports, including continued-life accounts. The position is documented without being presented as established certainty. [10,16,18–22]

Qur’an 21:34 denies everlasting life to human beings before the Prophet. Denying endless earthly life does not by itself disprove every unusually long lifespan; conversely, the possibility of longevity does not establish it for a particular person. Elijah’s mission and faith remain Qur’anic foundations, while the manner, date and place of the end of his earthly life are not decisively established by the material examined here. [25]

27. The Elderly Host and Elisha’s Mother: Completing the Women’s Accounts

Later writing on prophetic ethics includes an elderly woman who offers Elijah flour and oil during famine, followed by a prayer for their increase. Mohammad Mehdi Taj Langaroodi records it under Ibn Abbas’s name. An earlier version appears in al-Tha‘labi’s commentary, followed by another woman whose son is Elisha son of Akhtub: she shelters Elijah, he prays for the sick boy, and the restored boy follows him. [27,28]

The sequence presents two women: the host with flour and oil, and Elisha’s mother. It gives neither a personal name nor evidence that they are one woman or that either is Jonah’s mother. Akhtub appears in Elisha’s identifying name without an independent action. Inclusion in a modern Shi‘i author’s book does not make the stories statements of an Imam; their presented provenance is historical exegesis, with the first attributed to Ibn Abbas. [28]

The narrative adds that people questioned the first woman about her abundance, recognized the visitor from her description and resumed searching for him. These are unnamed questioners; the text does not establish that she intended betrayal. The second woman shelters him and conceals his presence. Their roles remain distinct, and motives absent from the source are not supplied. Expanded royal names or ascent imagery in comparative sources likewise remain within those narratives. [28]

28. Register of Figures and Connections: Men and Groups

The main narratives include Elijah; Iliya, whose identification al-Majlisi considers; Elisha, Jonah and Joshua; the unnamed king, his son, the believing scribe, the other account's minister, the garden owner and family, messengers and fifty men, the conquering enemy, and the community's sincere believers. They also include Iliya's four hundred, the eight hundred accompanying the idol, and the three hundred saved by the scribe. These distinct groups cannot be added into a population estimate or treated as a count of historically authenticated individuals. [2,15,16]

Genealogical or identifying names include Yasin, Finhas, al-'Ayzar, Aaron and Imran in the reported lineage; Matta in Jonah's name; and Akhtub in Elisha's. Comparative opinions involve Idris, Khidr, Dhu al-Kifl and Ezekiel. Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Zechariah, John, Jesus, Ishmael and Lot have their stated Qur'anic or comparative connections. Their mention does not make them all Elijah's contemporaries. [1,4,17,28]

The Ahl al-Bayt material includes the Prophet, Ali, Fatimah, Hasan and Husayn in the family interpretation; al-Baqir and al-Sadiq in prayer and encounter accounts; al-Jawad as transmitter of the encounter; al-Rida in Al Yasin interpretation and debate; and al-Askari through the attributed commentary. The Mahdi occurs in future-oriented reports, angels in the encounter, and Gabriel in the report of Jonah's age. Al-Mufaddal, Musa al-Numayri, al-Rayyan, Zayd ibn Arqam and Anas have defined reporting or conversational roles, alongside al-Mufaddal's companions, the attendant, al-Ma'mun and his scholars. [7–9,11,13,18–24]

Later encounter material includes Abu al-Dunya, his father, uncle Muhammad, the other version's two servants, his children and descendants, and those reporting his story; then the Ascalon man, Marwan, the people of Syria and the abdal within that account. Abu Bakr, Umar, Uthman, Talha, al-Zubayr, Ibn Muljam, Mu'awiya and Ja'da belong to the continuation of Abu al-Dunya's narrative, not the spring encounter. Ibn Abbas, Wahb, Mun'im ibn Idris and other transmitters retain their roles in transmission rather than becoming additional ancient participants. [16,21,22]

29. Register of Women: Known Names and Preserved Roles

Women with active roles in Elijah-era accounts are the idol-bearing woman in Iliya's report; the powerful queen in Wahb's account; Jonah's mother, who shelters the prophet and seeks her son's restoration; the elderly host with flour and oil; and Elisha's mother, who shelters and conceals the prophet. The adopted texts establish neither their personal names nor the identity of superficially similar figures. The garden owner's family and children remain acknowledged without inventing a named wife or specifying every relative's sex. [15,16,28]

Fatimah's connection is the interpretation concerning the Ahl al-Bayt; Mary's is Jesus's identifying name; Ja'da daughter of al-Ash'ath appears in Abu al-Dunya's extended story. These are different from living alongside or meeting Elijah. The examined material establishes no name for Elijah's mother, wife or daughter.

Completeness means preserving the available figures and the nature of their connections, not filling gaps with unsupported names. [8,21]

30. What Endures from Elijah’s Mission

The centre remains the Qur’anic mission: a messenger calls for reverence and returns his people to their Lord and their forefathers’ Lord, encountering rejection while sincere believers remain. The passage ends with peace, goodness and faith, rather than military power or inherited wealth. That provides a scale for evaluating the details: a disputed extraordinary story should not displace the clear Qur’anic foundation, and limited established detail does not justify invention. [2]

Read with their proper attributions, the transmitted stories repeatedly concern protection of the vulnerable, shelter for the pursued, the responsibility of power, appeals for mercy and the continuation of guidance. Readers can distinguish ethical reflection from an Imam’s words and understand why the scribe, minister, mothers and children matter alongside the king and prophet. An unnamed figure can carry an indispensable part of a narrative. [15,16,28]

From Elijah the book turns to Elisha, honoured in the Qur’an and presented by the transmitted narrative as companion, disciple and successor. The chapter ends with the Qur’anic foundation intact, traceable reports, unnamed figures preserved, and differences made explicit so that the next biography is not built upon unestablished certainty. [1,16,26]

Sources and Detailed References

The numbers below match the citations in the text. Page numbers follow the linked editions and may differ elsewhere; chapter, report, or verse identifiers are supplied where available. “As quoted in Bihar” means that the text was checked in al-Majlisi’s quotation and does not imply inspection of a separate edition of the original. Non-Imami comparison sources identify the provenance of stories rather than replacing Ahl al-Bayt traditions.

[1] Qur’an, al-An‘am 6:83–90, particularly 85–86: Elijah, Elisha and the surrounding prophetic names. Source text

[2] Qur’an, al-Saffat 37:123–132: the direct narrative of Elijah. Source text

[3] Al-Tusi, al-Tibyan fi Tafsir al-Qur’an, commentary on 37:123–132: readings and interpretation of Ilyasin / Al Yasin. Source text

[4] Al-Tabrisi, Majma‘ al-Bayan, commentary on 37:123–132: genealogy, historical opinions, readings, Baal and the sincere believers. Statements attributed to Ibn Abbas, Wahb and others retain those attributions. Source text

[5] Commentary attributed to Ali ibn Ibrahim al-Qummi, on 37:125 and 130, as quoted in Bihar al-Anwar 13:401, report 10: Baal and Al Yasin. Bihar cites pages 559–560 of its source edition. Source text

[6] Al-Fayd al-Kashani, al-Safi, opening of Surat Yasin, verses 1–5: Yasin, the Prophet and his family, including the report quoted from al-Amali. Source text

[7] Al-Saduq, Ma‘ani al-Akhbar, pp. 122–123, chapter on the meaning of Al Yasin, reports 1–5; especially report 2, attributed to Imam Ali through al-Sadiq and his forefathers. Source text

[8] Al-Saduq, ‘Uyun Akhbar al-Rida, volume 1, chapter 23, report 1: al-Rayyan ibn al-Salt’s account of the debate on the Prophet’s family and the community, including the mubahala and Al Yasin passages. Source text

[9] Al-Huwayzi, Nur al-Thaqalayn 4:431–432, reports 100–103 on 37:130, quoting al-Qummi, ‘Uyun, Ma‘ani al-Akhbar and al-Ihtijaj. Source text

[10] Muhammad Husayn al-Tabataba’i, al-Mizan, commentary on 37:114–132, including the discussion of Elijah; used here for a limited summary of its observations. Source text

[11] Al-Kulayni, al-Kafi 1:227–228, chapter on the Imams’ knowledge of revealed books and languages, report 2; consulted as reproduced in Bihar 13:392–393, report 1: al-Mufaddal and Elijah’s prayer. Source text

[12] Al-Najashi, Rijal: al-Hasan ibn al-Abbas ibn al-Harish, entry 138, p. 60; Bakr ibn Salih, entry 276, p. 108; Sahl ibn Ziyad, entry 490, p. 185. Consult entries by name where editions vary. Source text

[13] Al-Saffar, Basa’ir al-Darajat, Musa al-Numayri’s report of Iliya’s prayer, as quoted in Bihar 13:400, report 7, alongside al-Majlisi’s discussion of Iliya’s identity. Source text

[14] Al-Kulayni, al-Kafi 6:366, chapter on celery, report 1: Elijah, Elisha and Joshua; the chain reads “Muhammad ibn Isa or another.” Source text

[15] Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter 16, pp. 242–243, report 285: Iliya, the king, woman, minister and four hundred; from Imam al-Sadiq through Ammar ibn Musa. Source text

[16] Al-Rawandi, Qisas al-Anbiya’, chapter 17, pp. 248–251, report 293: the longer narrative, transmitted through Mun‘im ibn Idris, Wahb ibn Munabbih and Ibn Abbas. Source text

[17] Al-Majlisi, Bihar al-Anwar, volume 13, chapter 16, “The Story of Ilyas, Iliya and Elisha,” pp. 393–397, report 2 and following commentary. Notes and supplements are distinguished from al-Rawandi’s main text. Source text

[18] Al-Kulayni, al-Kafi, Book of Divine Authority, chapter on Surat al-Qadr and its interpretation, report 1, volume 1, p. 242 onward; excerpted in Bihar 13:397–399, report 4: the al-Baqir and al-Sadiq encounter. Source text

[19] Tafsir attributed to Imam Hasan al-Askari, the Prophet’s instruction to Zayd ibn Arqam, as quoted in Bihar 13:399, report 5: morning and evening remembrance and the seasonal meeting of Khidr and Elijah. Source text

[20] Ibn Shahrashub, Manaqib Al Abi Talib 1:118–119 in Bihar’s citation; consulted through Bihar 13:401, report 9: Anas’s account of the Prophet’s meeting with Elijah. Source text

[21] Al-Saduq, Kamal al-Din wa Tamam al-Ni‘ma, part 2, chapter 50 on al-Mu‘ammar al-Maghribi, reports 1 and 9, pp. 538–547; especially 545–546 for Khidr and Elijah. The two versions are compared, not merged. Source text

[22] Al-Tha‘labi’s Ascalon account, as quoted in Bihar 13:401–403 after report 10; its note cites ‘Ara’is, p. 146. A comparative source, not a report from an Imam. Source text

[23] Al-Rawandi, Qisas al-Anbiya’, chapter 17, p. 251, report 294: al-Baqir’s report giving Jonah’s age at commissioning as thirty, compared with forty in report 293. Source text

[24] Al-Saduq, ‘Uyun Akhbar al-Rida, volume 1, chapter 12, report 1, al-Hasan ibn Muhammad al-Nawfali’s debate account; the Elisha passage was consulted in Bihar 13:401, report 8, also attributed there to al-Tawhid and al-Ihtijaj. Source text

[25] Qur’an, Maryam 19:56–57 on Idris, and al-Anbiya’ 21:34–35 on mortality. The reference concerns the Qur’anic text, not the hosting platform’s default commentary. Source text

[26] Qur’an, Sad 38:48: Ishmael, Elisha and Dhu al-Kifl among the chosen good servants; compare al-An‘am 6:86 in reference [1]. Source text

[27] Mohammad Mehdi Taj Langaroodi, Ethics of The Prophets, chapter 16 on Elijah, sections on the host and the sick person. Used to trace circulation of the stories, not authenticate their chains. Source text

[28] Al-Tha‘labi, al-Kashf wa-l-Bayan, commentary on 37:123–125, volume 8, p. 166: the elderly host and the mother of Elisha son of Akhtub. A comparative narrative source, not an attributed statement of an Imam. Source text

Chapter 33: Elisha: The Continuation of the Call

1. Approaching the Life of a Prophet Counted among the Excellent

The Qur’an preserves Elisha’s name and praises him explicitly, although it does not narrate his life through successive scenes as it does the lives of Moses or Joseph. His story therefore begins with the position God gives him: a prophet among those guided and favored, and one of the excellent whom Muhammad, blessings upon him and his family, is instructed to remember. The brevity of the account does not diminish his standing; it determines how much biography can be drawn from the Qur’an itself. [1, 2]

2. Elisha in Surat al-An‘am

God says, in meaning: “And Ishmael, Elisha, Jonah and Lot; each We favored above the worlds” (6:86). Elisha appears with Ishmael, Jonah and Lot within a passage that recalls Abraham’s argument with his people and then names Isaac, Jacob, Noah and other prophets. His name belongs to an account of divine guidance and monotheism. It is not incidental to a merely human genealogy. [1]

The meaning of the passage is completed by reading what follows: “And from among their fathers, descendants, and brothers; We chose them and guided them to a straight path” (6:87, meaning), followed by: “That is Allah’s guidance, by which He guides whom He wills of His servants” (6:88, meaning). Divine choosing, guidance, and favour are therefore the central qualities upon which Elisha’s account should be based. Al-Tabrisi interprets the favour here as preference over the people of each prophet’s time; it need not imply a ranking of all the named figures above one another. [1, 4]

3. His Prophethood in Verse 89

Elisha’s prophethood does not rest merely on his name standing beside those of other prophets. The passage concludes: “Those are the ones to whom We gave the Scripture, judgment and prophethood” (6:89). The demonstrative refers to the figures just mentioned, including Elisha. Prophethood is thus attributed to the group that includes him, even though the Qur’an does not use a separate sentence reading “Elisha is a prophet.” [1, 3]

This verse does not mean that each of them possessed a separately named scripture, or that Elisha brought a law entirely independent of every predecessor. Such details require further evidence. The instruction then comes: “Those are the ones Allah guided, so follow their guidance” (6:90, meaning). Faithfulness in writing his life therefore combines affirming his prophethood without hesitation arising from the brevity of his story, and refraining from attributing a particular book or rulings to him without evidence. [1, 3]

4. Elisha in Surat Sad

God says, in meaning: “Remember Ishmael, Elisha and Dhu al-Kifl; each is among the excellent” (38:48). This is the second passage naming Elisha. It follows the remembrance of Abraham, Isaac and Jacob, their strength, insight and election. Elisha is then grouped with Ishmael and Dhu al-Kifl in a commendation of goodness and a command to remember them. [2, 5]

The phrase “each is among the excellent” praises Elisha in his own right; his distinction is not derived solely from a reported association with Elijah. At the same time, his appearance beside Dhu al-Kifl does not by itself establish that they are one person or that one immediately succeeded the other. A sequence of names in a passage of praise is not necessarily a chronological sequence of office or succession. The report connecting them is examined separately below. [2, 13, 14]

5. His Name, Its Readings, and the Distinction from Joshua

The familiar reading is al-Yasa‘: the lam has sukun (no following vowel), and the ya has fatha (an a-vowel). Al-Tusi also records al-Laysa‘, attributed to Hamza, al-Kisa’i, and Khalaf, with a doubled lam bearing fatha and a ya bearing sukun, in both al-An‘am and Sad. Exegetes discuss the name’s structure and initial letters. These are questions of reading and language, not evidence of different prophets in the two passages. [3, 4]

Elisha, Elijah, and Joshua son of Nun must be distinguished; similarity between names does not permit their biographies to be merged. One example of this distinction in Islamic transmission is the report concerning celery in al-Kafi, which lists “Elijah, Elisha, and Joshua son of Nun” together. Despite the reservations concerning its chain, its wording does not permit one name to be substituted for another. [10]

6. Ancestry, Birth and Family: What Is Known and What Remains Unestablished

At 6:86, Majma‘ al-Bayan gives the wording “al-Yasa‘ ibn Akhtub ibn al-‘Ajuz.” This is an exegetical identification, not Qur’anic wording or a report explicitly traced to an Imam at that location. Other spellings, including “son of Khutub,” occur in discussions of Dhu al-Kifl. These expressions cannot by themselves establish a certain genealogy, and the description al-‘Ajuz should not be converted into a securely known personal name for Elisha’s mother. [4, 14]

The specifically documented material used in this chapter did not establish, through a report from the Ahl al-Bayt, Elisha’s birth year, age, wife’s name, or the number and names of his sons and daughters. This is not a claim that he never married or had children. It means that the chapter has no sufficient evidence to supply those details. Nor does the general mention of prophetic fathers and descendants in 6:87 identify a particular child of Elisha. [1]

7. The Report about His Mother and His Recovery as a Youth

A narrative describes an Israelite woman who sheltered Elijah and concealed his presence. Her son, Elisha son of Akhtub, was afflicted by illness. Al-Tha‘labi relates that Elijah prayed for him and he recovered, after which he believed Elijah, affirmed his message and accompanied him. Elijah was by then elderly, while Elisha was young. The mother appears as a woman who offered shelter and whose sick son became the prophet’s companion; the passage does not preserve her personal name. [7]

The traceable source for this detail here is al-Tha‘labi’s al-Kashf wa-l-Bayan, a non-Imami commentary. The story must therefore not be presented as a report from Imam al-Sadiq or another Imam. It is included so that a woman appearing in the narrative tradition is not overlooked, while the nature of that tradition remains explicit. The text does not give a medical diagnosis for Elisha’s affliction. [7]

Earlier in al-Tha‘labi’s narrative, an elderly woman possesses a little flour and oil that are blessed during the famine. The account then moves to the house of a woman whose son is Elisha. It does not explicitly identify the two women as the same person. Their identities should therefore not be merged, and the flour-and-oil episode should not be transferred to Elisha: Elijah is the prophet acting in that account. [7]

8. His Companionship with Elijah in al-Rawandi’s Account

In report 293 of Qisas al-Anbiya’, Qutb al-Din al-Rawandi transmits an extended account reaching Ibn ‘Abbas through Wahb ibn Munabbih, with Mun‘im ibn Idris in its chain. Elijah calls the Israelites to God while their king leads them into the worship of Baal, and drought follows. When relief is sought, Elijah comes before the king with “a disciple of his, Elisha.” The narrative thus places Elisha in companionship and learning before describing his later responsibility for the community. [6]

Al-Rawandi is an Imami author, but the chain of this particular narrative does not end with an Imam. The appropriate attribution is therefore “al-Rawandi transmits an account from Ibn ‘Abbas,” rather than “the Ahl al-Bayt state that Elisha did this.” It documents how this strand of prophetic storytelling understands the relationship between Elijah and Elisha, without making every dialogue and date within it certain history. [6]

9. Elisha during the Drought and the Return of Rain

In al-Rawandi’s account, Elisha is with Elijah when the people’s distress has become severe and they seek prayer for rain. The watching for clouds belongs to this appeal for relief. Al-Tha‘labi also places Elisha beside Elijah as the hardship is lifted. The shared picture is of Elisha accompanying a prophet who calls his people to God and prays for them; it is not a separate Qur’anic confrontation between Elisha and a named king. [6, 7]

The Qur’an names neither an Elisha-era king nor a city in its two references to him. Baalbek, Syria and the king and queen appear in the Elijah narrative with which

Elisha is associated. That alone does not establish that Elisha was born in Baalbek or that his whole mission was confined to it. Biblical royal names should likewise not be inserted into this account without identifying their separate source. [1, 2, 6]

10. The Commission, the Cloak and the Continuation of the Call

Al-Rawandi's account closes this stage by stating that Elijah entrusted his commission to Elisha. It then describes Elijah's ascent and the casting of his cloak to Elisha, adding that God made Elisha a prophet to the Israelites, revealed to him and supported him, and that they honored him and followed his guidance. Among the materials examined here, this is the clearest narrative basis for connecting Elisha with the continuation of Elijah's mission. [6]

Even within this report, prophethood, revelation and support are attributed to God. The cloak is not an independent source of prophetic authority, and Elisha should not be described as becoming a prophet through the power of a garment. The ascent and cloak remain details of the narrative, whereas his prophethood is established through the Qur'an and does not depend upon those details. [1, 6]

Within these limits, the relationship can be narrated as that of a companion who learns, witnesses suffering and relief, and is then entrusted with continuing the mission in the account. The text does not supply the duration of his companionship, a list of all his disciples, or an extended testament exchanged between the prophets. Its lesson concerns preserving monotheism and serving people after the departure of a familiar guide.

11. His Miracles in the Report from Imam al-Rida

The most substantial addition to Elisha's biography from a report attributed to the Ahl al-Bayt occurs in Imam 'Ali ibn Musa al-Rida's debate with the Christian Catholicos. Al-Saduq records it in 'Uyun Akhbar al-Rida, in the chapter on the Imam's gathering with representatives of religions and schools of thought. The report states that Elisha performed deeds comparable to those of Jesus: walking on water, restoring the dead to life, and healing congenital blindness and leprosy, while his community did not make him a deity or worship him apart from God. [8]

The report names four forms of extraordinary support: walking on water, raising the dead, healing those blind from birth and healing leprosy. It does not identify individual recipients, name the people restored to life, or identify the body of water. These beneficiaries therefore remain unnamed in this chapter. Names from a different tradition cannot simply be inserted into the report. [8]

Once this text is identified, it is inaccurate to treat every report of Elisha's miracles as a popular tale without a place in Imami literature. There is an Imami source transmitting this general account from Imam al-Rida. Assessing its chain is a separate matter from acknowledging its existence. Equally, its general wording does not authenticate every detailed story told about Elisha elsewhere. [8, 9]

12. The Debate’s Chain and the Limits of Its Evidence

The account of the gathering reaches al-Hasan ibn Muhammad al-Nawfali al-Hashimi through the wording “someone who heard al-Hasan ibn Muhammad al-Nawfali told me.” An intermediary is thus unnamed in the chain displayed in ‘Uyun. This chapter does not call the report sound in transmission merely because it is famous or included in a work by al-Saduq. Its text is nevertheless recorded as a report attributed to the Imam, and the argument it presents is explained. [8]

Al-Majlisi includes the passage in Bihar al-Anwar with references to al-Ihtijaj, al-Tawhid and al-‘Uyun. Nur al-Thaqalayn also reproduces part of the debate from ‘Uyun. Multiple quotations document the text’s circulation and help trace it; they do not automatically establish multiple independent chains. A later compiler’s quotation is not counted as a new and separate report merely because it appears in a different book. [9, 16]

13. A Miracle Indicates Divine Support; Worship Belongs to God

Elisha is introduced in the debate in response to an argument that raising the dead and healing the sick establish a right to be worshipped. The Imam’s reported answer compares cases: if comparable deeds occurred through Elisha without making him a deity, the occurrence of a miracle alone cannot establish divinity. A prophet whose Qur’anic biography is brief thus has a significant place in an argument about monotheism. [8]

The same passage also discusses Ezekiel, Jesus son of Mary, Abraham and Moses, as well as Muhammad and ‘Ali ibn Abi Talib. Groups from the Israelites and Quraysh appear in examples of restoration to life. These are comparisons within a gathering held long after Elisha’s lifetime. They are not a list of his contemporaries, and numbers associated with Ezekiel’s episode must not be transferred to Elisha’s miracles. [8]

This reasoning accords with the Qur’anic formulation concerning Jesus: “I bring the dead to life by God’s permission” (3:49). Power belongs to God, and the prophet is a chosen servant supported by his Lord. Elisha’s reported walking on water and raising of the dead are understood within this framework, without attributing independent divine power to him. [8, 19]

14. The Debate’s Participants and the Women Mentioned in Its Text

The opening names al-Ma’mun, al-Fadl ibn Sahl who assembled the disputants, the Catholicos, the Exilarch, leaders of the Sabians, the chief Hirbadh, followers of Zoroaster, Nistas the Roman and theologians. It also mentions al-Hasan ibn Muhammad al-Nawfali as the narrator, Yasir as the messenger to the Imam, Muhammad ibn Ja‘far among Talibids and Hashimites, and military commanders. The direct interlocutor in the Elisha passage is the Catholicos; the Exilarch is addressed in the related Ezekiel example. [8]

‘Imran al-Sabi’ appears elsewhere in the gathering in a different debate; he is not made the questioner in the Elisha exchange. Zoroaster is named in the designation of his followers, not as a person present at the gathering. Musa ibn Ja‘far appears in the identification of Imam al-Rida’s lineage, not as a claim that Imam al-Kazim attended. These distinctions preserve each figure’s actual role in the account. [8]

Two women are named in the relevant context: Fatima, the Messenger’s daughter, in the introduction of Imam al-Rida’s ancestry, and Mary, in the identification of Jesus son of Mary. Neither is thereby represented as attending the gathering or as a contemporary of Elisha. Their appearance in the source is preserved without inventing a female interlocutor where none is mentioned. [8]

15. The Celery Report in al-Kafi

In al-Kafi, in the Book of Foods, the chapter on celery transmits from Imam al-Sadiq, from the Messenger of God, an exhortation concerning celery as the food of Elijah, Elisha and Joshua son of Nun. Elisha is thus explicitly named in a report from al-Sadiq attributed to the Prophet. It belongs in a survey of material about him, although it does not provide an extended biographical narrative. [10]

The chain includes Ahmad ibn Abi ‘Abd Allah, Muhammad ibn ‘Isa “or someone else,” Qutayba ibn Mihran, Hammad ibn Zakariyya and Imam al-Sadiq. The phrase “or someone else” prevents presenting the chain as though every intermediary were unambiguously identified. The report is recorded with its attribution; it is not turned into a medical prescription or evidence that the three prophets lived together or shared a single meal. [10]

16. Dhu al-Kifl in the Report from Imam al-Jawad

Elisha and Dhu al-Kifl occur together in 38:48, and some narratives connect their periods of service. Their relationship therefore requires attention here. Al-Rawandi transmits that ‘Abd al-‘Azim al-Hasani wrote to Abu Ja‘far Muhammad ibn ‘Ali ibn Musa—Imam al-Jawad—asking about Dhu al-Kifl’s name and whether he was a messenger. Abu Ja‘far al-Jawad must not be confused with Abu Ja‘far al-Baqir in attributing this answer. [12]

The reported reply includes Dhu al-Kifl among the messengers, places him after Solomon son of David, describes his judging as David judged and his anger only for God, and gives his name as ‘Uwaydiya. It cites the verse naming Ishmael, Elisha and Dhu al-Kifl. Sahl ibn Ziyad occurs in the transmission to ‘Abd al-‘Azim, so no verdict of authenticity is assigned here without a full assessment. For the present chapter, the key point is that the reply does not identify Dhu al-Kifl as Elisha’s son, as Elisha himself, or explicitly as his immediate successor. [12, 13]

17. The Account of Dhu al-Kifl Succeeding Elisha

After transmitting another Dhu al-Kifl narrative, al-Majlisi observes that something may be missing from its opening. He then says that he found in certain books an account beginning with an elderly Elisha seeking someone to appoint and observe during his own lifetime. The man was to fast by day, stand in worship by night and not become angry. A man held in little regard volunteered, and did so again when the offer was repeated; he was then appointed. This explicit naming of Elisha occurs in al-Majlisi's supplementary note from other books, not in Imam al-Jawad's reported reply above. [13]

The consulted edition's note points to a parallel in al-Tha'labi's 'Ara'is. The scene should therefore retain its actual status: narrative material quoted by al-Majlisi to clarify the story's continuity, rather than an independently authenticated report from the Ahl al-Bayt identifying Elisha's successor. It helps explain the circulation of that identification without resolving the other disagreements about Dhu al-Kifl's identity. [13, 15]

With that qualification, the story offers a clear reflection on public responsibility: outward prestige is insufficient, and a person's sincerity, worship and patience matter more than how impressive he appears. This is a lesson drawn from the narrative. It is distinct from a judgment that all its events and identifications are historically established.

18. Al-Abyad, the Gatekeeper and the Alleged Opponent

Al-Rawandi's report 276, transmitted through 'Abd Allah ibn 'Umar from the Prophet, describes Dhu al-Kifl's test after his undertaking not to become angry, without naming the preceding prophet as Elisha. It includes Iblis, the devil al-Abyad who invents a complaint, and an unnamed human gatekeeper trying to protect the man's rest. The alleged opponent belongs to the fabricated complaint, not to an established encounter. Chapter 35 presents the test in detail. Its relevance here to succession after Elisha is limited; it cannot become an explicit statement establishing that succession. [11]

19. Claims Identifying Elisha with Dhu al-Kifl

At 21:85, Majma' al-Bayan records several identifications of Dhu al-Kifl. One opinion, without a chain supplied there, calls him "Elisha son of Khutub who was with Elijah," then expressly says that he is not the Elisha named in the Qur'an. It connects him with a tyrannical king named Canaan, to whom he promised admission to Paradise if he repented. That qualifying distinction cannot be silently removed and the passage then used as proof that the two Qur'anic figures are identical. [14]

Canaan is included for this limited reason in the register of disputed identifications. He is not established as a king in the life of the Qur'anic Elisha, nor identified with another person of the same name. The mere existence of the opinion also does not prove that there were two historical prophets called Elisha. It establishes that the commentator preserved this distinction among competing explanations. [14]

Al-Majlisi also collects identifications of Dhu al-Kifl with Elijah, Joshua, Zechariah or Bishr son of Job, and notes the historical opinion that he succeeded Elisha. Recording these views locates the disagreement; it does not justify combining all the figures into one identity. This chapter retains Elisha's Qur'anic name and descriptions and presents each report about Dhu al-Kifl according to its actual wording. Dhu al-Kifl's full biography belongs in its own place in the book. [15]

20. Women and Maternal Descent in the Exegesis of al-An'am

The exegesis of the passage containing Elisha also addresses descent through women. In Tafsir al-'Ayyashi, Bashir al-Dahhan transmits from Imam al-Sadiq that the Qur'an traces Jesus son of Mary to Abraham through women, citing the relevant verses. Al-Tusi similarly uses the passage to explain the inclusion of al-Hasan and al-Husayn among the Messenger's descendants through Fatima. This is a connection within the exegesis of the passage, not a report about Elisha's family. [3, 18]

The following report in al-'Ayyashi records an exchange between al-Hajjaj and Yahya ibn Ya'mar, transmitted by Abu Harb ibn Abi al-Aswad, concerning the use of Jesus' descent to explain that of al-Hasan and al-Husayn from the Prophet. These names identify the exegetical witness; the exchange is not an event in Elisha's life. The chains in the received version are abbreviated here, so the reports are attributed without a blanket judgment of authenticity. [18]

The character inventory must therefore keep distinct Elisha's unnamed mother in the narrative, Mary in the scriptural and exegetical comparison, and Fatima in the discussion of descent and the introduction of Imam al-Rida. None supplies the missing evidence about Elisha's wife or daughters. Each relationship has its own textual basis and limits. [7, 8, 18]

21. Character Register: Elisha's Story and Its Earlier Setting

Elisha is the central figure; his prophethood, favor and goodness are established in the Qur'anic context. Elijah is the prophet he accompanies and succeeds in the narrative. Elisha's mother is an unnamed Israelite woman in al-Tha'labi. Akhtub is the father's name in an exegetical identification, without an independent biography in the cited passages. The elderly woman with flour and oil belongs to al-Tha'labi's Elijah narrative and is not securely identified as Elisha's mother. [1, 2, 4, 6, 7]

The king and queen in al-Rawandi's account are unnamed there and belong to the opposition to Elijah preceding the transition to Elisha. The wider account includes the queen's believing scribe, an unjustly slain garden owner and his family, the king's sick son, royal messengers and supporters, believers protected by the scribe, Jonah and his mother, and the enemy who defeats the king in the narrative. Their detailed treatment belongs to the Elijah chapter. Recalling them here preserves context without inventing personal encounters between each of them and Elisha. [6]

The Israelites are the community addressed in al-Rawandi's narrative, including people with different responses to the prophetic call. The sick and the dead who benefit from Elisha's miracles in the al-Rida report are unnamed groups; the sex of

each individual is not specified. Joshua son of Nun appears in the introduction to al-Rawandi's account and in the celery report, neither of which makes the occurrence of his name beside Elisha's proof that they were contemporaries. [6, 8, 10]

22. Character Register: Prophets in the Qur'anic Context

The names in 6:83–86 are Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zechariah, John, Jesus, Elijah, Ishmael, Elisha, Jonah and Lot. They are recorded together so that no name in the immediate passage is lost. Their inclusion in one passage does not make them all Elisha's companions or contemporaries. Muhammad is the recipient of the concluding instruction to follow their guidance. [1, 3]

In 38:45–48 the names are Abraham, Isaac and Jacob, followed by Ishmael, Elisha and Dhu al-Kifl. The passage at 21:85, cited in discussing Dhu al-Kifl, names Ishmael, Idris and Dhu al-Kifl. Ezekiel appears as a comparative example in the debate, not as an explicitly named figure in either verse naming Elisha. Mary appears in the identification and descent of Jesus, not as a member of Elisha's family. [2, 8, 14, 18]

The debate mentions Nebuchadnezzar in the Ezekiel example, Moses' seventy companions, people who fled death and the surrounding villagers, and Quraysh and their dead in the example involving the Messenger and ʻAli. These people belong to the comparisons used in the argument. They should not be used to date Elisha or to identify the beneficiaries of his miracles. [8]

23. Character Register: Transmitters and Authors of Opinions

The Ahl al-Bayt reports presented here involve Imam al-Rida in the miracle account, Imam al-Sadiq transmitting from the Prophet in the celery report and discussing maternal descent, and Imam al-Jawad answering ʻAbd al-ʻAzim about Dhu al-Kifl. These are authorities or witnesses in the transmission, not people from Elisha's lifetime. Al-Hasan ibn Muhammad al-Nawfali, Bashir al-Dahhan and ʻAbd al-ʻAzim appear as transmitters or questioners according to the respective reports. [8, 10, 12, 18]

Other transmission names include Ibn ʻAbbas, Wahb ibn Munabbih and Munʻim ibn Idris in the extended Elijah–Elisha narrative, and ʻAbd Allah ibn ʻUmar and Muqatil ibn Sulayman in the testing of Dhu al-Kifl. Majmaʻ al-Bayan attributes opinions about Dhu al-Kifl to Abu Musa al-Ashʻari, Qatada, Mujahid, al-Hasan, al-Jubba'i and Ibn ʻAbbas. Identifying these authorities prevents their opinions from being attributed indiscriminately to the Imams. [6, 11, 14]

Al-Kulayni, al-Saduq, al-Rawandi, al-Tusi, al-Tabrisi, al-Majlisi, al-Huwayzi, al-Tabataba'i, al-ʻAyyashi and al-Thaʻlabi are authors, compilers or commentators represented in the references. The author of Majmaʻ al-Bayan must be distinguished from the work al-Ihtijaj cited by al-Majlisi; the similar author designations do not establish a single author or chain. Authors' names belong to the documentation of the biography, not to its ancient cast of characters.

24. The End of His Life and the Limits of the Chronology

The two verses naming Elisha give no date of death, burial location or duration of ministry. The specific reports used for this chapter did not establish those particulars sufficiently to warrant certainty. No precise lifespan, death year or grave is therefore assigned here. This states the limits of the documented material, rather than denying that historical opinions or local attributions exist. [1, 2]

The chronology is retained only as far as each source supports it. Al-Rawandi's narrative places Elisha with Elijah and then in responsibility after him; other narrative material places Dhu al-Kifl after Elisha; Imam al-Jawad's reported reply places Dhu al-Kifl after Solomon without fixing the interval or naming Elisha. These statements should not be combined into a detailed timeline and then attributed to the Qur'an or to a single report. [6, 12, 13]

Jonah appears beside Elisha in al-An'am and has his own Qur'anic story. This book's transition from the present chapter to Jonah is an arrangement of presentation, not a claim that Jonah immediately received Elisha's commission. Likewise, a general statement that one figure came "after" another does not by itself establish a personal meeting, discipleship or the physical transfer of a scripture. [1]

25. What This Life Adds to the Story of Guidance

First, this life shows that brief Qur'anic remembrance can convey a great standing: Elisha belongs among the prophets of guidance and goodness, and belief in his prophethood does not depend upon discovering a detailed account of his birth or death. Second, the continuation of a mission cannot be measured solely by the fame of its bearer. In the narrative connecting him with Elijah, Elisha carries responsibility forward after a period of trial. These are reflections on the available account, not additional events invented for it. [1, 2, 6]

Third, honor and servanthood belong together. Imam al-Rida's reported argument attributes great miracles to Elisha while maintaining that extraordinary signs do not make their bearer divine. Fourth, documenting women belongs to the same commitment to accuracy: a mother mentioned in the narrative should be remembered, while gaps should not be filled with an invented wife or daughter. [7, 8]

The Qur'anic conclusion remains firmer than the disputed particulars: "each is among the excellent." Elisha's remembrance begins here, and the presentation of his life returns to this measure: preserving his standing, reporting the transmitted material accurately, and leaving what remains unknown without a claim to certainty. [2]

26. Findings and Scope of the Review

The chapter draws on the two Qur'anic references to Elisha and their contexts, together with the specified passages below from al-Tibyan, Majma' al-Bayan, 'Uyun Akhbar al-Rida, al-Kafi, al-Rawandi's Qisas, Bihar al-Anwar, Nur al-Thaqalayn and Tafsir al-'Ayyashi. It also notes al-Mizan's treatment of the Elisha and Dhu al-Kifl reports. Al-Tha'labi is used to identify the source of the mother narrative and related storytelling, with his non-Imami status made explicit. [1–18]

At Surat Sad, al-Mizan presents the Elisha miracle report quoted in Bihar and Imam al-Jawad's reply about Dhu al-Kifl, while declining to reproduce other reports on which its author does not rely. This documents an exegete's selection; it does not supply an additional independent chain for the two accounts. [17]

General book titles are not listed as if they proved details in passages that were not read, and repeated quotations are not counted as independent reports. Names for Elisha's wife and children, dates of birth and death, and a grave location remain unestablished. Completion here means covering the relevant material whose passages could be located and examined, not claiming to have surveyed every manuscript or lost report. The character register preserves explicit names, unnamed roles and disputed connections while maintaining their different evidential standing.

Sources and References

[1] The Qur'an, al-An'am 6:83–90; text with al-Tibyan. Source text

[2] The Qur'an, Sad 38:45–49; text with Majma' al-Bayan. Source text

[3] Al-Tusi, al-Tibyan, commentary on 6:84–90. Source text

[4] Al-Tabrisi, Majma' al-Bayan, commentary on 6:83–87. Source text

[5] Al-Tabrisi, Majma' al-Bayan, commentary on 38:45–54. Source text

[6] Al-Rawandi, Qisas al-Anbiya', chapter 17, pp. 248–251, report 293; Elijah and Elisha. Source text

[7] Al-Tha'labi, al-Kashf wa-l-Bayan, vol. 8, p. 166; Elisha's mother. A non-Imami source. Source text

[8] Al-Saduq, 'Uyun Akhbar al-Rida, vol. 1, chapter 12, report 1; the interreligious debate. Source text

[9] Al-Majlisi, Bihar al-Anwar, vol. 13, chapter 16, p. 401, report 8; Elisha's miracles. Source text

[10] Al-Kulayni, al-Kafi, vol. 6, p. 366, Book of Foods, chapter on celery, report 1. Source text

[11] Al-Rawandi, Qisas al-Anbiya', chapter 13, pp. 212–213, report 276; Dhu al-Kifl's testing. Source text

[12] Al-Rawandi, Qisas al-Anbiya', chapter 13, p. 213, report 277; al-Jawad's reply to 'Abd al-'Azim. Source text

[13] Al-Majlisi, Bihar al-Anwar, vol. 13, chapter 17, p. 405; the editorial note and report 2. Source text

[14] Al-Tabrisi, Majma‘ al-Bayan, commentary on 21:85–86; opinions about Dhu al-Kifl. Source text

[15] Al-Majlisi, Bihar al-Anwar, vol. 13, p. 406; competing identifications of Dhu al-Kifl. Source text

[16] Al-Huwayzi, Nur al-Thaqalayn, vol. 1, p. 241, report 960; an extract from al-Rida’s debate. Source text

[17] Al-Tabataba’i, al-Mizan, commentary on 38:41–54, the section on Elisha and Dhu al-Kifl. Source text

[18] Al-‘Ayyashi, Tafsir al-‘Ayyashi, vol. 1, p. 367, reports 52–53; maternal descent. Source text

[19] The Qur’an, Al ‘Imran 3:49; text with Majma‘ al-Bayan. Source text

Chapter 34: Jonah: The Call from the Depths of Darkness

1. A Prophet Returns to a People Who Returned to God

The story of Yunus brings together the rescue of a prophet and the rescue of a community. A people persisted in rejecting their messenger, then God opened the door of repentance to them. Their messenger was surrounded by the darkness of the sea and the fish, yet the path of prayer remained open between him and his Lord. The story ends with neither the destruction of the city nor the disappearance of its prophet, but with faith, mercy and renewed guidance. The Qur’an says that the people believed and were granted enjoyment for a time, and that God chose Yunus and made him one of the righteous. [4, 5]

The starting point that keeps the story in proportion is God’s declaration that Yunus was one of His messengers. This description governs the reading of the trial that follows. In light of this foundation, the language of admonition and the transmitted reports must be understood without attributing ignorance of God or hostility to His mercy to the prophet. [4, 6–8]

2. Yunus in the Qur’an

Yunus is named explicitly in four places: Qur’an 4:163, 6:86, 10:98 and 37:139. He is called Dhu al-Nun in 21:87 and “the companion of the fish” in 68:48. Nun means fish: these titles refer to the same prophet. The title of Surat Yunus does not mean that the entire surah is his biography; its direct statement about his people is concentrated in verse 98. [1–5, 8]

The verse in al-Nisa places him within the continuity of revelation, while al-An‘am names Ishmael, Elisha, Yunus and Lot in a passage honoring the prophets. Surat Yunus records his people’s repentance and deliverance. Al-Anbiya 87–88 recounts his departure, prayer and rescue. Al-Saffat 139–148 describes the ship, the lot, the fish, glorification, the open shore, the gourd and his mission to a hundred thousand or more. Al-Qalam 48–50 ends with mercy and divine election, while directing Prophet Muhammad to patience with his Lord’s judgment. [1–5]

These passages complement one another, each serving its own purpose. Their order within the Qur’an does not establish a chronology. Yunus appearing beside Elisha in al-An‘am does not prove that Elisha personally transferred a testament to him; nor does Zechariah appearing after him in al-Anbiya establish immediate succession. Such historical relationships require their own evidence. [1, 3]

3. His Name, Parentage and Family

The Qur’an gives the name Yunus, while reports from the Ahl al-Bayt call him Yunus ibn Matta. A report in Tanbih al-Khawatir identifies Matta as his father, as does al-Majlisi’s chapter heading, “The Accounts of Yunus and His Father Matta.” Matta is therefore treated here as the father named in these sources, without mistaking the popularity of the account for an authenticated chain of transmission. [7, 16, 29]

The Qur’an does not name his mother, a wife, sons or daughters, or give his birth date or year of death. The hadith and exegetical material examined for this chapter does not establish reliable identifications that fill these gaps. His mother appears in a particular report discussed below; his marriage and descendants remain unverified. This is not a claim that he never married or had children.

The reports connect Yunus with the world of the Israelite prophets and with Nineveh in the region of Mosul. They do not supply an agreed detailed genealogy or a secure chronology joining the stories of Matta, David and Solomon to that of Yunus’s mother and Elijah. Each account is therefore presented in its own setting rather than combined into an unsupported historical timeline. [9, 11, 16]

Ma‘ani al-Akhbar explains Yunus’s name through closeness to his Lord and the reassurance he brings his people upon returning. This is a spiritual interpretation recorded in the source, not a conclusive historical etymology. It accords with the story’s ending in his return to a believing community. [37]

4. Matta the Woodcutter: Recognizing Grace in a Loaf of Bread

Warram transmits, through ‘Ali ibn al-Hakam and an unnamed intermediary raising the report to Imam al-Sadiq, that David asked his Lord about his companion in Paradise and was directed to Matta, Yunus’s father. David sought permission to visit him and went with Solomon. The chain is incomplete as presented here, so the account is related with its source identified, rather than used to establish a firm chronology. [16]

In the account, David and Solomon reach a house made of palm material and learn that its owner is at the market among the woodcutters. They wait until he arrives carrying his wood, praises God, sells it and invites them home. With his earnings he buys food, grinds and kneads it, lights a fire and sets out bread, salt and water. The meal is simple, but its host sees a succession of gifts in every stage of its preparation. [16]

He invokes God when eating and praises Him afterward, then remembers his hearing, sight, health and strength; the trees he did not plant; the buyer brought to him; the food he did not grow; the fire that cooked it; and the appetite enabling him to eat and gain strength for obedience. He then weeps, and David tells Solomon that he has never seen a servant more thankful to God. The scene includes David, Solomon and Matta, alongside unnamed woodcutters and buyers. [16]

A moral connection can be drawn between this account and Yunus’s story: glorification in distress has its counterpart in gratitude during ease. This is a reflection on the two accounts, not a report that Yunus learned this precise prayer

from his father or witnessed David and Solomon’s visit. The narrative does not place him at the meal or describe his childhood in that house.

5. Yunus’s Mother and Elijah: An Account with Defined Limits

Al-Rawandi’s Qisas al-Anbiya contains a long account of Elijah whose chain runs through Mun‘im ibn Idris, Wahb ibn Munabbih and Ibn ‘Abbas. It presents Yunus’s mother as a woman who sheltered Elijah while he was in hiding and Yunus was an infant. It then relates the child’s death after weaning and his mother’s search for Elijah in the mountains, hoping that his prayer might obtain the restoration of her son’s life. The mother is not named. [11]

The report says that Elijah returned with her and prayed earnestly, whereupon God restored Yunus to life by His power; it then places his commissioning at forty. This is an account attributed to Ibn ‘Abbas through Wahb, not a report from an Imam merely because al-Rawandi included it. Its age of forty also differs from the age of thirty in Abu ‘Ubayda’s report from Imam al-Baqir. It cannot establish a dated birth or an agreed age, and the child’s restoration to life must not be presented as a Qur’anic detail. [11–13]

With these limits made clear, the mother remains in the record of relevant figures: she shelters, cares and seeks prayer, while Elijah is the prophet to whom she turns. She should not be merged with Elisha’s mother, whose story belongs to another account. The king, his wife and the believing scribe in the earlier portion of Elijah’s narrative belong to Elijah’s chapter; the text does not establish that they witnessed Yunus’s mission. [11]

6. The Mission to Nineveh

The Qur’an establishes Yunus’s mission and speaks of his people and the large number to whom he was sent, but it does not name the city. Reports and commentaries identify it as Nineveh in the region of Mosul. This identification appears in Majma‘ al-Bayan and the reports preserved by al-Qummi and al-‘Ayyashi; it is therefore presented as a transmitted and exegetical identification, distinct from the Qur’an’s own wording. [2, 4, 9, 13, 14]

He called them to faith in God and acceptance of his message. Abu ‘Ubayda al-Hadhdha’s report from Imam al-Baqir depicts a prolonged mission, rejection, threats and expulsion, with only two men believing during that phase. It places his commissioning at thirty and his preaching at thirty-three years. These are the figures of that particular report, not Qur’anic dates. Since the report also contains passages requiring criticism, they are identified as reported figures rather than used to construct a certain lifespan. [12, 13]

The Qur’anic account supplies no name for an opposing king, a priest directing resistance or a wife inciting hostility. The rejecting community therefore remains unnamed; names from Assyrian history or later storytelling should not be assigned to it. The Qur’an emphasizes the community’s change from rejection to faith and the difference that repentance made to its fate. [2, 4]

7. Rubil, Tanukha and the Name Malikha

The reports introduce two figures who should not be reduced to an anonymous “scholar and worshipper.” The first is Rubil, a man of knowledge and wisdom and an old companion of Yunus, described in Abu ‘Ubayda’s account as supporting himself by tending sheep. The second is Tanukha, a devout worshipper who gathers wood for his living. Jamil’s report from Imam al-Sadiq in Tafsir al-Qummi calls the worshipper Malikha, while retaining Rubil as the scholar. [12–14]

The responsible way to record the name is “Tanukha, the worshipper called Malikha in another transmission,” rather than creating two separate men without evidence. Tanukha must also be distinguished from Matta: their shared occupation as woodcutters does not make them the same person, and each has a different narrative role. [13, 14, 16]

In al-Qummi’s report, the worshipper supports praying against the people, while the scholar urges patience in hope of repentance. In al-‘Ayyashi’s longer account, Rubil stays with the community and guides it back to God; after deliverance, Tanukha acknowledges the wisdom of his advice. However, the examined electronic text of al-Rawandi’s abridgment attributes the advice to Tanukha where the longer report attributes it to Rubil. This textual difference must remain visible rather than being concealed by a harmonized retelling. [9, 12–14]

The scholar’s role teaches that knowledge of God widens hope and restrains hasty judgments about people. It does not establish Rubil as superior to the prophet in the office of messengership or validate every sentence attributed to him. The value of counsel and the reliability of every narrative detail are separate questions.

8. The Warning and the People Within the Crowd

The reports relate that Yunus warned his people and that they subsequently saw signs that terrified them. The Qur’anic foundation is that they believed and God removed the humiliating punishment. The color of the wind, the height of the approaching punishment and its calendar date are details on which reports differ; they are neither necessary to understanding the verse nor equally established facts. [2, 9, 13, 17]

Abu ‘Ubayda’s account and its abridgment in al-Rawandi mention the pregnant woman, unborn child, young child, elderly person, vulnerable woman and powerless person. These are not personal names, but they are human presences that should not disappear from the story. The people are families, mothers, children and vulnerable members, not merely a crowd of defiant men. The report also affirms that children do not bear the sins of adults. [12, 13]

Because this compassionate passage belongs to a longer report containing problematic descriptions of the prophet, it cannot be used to authenticate the report as a whole. Its consonance with mercy and justice can be recognized while its difficult language is examined against the Qur’an and the explanations of the Ahl al-Bayt. This preserves the women’s and children’s presence without inventing scenes about them.

9. The People’s Repentance: Men, Women and Children

When danger became apparent, the people asked how they might be saved. Al-Qummi’s and al-‘Ayyashi’s reports say that they responded to the call to repentance, left their homes, gathered in the open and professed faith in God and His messenger. The accounts emphasize prayer, tears and supplication. The Qur’an establishes their outcome: when they believed, God removed the punishment of disgrace in worldly life. [2, 13, 14]

The reports describe mothers being separated from children and animals from their young, so that the cries of the young and their mothers mingled with the people’s supplication. This is a description within a transmitted scene, not a prescribed ritual for others to reproduce or a call to harm children or animals. The Qur’anic emphasis is sincere return to God; the particular arrangement of the gathering belongs to the reports. [9, 13, 14]

Majma‘ al-Bayan attributes to Ibn Mas‘ud a description of restitution so thorough that a man removed a stone from his building’s foundation to return it to its owner. Through Abu Mukhallad it also describes an unnamed surviving elder who taught the people a prayer. These reports retain their stated attributions: they are not automatically reports from Imam al-Sadiq, and the unnamed elder cannot certainly be identified as Rubil merely because their roles resemble one another. [9]

The women participate in repentance and deliverance; they are not decorative additions to a man’s biography. The accounts describe the people returning home and being reunited with their wives and children after the danger passed. An entire threatened community was given life and time in which to believe and act, as the Qur’an says: God granted them enjoyment for a time. [2, 13]

10. Why Was the Punishment Removed?

Abu Basir asked Imam al-Sadiq why the punishment was removed after it had overshadowed Yunus’s people. In ‘Ilal al-Shara’i‘, the answer is that God already knew He would remove it because of their repentance, and that Yunus’s trial opened a path of worship and honor. A report through Sama‘a likewise places the outcome within knowledge God had not disclosed. Repentance did not reveal something previously unknown to God; what was known to Him became manifest to His servants. [17]

In Rawdat al-Kafi, Ma‘ruf ibn Kharrabudh transmits from Imam al-Baqir an explanation of the mercy that overtook Yunus’s people when they believed and pleaded with God. Their altered fate is connected to their changed response; obedience is not turned into a calamity for them. This illuminates the principle more directly than speculative measurements of the approaching punishment. [18]

Commentators also ask whether the people saw warning signs before the punishment arrived or were overshadowed by it before it was removed. Al-Tabrisi presents both approaches, and the reports emphasize its alarming proximity. What is certain is that their faith benefited them and was accepted by God. Their story does not establish

that every profession of faith at the moment of drowning or death has the same status, or justify postponing repentance. [2, 9, 17, 18]

11. Departing in Anger: Imam al-Rida’s Explanation

Alongside the people’s deliverance stands Yunus’s trial. The Qur’an says that Dhu al-Nun departed in anger. Imam al-Rida’s explanations prevent this brief phrase from being interpreted as hostility toward God or rejection of His justice. In the reported exchange at al-Ma’mun’s court, the Imam explains that Yunus departed angry with his people. His anger concerns their response to his message, not opposition to his Lord. [3, 7]

In the gathering reported by Abu al-Salt al-Harawi, ‘Ali ibn Muhammad ibn al-Jahm questions the Imam about prophetic infallibility. The Imam rejects interpretations that attribute grave wrongdoing to the prophets and explains Yunus’s verse consistently with prophetic knowledge of God. In another gathering narrated by Ibn al-Jahm, al-Ma’mun asks the questions. These settings should be distinguished: the questioner and the transmitter are not always the same person. [6, 7]

This does not remove admonition from the story. Al-Tusi explains that remaining and exercising patience was the preferable course; the departure is understood as leaving the better course, not committing a forbidden act or rejecting divine mercy. The trial retains its seriousness while prophethood retains its integrity. Infallibility does not imply independence from divine nurturing or the absence of higher degrees of nearness to God. [8]

12. “He Thought We Would Not Constrain Him”

The gravest misreading is to suppose that Yunus believed God unable to reach him. In Abu al-Salt’s report, Imam al-Rida explicitly explains that such a belief would amount to disbelief and cannot describe a messenger of God. The relevant meaning is constriction, supported by Qur’an 89:16, which uses the same root for the narrowing of a person’s provision. [6]

In the second report, the Imam explains zanna as being certain and “We would not constrain him” in relation to restriction of provision. Al-Tusi and al-Tabrisi also discuss constriction or the determination of hardship. The verse should therefore not be translated as though Yunus thought he could escape God’s power. It concerns his expectation of no constriction, followed by a trial through which a deeper degree of surrender was taught. [7, 8, 28, 32]

There is a profound difference between denying the Lord’s sovereignty and a prophet knowing Him while depending continually on His grace. Yunus’s own prayer shows where he turns: to no rival power and with no accusation against God, but with affirmation of divine unity and transcendence. Reading the words within this prayer protects against isolating them from their context of faith. [3]

13. The Laden Ship and the Casting of Lots

Yunus reached the sea and boarded the ship. The Qur’an describes his flight to a laden vessel and his participation in drawing lots, in which the lot fell against him. A laden ship is a filled vessel; musahama means casting lots. Abaqa denotes flight and should not be weakened into mere haste, yet neither should it be made evidence of disbelief in God. [4, 10, 32]

Some reports describe the ship’s disturbance, others the fish confronting it, followed by the lot falling on Yunus three times. They also differ over whether he entered the water himself or was cast overboard. The Qur’an establishes the casting of lots, its result and his being swallowed, but does not name the sailors, port, destination or number of drawings. Additional details must retain their transmitted status. [4, 10, 12–14, 21]

Al-Thumali’s report includes a sailor and two men who address Yunus; other versions speak collectively of the ship’s occupants. These unnamed men have direct roles and should be remembered without invented names. The narrative does not provide an unrestricted license to cast a person into the sea whenever others face danger; it recounts a particular prophetic event. [13]

14. Maryam bint ‘Imran in the Report about Lots

Al-Khisal transmits a report from Imam al-Baqir bringing together the lots cast for Maryam’s guardianship and those concerning Yunus. It cites Qur’an 3:44, where pens were cast to determine who would care for Maryam, then mentions repeated lots concerning Yunus. Its chain contains an unnamed intermediary, a limitation that must remain visible when assessing it. [21]

Maryam’s connection to this chapter is a comparison within a report: she is not aboard the ship, a resident in Yunus’s Nineveh or identified as his relative. Jesus son of Mary is also mentioned in an argument attributed to Imam ‘Ali distinguishing prophetic excellence and humanity from divine perfection. Accounts of prophetic trials warrant neither deification nor the denial of prophethood. [21, 25]

15. Within the Fish

The Qur’an says, in meaning: “The fish swallowed him while he was subject to admonition.” His being swallowed is established by the text, and his preservation until Allah delivered him is a sign of divine care. The Qur’an does not scientifically identify the animal’s species, describe its internal anatomy, or specify the depth of the sea. No particular species of whale is therefore imposed upon the text. [4]

Al-Rawandi’s report from Imam al-Sadiq, transmitted through an unnamed man, says that the fish was commanded not to break Yunus’s bones or consume his flesh because he had not been given to it as food. The report emphasizes preservation in a place normally associated with death. Al-Tusi and al-Tabrisi understand mulim as bearing admonition for leaving the preferable course, not as losing faith. [10, 12, 32]

In some reports of questions put to Imam ‘Ali, the fish is described as a prison that traveled with its occupant. One questioner is an unnamed Jewish man. He belongs to

the later transmission of the lesson, not to Yunus's voyage. The image of a moving prison also does not authenticate every reported geographical detail of the fish's journey. [14, 25]

16. The Call within the Darkness

"And Dhu al-Nun, when he departed in anger and thought We would not constrain him: he called out within the darkness, 'There is no god but You. Glory be to You. I have indeed been among those who wrong themselves.' So We answered him and delivered him from distress; thus do We deliver the believers." Qur'an 21:87–88, explanatory translation in light of the interpretation discussed above. [3]

Imam al-Rida's report explains the darkness as that of night, the sea and the fish's interior. Yunus's people could not hear him, and no companion could remove his distress, yet the loss of visible means did not sever his relationship with God. His prayer begins by denying any partner to God, then declares divine perfection, and finally expresses humility before Him. It turns toward mercy rather than accusing it. [3, 7]

"I have been among those who wrong themselves" should retain its real humility without being turned into an allegation of injustice toward others or corrupt belief. Imam al-Rida's explanation relates it to leaving the degree of worship for which Yunus was now freed in the fish; al-Tusi explains the loss of a greater reward available through remaining and exercising patience. These readings preserve both the prayer's sincerity and the prophet's station. [7, 8]

17. Glorification and Deliverance from Distress

Al-Saffat connects deliverance with glorification: had Yunus not been among those who glorified God, he would have remained in the fish until the day of resurrection. Commentators discuss his worship before the trial and his glorification within it. At the level of the general lesson these are compatible: his servanthood did not begin at sea, and his prayer there expresses his faith. The specific interpretation of the verse remains an exegetical question. [4, 10, 32]

The conditional statement does not mean that he actually remained there until resurrection; the following verses explicitly describe his release. It shows the magnitude of divine grace and of his glorification in averting that outcome. Al-Anbiya then extends the lesson beyond Yunus himself: "Thus do We deliver the believers." [3, 4]

Yunus's prayer therefore remains present in the teaching and supplications of the Ahl al-Bayt. It affirms divine unity, declares God's perfection and invites self-examination. Its promise should not be turned into a judgment against sufferers or an assertion that delayed relief proves weak faith. It opens hope without giving anyone knowledge of the hidden purposes of another person's trial.

18. The Differing Durations and Dates

The Qur’an gives no number of hours or days within the fish. The material assembled by al-Majlisi includes nine hours in a passage from al-Qummi, three days in Abu al-Jarud’s report and Mu‘ammar’s report from Imam al-Rida, seven days in Abu ‘Ubayda’s account, and forty mornings in the Manaqib report. Majma‘ al-Bayan also records other opinions, including twenty days. These are alternatives, not figures to add together. [10, 13, 14, 23, 29]

The long report describes a twenty-eight-day absence: seven days each for the journey to the sea, the fish, the open shore and the return. It places the warning on a Wednesday in mid-Shawwal. By contrast, Nur al-Thaqalayn quotes a Tahdhib report placing the people’s repentance on ‘Ashura, and al-Majlisi quotes Misbah al-Mutahajjid placing Yunus’s release on the ninth of Muharram. These accounts cannot simply be joined into one calendar or treated as certain dates. [13, 26, 29]

Al-Majlisi himself notes the difficulty of reconciling the durations. The narrative can therefore say that Yunus remained until God willed his deliverance, while recording the variants separately. A familiar number such as forty must not become an alleged Qur’anic fact through repetition. [29]

19. Qarun, Moses, Aaron and Kulthum bint ‘Imran

Reports in al-Qummi, al-‘Ayyashi and al-Rawandi describe the fish passing the place of Qarun’s punishment. Qarun hears Yunus and asks his attendant angel for permission to speak with him, then asks about Moses and Aaron. Some versions add Kulthum bint ‘Imran, described as having been “designated for him.” She therefore belongs among the women mentioned in the chapter’s source material, but as the subject of a question, not a companion of Yunus at sea. [12–14]

In the account, Yunus tells Qarun of their deaths; Qarun weeps for his relatives, after which the punishment is reduced or lifted for the remaining worldly period, depending on the version. These details do not occur in the Qur’an. Al-Rawandi’s chain contains an unnamed narrator, and a note within the text states that interpretation is needed. The edition’s editor questions both the placement and attribution of that note, relating it instead to the following report; it cannot certainly be assigned to al-Rawandi as a comment on Qarun. It cannot establish Qarun’s final salvation or be presented as a Qur’anic account of his ultimate fate. [12]

The wording about Kulthum should retain its limits: being “designated for him” does not establish a completed marriage or offspring. Kulthum bint ‘Imran should not be merged with Maryam bint ‘Imran, the mother of Jesus, merely because they share a patronymic; the former report concerns Moses and Aaron’s family. The angel attending Qarun is unnamed and should not be assigned a familiar angelic name without evidence. [13, 14, 21]

20. On the Open Shore: Rescue Followed by Care

Yunus emerged from the fish, but his need for God did not end with emergence. The Qur'an describes him being cast upon the open ground while ill, with a gourd plant made to grow over him. The exposed ground and his sickness reveal his vulnerability. Mercy now appears as care on land after preservation at sea, with the plant forming part of the restoration of his strength. [4, 10]

Al-Qummi's reports identify the yaqtin as gourd or squash, while lexical and exegetical discussions include plants that spread without the upright trunk of ordinary trees. The word shajara need not imply a large woody trunk and high branches. The narrative's established point is that God caused a plant to grow for Yunus's care; specific nutritional or medical claims should not be attributed to the verse without evidence. [10, 14, 32]

Some reports describe delicate skin, loss of hair, benefit from shade and the gradual return of strength. Majma' al-Bayan also records a story of an animal whose milk he drank. Neither that animal nor a human nurse appears in the Qur'anic passage. No woman should be invented as his attendant merely to expand the female cast, and conflicting details should not be combined into a certain account of the animal or its care. [9, 10, 14]

21. The Gourd and Compassion for Creation

Abu al-Jarud's report adds that the plant withered after Yunus regained strength and that his sadness at its loss was answered by a reminder of Nineveh's many inhabitants. Mu'ammar's report from Imam al-Rida conveys a similar movement from grief over lost shade to reflection on the rescue of so many people. This is a transmitted addition, not an unquoted continuation of the Qur'anic verse. [13, 14]

Read within the principle of infallibility, this does not depict the prophet as hostile to life or resentful of believers. It belongs to divine nurturing in care and compassion. The people had rejected the message, then became believers. Their changed state does not disprove their messenger; it reveals a fruit of his mission, even after prolonged resistance. [2, 6–8]

22. The Shepherd Who Carried News of the Return

In Abu al-Jarud's report, Yunus is directed, after recovering, to return to the people of Nineveh because they have believed. Near the city he meets a shepherd and asks him to announce his arrival. The shepherd doubts him, having heard that Yunus had drowned and disappeared. The account supplies no personal name, lineage or age for the shepherd, only his role in bringing news of the return. [14, 26]

The report describes a sheep bearing witness to Yunus's identity, the shepherd carrying his message, and the people initially disbelieving and threatening him until the sign becomes apparent. They then go out to find their prophet and bring him back, their faith strengthened. This is a transmitted account of a miracle and return; the Qur'anic foundation of its ending is the people's belief and the life granted to them for a time. [2, 4, 14]

Carrying news of Yunus's return does not by itself make this shepherd his appointed successor, nor does the sheep become a human character with a personal name and genealogy. He should also be distinguished from Rubil, who tends sheep in another report: the encounter does not identify the man as Rubil and describes someone who did not initially recognize Yunus. [13, 14]

23. To a Hundred Thousand or More

"We sent him to a hundred thousand or more. They believed, so We granted them enjoyment for a time." The ending of al-Saffat places the mission's social fruit before us. This is more than an individual ordeal: a community receives guidance, households resume their lives and faith follows rejection. [4]

The word "or" does not imply uncertainty in God's knowledge. Al-Tabrisi and al-Tusi discuss linguistic explanations, including description from an observer's perspective: a hundred thousand, or more. Specific additional numbers recorded in commentaries should not be selected and then attributed to the Qur'an. Its own expression is sufficient to convey the mission's scale. [10, 32]

Commentators differ over whether this sending describes a return to the original people and renewal of their mission or another mission. The accounts of return to Nineveh support continuity with the first community and are followed here with their basis stated. The order of the sentences must not be used to claim that Yunus became a messenger only after the fish: the passage affirms his messengership at its beginning. [4, 10, 14, 32]

24. "His Lord Chose Him": Reading Election with Admonition

Al-Qalam addresses Prophet Muhammad with a command to await his Lord's judgment patiently and not be like the companion of the fish when he called while overcome by distress. Makzum describes being filled or confined by grief. The verse teaches patience; it does not condemn Yunus's prayer, which al-Anbiya explicitly says was answered. It warns against the course leading to such distress. [3, 5, 31, 33]

The surah continues that, without his Lord's favor, he would have been cast upon the open ground in a blameworthy state; instead, his Lord chose him and made him righteous. Al-Saffat confirms that he did reach the open ground, but under mercy, not with the condemned ending posited by the condition. Being ill describes his bodily state and is distinct from being cast away in disgrace. [4, 5, 33]

A reading of Yunus should not stop at his flight while forgetting his messengership, or at admonition while forgetting divine election. Nor should it erase the admonition and leave a story without moral instruction. The Qur'an preserves both election and the exacting patience, dependence and surrender asked of those who bear it. [4, 5]

25. Examining the Longer Reports in Light of Infallibility

Abu ‘Ubayda’s report in Tafsir al-‘Ayyashi is among the chapter’s most detailed narratives, supplying many names and dialogues repeated by later works. Yet it contains descriptions of Yunus as unable to bear prophethood and phrases suggesting that revelation had belied him or that he departed angry with his Lord. These cannot pass into the narrative as unquestioned facts; they require explicit scrutiny in light of revelation, election and Imam al-Rida’s explanations. [4–7, 13]

Al-Majlisi interprets some expressions beyond their apparent sense: revelation “belying” Yunus is related to what the people might believe, and anger is explained as anger with the people for God’s sake or fear of their accusation. These are al-Majlisi’s interpretive proposals, not alternative wording established as part of the report. Al-Tusi rejects attributing resentment at God’s pardon to the prophet. The transmitted text and its commentator’s reasoning must remain distinguishable. [8, 29]

Rubil’s dialogue also includes the claim that the people’s destruction would erase Yunus’s prophethood and cancel his mission. This cannot be adopted as doctrine: the Qur’an recounts destroyed communities without removing their prophets’ status. A report’s usefulness in preserving names does not authenticate every proposition, number or detail within it. Accurate attribution preserves the material; criticism prevents its difficulties from becoming assertions about the prophet. [13]

Repetition in al-Safi, Nur al-Thaqalayn and Bihar al-Anwar does not create three independent witnesses when all depend on one original. The report was therefore checked in al-‘Ayyashi under Surat Yunus, alongside al-Rawandi’s abridgment and al-Qummi’s transmission, with agreements and differences identified. No collection has been treated as uniformly authenticated, and unfamiliar content alone has not been used to declare a report fabricated. [12–14, 25, 26, 29, 34]

26. Reports about Walaya: Their Presence and Interpretation

Al-Majlisi quotes from Basa’ir al-Darajat a report of Habba al-‘Urani from Imam ‘Ali concerning walaya, Yunus and the fish. He also quotes from Manaqib Al Abi Talib an account transmitted by Abu Hamza al-Thumali in which ‘Abd Allah ibn ‘Umar questions Imam Zayn al-‘Abidin about Yunus’s trial and walaya, followed by an address to the fish. These reports should be recorded without being merged into the Qur’anic narrative as equally established facts. [22, 23]

The relevant figures are Imam ‘Ali, Imam ‘Ali ibn al-Husayn, ‘Abd Allah ibn ‘Umar, Abu Hamza al-Thumali and Habba al-‘Urani, with reference to the Imams descended from ‘Ali. The Manaqib account also names Adam, Noah, Abraham, Joseph, Job, David and Muhammad in discussing trials. Their inclusion does not establish that prophets knowingly rejected God’s authority or justify describing their ordeals as sins without reference to prophetic infallibility. [22, 23]

Al-Majlisi proposes understanding denial as incomplete acceptance, in connection with intercession and recourse; al-Tabataba’i interprets the walaya report through servanthood and surrender to divine governance. These are interpretations, not

automatic authentication of the chains or every expression. Deliberate rejection of Imam ‘Ali is therefore not asserted as the certain meaning of Yunus’s verses, and the forty mornings in Manaqib do not resolve the differing durations. [22, 23, 27]

These reports do not mean that Yunus historically received a testament directly from Imam ‘Ali or transferred one to him. A discussion of primordial covenant and walaya differs from an account of two contemporaries meeting and transferring an entrusted office. Distinguishing them prevents the chain of guidance from acquiring unsupported historical links.

27. Umm Salama and the Prophet’s Prayer at Night

Umm Salama, a Mother of the Believers, is a woman directly connected to the transmission of Yunus’s story. In the report from Imam al-Sadiq preserved in Tafsir al-Qummi, she finds Prophet Muhammad standing in a part of the house, hands raised, weeping and praying. Among his requests is that God never leave him to himself even for the blink of an eye. She weeps and asks about this dependence despite his honored station before God. [15, 25]

The Prophet answers by recalling Yunus ibn Matta and what occurred when he was left to himself for an instant. The report does not make infallibility independence from God. Divine grace and guidance are continually needed, and the prophet knows this dependence most fully. Umm Salama is a witness to the prayer and a questioner through whom its lesson is conveyed, not a contemporary of Yunus. [15]

This report is read alongside Imam al-Rida’s explanation of “We would not constrain him,” and cannot be used to attribute disbelief or ignorance of divine power to Yunus. The Bihar apparatus notes a name variant between ‘Abd Allah ibn Sinan and ‘Abd Allah ibn Sayyar in the transmission, so the chapter does not claim that every version has been authenticated. [6, 7, 15, 29]

28. Imam al-Sadiq’s Teaching on Dependence and Prayer

Ibn Abi Ya‘fur reports hearing Imam al-Sadiq ask not to be left to himself for an instant, seeing his tears and hearing him recall Yunus. When the narrator asks whether the matter reached disbelief, the answer is no. That denial is essential: the beginning of the report cannot be detached from its answer to construct an opposite picture. The chain in al-Kafi also requires evaluation, a difficulty noted in the apparatus to the Bihar quotation. [19]

In al-Saduq’s Amali, Imam al-Sadiq expresses wonder that a distressed person would not turn to Yunus’s prayer, citing the response and deliverance that follow it. Ibn Abi ‘Umayr transmits it through a group including Aban ibn ‘Uthman, Hisham ibn Salim and Muhammad ibn Humran. They are transmitters, not participants in Nineveh’s events, preserving the lesson for later believers. [24]

Al-Kafi’s chapter on prayer for a child includes an unnamed man from Khurasan who questions Imam al-Sadiq at al-Rabadha because he has no child. The Imam directs him to verses beginning with Dhu al-Nun. The man and the wife implied by the reference to his family are unnamed, and the report does not supply a subsequent

birth narrative. It belongs to devotional transmission, not a medical guarantee or a fully documented family history. [25, 35]

29. Yunus in Pilgrimage and Devotional Teaching

The reports do not confine Yunus's worship to his time within the fish. A report of Hisham ibn al-Hakam from Imam al-Sadiq in al-Kafi and 'Ilal al-Shara'i', quoted in Bihar, describes him passing the rocky flats of al-Rawha with a response to God as the remover of great distress. It places him within prophetic pilgrimage and worship without dating that journey in relation to his ordeal or return. [20]

Nur al-Thaqalayn quotes the explanations transmitted by al-Fadl ibn Shadhan from Imam al-Rida in Man la Yahduruhu al-Faqih, recalling Yunus's people when explaining recourse to God at fearful signs. It also quotes Misbah al-Mutahajjid addressing God as the One who heard Dhu al-Nun in the three darknesses. These are later devotional uses of the story, not evidence that Yunus instituted every prayer mentioning him. [25, 26]

Al-Rawandi's fish account ends with a saying attributed to the Prophet warning against declaring oneself better than Yunus ibn Matta. Al-Majlisi offers a possible explanation, conditional upon the report's authenticity: physical altitude is not nearness to God, who is not contained in a place. Muhammad's ascent and Yunus's ordeal cannot be measures of spatial distance from Him. This interpretation preserves reverence without cancelling distinctions among prophets established by other evidence. [12, 29]

30. 'Addas: Remembering Yunus at al-Ta'if

A scene in Prophet Muhammad's biography connects Yunus with a man from Nineveh named 'Addas. Al-Tabrisi records it in I'lam al-Wara, and al-Majlisi includes it in the accounts of al-Ta'if. 'Addas was a Christian servant of 'Utba ibn Rabi'a and Shayba ibn Rabi'a, who sent grapes to the Prophet after he sought shelter in their garden following abuse in al-Ta'if. Asked where he came from, 'Addas answered Nineveh, and the Prophet recalled the righteous Yunus ibn Matta. [30]

'Addas was struck by the Prophet's knowledge of Yunus. In the quoted account, the Prophet explains that God had revealed Yunus's story to him; 'Addas recognizes what he knows of his homeland's prophet and responds with reverence. The relevant connection is Yunus's place in the communication of Muhammad's message to a man whose foreign origin and servitude did not exclude him from being personally addressed. [30]

'Utba and Shayba belong to the setting of this encounter, not to Yunus's companions. 'Addas is neither a survivor from Yunus's vessel nor the shepherd who announced his return; these are different periods. The remaining figures in the wider Ta'if journey belong to Muhammad's biography, while the three men directly connected to this encounter are retained here. [30]

31. Gabriel, Israfil and the Fish: Distinct Roles

Gabriel appears at the opening of Abu ‘Ubayda’s report as the messenger informing Prophet Muhammad of Yunus’s story; other accounts mention an exception concerning the threatened punishment that Yunus did not hear. Israfil appears in the long report as carrying out the command to divert it. Some versions identify mountains near Mosul, others those of Amid. These remain variant transmitted details: the Qur’anic passages name no angel in Yunus’s story and establish no geological account of mountains or minerals. [12, 13, 26]

The fish acts under God’s command, not as a deity dispensing salvation. The gourd is a plant made a means of care, the shepherd’s sheep a sign in a particular report, and livestock and their young part of the repentance scene. Preserving these roles enriches the account while distinguishing angels, human beings, animals and plants rather than counting them all as male or female human figures. [4, 13, 14]

32. Yunus and the Qa’im: Absence and Return in a Comparative Report

In al-Saduq’s Kamal al-Din wa Tamam al-Ni‘ma, Muhammad ibn Muslim reports from Imam al-Baqir that the Qa’im of Muhammad’s family resembles five messengers, including Yunus. The resemblance to Yunus concerns returning from absence with the appearance of youth after advanced age. Imam al-Mahdi therefore belongs among the chapter’s transmitted connections, while the comparison remains distinct from a historical meeting between the two figures. [38]

This report does not give Yunus’s age at return or equate the Qa’im’s absence with the duration in the fish. The consulted edition’s apparatus notes difficulty identifying two transmitters, so the account is attributed without claiming an authenticated chain. Joseph, Moses, Jesus and Muhammad are also included with other comparisons; those belong to the chapter on Imam al-Mahdi. Yunus’s particular connection here is absence, return and renewed vigor. [38]

33. The Chapter’s Record of Women and Men

The family and mission accounts center on Yunus, with Matta as father in the gratitude story; Yunus’s unnamed mother and Elijah in her report; David and Solomon as Matta’s visitors; Rubil and Tanukha or Malikha among the people; an unnamed elder in one exegetical account; the sailor, passengers and two men in the ship reports; and the shepherd at the return. Unknown names remain unknown, and similar occupations or roles do not justify merging people. [9, 11–14, 16]

The women include the mother in the childhood account; Nineveh’s mothers, women, pregnant and vulnerable members in the repentance accounts; Kulthum bint ‘Imran in the Qarun report; Maryam in the report about lots; Umm Salama witnessing the Prophet’s prayer; and the unnamed wife implied in the Khurasani man’s question. No established names for Yunus’s wife or daughters were found in the material used here. An unnamed woman need not disappear, and a woman mentioned in a comparison should not receive an invented narrative role.

The later transmission and explanation involve Prophet Muhammad, Imam ‘Ali, and Imams Zayn al-‘Abidin, al-Baqir, al-Sadiq and al-Rida; Abu al-Salt, Ibn al-Jahm and al-Ma’mun in the gatherings; Muhammad ibn Muslim transmitting the comparison with the Qa’im; Ibn Abi Ya‘fur in the question about dependence; Ibn ‘Umar and Abu Hamza in Manaqib; and ‘Addas, ‘Utba and Shayba at al-Ta’if. Chain transmitters such as Abu ‘Ubayda, Jamil, Abu Basir, Sama‘a and Mu‘ammar remain transmitters, not witnesses to Yunus’s lifetime. [6, 7, 13–15, 17, 19, 23, 30]

Other prophets appear in scriptural comparison: al-Nisa names Noah, Abraham, Ishmael, Isaac, Jacob, the Tribes, Jesus, Job, Aaron, Solomon and David, while al-An‘am names Ishmael, Elisha and Lot beside Yunus. They share the continuity of revelation and guidance; their appearance together does not establish meetings or immediate succession. Moses and Aaron also appear as the subjects of Qarun’s questions, distinct from the voyage’s participants. [1, 13, 14]

Al-Mizan’s transmitted discussions also cite al-Durr al-Manthur, including a report through Sa‘d about Yunus’s prayer benefiting believers and a reference to a report through ‘A’isha about prayer and decree. They are recorded here as figures in comparative transmission, not witnesses to Nineveh’s events. Quotation in an Imami commentary does not make the underlying transmission independently Imami. [36]

34. After the Return: Death and Succession

The principal texts reach Yunus’s deliverance, his people’s faith and divine election, but do not establish his last day or burial place through a report permitting certainty. This review has likewise established no named sons or daughters receiving his testament and no named successor appointed at his death. The chapter therefore does not end with an invented deathbed, funeral or transfer of office, or equate a traditionally attributed shrine with a historically verified grave. [2, 4, 5]

Looking backward, a report connects his childhood with Elijah but does not describe Elijah transferring a prophetic testament to him, nor establish a named meeting in which Elisha did so. Looking forward, placing the chapter on Dhu al-Kifl next in this book does not establish immediate succession. The continuity of divine guidance is a principle; the names and dates of particular transfers require specific evidence. [1, 11]

These limits are part of an honest biography, not an invitation to fiction. Yunus was a messenger chosen by God; he preached, underwent trial, glorified his Lord and was rescued, and his people benefited from faith. Unestablished details of birth, family and death remain identified as such, so the reader can distinguish revelation, transmission and possibility.

35. Closing: Darkness Does Not Close the Way of Return

The people returned from resistance to faith, and Yunus returned from trial to the life of his mission. Mercy appears between these two returns: in a city's repentance, a prophet's prayer, preservation within the fish, a plant offering shade and renewed belief. Deliverance gives time in which to act; it begins responsibility rather than ending servanthood. [2–5]

The call remains for those whose circumstances have narrowed: "There is no god but You. Glory be to You. I have indeed been among those who wrong themselves." The sea cannot obstruct God's hearing, and the past cannot prevent repentance that He accepts. The next chapter continues the story of guidance with Dhu al-Kifl, preserving only the relationships to earlier figures that the sources establish. [3, 24]

Sources and References

The references to Bihar al-Anwar below identify the original work from which al-Majlisi quoted. Where consultation was through his quotation, this is stated rather than implying independent inspection of the original. Page numbers may vary between editions, so chapter, hadith, and verse locators are supplied where available.

[1] Qur'an 4:163; 6:86–87: Yunus within revelation and prophetic distinction. Source text

[2] Qur'an 10:98: the people's belief, removal of punishment and respite. Source text

[3] Qur'an 21:87–88: Dhu al-Nun, his prayer and deliverance. Source text

[4] Qur'an 37:139–148: mission, ship, fish, glorification and deliverance. Source text

[5] Qur'an 68:48–50: the companion of the fish, grace and election. Source text

[6] Al-Saduq, 'Uyun Akhbar al-Rida, vol. 1, ch. 14, h. 1: Abu al-Salt's report on infallibility. Source text

[7] Al-Saduq, 'Uyun Akhbar al-Rida, vol. 1, ch. 15, h. 1: Ibn al-Jahm's account of al-Ma'mun's questions. Source text

[8] Al-Tusi, al-Tibyan, on 21:87–88: anger, constriction and leaving the preferable course. Source text

[9] Al-Tabrisi, Majma' al-Bayan, on 10:98: Nineveh, repentance and the scholar and worshipper. Source text

[10] Al-Tabrisi, Majma' al-Bayan, on 37:139–148: wording, duration, gourd and numbers. Source text

[11] Al-Rawandi, Qisas al-Anbiya, ch. 17, h. 293, pp. 248–251: Elijah and Yunus's mother, through Wahb from Ibn 'Abbas. Source text

[12] Al-Rawandi, Qisas al-Anbiya, ch. 17, hh. 294–295, pp. 251–253: abridged narrative, fish and Qarun. Source text

[13] Al-'Ayyashi, Tafsir, vol. 2, pp. 129–137, hh. 44–47, on 10:98: the principal transmitted accounts. Source text

[14] Tafsir al-Qummi, on 10:98, consulted through its quotation in Bihar al-Anwar 14, ch. 26, h. 2, pp. 380–384. Source text

[15] Tafsir al-Qummi, on 21:87, Umm Salama’s report; checked in Nur al-Thaqalayn, h. 140, and Bihar 14:384 with its apparatus. Source text

[16] Warram, Tanbih al-Khawatir 1:18–19 in Bihar’s pagination; Matta’s account on electronic p. 27; Bihar 14, h. 16, pp. 402–403. Source text

[17] Al-Saduq, ‘Ilal al-Shara’i‘, Abu Basir and Sama‘a on removal of punishment; via Bihar 14, ch. 26, hh. 3–4, pp. 385–386. Source text

[18] Al-Kulayni, Rawdat al-Kafi, vol. 8, h. 64: Ma‘ruf ibn Kharrabudh from Imam al-Baqir on mercy to Yunus’s people. Source text

[19] Al-Kulayni, al-Kafi 2:581, Ibn Abi Ya‘fur’s report; via Bihar 14, ch. 26, h. 6, p. 387, including textual and chain notes. Source text

[20] Al-Kafi and ‘Ilal al-Shara’i‘, Hisham ibn al-Hakam from Imam al-Sadiq on Yunus’s talbiya; via Bihar 14, h. 5, pp. 386–387. Source text

[21] Al-Saduq, al-Khisal 1:75 in al-Majlisi’s citation, Maryam and Yunus’s lots; via Bihar 14, h. 8, p. 390; Qur’an 3:44. Source text

[22] Al-Saffar, Basa’ir al-Darajat, Habba al-‘Urani’s walaya report; via Bihar 14, ch. 26, h. 10, p. 391 and commentary. Source text

[23] Ibn Shahrashub, Manaqib Al Abi Talib 3:281 in al-Majlisi’s citation; via Bihar 14, h. 15, pp. 401–402, and Nur al-Thaqalayn, on 21:87, h. 149. Source text

[24] Al-Saduq, al-Amali, assembly 2, h. 2, pp. 54–55 in the consulted edition: recourse in distress; parallel cited in al-Khisal, h. 43. Source text

[25] Al-Huwayzi, Nur al-Thaqalayn, on 21:87–88, hh. 138–152: reports from al-Qummi, al-Ihtijaj, Manaqib and devotional sources. Source text

[26] Al-Huwayzi, Nur al-Thaqalayn, on 10:98, hh. 132–144: repentance, return and quotations from Tahdhib, al-Kafi and al-Faqih. Source text

[27] Al-Tabataba’i, al-Mizan, on 37:139–148, transmitted discussion of walaya: interpretation distinguished from authentication. Source text

[28] Al-Tabrisi, Majma‘ al-Bayan, on 21:87–88: constriction, transcendence and deliverance. Source text

[29] Al-Majlisi, Bihar al-Anwar, vol. 14, ch. 26, pp. 379–406, hh. 1–17 and commentary: compendium used to trace and compare sources. Source text

[30] Al-Tabrisi, I‘lam al-Wara, ‘Addas at al-Ta’if; via Bihar al-Anwar 19:6–7, compared with the indexed I‘lam passage. Source text

[31] Al-Huwayzi, Nur al-Thaqalayn, on 68:48, hh. 60–61: Abu ‘Ubayda’s opening passage and makzum. Source text

[32] Al-Tusi, al-Tibyan, on 37:139–148: flight, lots, admonition, gourd and number; compare 21:87. Source text

[33] Al-Tabrisi, Majma‘ al-Bayan, on 68:48–50: patience, grace, casting ashore and election. Source text

[34] Al-Fayd al-Kashani, al-Safi, on 10:98 within 96–98: a quotation of al-‘Ayyashi, not an independent chain. Source text

[35] Al-Kulayni, al-Kafi, vol. 6, chapter on prayer for a child, h. 10, p. 10: the Khurasani man at al-Rabadha. Source text

[36] Al-Tabataba’i, al-Mizan, transmitted discussions on 10:98 and 21:87–88: Sa‘d and ‘A’isha through al-Durr al-Manthur, as comparative transmission. Source text

[37] Al-Saduq, Ma‘ani al-Akhbar, chapter on the meanings of prophets’ and messengers’ names, Yunus; compare Bihar 14, h. 9, p. 391. Source text

[38] Al-Saduq, Kamal al-Din wa Tamam al-Ni‘ma, vol. 1, ch. 32, h. 7, pp. 327–328: Muhammad ibn Muslim on the Qa’im’s resemblance to five messengers. Source text

Chapter 35: Dhu al-Kifl: Patience and Responsibility

1. A Briefly Recorded Life with an Enduring Meaning

The Qur’an surrounds the name of Dhu al-Kifl, peace be upon him, with praise: patience, righteousness, goodness, and admission into God’s mercy. It does not describe his childhood city, a conversation with his people, or a particular miracle. His account begins with what is clear. The scarcity of biographical detail does not diminish his standing; it defines what can responsibly be said about his life. His name bears witness to a great trust whose bearer God honours even when the sequence of his days has not reached us. [1, 2]

2. The Two Qur’anic Passages That Name Him

In al-Anbiya’ 21:85–86, God names Ishmael, Idris, and Dhu al-Kifl, describes all of them as patient, and says that He admitted them into His mercy because they were among the righteous. This rendering conveys the meaning of the Arabic verses above. Patience, righteousness, and divine mercy are established Qur’anic descriptions; they do not depend on the reliability of a later explanation of his name. [1]

In Sad 38:48, the Prophet Muhammad, blessings be upon him and his family, is instructed to remember Ishmael, Elisha, and Dhu al-Kifl; all are described as among the good. Idris accompanies him in the first passage, Elisha in the second, and Ishmael in both. The grouping changes while the praise remains: these are people whose patience and goodness deserve remembrance. [2]

These are the two occurrences of his name in the Qur’an. Neither identifies his parents, wife, children, mission date, people, or burial place. His prophetic standing is discussed through context, exegesis, and transmitted reports: neither passage separately states, in those words, that he “was a prophet.” Distinguishing contextual inference from explicit wording preserves precision without detracting from his honour. [1, 2, 6, 11]

3. The Figures Named Around Him

Ishmael, Idris, and Elisha are the figures directly grouped with his name. In al-Anbiya’, Job’s account precedes this passage and Dhu al-Nun, or Jonah, follows it. In Sad, Abraham, Isaac, and Jacob appear shortly before it. The context joins them in devotion, patience, and divine favour. It does not say that they shared one historical period, met together, or successively entrusted leadership to one another in the order in which their names are recited. [1, 2, 9]

Al-Mizan observes that the sequence of accounts in this part of al-Anbiya’ is not chronological. That observation prevents the position of Dhu al-Kifl’s name from becoming an invented date for his birth or mission. Association in the Qur’anic text is

established; personal meetings, discipleship, and kinship each require additional evidence. [10]

4. Abd al-Azim al-Hasani's Question to Imam al-Jawad

One of the clearest Imami reports combining his name, role, and relative historical position is preserved by Qutb al-Din al-Rawandi through al-Saduq. Abd al-Azim ibn Abd Allah al-Hasani says that he wrote to Abu Ja'far, explicitly identified as Muhammad ibn Ali ibn Musa: Imam al-Jawad. He asked Dhu al-Kifl's name and whether he was one of the messengers. The explicit identification matters: Abu Ja'far here is not Imam al-Baqir. [4]

The transmitted answer states that God sent 124,000 prophets, including 313 messengers, and places Dhu al-Kifl among the messengers. It locates him after Solomon son of David, says that he judged between people as David did, describes his anger as being for God, gives his name as 'Uwaydiya, and concludes with the verse from Sad. The report therefore explicitly affirms messengership rather than merely describing a righteous man. Its chain and wording still require examination. [4, 5]

Al-Tabrisi records the substance of this answer in Majma' al-Bayan through Kitab al-Nubuwwa and its chain to Abd al-Azim. Al-Majlisi also includes it in Bihar al-Anwar from Qisas al-Anbiya'. These locations help preserve and compare the report; their number alone does not establish that it issued from the Imam. [5, 6]

5. The Report's Evidentiary Status

Al-Rawandi's transmission passes through al-Saduq, Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Muhammad ibn Abi Abd Allah al-Kufi, Sahl ibn Ziyad al-Adami, and Abd al-Azim al-Hasani. Bihar uses al-Asadi for Muhammad ibn Abi Abd Allah. An electronic transcription renders Sahl as "Sahr"; that copying error does not identify an additional transmitter. These are people who transmitted the account, not contemporaries of Dhu al-Kifl. [4, 5]

Sahl ibn Ziyad is a significant point of caution in this chain. Al-Najashi's entry 490 judges him weak and unreliable in hadith. This chapter therefore does not label the route sound. Criticism of a chain does not by itself prove that its content is false, nor can it overturn the Qur'an's certain praise of Dhu al-Kifl. The appropriate formulation is that a report attributed to Imam al-Jawad identifies him as a messenger, while its evidentiary level remains distinct from that of the Qur'an. [15]

6. His Name, Lineage, and Homeland

Al-Rawandi's version of the answer attributed to Imam al-Jawad gives the name 'Uwaydiya. The other report gives 'Uwaydiya ibn Idrim and associates him with Hadramawt. The editor of Qisas al-Anbiya' notes the alternative 'Uwayd ibn Adim, while Majma' al-Bayan reads 'Adwiya ibn Adarin. These are textual variations to preserve, not a sequence of ancestors or evidence for several different people. No single spelling should be declared certain through conjecture. [3, 4, 6]

The report's association with Hadramawt does not supply a precise birthplace, village, or migration route. The identification as Bishr son of Job belongs to a different tradition, discussed below; it cannot simply be combined with 'Uwaydiya ibn Idrim into one genealogy. The sources used here provide no sufficiently established account of his birth date, mother's name, or childhood. [3, 19]

7. After Solomon, Judging in the Manner of David

Abd al-Azim's report places Dhu al-Kifl after Solomon son of David. Within that report, "after" supplies relative order, not a precise interval, direct succession from Solomon, or a meeting with David. The comparison with David's judgment concerns the judicial role described in the report; it does not transfer David's miracles or the details of his kingdom into Dhu al-Kifl's life. [4]

David and Solomon thus have explicit but different roles in the report attributed to the Household: Solomon marks a historical position, and David provides the judicial comparison. The report supplies neither a separate revealed book for Dhu al-Kifl nor a detailed new law. It also provides no dialogue or ceremonial transfer between these figures. [4]

8. The Unnamed Prophet and the Young Man Who Accepted the Trust

Al-Rawandi preserves another account through Abd Allah ibn Umar, attributed to the Messenger of God. An unnamed prophet asks who will undertake the people's affairs after him without yielding to anger. A young man volunteers; the offer and acceptance are repeated. The prophet dies, the young man remains, and God makes him a prophet. In this account, that young man is Dhu al-Kifl, who begins the day by judging between people. The narrative itself does not name the preceding prophet as Elisha or anyone else. [3]

Al-Majlisi noticed an apparent omission near the beginning of this report. The editor of Qisas al-Anbiya' supplies, in brackets and from another occurrence of the text, the clause stating that he lived in the time of a prophet. This clarifies the relationship between the young man and his predecessor. The incomplete version should not silently be read as assigning 'Uwaydiya to the earlier prophet. The editorial restoration and the textual problem must remain visible. [3, 5]

Although al-Rawandi transmits it through al-Saduq, this is not a route through an Imam: it ends with Ibn Umar reporting from the Prophet. Its transmitters include Abu al-Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani, Ahmad ibn Qays the exegete, Ahmad ibn Abi al-Bahlul al-Marwazi, al-Fadl ibn Nafsi, al-Hasan ibn Shajah al-Balkhi, Sulayman ibn al-Rabi', Rabah ibn Ahmad, Muqatil ibn Sulayman, and Abd Allah ibn Sa'd. Some names vary between copies. This chapter does not certify the chain as sound; the narrative is presented as a transmitted report rather than certain Qur'anic detail. [3]

9. Iblis and al-Abyad: A Trial at the Hour of Rest

The report continues with Iblis asking his followers who will provoke Dhu al-Kifl into anger. One follower, named al-Abyad, volunteers and is sent to carry out the attempt. In this version Iblis directs the scheme and al-Abyad executes it. Al-Abyad is neither a righteous human petitioner, an angel, nor another name for the prophet. He arrives at midday, just as Dhu al-Kifl has lain down, and claims to have been wronged. [3]

Dhu al-Kifl does not answer by expelling or insulting him. He gives him his ring and asks him to bring the opposing party. Within this account the ring serves to summon that party; the text does not identify it as Solomon's ring or assign it supernatural powers. Al-Abyad leaves without achieving his purpose. The trial lies in exploiting the appearance of an aggrieved petitioner at the judge's hour of exhaustion, rather than in a verified dispute. [3]

10. The Gatekeeper, the Sealed Letter, and the Third Visit

The next day al-Abyad returns at the same hour and claims that the opposing party ignored the ring. An unnamed human figure now appears: the gatekeeper. He asks the visitor to let Dhu al-Kifl sleep, explaining his fatigue and lack of rest. The visitor insists, so the gatekeeper conveys the complaint. Dhu al-Kifl writes and seals a letter and gives it to him. The second attempt also fails to produce the anger intended by Iblis. [3]

On the third visit, al-Abyad again raises his voice and claims that the opposing party ignored every instruction. Dhu al-Kifl gets up and takes him by the hand on a day of intense heat. Seeing this persistence in duty, al-Abyad pulls his hand away and abandons the attempt to provoke him. That is the conclusion in al-Rawandi's report. It supplies no trial of the alleged opponent, judicial penalty, or named witnesses. [3]

The gatekeeper deserves a place among the account's figures, but service at the door does not make him Dhu al-Kifl's son or appointed successor. The alleged opponent never appears independently; he belongs to al-Abyad's invented complaint. The report closes by relating the account to Prophet Muhammad's endurance of harm. That conclusion is part of the report, not Qur'anic wording establishing the date or occasion of revelation of either verse. [3]

11. What the Undertaking of Patience Means

In this report, responsibility for others becomes the setting in which patience is tested. A judge can find repeated petitions burdensome, while a person seeking help may not recognize the hour of exhaustion. The narrative invites reflection on compassion expressed through listening and practical action for someone who appears wronged. This is reflection on the story's meaning, not an addition to its wording or independent proof of its historical details.

The report attributed to Imam al-Jawad adds a complementary point: Dhu al-Kifl's anger was for God. Restraint therefore need not mean indifference to wrongdoing, abandonment of judgment, or a demand that injured people remain silent. Within

these texts, personal irritation is distinguished from concern for what is right. Composure serves justice rather than replacing it. [3, 4]

12. Elisha: A Reported Succession, Not a Settled Timeline

After quoting the young man's story, al-Majlisi adds an account found in other books: Elisha, having grown old, seeks a successor whose fidelity he can test. He asks who will fast by day, pray at night, and refrain from anger. A man of unimpressive appearance volunteers and repeats his acceptance when the question is asked again; he is appointed. Elisha is explicitly named here, but the passage belongs to al-Majlisi's subsequent discussion. It cannot be attached to the preceding report's chain as though it were part of that hadith. [5]

Al-Majlisi also notes that many historians treated Dhu al-Kifl as Elisha's successor. He explains that his placement of the chapter follows that arrangement, although another report puts Dhu al-Kifl after Solomon. His own explanation distinguishes a compiler's chapter order from a demonstrated historical sequence. This chapter therefore records the succession tradition without presenting a meeting between Elisha and Dhu al-Kifl as established fact. [5]

13. Joshua Son of Nun in the Questions Put to Imam Ali

In 'Uyun Akhbar al-Rida, al-Saduq preserves an account of questions in the mosque of Kufa, transmitted from Imam al-Rida through his forefathers from Imam Ali. The account begins with a man from Syria and includes a question about six prophets with two names. Its answer explicitly identifies Joshua son of Nun with Dhu al-Kifl. This material cannot be omitted simply because it differs from the report placing Dhu al-Kifl after Solomon. Both traditions must be acknowledged without automatically authenticating either chain. [12]

The answer also pairs Jacob with Israel, al-Khidr with the name written here as Taliya, Jonah with Dhu al-Nun, Jesus with the Messiah, and Muhammad with Ahmad. These are pairs of names in an instructional answer, not a list of Dhu al-Kifl's companions or contemporaries. Nur al-Thaqalayn gives al-Khidr's alternative name as Haliqa and says that another questioner rose during the gathering. The particular questioner should therefore not automatically be identified with the Syrian man who opens the account, nor supplied with an invented name. [12, 14]

Al-Safi identifies Dhu al-Kifl as Joshua in its commentary on 21:85 and explicitly refers to 'Uyun. Nur al-Thaqalayn reproduces the paired names from the same source under 61:6. These citations trace the report's reception; they do not supply two new independent chains. The tension between Joshua's association with Moses' era and a figure after Solomon cannot be resolved by inventing an exceptionally extended lifespan or a second mission absent from both reports. [13, 14]

14. Exegetical Opinions on Prophethood and the Name

Al-Tibyan and Majma‘ al-Bayan record an opinion attributed to Abu Musa al-Ash‘ari, Qatada, and Mujahid: Dhu al-Kifl was a righteous man who undertook fasting, night worship, truthful judgment, and restraint of anger for a prophet. They also record the view that he was himself a prophet, including the opinion attributed to al-Hasan. Majma‘ al-Bayan attributes identification with Elijah to Ibn Abbas, and an explanation involving an increased share of reward to al-Jubba’i. These are exegetical attributions, not collectively statements of the Household. [6, 7]

Al-Majlisi cites al-Baydawi’s proposed identifications with Elijah, Joshua, or Zechariah. Al-Mizan discusses Dhu al-Kifl among the prophets and records Abd al-Azim’s report from Imam al-Jawad while declining to elaborate unreliable narrative material. The Qur’anic designation remains the most reliable name for the chapter’s narrative. Proposed identities do not justify merging the biographies of Elijah, Zechariah, and Joshua. [5, 11]

15. Al-Yasa‘ ibn Khutub and the King Called Kan‘an

Majma‘ al-Bayan records a proposal identifying Dhu al-Kifl as al-Yasa‘ ibn Khutub, associated with Elijah, while explicitly distinguishing this figure from the Elisha named in the Qur’an. The explanation concerns a tyrannical king called Kan‘an: the man guaranteed that repentance would lead him to Paradise and gave him a written assurance; the king repented. This is preserved because it introduces figures relevant to the chapter’s textual record, but al-Tabrisi does not present it here with a chain from an Imam. [6]

Within this opinion, Kan‘an is a king of unspecified date. The text does not identify him with Noah’s son, a whole people, or a king encountered by Joshua. Khutub belongs to this proposed identification and should not be inserted into the genealogy containing Idrim or Adarin. Likewise, the written assurance to a repentant king is distinct from the sealed letter in al-Abyad’s story. A shared motif does not make the two accounts one event. [3, 6]

16. Ezekiel, His Mother, and the Prophets He Was Said to Protect

The identification of Dhu al-Kifl with Ezekiel is not merely a modern shrine association. Under 2:243, Majma‘ al-Bayan attributes to al-Hasan the view that Ezekiel was Dhu al-Kifl, explaining the title through his protection of seventy prophets from being killed. The account describes people searching for those prophets, a protector accepting danger on their behalf, and divine protection from his enemies. It is a preserved exegetical opinion; this passage does not supply a report from the Household establishing that the two names denote one person. [16]

The same discussion mentions Moses, then Joshua son of Nun, Caleb ibn Yuqna, and Ezekiel. It explains Ezekiel’s designation as the son of an elderly woman through a mother who prayed for a child despite old age and barrenness. She is unnamed. Her reported relationship belongs to Ezekiel; applying it to Dhu al-Kifl depends on

establishing the disputed identification. Her place in the discussion should be preserved without presenting her as Dhu al-Kifl's known mother. [16]

The seventy prophets and their pursuers are unnamed in this opinion; their names cannot be supplied from general lists of prophets. Under Sad, al-Tibyan gives a briefer explanation involving prophets whom God rescued from death through his protection, without naming or numbering them there. The verse in al-Baqara about people leaving their homes, dying, and being restored to life names neither Dhu al-Kifl nor Ezekiel. Majma' al-Bayan also records an alternative naming the prophet Sham'un. Their revival should therefore not be declared an established miracle of Dhu al-Kifl. [8, 16]

17. Bishr Son of Job and the People of Rum

Al-Majlisi quotes a proposal from al-Tha'labi's 'Ara'is al-Majalis identifying Dhu al-Kifl as Bishr son of the patient Job. It is introduced as something "some have said." Bishr is sent after his father to the land of Rum; its people believe him, but shrink from the fighting required of them because they fear death and cherish life. They ask him to pray for extended lives and death only when they wish it. Job, Bishr, and these people belong to this particular account, not to the two Qur'anic passages or Abd al-Azim's report. [19]

The story continues with Bishr finding their request grave, turning to God, and asking not to be held answerable for others when he has power only over himself. In the account, their lives are extended and he becomes the guarantor of the promise, explaining the title. Their population grows until their land and livelihoods can no longer comfortably sustain them. They then ask to return to ordinary lifespans, and their request is granted. The narrative reflects on the limits of human choice when its consequences are unknown; this passage does not transmit its details from an Imam. [19]

The account adds a genealogy of Rum through Rum son of 'Is, son of Isaac, son of Abraham. It attributes residence in Syria and a lifespan of ninety-five years to a statement of Wahb ibn Munabbih. These names belong to the comparative textual record, not a demonstrated genealogy or a secure lifespan for Dhu al-Kifl. The accompanying claim about the proportion of the world occupied by Rum is not demographic evidence. The editorial note also raises a consistency problem between the stated age and the time implied by the account. [19]

This account alone cannot establish Job's wife as Dhu al-Kifl's known mother. Building a complete family tree upon a disputed identification multiplies unsupported assumptions. Nor does the story of Rum become a later episode in al-Abyad's narrative, or make King Kan'an a member of those people. Each report must remain within its own evidentiary boundaries. [3, 6, 19]

18. Al-Kifl and the Woman in Need: A Necessary Distinction

Jami‘ al-Tirmidhi, report 2496, tells of an Israelite called al-Kifl; its wording does not call him Dhu al-Kifl. The story describes a sinful man and a woman whose financial need brings her to him. He offers money for an illicit encounter. When she trembles and weeps, explaining that need drove her there, he releases her, lets her keep the money, and resolves to repent. The account then relates his death and forgiveness. It is discussed here to identify a possible confusion, not as a report transmitted from the Household. [20]

The woman is unnamed. She is not identified as Dhu al-Kifl’s wife, daughter, or a person demonstrably encountered by him. In his commentary on 21:85, Ibn Kathir explicitly considers the possibility that the two men differ, noting the distinction between al-Kifl and Dhu al-Kifl. Verbal resemblance cannot establish that the story belongs to the Qur’anic figure. It is retained as a boundary between accounts, not a period of his life or a prelude to his prophethood. [20, 21]

19. Women and Family within the Surviving Evidence

Neither Qur’anic passage nor either principal report in al-Rawandi supplies the name of Dhu al-Kifl’s wife, daughter, or son, or an established scene from his domestic life. That is an absence of detail in these sources, not proof that he never married or had children. Where evidence is missing, leaving a name unknown is more faithful than borrowing a familiar name from another prophetic household. [1–4]

Two female figures require particular notice in the discussion of competing accounts: Ezekiel’s elderly mother, whose relevance to Dhu al-Kifl depends on a disputed identification, and the woman in need in the separate story of al-Kifl. One is the mother of a proposed counterpart; the other belongs to an account whose connection is unestablished. Entire family narratives associated with Joshua, Job, or Zechariah do not transfer automatically because those names occur among proposed identities. Each woman’s place remains tied to the evidence in which she appears. [16, 20]

20. The Undertaking in Ethical Literature

In Munyat al-Murid, al-Shahid al-Thani tells of a prophet who offers succession to whoever undertakes not to yield to anger. A young man accepts and fulfils the undertaking; after the prophet’s death he occupies his position and is called Dhu al-Kifl. The author introduces this as material found in older accounts. That introduction separates it from the preceding report of Abu Hamza al-Thumali from Abu Ja‘far concerning anger. The story should not be joined to that preceding chain and attributed as another hadith from Imam al-Baqir. [17]

Bihar al-Anwar quotes two explanations from Ibn Tawus’s Sa‘d al-Su‘ud: an undertaking made to God, or a promise to the prophet of his time to control anger despite Iblis’s efforts. Their relevance lies in tracing the ethical and exegetical reception of the theme. They do not create an additional named predecessor, another name for the young man, or a chain that the quoted passage does not supply. Fidelity

to an undertaking is their shared emphasis, despite differences in form and transmission. [18]

21. A Register of Figures and Their Different Connections

At the centre stands Dhu al-Kifl, with Ishmael, Idris, and Elisha directly associated with him in Qur’anic wording. David and Solomon appear in the report attributed to Imam al-Jawad. The trial narrative includes an unnamed preceding prophet, the young man who is Dhu al-Kifl within that account, an unnamed gatekeeper, and the people whose disputes he judges. The alleged opponent has no established presence beyond al-Abyad’s deception. Iblis and his followers, including al-Abyad, are distinguished from human figures. The young man and Dhu al-Kifl must not be counted as two people, nor Iblis and al-Abyad collapsed into one in this version. [1–4]

The register of proposed identifications and associated accounts—not a list of established contemporaries—includes Joshua son of Nun, Elijah, Zechariah, Ezekiel, Bishr son of Job, al-Yasa‘ ibn Khutub, King Kan‘an, Caleb ibn Yuqna, Sham‘un, and unnamed prophets. Rum, ‘Is, Isaac, and Abraham belong to the reported genealogy in the Rum story. Idrim, Adim, and Adarin occur as textual variations in a transmitted name. Jacob, al-Khidr, Jonah, Jesus, and Muhammad and their paired names belong to the instructional answer. Each group retains the qualification explained above; they do not form one gathering or family tree. [3, 6, 12, 16, 19]

In the later transmission of knowledge, the prominent figures include Prophet Muhammad, Imam Ali, Imam al-Rida, Imam al-Jawad, Abd al-Azim al-Hasani, the unnamed questioners in the Kufa account, and Abd Allah ibn Umar in the other narrative’s route. Transmitters, exegetes, and compilers identify how a text reached us or who held an opinion; they do not thereby enter the events of Dhu al-Kifl’s life. The female figures retain their previously stated qualifications: Ezekiel’s mother and the woman in need, with no established name for a woman from Dhu al-Kifl’s own household in the principal texts. [3, 4, 12, 14, 16, 20]

22. Death, Burial, and Those Who Came After Him

The two Qur’anic passages and al-Rawandi’s two principal reports do not provide Dhu al-Kifl’s death date, manner of death, or final words to his family. The age of ninety-five belongs to Wahb’s statement about Bishr son of Job as quoted from al-Tha‘labi. A burial attribution, however familiar, does not by itself establish his identity or death date; the history of a claimed burial site requires its own evidence. [1–4, 19]

These texts likewise name no successor who received authority from Dhu al-Kifl, and do not establish Jeremiah as his disciple or recipient of a final commission. If the book proceeds from this chapter to Jeremiah, that is an editorial transition, not a report of a documented meeting or handover. The unity of prophetic devotion to God is more firmly known here than every link in a complete chronological sequence.

23. What Remains of His Account

After the differing names and stories, what remains certain is the Qur’an’s praise: Dhu al-Kifl belongs among the patient, righteous, and good, admitted into God’s mercy. The transmitted narratives repeatedly connect fidelity to a trust with self-restraint in serving others, while their particulars have differing evidentiary standing. The praise is preserved with certainty, the reports are conveyed accurately, and sparse information is not turned into an invented life. [1–4]

His place in the story of guidance is therefore associated with patience that does not allow its bearer’s fatigue to erase another person’s rights, and fidelity that values sincerity above renown. The details of days that have not reached us remain with God, who knew them and chose to preserve his name in the Book among the good.

24. Sources and References

Bracketed numbers refer to the sources below. Pagination follows the cited texts and may vary between editions; surah and verse, chapter, and report numbers are included where available. Where reliance is on al-Majlisi’s quotation from another work, that mediation is stated explicitly.

[1] Qur’an, al-Anbiya’ 21:83–88; Dhu al-Kifl is named and praised in 21:85–86. Source text

[2] Qur’an, Sad 38:45–48; Dhu al-Kifl is named in 38:48. Source text

[3] Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter 13 on Dhu al-Kifl and Imran, pp. 212–213, report 276, with the note on textual variants. The route ends with Ibn Umar reporting from the Prophet. Source text

[4] Al-Rawandi, Qisas al-Anbiya’, same chapter, p. 213, report 277: Abd al-Azim al-Hasani’s letter to Imam al-Jawad concerning Dhu al-Kifl’s name and messengership. Source text

[5] Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 13, chapter 17, pp. 404–407, reports 1–2 and the ensuing discussion. The hadith texts, editorial explanation, and comparative quotations are distinguished. Source text

[6] Al-Fadl ibn al-Hasan al-Tabrisi, Majma‘ al-Bayan, commentary on 21:85–86 within the section on 21:81–86; vol. 7, pp. 59–60 in Bihar’s citation. Includes Abd al-Azim’s report and competing identifications. Source text

[7] Muhammad ibn al-Hasan al-Tusi, al-Tibyan fi Tafsir al-Qur’an, commentary on 21:85 within 21:81–85: opinions concerning prophethood and the undertaking. Source text

[8] Al-Tusi, al-Tibyan, commentary on 38:48 within 38:45–54, including the opinion that he protected prophets whom God rescued through him. Source text

[9] Al-Tabrisi, Majma‘ al-Bayan, commentary on 38:45–54, especially 38:48 and its grouping of prophetic figures among the good. Source text

[10] Muhammad Husayn al-Tabataba'i, al-Mizan fi Tafsir al-Qur'an, commentary on the passage surrounding 21:83–90, including the observation about narrative order. Source text

[11] Al-Tabataba'i, al-Mizan, commentary on 38:41–48, the discussion of Elisha and Dhu al-Kifl, including Abd al-Azim's report from Qisas al-Anbiya'. Source text

[12] Muhammad ibn Ali ibn Babawayh al-Saduq, 'Uyun Akhbar al-Rida, vol. 1, chapter 24, report 1: questions put to Imam Ali in the mosque of Kufa; specifically the answer concerning prophets with two names. Source text

[13] Muhsin al-Fayd al-Kashani, Tafsir al-Safi, vol. 3, p. 351, commentary on 21:85–86, referring the identification with Joshua to 'Uyun. Source text

[14] Abd Ali al-Huwayzi, Tafsir Nur al-Thaqalayn, vol. 5, p. 312, report 12, under 61:6; the paired names are quoted from 'Uyun, separately from the preceding quotation from Tafsir al-Qummi. Source text

[15] Ahmad ibn Ali al-Najashi, Rijal al-Najashi, p. 185, entry 490 on Sahl ibn Ziyad al-Adami al-Razi; relevant to the chain of Abd al-Azim's report. Source text

[16] Al-Tabrisi, Majma' al-Bayan, commentary on 2:243: the opinions concerning Ezekiel, his mother, the seventy prophets, Caleb, and Sham'un. Source text

[17] Zayn al-Din al-Juba'i al-Amili, al-Shahid al-Thani, Munyat al-Murid, p. 321, discussion of anger: the older account introduced separately from the preceding Abu Hamza report. Source text

[18] Ali ibn Musa ibn Tawus, Sa'd al-Su'ud, p. 241, consulted through al-Majlisi's quotation in Bihar al-Anwar, vol. 13, p. 407: two explanations of the undertaking. Source text

[19] Ahmad ibn Muhammad al-Tha'labi, 'Ara'is al-Majalis, p. 95 in Bihar's citation, consulted through Bihar al-Anwar, vol. 13, pp. 406–407: Bishr son of Job, Rum, and Wahb's lifespan statement. A comparative source, not an Imam's report in this quotation. Source text

[20] Muhammad ibn Isa al-Tirmidhi, al-Jami', report 2496, Ibn Umar's account of al-Kifl and the woman in need. Included to distinguish the names, not to attach the story to Dhu al-Kifl or treat its route as one through the Household. Source text

[21] Isma'il ibn Umar Ibn Kathir, Tafsir al-Qur'an al-'Azim, commentary on 21:85, specifically the possibility that al-Kifl and Dhu al-Kifl are different people. Used for this limited comparison. Source text

Chapter 36: Jeremiah: Warning in a Time of Upheaval

1. The Prophet and the Threatened City

In reports transmitted from the Ahl al-Bayt, Jeremiah appears as a prophet who warns his people before destruction, addresses their scholars, seeks safety for his household, and eventually stands before a devastated city. Some reports connect him with the man whom God caused to die for a hundred years and then raised. These scenes bring together human responsibility, prophetic compassion, and God's power to restore life. They do not, however, survive as one account whose every detail is agreed upon. This chapter therefore follows the individual accounts and identifies their sources, preserving unresolved differences. [3–8]

Jeremiah is not explicitly named in the Qur'an. The central verse, 2:259, names neither its human subject nor its town. Surah al-Isra speaks of the Children of Israel, the scripture, wrongdoing, punishment, and renewed mercy, without naming Jeremiah or Nebuchadnezzar. Personal and geographical identifications come from reports and exegesis. Likewise, this chapter's position after Dhu al-Kifl and before the chapter on Daniel is an arrangement of the book; it does not establish a direct succession between these figures. [1, 2, 21]

2. Name, Ancestry, and the Limits of the Early Biography

The Arabic name appears as Irmiya, Armiya, and Armiya'. Historical notices collected by al-Majlisi give different forms for his father's name: Khalfiya, Hilqiya, or Hizqiya. In an account attributed to Ibn Ishaq, Majmaʿ al-Bayan places him in Aaron's tribe. Such historical transmission does not establish these paternal names through a report from an Imam, nor identify the person called Hizqiya with the prophet Ezekiel. The variants remain variants; they are not assembled into a composite genealogy. [15, 21]

The sources compared for this chapter do not establish his birth date, his mother's name, his childhood and upbringing, or his age when his mission began. His family is not entirely absent: Tafsir al-Qummi reports his request for protection for himself and his household. It names neither a wife nor children and gives no number for them. His household should therefore neither be erased nor supplied with invented names. Mothers, wives, and children mentioned in accounts of Ezra cannot automatically be transferred into Jeremiah's biography. [3, 9, 13]

3. The Foundation: The Verse of the Hundred Years

An English rendering of the meaning: “Or consider the one who passed a town lying fallen upon its roofs. He said, ‘How will God bring this to life after its death?’ God caused him to die for a hundred years, then raised him. He asked, ‘How long have you remained?’ He answered, ‘A day, or part of a day.’ He said, ‘Rather, you have remained a hundred years. Look at your food and drink: they have not changed. Look at your donkey. And We would make you a sign for people. Look at the bones, how We raise and assemble them, then clothe them with flesh.’ When it became clear to him, he said, ‘I know that God has power over all things.’” Qur’an 2:259. [1]

The verse explicitly gives the ruined town, the question, a hundred years of death, restoration to life, preservation of food and drink, attention to the donkey and bones, and the final acknowledgment of divine power. It names no war, king, age at departure, or interlocutor. Jerusalem, Jeremiah or Ezra, the kinds of provisions, and the sequence in which bodily parts were restored belong to exegetical and narrative elaboration and must be distinguished from the Qur’anic wording. [1, 9, 10]

4. Was the Man Jeremiah or Ezra?

Harun ibn Kharija’s report from Imam al-Sadiq in Tafsir al-Qummi identifies the man as Jeremiah, as do Abu Basir’s account in Tafsir al-ʿAyyashi and al-Rawandi’s report in the chapter on Jeremiah and Daniel. Al-Ihtijaj, in a dialogue attributed to Imam al-Sadiq with a religious skeptic, also presents Jeremiah as someone restored to life. The identification is thus a documented position within Imami transmission, not an attribution without an identifiable textual source. [3–5, 7, 12]

Conversely, al-Tibyan and Majmaʿ al-Bayan transmit the identification with Ezra from Imam al-Sadiq and with Jeremiah from Imam al-Baqir, alongside other exegetical opinions, including Ibn Ishaq’s identification with al-Khidr. Al-ʿAyyashi also reports Ibn al-Kawwa asking Imam ʿAli about a child older than his father; the answer names Ezra. The Ahl al-Bayt reports cannot therefore be represented as unanimous about the name. Nor does the disagreement itself establish that Jeremiah and Ezra were one person: al-Qummi’s extended account treats them as distinct individuals. [4, 5, 9, 10]

Al-Majlisi discusses several possible reconciliations: precautionary conformity, answering within the questioner’s accepted framework, or both men having experienced restoration while the verse concerns one of them. These are a commentator’s proposals, not additions to the Qur’an. Al-Mizan emphasizes differences between the reports, weakness in some chains, and the absence of a personal identification in the verse itself. This chapter accordingly affirms the Qur’anic event while presenting its attribution to Jeremiah as a transmitted identification and retaining the alternatives. [11, 16]

5. Jeremiah and al-Khidr: An Identification Requiring Comparison

The link between Jeremiah and al-Khidr is not confined to historians' opinions. In ʻIlal al-Shara'iʻ, a Syrian questioner asks Imam ʻAli about prophets bearing two names, and the answer includes "al-Khidr, who is Irmiya." The digital text of ʻUyun Akhbar al-Rida compared here instead reads "Taliya" in the corresponding passage. The report also pairs Joshua with Dhu al-Kifl, Jacob with Israel, Jonah with Dhu al-Nun, Jesus with the Messiah, and Muhammad with Ahmad. These figures are mentioned here to locate and compare the wording, not to absorb their biographies into Jeremiah's. [19, 20]

This reading belongs in the discussion, but it does not authorize transferring every account of al-Khidr—his companionship with Moses, continued life, or family—to Jeremiah of the Jerusalem narratives. Variants in personal names cannot be resolved merely through similar letters; manuscripts and transmission require comparison. Their identification remains disputed, and al-Khidr's full biography belongs in its own setting. [9, 10, 19, 20]

6. His Place among Earlier and Later Prophets

In its commentary on al-Isra, Majmaʻ al-Bayan quotes Ibn Ishaq's account placing Jeremiah's mission after Isaiah's ordeal and death and assigning him to Aaron's tribe. This narrative includes Isaiah, an Israelite king unnamed in that passage, Sennacherib, and later Nebuchadnezzar. It is a transmitted historical account, not in its entirety a report from Imam al-Baqir or Imam al-Sadiq. Its succession in time does not establish an unreported ceremony in which Isaiah handed Jeremiah a testament. [21]

A report from Imam al-Sadiq in al-Saduq's Kamal al-Din, also quoted by al-Rawandi, mentions Solomon and Asif ibn Barkhiya, followed by persecution, captivity, Daniel, and Ezra. That passage does not name Jeremiah as a link in the succession. We may therefore describe the survival of guidance through upheaval and Jeremiah's association with Daniel in the narrative collections without inventing a statement that he received a testament directly from Asif or handed it directly to Daniel. [24]

7. The Chosen Land and the Planting That Changed

The account attributed to Imam al-Sadiq begins with a parable: a town chosen from the finest lands was planted with choice growth, yet produced something unlike what was expected. In al-Qummi, the Israelite scholars ask what it means. Jeremiah fasts and conveys that the town is Jerusalem and the planting is the Children of Israel, whose conduct has changed and whose response to blessings has become ingratitude. Carob appears as the contrast within the parable; the subject is the people's transformation, not a religious condemnation of a tree or its fruit. [3, 5–7]

Al-ʻAyyashi and Kitab al-Zuhd describe people mocking the parable and Jeremiah appealing to God. The warning is then explained: replacing obedience with wrongdoing exposes settled life, property, and security to devastation. The report

threatens domination by someone who sheds blood and takes possessions, followed by a hundred years of ruin and eventual rebuilding. The prophet carries the warning before the calamity, rather than merely interpreting defeat afterward. [5, 6]

8. The Scholars' Question and Responsibility for Resisting Wrong

When the scholars hear the warning, they ask what guilt is theirs if they have not acted as the wrongdoers did. Al-Qummi's version also raises the case of the poor, needy, and weak. Jeremiah returns to prayer and fasting, with reports describing successive weeks separated by meals. The central answer is that they saw wrongdoing and did not oppose it. Within this account, responsibility is not confined to the immediate offender; those who witnessed and remained silent are also confronted with their responsibility. [3, 5, 6]

The report does not provide the identity, capacity, or circumstances of every member of the community. Its answer cannot be expanded into a verdict that every poor person, child, or wartime victim is guilty, or that every present-day disaster proves its victims deserved punishment. The Qur'an establishes that no bearer carries another's burden. Warning against silence in the face of wrongdoing does not erase the distinction between oppressor and victim or transfer guilt through kinship or communal identity. [25]

9. Supplication and the Question of Prophetic Protection

The account includes a severe address commanding Jeremiah to cease pressing a matter already decreed. An honest presentation should neither omit this difficult passage nor present it as Qur'anic proof of a prophet's sin. It is part of a report whose transmission and meaning require examination. A conditional warning does not establish that the threatened consequence occurred. His question about the vulnerable also belongs to a context of compassion and seeking clarification; the writer should not turn it into an invented denial of divine justice. [3, 5, 6]

The passage may be read as joining two lessons: prophetic compassion does not override God's judgment, and a scholar cannot replace the duty of reform with mere withdrawal. This is an interpretation of the report, not a new saying attributed to an Imam. Nor should the fasting periods in different versions be added together to produce a supposedly certain lifetime total. Some versions distinguish the question about the parable from the plea concerning the vulnerable; others abbreviate the sequence. [3, 5, 6]

10. Nebuchadnezzar before Kingship: The Boy and His Mother

Tafsir al-Qummi expands the account: Jeremiah asks who will overpower his people so that he may obtain protection from him. He is directed to a sick, weak boy in a lodging house whose mother feeds him pieces of bread mixed with a sow’s milk. Jeremiah learns his name, treats him until he recovers, and requests a written guarantee. In this version, the prophet heals a sick person despite what he has been told about his future; the report does not say that he trains him for war or commands injustice. [3]

Nebuchadnezzar’s mother is present by role rather than name and belongs in the inventory. Her description, however, is unstable in the circulating texts: one reads “tazni bi-l-kisar,” while other transmissions give “tazbi” or “turabbi”; a note in Nur al-Thaqalayn explains a word connected with food preparation. This chapter does not establish an accusation against an unnamed mother from a disputed letter. Nor can the report’s disparaging language about birth or nourishment support a doctrine of inherited criminality: the Qur’an assigns responsibility to the actor. [3, 13, 25]

Al-Rawandi’s report gives a different explanation of the name, involving nursing from a female dog called “Bukht” whose owner was “Nasr.” This is a narrative etymology, not an established linguistic derivation or genealogy. Nasr is a human figure identified as the animal’s owner, not as Nebuchadnezzar’s father. Combining this account with the mother and sow’s milk would manufacture a continuous childhood narrative that neither source actually provides. [7]

11. The Written Guarantee and Jeremiah’s Household

Al-Qummi continues by describing the boy, previously a wood gatherer and seller, gathering people for war. When Nebuchadnezzar advances with his army, Jeremiah approaches on a donkey carrying the written guarantee. Unable to reach him through the troops, he raises the document on a reed. The ruler acknowledges Jeremiah’s personal protection but makes the household’s safety depend on whether an arrow reaches Jerusalem. The report says that the wind carries it there, after which he refuses the family protection. [3]

The scene includes Jeremiah, his household, Nebuchadnezzar, and the troops, but names no family member. Refusal to guarantee their safety does not state that every one of them was killed, and it does not justify inventing a farewell or the martyrdom of a wife and children. The prophet’s request and the ruler’s decisions must also remain distinct: Jeremiah’s prediction does not turn Nebuchadnezzar’s choices into prophetic commands or religious rulings. [3]

12. John’s Blood and the Women in the Invasion Account

Al-Qummi’s extended account includes blood boiling in the city, identified as that of John son of Zechariah. It says John rebuked a tyrannical ruler for illicit relations, and that an unnamed woman involved with the ruler asked him, while he was drunk, to kill the prophet. Neither she nor the ruler is named. They should not be replaced with Herod, Herodias, or Salome from another tradition and then presented as names supplied by al-Qummi. [3]

The report then describes Nebuchadnezzar killing men, women, and children. An unnamed elderly woman is presented as the last remaining person in that narrative, and the blood ceases after he kills her. She is distinct from his mother and from the woman who demanded John’s death. The text assigns her no husband, child, or specific crime. The women and children of the villages are also explicitly present as collective victims; lack of names does not justify removing them from the story. [3]

This passage creates a chronological difficulty rather than an established timeline: it places a hundred years between John’s killing and Nebuchadnezzar’s expedition, while other accounts locate the captivity differently. Its content and tensions should be recorded without erasing John, Zechariah, or the women, and without making it a justification for killing innocents or a law of collective vengeance. Reporting a tyrant’s action is not affirming his right to perform it. [3, 15, 25]

13. Daniel and the Prophet Sent with Food

Al-Qummi’s account moves to Babylon, where Daniel is placed in a pit with a lioness. It describes his preservation, provisions delivered by a prophet in Jerusalem, and Daniel’s grateful prayer. That messenger is not named in the passage, even though the larger account began with Jeremiah. He therefore cannot confidently be identified as Jeremiah or Habakkuk. The Amali report quoted in Bihar and al-Rawandi’s account of Daniel likewise refer to an unnamed prophet. [3, 7, 12]

Daniel’s treatment here is limited to his connection with Jeremiah’s narrative setting and Nebuchadnezzar; his biography follows in the next chapter. The wise wife of the king’s son, the accused woman, the caregiver, the two women in the famine narrative, and Daniel’s young companions belong to Daniel’s accounts. Their inclusion in al-Majlisi’s shared chapter does not establish companionship with Jeremiah. Their presence in that broader body of material is acknowledged without inventing meetings with him. [7, 8, 16, 24]

14. The King’s Dream and the Persian Youth

After the pit narrative, al-Qummi reports that Nebuchadnezzar had a dream and then demanded that his astrologers identify what he saw before he tells them. When they fail, he orders their deaths, and someone present directs him to Daniel. Daniel describes the dream and predicts the ruler’s downfall and death at a Persian’s hand. The account includes city guards, mounted forces, severe protective measures, and finally a Persian youth whom the king gives his sword and orders to kill anyone he encounters—even the king himself. The youth kills him. [4]

The passage gives the youth no settled personal name, and transmitted wording varies between a boy adopted as a son and a boy serving the ruler's son. He is therefore retained as "the Persian youth," with the variation noted, rather than identified as Cyrus or another Persian king. The court figure who recommends Daniel is also unnamed. This ending belongs to this particular narrative and differs from other accounts of Nebuchadnezzar's end; incompatible endings should not be combined without explanation. [4, 13, 15]

15. Leaving the City and Confronting Its Ruins

In al-ʿAyyashi, Nebuchadnezzar offers the prophet the choice of remaining or leaving. He chooses to depart, taking juice and figs. As he moves away and looks back, he asks the question recorded in the verse about restoring life after death. The Harun version appended to the account gives juice and milk, also found in al-Rawandi. The Qur'an mentions food and drink without specifying either; figs and milk are narrative details, not exclusive identifications upon which doctrine must depend. [1, 5, 7, 14]

Al-Qummi places the scene after describing bodies consumed by animals, then depicts Jeremiah with his donkey and provisions. It states that Ezra had fled and disappeared into a spring, while Jeremiah remained dead for a hundred years. This distinction within the account must be retained rather than changing one name to the other to remove its tension with the Ezra reports. A variant or corrupt reading in the word for the provisions should likewise not be turned into a newly invented unnamed servant accompanying Jeremiah. [4, 13]

16. The Question That Led to Witnessing Divine Power

Majmaʿ al-Bayan understands the question as a desire to witness restoration to life; "how" need not express denial of resurrection or doubt in God's power. Moving from knowledge through testimony and evidence to direct witnessing is not necessarily a passage from unbelief to faith. The scene stands near Abraham's question about how God revives the dead in Surah al-Baqarah, but thematic proximity does not make Jeremiah a contemporary participant in Abraham's encounters. [1, 9]

Al-Tibyan presents several theological views about the person and the process of restoration and discusses what a miracle demonstrates. Not every opinion al-Tusi quotes is his own conclusion or a saying of an Imam. In an account written within the Ahl al-Bayt tradition, seeking understanding must be distinguished from objection, and interpreting a verse from assessing a report that identifies its subject. The verse itself ends with the acknowledgment that God has power over everything—the scene's central point, despite the disputed names. [9, 10]

17. A Hundred Years, Then Restoration

The Jeremiah reports describe restoration beginning with the eyes, followed by his witnessing bones, flesh, and veins coming together and then standing. Some wording concerns his own bones; another interpretation concerns the donkey's. Al-Tibyan discusses how life and perception should be understood in the description of the eyes, so its imagery should not be treated as a medical account. The Qur'an establishes the observation of bones being clothed in flesh; identifying the bones and detailing the sequence of bodily restoration belong to reports and exegesis. [4, 5, 9, 10, 12]

Al-ʿAyyashi places death early in the day and restoration late in the day before sunset, explaining the answer "a day" and then "part of a day." Al-Qummi describes the sun differently. The variation does not alter the Qur'anic duration but prevents a claim that all accounts agree on a precise hour. Preserved provisions add another dimension: time does not operate independently of God's will, for the man and his provisions undergo very different conditions. [1, 4, 5]

18. Imprisonment and Siege in Wahb's Account

After the report attributed to Imam al-Sadiq, al-Rawandi includes a lengthy account from Wahb ibn Munabbih. The sources must remain distinct: inclusion in an Imami book does not make Wahb's narrative a report from the Ahl al-Bayt. In this version, Nebuchadnezzar withdraws from an initial campaign after the people repent and oppose wrongdoing; an arrow strikes his horse. They later relapse, and Jeremiah warns of another attack. The account differentiates responsibilities among religious authorities who dominate people, rulers corrupted by prosperity, learned readers who follow rulers, and children who join the misconduct. [8]

The people reject the warning on the ground that God would not allow His places of worship to be emptied, then bind and imprison Jeremiah. The account describes a severe siege ending in killing and captivity. It names neither the Israelite ruler nor the prophet's jailer, but explicitly includes women among those affected. Imprisonment, siege, and its stated duration are therefore presented as features of Wahb's account, not as Qur'anic wording or details agreed upon by the transmitters of the Imams. [8]

19. Offered Freedom and Remaining with His People

In Wahb's narrative, Nebuchadnezzar learns that a prisoner had warned the people about what occurred. He orders Jeremiah's release, questions him, and offers either honor at his court or safety in his own land. Jeremiah answers that he had been under God's protection and that his people's departure from obedience exposed them to fear. He remains in ruined Jerusalem, where survivors gather and seek guidance after recognizing his warning. They are unnamed, but the text preserves a surviving community needing guidance after collapse. [8]

Remaining among the survivors follows a different narrative course from the immediate departure with provisions in al-ʿAyyashi. Both connect the prophet with

the calamity, but silently attaching one sequence to the other creates a new composite account. The Egyptian episode that follows is consequently read within Wahb's own narrative, not as a stage established by every account of Jeremiah. [5, 8]

20. Refuge in Egypt and the Four Stones

In Wahb's account, Jeremiah advises the survivors to remain, but they seek refuge with Egypt's ruler, who grants them protection. Nebuchadnezzar demands their surrender and threatens war. Moved by compassion, Jeremiah follows them to warn them again. His journey is neither approval of their initial decision nor abandonment because they disobeyed him; it is an attempt to save them when a new danger arises. The Egyptian ruler is unnamed and should not be assigned a known pharaoh's identity without evidence. [8]

The narrative says Jeremiah buries four stones where Nebuchadnezzar's throne will stand after his victory. When Jeremiah is among the captives, the ruler accuses him of siding with his enemies. Jeremiah points to the stones beneath the throne's legs as evidence of his earlier warning. The subsequent decision to kill those captives who had not believed him is attributed to Nebuchadnezzar, not to a command from the prophet. Rewriting the episode as Jeremiah demanding the refugees' deaths would misrepresent it. [8]

21. Return and Rebuilding

Jeremiah remains in Egypt for an unspecified period in this account and is then directed back to Jerusalem, where the ruins lead into the hundred-year death narrative. After seventy years, Wahb's version says, an angel is sent to a Persian king named "Kushk" in this text. The ruler mobilizes laborers, reconstruction occupies thirty years, and Jeremiah is restored. The hundred years are therefore divided into two stages in this version; seventy and thirty must not be added to a further hundred. [8]

The messenger angel, workers, and overseers are roles or groups without individual names. The Persian ruler's name also varies in transmission. This chapter does not confidently equate him with Cyrus, Bahman, or Bishtasb, even though such names occur in other accounts of Israel's restoration. Large reported workforce and army figures are not treated as independently verified statistics. Revival after a hundred years is Qur'anic; rebuilding periods and the ruler's identity belong to a particular historical narrative. [8, 21]

22. Al-Isra: Warning and the Possibility of Mercy

An English rendering of Qur’an 17:2–3: “We gave Moses the Book and made it guidance for the Children of Israel: take no guardian apart from Me. Descendants of those We carried with Noah—he was indeed a thankful servant.” The setting begins with guidance, devotion to God, and gratitude before wrongdoing and punishment. Moses, Noah, and inherited responsibility remain visible; Israelite history is not reduced to one undifferentiated judgment that erases righteous and wrongful conduct. [2]

An English rendering of Qur’an 17:4–6: “We declared to the Children of Israel in the Book: you will cause corruption in the land twice and rise in great arrogance. When the first promise came, We sent against you servants of Ours possessing great force, who penetrated the dwellings; it was a promise fulfilled. Then We restored your turn against them, supported you with wealth and sons, and made you greater in numbers.” [2]

An English rendering of Qur’an 17:7–8: “If you do good, you do good for yourselves; if you do evil, it is for yourselves. When the final promise came, [they came] to bring grief to your faces, enter the sanctuary as they entered it the first time, and utterly destroy what they overcame. Your Lord may have mercy on you; if you return, We return. We have made Hell a confinement for the unbelievers.” The verses do not end with ruins: they connect action with its consequences and retain both the possibility of mercy and a warning against renewed wrongdoing. [2]

23. Differences in Rulers and Chronology

Majmaʿ al-Bayan gathers different identifications for the two invasions, including Nebuchadnezzar, Goliath, and Persian or Roman rulers; Sennacherib appears in the background to Isaiah’s story. Other opinions mention Cyrus, Bahman son of Isfandiyar, Bishtasb or Gushtasp son of Luhrasb, and variant names for a later invader. These alternatives must not become a roster of commanders all present with Jeremiah. The verses of al-Isra name none of them. [21]

Al-Majlisi quotes Ibn al-Athir’s chronological objection to linking Nebuchadnezzar with John’s death, then acknowledges differences within the transmitted reports as well. He considers longevity and precautionary conformity among possible explanations and expresses preferences concerning transmission. He should not be represented as dismissing every report merely because of the historical objection. Conversely, proposing more than one ruler called Nebuchadnezzar does not by itself resolve every textual inconsistency. [15]

Al-Mizan notes differences among narrative applications of al-Isra. This chapter consequently derives neither a certain birth or death date for Jeremiah from this material nor an unstated calendar date from the hundred years. [22]

24. Saul’s Prophet: A Report That Must Be Noticed

In al-Qummi’s commentary on 2:246, an account of Israel after Moses and a prophet commanding and forbidding is followed by the phrase, “It is reported that he was the prophet Armiya.” The scene includes Goliath’s domination, the killing of men and enslavement of women, and the request for a king to lead the people into battle. This identification is relevant and must be recorded, even when it is not used to merge Jeremiah’s biography with Samuel’s. [17]

In Ala’ al-Rahman, Muhammad Jawad al-Balaghi identifies this addition as lacking a connected chain, questions its agreement with al-Qummi’s own Jeremiah captivity narrative, and notes the Samuel identification in al-Tibyan and Majmaʿ al-Bayan. This is criticism within Imami exegesis and cautions against attributing the identification to an Imam without distinguishing the opening transmission from the addition introduced by “it is reported.” [18]

For this particular identification, the associated figures include Moses, the disputed prophet, Saul, Goliath, David at the Qur’anic narrative’s conclusion, the families of Moses and Aaron in the verse of the Ark, the chiefs, troops, and enslaved women. They do not thereby become securely established contemporaries of Jeremiah of the captivity accounts. Saul’s genealogy and the full military narrative need not be imported into this chapter again. [17, 18, 30]

25. Armiya in the Account of Solomon’s Recognition

Ithbat al-Wasiyya, attributed to al-Masʿudi, mentions a prophet called Armiya in the account of David’s death and Solomon’s accession. Living in retreat in the mountains, he learns that the Israelites have installed another son of David, urges Solomon to act, and leads him on David’s mule while proclaiming him God’s authority. The people return to Solomon. This report matters when tracing the name, but its setting differs from the destruction of Jerusalem and it does not explicitly identify its Armiya as the man of the hundred years. [28]

The account explains the people’s preference for the other son by stating that his mother was one of them, unlike Solomon’s mother in this version. Its figures therefore include David, Solomon, the competing son, both mothers, and the tribal chiefs. The competing son and the two women are unnamed in the passage and have no stated maternal or marital relationship to Jeremiah. Nor does the shared prophetic name justify inventing a lifespan that bridges these different settings. [28]

26. Reports of Preserved Inheritance and Future Fulfilment

A later quotation from Hilyat al-Abrar, through ʻUmar ibn Ibrahim al-Awsi and attributed to the Prophet, mentions an Ark that Jeremiah was instructed to cast into the Sea of Tiberias and its later recovery in an end-time setting. It includes the inheritance of the families of Moses and Aaron. The report is retained in tracing Jeremiah's name, but the accessible quotation does not supply a connected chain through an Imam, and its original transmission was not established here. It cannot alone determine the Ark's present location or a certain historical assignment for Jeremiah. [26]

In al-Ahsa'i's commentary on the Comprehensive Visitation, a historical narrative about an invasion of Arabia says Jeremiah carried Maʻadd son of ʻAdnan to safety because the Prophet Muhammad would arise from his descendants; it subsequently names Maʻadd's wife as Maʻana. Shuʻayb ibn Dhi Mahdam, Hanzala ibn Safwan, and their peoples appear in the surrounding narrative. The passage does not provide a chain to an Imam. It is therefore preserved as a circulating historical account, not as a secure link in Jeremiah's genealogy or proof that all these figures were contemporaries. [27]

At Qur'an 21:11–15, Majmaʻ al-Bayan reports an opinion about a Yemeni town whose people killed a prophet called Hanzala, followed by Nebuchadnezzar's attack. The corresponding passage does not contain Jeremiah's rescue of Maʻadd. The expanded narrative cannot therefore be attributed wholesale to Majmaʻ al-Bayan merely because both mention Nebuchadnezzar and Hanzala. This comparison also preserves Maʻana specifically as Maʻadd's wife in the later account, not as a woman in Jeremiah's family. [27, 29]

27. The Ahl al-Bayt in Reports of Application

Some reports concerning al-Isra apply its language to Imam ʻAli, Imam al-Hasan, Imam al-Husayn, the Qa'im, and vindication of Muhammad's household. Al-Mizan gives examples and distinguishes applying recurring patterns to this community from identifying the immediate historical events in Israel. These names therefore belong in the exegetical discussion, but not as people living within Jeremiah's historical setting. [22]

The Prophet Muhammad also appears in the al-ʻAyyashi report following Jeremiah's account, in a passage about faith in divine power. That does not add him as a companion of Jeremiah at the ruined town or alter the Qur'anic text reproduced here. Keeping these distinctions preserves three separate settings: the earlier event, the Imam's later teaching, and the future described in some applications. [5, 13]

28. Ezra and His Family: The Limits of a Shared Verse

Some Ezra accounts describe his departure while his wife is pregnant and his return a hundred years later to a son older than himself. Another report, from Imam al-Baqir's answer to a Christian scholar, names Ezra and ʿAzra, their unnamed parents, their simultaneous birth, and the difference in their lived years because of the hundred-year interval. A report from Imam ʿAli has Ibn al-Kawwa asking about this paradox. These are figures in Ezra's narrative, not Jeremiah's household merely because both names are discussed under one verse. [5, 9, 13, 16]

Majmaʿ al-Bayan also places the restoration of the Torah within Ezra's account, including a man who reports information from his father and grandfather about a buried copy. The act of dictation and that family history must not be reassigned to Jeremiah. Ezra is explicitly named in Qur'an 9:30 in rejecting divine sonship; Jeremiah is not. Their shared place in discussion of the resurrection verse supports comparison, not identification of their lives, families, or deeds. [9, 13]

29. Women and Groups Whose Names Were Not Preserved

Women in the directly connected narratives include Nebuchadnezzar's mother, the woman who demands John's death, the elderly woman killed at the end of the blood episode, and Israelite women subjected to killing and captivity. The Egyptian refugee account gives no individual list, and the reference to Jeremiah's household does not identify its female members or their number. These roles remain visible, with their differing evidentiary status. Women should not be reduced to the instigator while mothers and victims disappear from the account. [3, 8, 13]

The comparative accounts add enslaved women in the Saul narrative, Solomon's mother and the competing son's mother in the accession account, Maʿana as Maʿadd's wife in the later historical report, and Ezra's mother and wife in his own accounts. The limits concerning women in Daniel's narratives have already been stated. This distinction preserves coverage without turning every woman in neighboring material into a participant in Jeremiah's life. [13, 17, 27, 28]

The inventory also includes scholars and religious authorities, poor and vulnerable people, rulers, readers and jurists, children, survivors, Nebuchadnezzar's soldiers, guards, astrologers and courtiers, captives, and builders. A narrator in a chain is not thereby a disciple of Jeremiah, and a skeptic's question to Imam al-Sadiq is not an event from Jeremiah's lifetime. Transmitters belong to the documentation of the account; participants belong to the biography it reports. [3–8, 12]

30. The Book of Jeremiah and Other Traditions

A biblical book bears Jeremiah's name, but this chapter does not authenticate all of its contents from that title or present its passages as Ahl al-Bayt reports. It has not used that book to fill gaps concerning childhood, a wife and children, or death. Any separate comparison should identify the biblical passage, distinguish it from Imami transmission, and avoid giving either text the other's authority.

The same applies to names familiar from outside the core sources used here, such as Baruch and the named kings of Judah in biblical literature. They are not declared absent from all tradition, but neither are they automatically established as Jeremiah's companions in Imami hadith. Material an Imami author takes from Wahb, Ibn Ishaq, or another transmitter must retain that attribution. The compiler's religious affiliation does not erase the different origins of his material. [8, 21]

31. Jeremiah in Supplication and Religious Memory

The supplication of Umm Dawud in Iqbal al-Aʿmal includes Jeremiah among those invoked with blessings, near Matta, Habakkuk, Daniel, and Ezra, with Isaiah and others elsewhere in the same passage. This preserves his place in devotional memory but supplies neither a chronology of missions nor a genealogical record. Adjacent names do not establish parentage, succession, or companionship in a particular event. [23]

This devotional presence places guidance beyond royal history: the prophet who warned before destruction, cared for his people, and—according to the revival reports—witnessed God's power is remembered within a broader history of service to God. The supplication's association with Umm Dawud belongs to its later devotional context; it does not place her in Jeremiah's era or family. [23]

32. Death, Burial, and What Remains Unknown

The hundred-year death and revival, if attributed to Jeremiah, are not an account of his final death or burial after the completion of his life. The texts compared here establish neither a final death date, total lifespan, named attendants at his burial, nor a grave that can confidently be assigned to him. General reports about the killing of prophets cannot be attached to his biography to supply a specific manner of death. [1, 3–10]

Nor does this material establish an agreed, explicit identification of Jeremiah's direct successor. The move to Daniel is therefore a move to a biography connected with persecution and captivity, without claiming that every stage of the transmission of prophetic inheritance has been established. An acknowledged gap is more faithful than an invented ending; incomplete surviving biographical detail does not diminish the prophet's standing.

33. What the Reports Establish and How They Are Used

This review takes the Qur'anic passages as its foundation and compares Tafsir al-Qummi, Tafsir al-ʿAyyashi, Kitab al-Zuhd, and al-Rawandi's narratives with al-Tibyan, Majmaʿ al-Bayan, al-Safi, Nur al-Thaqalayn, al-Mizan, and Ala' al-Rahman. Relevant variants in ʿIlal al-Shara'iʿ, ʿUyun Akhbar al-Rida, and Ithbat al-Wasiyya, as well as Iqbal al-Aʿmal's supplication, are included. Bihar al-Anwar serves to trace earlier sources and al-Majlisi's discussion; intermediary access is disclosed where the original edition was not read, as with the al-Ihtijaj passage and the quotation from Hilyat al-Abrar.

Several books quoting an account do not necessarily provide independent transmission: al-Safi, Nur al-Thaqalayn, and Bihar may repeat the same material from al-Qummi or al-ʿAyyashi. The circulating al-ʿAyyashi text does not display a complete chain from its compiler to the Imam for these reports; an opening attribution to Abu Basir alone cannot establish the entire route. This chapter neither grades every report as authentic nor turns every exegetical opinion into hadith. Its aim is comprehensive treatment of the material that could be documented, with evidentiary distinctions, rather than a claim to have examined every manuscript in existence.

Jeremiah emerges here as a prophet of warning and compassion whose reports are read in the light of the Qur'an and presented with their differences intact. Unnamed women, children, captives, scholars, and rulers retain their places, while disputed identities remain visible. From the threatened city and the accounts of survival through calamity, the book turns to Daniel in Chapter 37.

Sources and References

Bracketed numbers refer to the following list, and each reference is linked to its digital text. Page numbers concern the indicated editions and may differ from a website's page sequence. Reports are paraphrased except where quotation marks indicate otherwise. Inclusion of a source does not authenticate all its reports.

[1] Qur'an 2:259; Arabic verse reproduced with Majmaʿ al-Bayan's commentary. Source text

[2] Qur'an 17:2–8; the verses and context in al-Mizan's commentary on this passage. Source text

[3] Tafsir al-Qummi, on 2:259, Harun ibn Kharija's report from Imam al-Sadiq, first part: warning, Jeremiah's household, Nebuchadnezzar, John, and Daniel. Source text

[4] Tafsir al-Qummi, same passage, second digital page: Nebuchadnezzar's dream, the Persian youth, Jeremiah's departure and restoration. Source text

[5] Tafsir al-ʿAyyashi 1:140–142, reports 466–468: Abu Basir's Jeremiah account, the following report, and Ibn al-Kawwa's question concerning Ezra. Source text

[6] Al-Husayn ibn Saʿid, Kitab al-Zuhd, chapter on commanding right and forbidding wrong, Harun ibn Kharija from Imam al-Sadiq; digital chapter report 1, numbered 287 in the circulating book sequence. Source text

[7] Qutb al-Din al-Rawandi, Qisas al-Anbiya', chapter on Jeremiah and Daniel, pp. 222–223, report 294; subsequent Daniel accounts also appear on the linked digital page. Source text

[8] Same work, pp. 223–225, report 295 from Wahb ibn Munabbih: siege, imprisonment, Egypt, the four stones, and rebuilding. This is Wahb's account, not a report from an Imam. Source text

[9] Al-Fadl ibn al-Hasan al-Tabrisi, Majmaʿ al-Bayan, on 2:259: identification, the question and bones, Ezra's family and the Torah account. Source text

[10] Al-Tusi, al-Tibyan, on 2:259: proposed identities and linguistic and theological discussion of restoration to life. Source text

[11] Muhammad Husayn al-Tabataba’i, al-Mizan, on 2:258–260, transmitted-report discussion concerning 2:259. Source text

[12] Al-Ihtijaj, Hisham ibn al-Hakam’s account of Imam al-Sadiq’s dialogue with a skeptic, read through Bihar al-Anwar 14:362, report 3. The same page begins the Amali al-Tusi report concerning Daniel and an unnamed prophet, report 4. Source text

[13] Al-Huwayzi, Nur al-Thaqalayn, on 2:259, reports 1078–1086; parallel transmissions and lexical notes. Source text

[14] Al-Fayd al-Kashani, al-Safi, on 2:259 within the passage beginning at 2:258; comparison of al-Qummi and al-‘Ayyashi and quotations from al-Ihtijaj and Kamal al-Din. Source text

[15] Al-Majlisi, Bihar al-Anwar, vol. 14, chapter on Jeremiah, Daniel, Ezra, and Nebuchadnezzar, pp. 351–355: historical opinions and discussion; see also pp. 370–371 on some Wahb accounts. Source text

[16] Same work, pp. 374–379, further Ezra and Daniel reports; al-Majlisi’s discussion of the disputed hundred-year identity is on p. 378. Source text

[17] Tafsir al-Qummi, on 2:246; the phrase identifying the Israelite prophet as Armiya within the Goliath narrative. Source text

[18] Muhammad Jawad al-Balaghi, Ala’ al-Rahman, vol. 1, on 2:246; criticism of attaching the Armiya identification to the connected report. Source text

[19] Al-Saduq, ‘Ilal al-Shara’i‘ 2:596, within the Syrian questioner’s questions to Imam ‘Ali: “al-Khidr, who is Irmiya.” Source text

[20] Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 1, chapter on the Syrian’s questions to Imam ‘Ali, report 1; the digital text compared reads “al-Khidr, who is Taliya.” Source text

[21] Majma‘ al-Bayan, on 17:4–8; Ibn Ishaq’s account and alternative identifications of the invasions and rulers. Source text

[22] Al-Mizan, on 17:2–8, especially its report discussion and distinction between application and immediate historical interpretation. Source text

[23] Ibn Tawus, Iqbal al-A‘mal 3:244, the supplication of Umm Dawud, blessings upon prophets and the righteous. Source text

[24] Al-Rawandi, Qisas al-Anbiya’, continuation on Daniel and Ezra, p. 231 onward; quotation of the Kamal al-Din report from Imam al-Sadiq concerning Solomon, Asif, captivity, Daniel, and Ezra. Source text

[25] Qur’an 6:164, individual responsibility and the prohibition on transferring another’s burden. Source text

[26] Hilyat al-Abrar’s report through ‘Umar ibn Ibrahim al-Awsi, read through Muhammad Amir al-Nasiri, al-Imam al-Mahdi fi al-Ahadith al-Mushtaraka, p. 228, report 491. Its original chain was not established here. Source text

[27] Ahmad al-Ahsa’i, Sharh al-Ziyara al-Jami‘a al-Kabira, vol. 3, discussion of return and divine support; quotation concerning Jeremiah, Ma‘add, Ma‘ana, and the Arabian invasion, without an explicit Imami chain in the passage. Source text

[28] Ithbat al-Wasiyya, attributed to al-Masʿudi, pp. 71–72, Armiya and Solomon’s recognition after David, including Solomon’s mother and the competing son’s mother. Source text

[29] Majmaʿ al-Bayan, on 21:11–20, especially the opinion concerning a Yemeni town, Hanzala, and Nebuchadnezzar at verses 11–15. Source text

[30] Qur’an 2:246–251, the Israelite prophet, Saul, Goliath, David, and the sign of the Ark; read with Majmaʿ al-Bayan. Source text

Chapter 37: Daniel: Steadfastness in a Time of Trial

1. Daniel in a Time of Trial

In Imami transmitted literature, Daniel appears where captivity and prophetic wisdom meet: an orphan cared for by a woman, a discerning youth who exposes false testimony, a prophet steadfast in a pit, and a supplicant moved by the suffering of children during famine. His story is not confined to a royal dream or a burial place. Its reports occur in discussions of judgment, learning, repentance, prayer, and food, as well as prophetic histories. This chapter brings those passages together while preserving their separate contexts before drawing out their shared lessons. [2, 3, 5, 15–18]

2. Daniel and the Qur’an: An Unnamed Figure Within a Qur’anic Framework

Daniel is not explicitly named in the Qur’an. This does not itself deny his prophethood: the Qur’an states that some messengers were related to the Prophet and others were not, and that the Children of Israel received scripture, judgment, and prophethood. Yet that general framework is not a specific statement about Daniel’s birth, ancestry, imprisonment, or grave. Those matters belong to the evaluation of transmitted reports, rather than to a named Qur’anic biography. [1]

Two possible connections require particular care. Qur’an 2:259 does not name the passerby of the ruined settlement; the sources examined here transmit identifications involving Jeremiah and Ezra. Daniel must not inherit that event merely because their stories appear together. Qur’an 85:4–10 names neither Daniel nor his companions, although one report connects them with the trench. That report and competing identifications are discussed below. Distinguishing the verse from its transmitted application preserves the identities of the different figures. [7, 21–23, 30]

3. Prophethood, Knowledge, and Love of the Ahl al-Bayt

Al-Rawandi transmits through al-Saduq a report reaching Jabir ibn Yazid al-Ju‘fi from Imam al-Baqir, who is asked about dream interpretation associated with Daniel. The answer describes Daniel as a prophet receiving revelation, taught the interpretation of events, truthful and wise, and devoted to the Ahl al-Bayt. This is an explicit transmitted statement of his standing within Imami tradition, rather than an inference from his fame in other peoples’ literature. Daniel is also called a prophet in al-Kafi’s judgment and bread reports. [2, 3, 15]

The report does not authenticate every dream manual or prediction bearing Daniel’s name. Its subject is the knowledge God granted him; the authorship of a particular book requires separate evidence. Its statement about love of the Ahl al-Bayt expresses the unity of guidance within Imami belief, without making the Imams

contemporaries of the Babylonian events. Imam al-Baqir is the transmitting teacher; Daniel is the subject of the earlier narrative. [2]

4. Ancestry, Birth, and Family: What Is and Is Not Known

Kamal al-Din places Daniel among four young captives from the house of Judah, while identifying Ezra separately as a descendant of Aaron. This is a reported family affiliation, not a complete genealogy naming Daniel's parents. The principal texts used here do not provide a secure birth date, settled parental names, or the name of a wife. Silence about marriage does not establish that he never married, and it does not authorize inventing a named spouse to complete a family portrait. [4]

Another account names Makikha ibn Daniel, and Ithbat al-Wasiyya explicitly calls him Daniel's son. This relationship belongs to that transmitted account, whose chronological difficulties must still be acknowledged; it is not Qur'anic information. By contrast, the child who resembles Daniel in a report from Imam al-Rida is the son of an unnamed king, not Daniel's son. Distinguishing these children prevents unrelated narratives from becoming an invented family history. [14, 21, 24]

5. The Woman Who Cared for the Orphan

In al-Kafi, through 'Ali ibn Ibrahim, his father, Ibn Abi 'Umayr, and Mu'awiya ibn Wahb from Imam al-Sadiq, Imam 'Ali relates that Daniel was an orphan without father or mother and that an elderly Israelite woman took him in and raised him. The report does not name her or describe her as a prophet's wife or a king's mother. Her importance comes from her action: caring for a child who had lost his parents and who would later help expose injustice against another person. [3]

She therefore belongs in this chapter's record as "Daniel's elderly foster caregiver." She is distinct from the mother mentioned in Ibn Kathir's ring account, the devout woman falsely accused, and the two mothers in the famine narrative. The report does not establish when Daniel lost his parents or his exact age when she received him. Those gaps should not be filled with invented scenes, dialogue, or dates. [3, 15, 29]

6. The Devout Woman and the Two Corrupt Judges

Al-Kafi's narrative continues with an Israelite king, two judges, and their friend, a righteous man with a beautiful wife. When the king needed someone for an assignment, the judges nominated that man. Before leaving, he entrusted his wife's welfare to them. They betrayed that trust, propositioned her, and threatened to accuse her of adultery if she refused. She refused, and they presented their false testimony to the king. [3]

The report calls her "the devout woman" but gives neither her name nor those of her husband and accusers. The name Susanna, familiar from another tradition, must not be inserted into the Imam's wording, nor should her husband be identified with a known prophet. The narrative brings together abuse of desire and abuse of office: two judicial officials attempt to use their status against a woman without comparable

power. This is an interpretation of the account, not an additional quotation from it. [3]

7. The Young Daniel, the Minister, and the Exposure of Contradiction

The king delayed the punishment for three days and asked his minister for a solution. On the third day, the minister encountered children playing, including Daniel, whom he did not recognize. Daniel took the role of king, assigned one child the woman's role and two others the judges' roles, and made a reed sword. He separated the supposed witnesses and questioned them individually about the event. Their accounts contradicted each other, revealing to the minister a means of investigation the court had overlooked. [3]

The minister reported what he had seen. The king brought the judges in and examined their testimony, which diverged as the children's testimony had done, and ordered their punishment. Daniel is not the only actor: the minister listens and reports, the king reconsiders, and the children participate in the demonstration, with a herald and public in the background. None is named. This is an account of judgment in an earlier community, not a self-sufficient manual for applying punishments outside the relevant legal framework. [3]

8. Why Imam 'Ali Related Daniel's Story

The judgment report has a framing episode whose participants should not disappear. During 'Umar ibn al-Khattab's time, a case involved an orphan girl under the care of a frequently absent man. His wife feared that he might marry the girl after she grew up. With neighboring women's assistance, she assaulted the girl and then accused her of sexual misconduct, presenting her accomplices as witnesses. When the case reached Imam 'Ali, he separated and questioned the women, exposing the assault and false accusation. He then mentioned Daniel's earlier separation of witnesses, prompting 'Umar to ask about the story. [3]

Imam 'Ali, 'Umar, the male guardian, his wife, the orphan girl, and the witnesses thus belong to the frame in which Daniel's story is told, not to Daniel's lifetime. The orphan girl is not the Israelite devout woman, and the abusive wife is not Daniel's caring foster mother. Keeping these periods and roles separate preserves both victims' identities and prevents confusion between wrongdoing and kindness. The comparison concerns exposing coordinated false testimony, while the remaining rulings belong to the full legal report. [3]

9. Captivity, the House of Judah, and Ezra

In a long account concerning the concealment of divine guides, Kamal al-Din reports from Imam al-Sadiq that hardship intensified after Asif ibn Barkhiya's absence. Nebuchadnezzar dominated the Israelites and selected four boys from the house of Judah, including Daniel, while separately selecting Ezra from Aaron's descendants. Daniel is one of the four in this wording; the other three remain unnamed. Ezra must neither be omitted from the captivity scene nor reassigned to Judah's house against the report's distinction. [4]

The narrative also remembers the community: people killed or driven into hiding, captive children, and followers awaiting relief. These are collective roles, not missing name lists that can be invented. They matter because Daniel's steadfastness is connected to people living under prolonged fear. This group must not be equated automatically with Wahb's account of four named youths accompanying Daniel; the composition of the group differs between the two reports. [4, 10]

10. From Jeremiah to Daniel: Narrative Continuity and the Limits of Succession Claims

The book moves from Jeremiah's warning of devastation to Daniel's steadfastness within trial. Editorial adjacency, however, is not evidence that Jeremiah personally entrusted succession to Daniel. The cited Kamal al-Din account moves from Asif's concealment to Daniel's captivity; the Tafsir attributed to al-Qummi brings Jeremiah, Daniel, and Ezra into one narrative setting; Ithbat al-Wasiyya supplies a different succession account involving Mundhir ibn Sham'un. Each must be presented as the account of its own source. [4, 7, 24]

These materials support reflection on the persistence of guidance when political sovereignty is lost, without supplying an agreed chain of names and dates at every stage. Guidance does not disappear because a ruler is oppressive or a believer captive, but each claimed personal transfer needs its own evidence. This chapter therefore preserves both reported connections and acknowledged gaps, reserving the competing accounts involving Makikha and Ezra for the succession discussion. [4, 21, 24]

11. The Pit in al-Tusi's Amali and al-Rawandi's Stories

Al-Tusi's Amali reports from Imam al-Sadiq that a tyrannical king placed Daniel in a pit with wild beasts, but they neither approached nor injured him. God instructed another prophet to bring food and directed him to follow a hyena to the pit, where he lowered the food to Daniel. Al-Rawandi transmits the account through another route ending with Hafs ibn Ghiyath from Imam al-Sadiq. The story thus has explicit Imami transmission and cannot be described as merely a Biblical tale absent from these sources. [5, 6]

Nevertheless, this account names neither the king nor the prophet bringing the food. Supplying Nebuchadnezzar and Jeremiah from another narrative would not complete this report's own wording. Each transmission route also requires its own evaluation;

two routes do not by themselves establish certainty. The hyena and the beasts are nonhuman participants whose roles concern guidance and protection, and should not be counted among the chapter's men and women. [5, 6]

12. The Lioness in the Tafsir and the Unnamed Prophet

The report attributed to Imam al-Sadiq in the Tafsir ascribed to al-Qummi names Nebuchadnezzar and describes a Babylonian well containing Daniel and a lioness. The lioness eats the well's clay while Daniel drinks her milk. God then commands a prophet in Jerusalem to bring food and drink and convey a greeting. Daniel hears an unfamiliar voice, and the visitor explains his mission and lowers the provisions. This version supplies details absent from al-Tusi's account, but still does not name the visitor. [7]

Ibn Kathir, by contrast, transmits through Ibn Abi al-Dunya a report ending with 'Abd Allah ibn Abi al-Hudhayl that names Jeremiah as the provider. That difference is recorded without transferring the name into the report attributed to Imam al-Sadiq. Habakkuk likewise cannot be inserted here without evidence from the relevant text. The lioness in the prison well must also be distinguished from the lion and lioness surrounding an infant in the ring narrative: age, setting, and source differ. [7, 27, 29]

13. Daniel's Prayer: Trust When Human Means Fail

The accounts in al-Tusi, al-Rawandi, and the Tafsir converge on Daniel's gratitude when sustenance reaches him in a place he cannot leave. In Amali, he praises God for remembering those who remember Him, answering supplication, sustaining those who trust Him, not leaving those who rely on Him to another, rewarding goodness with goodness, and granting deliverance for patience. The Tafsir adds expressions concerning relief from distress and hope when available means fail. These meanings should be read in their respective versions, rather than combining every addition into a supposedly uniform original prayer. [5–7]

The report begins by censuring anxious preoccupation with provision and ends with unexpected sustenance for the God-conscious. This exhortation should not be turned into a rejection of work or an excuse to neglect dependants: food reaches Daniel through another prophet's practical effort. The account invites a reading in which fear of poverty does not become despair or surrender to oppression, and gratitude remains possible before release. This is an ethical interpretation of the narrative, not a new ruling about earning a living. [5, 6]

14. Prolonged Captivity, Angels, and Relief in Kamal al-Din

Kamal al-Din states that Daniel remained captive under Nebuchadnezzar for ninety years before being placed in the pit when his standing and the Israelites' hopes for his emergence became known. He fasted by day and broke his fast with food lowered by a prophet. Prolonged hardship shook many of those awaiting relief. The number is recorded as part of this report, without deriving a secure birth date from it or automatically equating it with the reign of a particular historical monarch. [4]

The king then dreams of angels descending in groups to Daniel and announcing relief. He regrets his conduct, releases Daniel, apologizes, and entrusts him with oversight of the realm and judgment among the people. Those in hiding emerge and gather around him. This account concludes with Daniel's death shortly after relief and the passing of the affair to Ezra. It differs from the Tafsir's account of a slain king, and the two endings should not be joined into an apparently seamless biography. [4, 8]

15. The Metal Dream and the Persian Youth in the Tafsir Account

In the continuation of al-Qummi's account, Nebuchadnezzar dreams of a body with an iron head, copper legs, and a golden chest. The astrologers cannot tell him what he dreamed, and he orders them killed. An unnamed courtier points him toward Daniel. Daniel describes the dream and, according to the text, announces the end of his reign and death within three days at the hands of someone of Persian descent. The king relies on guards and fortified cities and orders those encountered to be killed. [8]

The king is killed by a Persian youth within the palace circle after handing him a sword and ordering him to spare no one, including the king himself. The digital Tafsir describes the youth as serving a son of the king; Bihar's transmission has wording suggesting that the king had taken him as a son. The variation should be preserved rather than turned into a definite genealogy or adoption claim. The youth is unnamed and cannot be identified here as Cyrus or Darius. The dream's metal sequence also differs from Wahb's version below. [8, 9, 31]

16. John and the Women in the Account of Jerusalem's Destruction

The Tafsir places Daniel's episode after a narrative connecting Nebuchadnezzar's killings with the blood of John son of Zechariah. That context includes an unnamed ruler, a woman who requested John's death, and an elderly woman described as the final victim killed over the blood. They belong to the source's surrounding narrative, but are not thereby established as people who met Daniel. The woman must not be named Herodias, nor the elderly victim identified as his caregiver, without textual support. The continuity of a narrative in one book does not by itself establish a verified chronology of its killings. [7]

A difficulty is that the reports do not supply a uniform order for Daniel, Ezra, John, and Jesus. Ithbat al-Wasiyya itself records an alternative placing Ezra and Daniel before Jesus and John. The problem cannot be solved by silently replacing one royal name with another. This chapter records John and his father Zechariah within the transmitted setting, leaves their fuller biographies to their own treatment, and preserves the women's specified roles without inventing encounters. [21, 24]

17. The Statue Dream and the Two Queens in Wahb’s Account

Al-Rawandi transmits from Wahb ibn Munabbih another account beginning with Israelite captives, including Daniel and Ezra. After seven years, Nebuchadnezzar dreams and forgets the dream, demanding that his people recover and interpret it. Daniel hears of this in prison and asks the prison keeper to inform the king. On entering, he refuses to prostrate before the king and connects his knowledge with worship of God alone. The prison keeper, guards, and royal household appear without personal names. [9]

Here the figure contains gold, silver, copper, iron, and pottery, and is crushed by a stone that expands across the earth. The interpretation assigns gold to Nebuchadnezzar’s kingdom, silver to his son, copper to the Romans, iron to Persia, and pottery to two communities ruled by women, one in eastern Yemen and the other in western Syria. The stone represents a religion established through an unlettered Arab prophet in the latter days. Wahb does not name the queens: they must not be identified as Bilqis or Buran, and the prediction remains part of his account rather than an Imam’s hadith. [9]

The account says the king elevated Daniel, instructed his children and household to learn from him and give priority to his messenger, and thereby provoked envy. It presents knowledge entering the palace without surrendering worship to its ruler. Its literary force, however, does not remove the need for source criticism. Al-Majlisi’s explicit reservation about these stories from Wahb is addressed below. [9, 13]

18. The Four Youths and the Fifth Figure in the Fire

Wahb’s narrative continues with Daniel’s opponents making an idol and preparing a fire for those who refuse to prostrate to it. The text names four youths accompanying Daniel: Yushal, Yuhin, ‘Iswa, and Maryus, following the spelling of the consulted edition. They refuse worship of a manufactured object and affirm worship of its Creator, after which they are thrown into the fire. Their names should be retained with that textual qualification rather than silently replaced with more familiar Biblical names. [10]

The king sees a fifth figure with them while the fire has become cold. Daniel’s answer in this edition uses the unusual phrase “the sea of cold,” sent to help them. It does not supply Gabriel’s name or establish a named fifth human companion. Daniel himself is distinct from the four: he is summoned to explain what happened. The king then restores the youths to his company and honors them. This account from Wahb differs from Kamal al-Din’s report placing Daniel himself in the trench with his followers. [10, 21]

19. The Tree Dream, the Transformation Story, and al-Majlisi’s Criticism

Wahb relates that Nebuchadnezzar dreamed of a great tree sheltering birds and animals, with two angels discussing how to cut it while leaving its root. Daniel interpreted the tree as the king, the birds as his family and children, and the creatures beneath it as his servants and subjects, followed by punishment for supporting the idol. The account describes transformation into a bird of prey, then a mosquito, restoration to human form after seven years, a declaration of monotheism, and death. The family and subjects remain unnamed groups, and neither angel is named. [11]

Al-Majlisi explicitly warns that these stories from Wahb are not dependable and regards Nebuchadnezzar’s reported faith as contrary to the apparent meaning of other reports. He refers to a phrase about wandering or bewilderment in the text known as Tawhid al-Mufaddal; an editorial note in Bihar observes that the word does not itself establish bodily transformation. The narrative is therefore included as source material, not as a certain account of the king’s final state. Wahb’s comparison with Pharaoh’s magicians does not make those magicians Daniel’s companions. [13]

20. The King’s Son, His Wise Wife, and the Writing on the Wall

The following narrative concerns Nebuchadnezzar’s son, who inherits the kingdom, and vessels taken from Jerusalem and associated in the story with Solomon son of David. Daniel warns against profaning them, and the young ruler distances himself from him. A wise woman appears here: the son’s wife, educated under Daniel’s guidance, who urges her husband to benefit from his wisdom as his father had done. She is unnamed and is neither Daniel’s wife nor his daughter, nor either of the queens in the statue interpretation. [12]

The account describes writing on a wall, interpreted as the ruler’s deficient judgment, the fulfillment of a promise, and the dispersal of royal power, followed by death after torment from a mosquito entering his head. Some wording varies between editions, including the inscriptions and the ruler’s response to Daniel. There is no need to manufacture a uniform quotation from unstable readings. The son is not named Belshazzar in this text. The episode remains part of the material criticized by al-Majlisi, while preserving the role of a woman offering wise counsel within the palace. [12, 13]

21. The King Who Wanted a Child Resembling Daniel

Al-Rawandi transmits, through a chain including al-Sayyari, from Ishaq ibn Ibrahim from Imam al-Rida, that a king wished for a son resembling Daniel. The text gives an instruction concerning mental attention during marital intercourse and reports the birth of a resembling child. A discussion of its interpretation follows, with a comparison involving Moses, Shu‘ayb, and sheep. This should not be presented as an established medical or genetic principle. Its inclusion records the attributed report and distinguishes its participants while leaving the chain subject to scrutiny. [14]

The direct participants are Daniel, the king, and his son. A mother is necessarily implied by the birth but is not named or given an independent biography. The son cannot be identified as Makikha, the king as Nebuchadnezzar, or the mother as the wise royal wife in the preceding story. Moses and Shu‘ayb occur in the appended comparison, not as people attending Daniel’s court. These boundaries preserve the relevant roles without constructing imaginary relationships. [14]

22. Bread, the Ferryman, and the Two Mothers During Famine

In al-Kafi’s chapter on the merit of bread, Mas‘ada ibn Sadaqa transmits from Imam al-Sadiq from the Prophet that Daniel offered a loaf to a ferryman for passage. The man threw it away, despising bread because of its abundance. Daniel prayed that bread be honored, and the community suffered a loss of rain and crops and severe famine. The report connects food with the work of many creatures, making contempt for it a disregard of God’s mercy and the means through which sustenance reaches people. [15]

The text describes an extreme and terrible stage of hunger: two mothers, each with a child, agree to consume one child and then the other. When the second refuses to surrender her child, they bring their dispute to Daniel. This is recorded only to explain the reported extremity of the famine, without sensational description or concealment of the victim. The two women and two children, as well as the ferryman, must remain visible. None is named or assigned royal status or descent from Daniel. [15]

Hearing their condition, Daniel raises his hands for renewed mercy and asks that children and those possessing goodness not suffer for the ferryman’s wrongdoing and that of people like him. Rain and growth return, and the text speaks of mercy for the small child. The ending centers relief for the vulnerable, not approval of the mothers’ acts. Nor does this particular narrative authorize blaming the victims of every famine. Its ethical application is respect for sustenance and compassion toward the hungry. [15]

23. Daniel and Knowledge in Imam al-Sajjad’s Report

In al-Kafi’s chapter on the reward of scholars and learners, Abu Hamza relates from Imam ‘Ali ibn al-Husayn a teaching about seeking knowledge, followed by a revelation to Daniel censuring ignorance that despises learned people and praising the pious learner who accompanies scholars, follows the forbearing, and receives wisdom. The chain contains an unspecified link, marked as a raised transmission. That feature must remain visible even when the chain is shortened in exposition. [16]

This adds another dimension to Daniel’s portrayal: wisdom is not merely a skill for winning royal favor but a discipline of receiving truth and learning from its bearers. The censured figure is not simply someone deprived of educational opportunity, but one who adds contempt and refusal to ignorance. That distinction follows the report’s wording. Its scholars, forbearing people, and sages are descriptive groups, not named contemporaries whose identities can be reconstructed. [16]

24. David, Daniel, and the Supplication for Protection

Al-Kafi’s chapter on repentance transmits through Abu Hamza from Imam al-Baqir that God sent David to His servant Daniel with a warning concerning repeated disobedience, and that Daniel prayed before dawn, acknowledging his need for divine protection. The report has a route through ‘Ali ibn Ibrahim and his father and another through al-Kulayni’s associates and Sahl ibn Ziyad, converging at Ibn Mahbub. Its transmission should not be assessed by quoting one route while silently ignoring the other. [17]

Two questions arise. This passage says “My servant Daniel” without establishing his genealogy or period, while the captivity reports place Daniel in another setting. Neither identity across every report nor the existence of two different men should be asserted merely to resolve the tension. Reading the warning as sins incompatible with prophetic infallibility also requires theological and textual analysis. The chapter records the account’s substance without inventing a particular offense or constructing a chronology in which David and Nebuchadnezzar are contemporaries. [17, 4]

The devotional meaning is dependence on God’s care rather than self-sufficiency through one’s own deeds. The repeated appeal for protection is not a program of wrongdoing; it expresses inability to resist desire without divine help. David therefore remains a figure in a distinct report associated with Daniel’s name, while the questions of identity and chronology remain explicit. [17]

25. Daniel in Supplication and Seeking Refuge

In al-Kafi’s chapter on protective prayers, Imam al-Sadiq reports from Imam ‘Ali a formula seeking refuge with the Lord of Daniel and the pit when encountering a beast. Its route includes Ibn Jumhur, his father, and Muhammad ibn Sinan, and is not presented here as unquestionably authenticated. It nonetheless documents Daniel and the pit within devotional transmission beyond narrative histories. The prayer addresses God, Daniel’s Lord, rather than attributing independent protective power to a creature. [18]

His name also occurs in the supplication of Umm Dawud as preserved by Ibn Tawus in Iqbal al-A‘mal, among blessings upon prophets including Jeremiah, Habakkuk, Ezra, and others. Umm Dawud belongs to the later devotional account; she is not Daniel’s mother. Nor does the order of names in a prayer establish a chronology or a series of personal appointments from each figure to the next. [19]

26. Books Attributed to Daniel, Predictions, and Signs

Daniel’s reputation for interpreting dreams does not authenticate every book bearing his name. Yet it would also be inaccurate to deny that such material exists in Imami sources. Al-Rawandi transmits an account attributed to Imam al-Sadiq beginning “in the book of Daniel,” concerning the weekday on which Muharram begins, followed by sections about eclipses and yearly events. Its chain includes Ja‘far ibn Muhammad ibn Malik al-Fazari and others; reproducing the passage does not replace examining the chain or the claimed book transmission. [20]

Al-Rawandi himself makes their treatment as predictions and signs conditional on the reports being authentic from Daniel. They are therefore recorded as conditional attributions, not adopted to forecast a particular year’s weather, prices, wars, or the appearance of Imam al-Mahdi. Kings, women, children, and populations mentioned in these passages are generic categories within predictions, not securely identified people who lived with Daniel. [20]

27. Daniel and the People of the Trench: The Report and Its Limits

In a long report transmitted by al-Saduq from Abu Rafi‘ from the Prophet, a ruler following Nebuchadnezzar—named Mihrwayh or Mihraqiya in different transmissions—tortures Daniel, his companions, and his followers in a fiery trench and then a pit of beasts, from which they are delivered. The report connects them with Qur’an 85:4–5. This passage must be included because it explicitly links Daniel with a Qur’anic episode, while making clear that the identification comes from the report, not from the verse’s wording. [21, 22]

However, the chain contains an unnamed intermediary, and its long succession of rulers and prophets presents significant chronological difficulties noted by the edition’s editor. Ithbat al-Wasiyya calls the persecuting king Fahr, another naming difference that must remain visible. This line of interpretation cannot be treated as the sole certain identification of the trench. [24] The Qur’an explicitly includes believing men and women persecuted for their faith, while this Daniel report supplies no names for women among his followers. Their Qur’anic presence must be preserved without importing names from unrelated accounts. [21, 22]

28. The Woman and Her Infant in Other Trench Accounts

At Surat al-Buruj, al-Tabrisi’s Majma‘ al-Bayan assembles several accounts. One, transmitted from al-‘Ayyashi through Jabir from Imam al-Baqir, describes Imam ‘Ali questioning the bishop of Najran and then relating the story of an Abyssinian prophet and his followers, including a mother encouraged by her one-month-old child when she feared the fire. Neither mother nor child is named, and the prophet is not called Daniel. Their inclusion among Daniel’s companions cannot be asserted merely because both stories involve a trench. [23]

The commentary also attributes other accounts to their respective transmitters: a boy, monk, magician, and royal courtier; a view involving several trenches; and a

story of Yusuf Dhu Nuwas with a woman and child and a daughter who notices light accompanying Gospel recitation. These are figures in comparative exegetical material, not recovered names for Daniel's biography. Mentioning them preserves women's participation while preventing conflation: comprehensive reading does not require placing every narrative's participants in one event. [23]

29. Entrusting Makikha and the Passing of the Affair to Ezra

The blanket statement that the sources name no one after Daniel cannot stand. Abu Rafi''s report in Kamal al-Din says that, as Daniel's death approached, he was instructed to entrust God's light and wisdom to Makikha ibn Daniel. Ithbat al-Wasiyya reports the same appointment and explicitly identifies Makikha as his son. The name and role are preserved as transmitted content, together with the chain and chronology reservations, rather than being treated as comprehensive historical certainty. [21, 24]

By contrast, Imam al-Sadiq's Kamal al-Din account of captivity and release ends with Daniel's death and the affair passing to Ezra. It does not identify Ezra with Makikha or supply a combined sequence joining the two reports. Their endings are therefore presented separately: Ezra in the concealment-and-relief narrative, and Makikha in the transmission-of-wisdom narrative. Respecting the textual boundary is preferable to filling the gap with an unreported appointment. [4, 21]

30. Mundhir ibn Sham'un and the Figures Following Makikha

The book known as Ithbat al-Wasiyya, attributed to al-Mas'udi, presents a line in which Mundhir ibn Sham'un entrusts the prophetic inheritance to Daniel, followed by his son Makikha, then Anshwa son of Makikha, Rashikha, Nasturus, Mar'id, and Bahira. Kamal al-Din uses forms including Anshu, Dasikha, Nasturus, Mar 'Ida, and Bahira. These spelling differences are recorded rather than all being declared settled scribal errors. An unfamiliar name is not a reason to omit its reported role. [21, 24, 25]

These later names are not all Daniel's contemporaries. In the continuation, Ithbat al-Wasiyya mentions Buran daughter of Kisra and then Yazdegerd. Buran is therefore a queen in that later sequence, not one of Daniel's two dream queens or a woman known to have met him. The book also records another route after John through Mundhir and Salama ibn Mundhir, demonstrating its own plurality of transmitted lines. The lists matter as evidence of what was claimed, without resolving chronology or establishing a single chain. [25]

The same source uses Makikha again for the companion of the cave sent to the city with money. A shared name does not establish that he is Makikha son of Daniel. Likewise, the Nasturus in the succession list should not automatically be equated with a familiar church figure of a similar name. Each remains in its own textual setting unless evidence establishes identity or distinction; the later generations require their own treatment. [25]

31. Death, Lifespan, and Burial

The preceding accounts speak of Daniel's death but do not supply an agreed date or secure lifespan. The ninety-year figure belongs to a reported period of captivity and is not his total age. The Makikha narrative describes approaching death and an appointment without a year. These passages also do not establish a final illness or a particular woman attending his death. Stating those limits is part of an accurate biography, not an omission of birth and death. [4, 21]

Ithbat al-Wasiyya says he was buried at Tustar and adds that burial at Susa is also reported. This documents geographical variation within the tradition itself. Susa and Tustar are distinct place names, not simply Arabic and Persian versions of one city; Shush and Shushtar must not be treated as a single location. A transmitted burial attribution also does not by itself authenticate a particular present-day structure as the reported burial site. [24, 26, 27]

32. The Susa Account in al-Futuh and the Instruction Attributed to Imam ʻAli

Ibn Aʻtham al-Kufi's al-Futuh reports that Abu Musa al-Ashʻari encountered a preserved body in Susa. Local people described a man through whom they had sought rain, brought from Iraq with fifty men pledged as security, and retained until his death. Abu Musa wrote to ʻUmar, who consulted the Companions. The account attributes to Imam ʻAli the identification of Daniel and the instruction to pray over him and bury him where the people of Susa could not reach the grave. [26]

The narrative continues with diversion of the river, additional shrouding, funeral prayer, burial in the riverbed, and restoration of the water. Abu Musa, ʻUmar, and Imam ʻAli belong to the later discovery and burial frame. By contrast, the people of Iraq and Susa and the pledged men in the townspeople's retrospective account of bringing Daniel to them belong to his lifetime within that story. The two periods must remain distinct. The source is a conquest history, not a detailed Imami transmission chain at this passage. It should neither be placed indiscriminately on the same evidential footing as a chained al-Kafi report nor attributed to Man la Yahduruhu al-Faqih without an identified passage. [26]

33. Tustar, the Book, and the Ring: Historical Accounts for Comparison

Ibn Kathir transmits from Abu al-ʻAliya an account of a body found in al-Hurmuzan's treasury at Tustar with a book near its head. The book is taken to ʻUmar and translated by Kaʻb, while the body is buried at night after thirteen graves are dug to conceal the actual location from exhumation. Ibn Kathir himself questions the identification and the elapsed time since death. Abu al-ʻAliya, al-Hurmuzan, ʻUmar, and Kaʻb belong to this later report, not Daniel's lifetime. The word mushaf here does not turn the discovered book into a Qur'an revealed to Daniel. [27, 28]

He also records an account involving Hirqaws and a promise attributed to the Prophet for whoever identifies Daniel, then explicitly notes the report's disconnected

transmission and questionable preservation. Another version describes four captives diverting the river and subsequently being killed to conceal the grave. These differing details must not be flattened into one established event. The captives' killing cannot be attributed to Imam 'Ali's instruction or presented as an ethical example. They are recorded as features of the comparative source, subject to its evidential limits. [28]

In the ring account, Abu Burda relates from Abu Musa, on the authority of local learned men, that a king ordered newborn boys killed on a night associated with a threat to his rule. Daniel was placed as an infant among a lion and lioness, which did not harm him; his mother found him safe. The story explains the ring's engraved rescue scene. His unnamed mother is thus recorded within a non-Imami historical transmission, without identifying her as al-Kafi's elderly caregiver or equating the infant's rescue with the captive prophet's ordeal. [29]

34. Concealing the Grave and the Limits of Theological Inference

The burial accounts concern the treatment of a body regarded as prophetic or righteous, but differ over concealment, rain-seeking practices, property, and the book. The consulted al-Futuh passage does not explicitly say that every visit to a grave constitutes worship of it. A particular historical report therefore should not be expanded into a blanket condemnation of visiting prophets' graves or of devotional practices evaluated under their own evidence. Respect for a prophet and worship of God must be distinguished carefully. [26–28]

Conversely, a location's fame does not establish a specific reward or an Imam-attributed visitation formula. Without an appropriate documented text, such a claim is not added to this chapter. The supported conclusion is limited: there are Susa and Tustar burial traditions, some attributing an instruction to Imam 'Ali. The precise present location, every narrative detail, and special visitation merits are not settled by assembling those accounts. [24, 26–29]

35. Register of Female Figures and Their Identification Limits

The female figures directly involved in the Imami reports presented here include Daniel's elderly caregiver, the devout woman falsely accused, and the two mothers in the famine narrative. The mother of the king's child is implied by the birth but has no detailed identity in that account. Wahb's material adds the two unnamed queens in the statue interpretation and the wise wife of Nebuchadnezzar's son. Repeated use of the word "woman" does not identify any of them with another. [3, 9, 12, 14, 15]

In narrative frames and comparisons, the chapter also records the orphan girl in Imam 'Ali's judgment, her guardian's wife and the neighboring accomplices; Daniel's mother in the ring story; the woman associated with John's killing and the elderly victim in the destruction narrative; the mother and infant in the Abyssinian prophet's account and women in other trench stories; Umm Dawud in the devotional setting; and Buran in a later royal sequence. These roles belong to different periods and levels of evidence, not a group of women all known to have met Daniel. [3, 7, 19, 23, 25, 29]

36. Register of Male Figures, Groups, and Distinct Periods

Daniel is the central figure. The older accounts connect him with Nebuchadnezzar, Ezra, Makikha, Mundhir ibn Sham‘un, and Wahb’s named youths Yushal, Yuhin, ‘Iswa, and Maryus. Their surrounding contexts mention Asif ibn Barkhiya, Judah, Aaron, David, Solomon, Jeremiah, John, Zechariah, and the later succession figures. Such a connection does not mean that every person met Daniel: a name may indicate a family affiliation, predecessor, entrusted inheritance, or comparison. [2–4, 7–12, 17, 21, 24, 25]

Unnamed participants include the king in the devout woman’s case, his judges, her righteous husband, the minister, and the children in the demonstration; the food-bearing prophet; the prison keeper, guards, and courtier recommending Daniel; the Persian youth and the royal son in the service description; Nebuchadnezzar’s son in the wall story; the king seeking a child and that child; the ferryman and famine’s two boys; and captive or concealed believers. Their roles are preserved without speculative names. [3–15]

The Prophet Muhammad and Imams ‘Ali, al-Sajjad, al-Baqir, al-Sadiq, and al-Rida appear as authorities for teaching, interpretation, and prayer, or within a later framing event. Jabir al-Ju‘fi, Mu‘awiya ibn Wahb, Abu Hamza, Hafs ibn Ghiyath, Mas‘ada ibn Sadaqa, Ishaq ibn Ibrahim, and Abu Rafi‘ belong to transmission routes; Wahb supplies historical narratives. The burial accounts distinguish Abu Musa, ‘Umar, Abu al-‘Aliya, Ka‘b, Abu Burda, Hirqaws, and al-Hurmuzan from people of Daniel’s lifetime. These distinctions keep a story’s subject separate from its transmitter. [2, 3, 5, 6, 14–18, 21, 26–29]

37. The Meaning of Steadfastness and the Result of the Review

The assembled texts do not form one uncontested chronological biography, but preserve several dimensions of guidance: care for orphans, resistance to false testimony, worship under coercion, gratitude for provision, learning from wisdom, and compassion for children. Their force does not depend on erasing differences among reports. Preserving male and female participants and leaving unknown identities unresolved makes the narrative more faithful and prevents moral reflection from becoming invented history. [3–18]

This review covers the passages identified in the following references, tracing Bihar’s material back to accessible source texts where possible and marking historical transmission, incomplete chains, and textual or chronological differences. It does not claim examination of every manuscript and edition or authentication of every included report. Unestablished parental and spousal names, a precise lifespan, and burial details have not been filled with conjecture. The chapter thus concludes with documented knowledge and explicit limits, leaving later generations to evidence specific to them.

Sources and References

References identify the consulted passages; pagination follows the digital editions used. Links accompany the source titles.

[1] The Qur’an: 4:164; 40:78; 2:87; 45:16; 57:26–27. The framework of messengers, scripture, and prophethood; these verses do not name Daniel. Source text

[2] Qutb al-Din al-Rawandi, Stories of the Prophets, pp. 229–230: Jabir al-Ju‘fi’s report from Imam al-Baqir on Daniel’s interpretation, prophethood, and love of the Ahl al-Bayt. Source text

[3] Al-Kulayni, al-Kafi, vol. 7, judicial rulings, “Miscellaneous Reports,” hadith 9, pp. 425–427: the orphan’s case before Imam ‘Ali, Daniel’s upbringing, and the woman and judges. The latter portion was compared with Bihar, vol. 14, pp. 375–376. Source text

[4] Al-Saduq, Kamal al-Din wa Tamam al-Ni‘ma, vol. 1, pp. 157–159, within the long hadith 2 concerning concealment: Asif, Daniel and Ezra, captivity, the pit, release, and succession to Ezra. The complete text was used rather than an abbreviated digital display. Source text

[5] Al-Tusi, al-Amali, p. 300, hadith 593/40, among Abu Muhammad al-Fahham’s reports: Daniel, the pit, beasts, the food-bearing prophet, the hyena, and thanksgiving. Source text

[6] Al-Rawandi, Stories of the Prophets, p. 230: the report through Hafs ibn Ghiyath from Imam al-Sadiq concerning the pit, provision, and the unnamed prophet; compared with al-Tusi’s version. Source text

[7] Tafsir attributed to ‘Ali ibn Ibrahim al-Qummi, on 2:259, first part of the report from Imam al-Sadiq: John and Nebuchadnezzar, Daniel and the lioness, the prophet in Jerusalem, and thanksgiving. Source text

[8] The same Tafsir, on 2:259, second digital page: the metal dream, astrologers, Persian youth, Nebuchadnezzar’s death, and the following Jeremiah account. Source text

[9] Al-Rawandi, Stories of the Prophets, pp. 225–227, numbered 296 in the consulted display, from Wahb ibn Munabbih: imprisonment, the statue, two queens, and the unlettered Arab prophet. Source text

[10] The same work, pp. 227–228, continuation of Wahb’s narrative: Yushal, Yuhin, ‘Iswa, Maryus, the idol, fire, and fifth figure; names follow the consulted text. Source text

[11] The same work, pp. 228–229: Wahb’s tree dream, two angels, and the king’s transformation, faith, and death; historical material criticized by al-Majlisi. Source text

[12] The same work, p. 229: Nebuchadnezzar’s son, his wise wife, Solomon’s vessels, and writing on the wall; compared with Bihar, vol. 14, p. 370. Source text

[13] Al-Majlisi, Bihar al-Anwar, vol. 14, pp. 370–371: critical remarks following Wahb’s stories, including the editorial discussion of whether wandering implies transformation. Source text

[14] Al-Rawandi, Stories of the Prophets, pp. 230–231: Ishaq ibn Ibrahim’s report from Imam al-Rida through a chain including al-Sayyari, concerning the king’s child; with the following Moses–Shu‘ayb discussion. Source text

[15] Al-Kulayni, al-Kafi, vol. 6, food, “The Merit of Bread,” hadith 2: Mas‘ada ibn Sadaqa from Imam al-Sadiq from the Prophet; the ferryman, famine, mothers, children, and relief. Source text

[16] Al-Kulayni, al-Kafi, vol. 1, knowledge, “The Reward of the Scholar and Learner,” hadith 5, p. 35: Abu Hamza from Imam al-Sajjad, with an unspecified link, concerning revelation to Daniel about learning. Source text

[17] Al-Kulayni, al-Kafi, vol. 2, faith and unbelief, “Repentance,” hadith 11, pp. 435–436: Imam al-Baqir’s report on David, Daniel, and seeking divine protection. Source text

[18] Al-Kulayni, al-Kafi, vol. 2, supplication, “Protective Prayers,” hadith 9, p. 571: seeking refuge with the Lord of Daniel and the pit, from Imam al-Sadiq from Imam ‘Ali. Source text

[19] Ibn Tawus, Iqbal al-A‘mal, vol. 3, p. 244, the Umm Dawud supplication: blessings naming Jeremiah, Habakkuk, Daniel, and Ezra; not a chronology of succession. Source text

[20] Al-Rawandi, Stories of the Prophets, pp. 232–237: signs and solar and lunar eclipses, beginning with an attribution to Daniel’s book and ending with the author’s condition concerning authenticity. Source text

[21] Al-Saduq, Kamal al-Din, vol. 1, pp. 224–228, hadith 20, Abu Rafi‘’s account of rulers and inherited knowledge: Daniel, the trench, Makikha, and successors. The chain contains an unnamed intermediary; the editor notes textual and chronological difficulties. Source text

[22] The Qur’an, 85:4–11: the trench, fire, and persecution of believing men and women; the verses name neither Daniel nor his ruler. Source text

[23] Al-Tabrisi, Majma‘ al-Bayan, on Surat al-Buruj, “The Story of the People of the Trench”: differing reports, including al-‘Ayyashi’s transmission from Imam al-Baqir concerning the Abyssinian prophet, mother, and infant. Source text

[24] Ithbat al-Wasiyya, attributed to al-Mas‘udi, p. 87: Mundhir ibn Sham‘un, Daniel, the ruler Fahr, Makikha, differing chronological placement, and the Tustar/Susa burial alternatives. Source text

[25] The same work, pp. 88–89: Makikha and later successors, the name Makikha in the cave account, Buran daughter of Kisra, and the alternative line through Mundhir and Salama. Source text

[26] Ibn A‘tham al-Kufi, al-Futuh, vol. 2, p. 274: Daniel at Susa, Abu Musa’s correspondence with ‘Umar, and the instruction attributed to Imam ‘Ali; used as historical comparison. Source text

[27] Ibn Kathir, al-Bidaya wa-l-Nihaya, vol. 2, p. 48: the account naming Jeremiah as food-bearer and Abu al-‘Aliya’s Tustar report involving the book, al-Hurmuzan, ‘Umar, and Ka‘b; non-Imami transmissions. Source text

[28] The same work, vol. 2, p. 49: discussion of identification and elapsed time, Hirqaws, property, burial, and captives, with the author’s criticism of some reports. Source text

[29] The same work, vol. 2, p. 50: Abu Burda and Abu Musa’s account from local informants concerning the ring, Daniel’s mother, and the lion and lioness; distinct from al-Kafi’s caregiver report. Source text

[30] Al-Huwayzi, Nur al-Thaqalayn, on 2:259: quotations from al-Qummi, al-‘Ayyashi, and others concerning Jeremiah and Ezra; used for comparison, not as independent witnesses to its quoted originals. Source text

[31] Al-Majlisi, Bihar al-Anwar, vol. 14, pp. 358–359: the al-Qummi report on the lioness, dream, and Persian youth; used to compare the youth’s description with the direct Tafsir text. Source text

Chapter 38: Ezekiel, Ezra, Ilya, and George: Figures Mentioned in the Narrations

1. Introduction: recovering the people without exceeding the evidence

This chapter brings together four names found in transmitted accounts and Qurʾanic commentary, but the evidence for them is uneven. ʿUzayr is named in the Qurʾan, as is Ilyas; identifying the separately transmitted name Iliya with Ilyas requires examination. Hizqil and Jirjis are not explicitly named in the Qurʾan. A familiar story therefore does not become Qurʾanic testimony, and material collected by an Imami scholar does not automatically become a statement of an Imam. The chapter recovers the relevant people and events while retaining each account's actual attribution. [1, 16, 30, 33]

These biographies have different sources. Accounts of Hizqil and ʿUzayr occur in hadith and tafsir; reports about Iliya are compared with the earlier Elijah chapter; and Jirjis's story is preserved in prophetic narratives. Historical writing and the Christian comparative source clarify differences in narration and reception, while retaining their comparative role.

2. Qurʾanic anchors: names, narratives, and interpretation

The first anchor is Qurʾan 2:243: people leave their homes in their thousands, fearing death; God causes them to die and then restores them to life. The verse names neither a prophet, a woman, nor a king. Hizqil's identification comes from transmitted interpretation. The second is 2:259, concerning the unnamed traveller whom God causes to die for a hundred years before raising him. The Qurʾan calls him neither ʿUzayr nor Irmiya. By contrast, 9:30 explicitly names ʿUzayr while rejecting divine sonship, without narrating his birth or death. [1, 16, 19, 20]

Further connections involve Ismaʿil, faithful to his promise, in 19:54–55; the believer from Pharaoh's household in 40:28; and Ilyas in 37:123–132. These links do not authorize transferring every attribute of one figure to another with a similar name. Jesus and Mary appear in the theological context of chapter 9, not as evidence that they lived alongside ʿUzayr. Jirjis will be treated as a figure in transmitted narrative, not as a Qurʾanic name. [16, 37–39]

3. Hizqil: his name, his mother, and his place among Israelite prophets

Al-Kafi describes Hizqil as an Israelite prophet, while Kamal al-din calls him a worshipful prophet in its account of David. His prophethood is thus attributed in these reports, although his name is absent from the Qur'an. Majmaʿ al-bayan presents a sequence of Moses, Joshua, Kalib ibn Yuqna, and then Hizqil, making him Moses' third successor within that sequence. This is a transmitted exegetical arrangement, not a Qur'anic list of successive offices. Other reports imply different periods, so the accounts cannot simply be combined into one certain chronology. [2, 3, 10]

Majmaʿ al-bayan also preserves his mother's role: an elderly woman without a child prays for a son and is granted Hizqil, hence the designation "son of the old woman." The passage does not name her, nor does it identify a wife or daughters of Hizqil. An unnamed mother must remain unnamed, and a genealogy from another tradition must not be silently inserted. Ismaʿil ibn Hizqil receives separate treatment below, since the patronymic in one report does not establish that his father is identical with every figure called Hizqil. [3, 12]

4. The thousands who departed: the account in al-Kafi

Al-Kulayni transmits through ʿUmar ibn Yazid and others an account whose portions are attributed to Imam al-Sadiq and Imam al-Baqir. A Syrian town contains seventy thousand households and repeatedly suffers plague. Wealthier residents can leave, while poorer residents remain because they lack the means. Seeing different mortality among the groups, the people resolve to depart together. They settle in a ruined town whose previous inhabitants had died, and they too perish. Travellers later clear their bones from the road, before Hizqil passes by. The unit is "households," not seventy thousand men or an exact population total. [2]

Hizqil weeps at the remains and asks God to revive the people so that they may inhabit the land, worship Him, and have descendants. God teaches him words of invocation; the bones are gathered, clothed with flesh, and restored to life by divine permission, after which the people glorify God. The prophet is a supplicant whose prayer is answered, not an independent possessor of life and death. The account does not supply a complete formula of the Greatest Name from which a ritual can be reconstructed. Its human setting includes rich and poor households, travellers, and the earlier town's inhabitants, though none is individually named. [2]

5. Restored life and the meaning of the event

Majmaʿ al-bayan relates that Humran ibn Aʿyan asked Imam al-Baqir whether the revived people returned to ordinary life, ate, married women, and subsequently died at their appointed times. The answer is affirmative. In this report, revival means a return to human life, not merely continued remembrance or the emergence of another generation. Collections differ over the questioner's name; the present attribution follows Majmaʿ al-bayan and does not turn a textual variation into two people attending the same exchange. [3, 5]

This addition matters for the women's register: marriages after the revival are mentioned, but the wives are neither named nor all identified as members of the original departing population. Their presence must be retained without assigning them an earlier death and revival that the text does not establish. Al-Mizan reads the verse as actual death and restoration and cites a debate in which Imam al-Sadiq uses that understanding against a sceptical questioner. This concerns the verse's meaning; it does not authenticate every reported number or location. [3, 6]

6. Differences over numbers, locations, and the reason for departure

The commentaries collect differing population figures, locations such as Dawardan or the region of Wasit, and the Syrian-town account. Departure is variously explained as flight from plague or fear of warfare. Some versions introduce a king, soldiers, and an enemy, whereas al-Kafi's explanation does not require those participants. These remain alternative accounts. Combining a Syrian setting, an Iraqi place-name, an army, a plague, and a selected number would produce a new composite story rather than faithfully reproduce a source. [2–4]

Some exegetical material names Shamʿun instead of Hizqil as the figure associated with the revival, while later transmissions connect it with sprinkling water and Nawruz. Shamʿun is recorded so that an alternative identification is not lost, but it remains attached to its exegetical source. A specific anniversary or annual practice is not presented as Qur'anic content or as a necessary consequence of al-Kafi's narrative. The verse establishes the central event; the differing details require assessment on their own transmission. [3, 5]

7. Hizqil in Imam al-Rida's debate

In the debate preserved by al-Saduq, Imam al-Rida mentions Hizqil while addressing the Christian catholicos and appealing to the knowledge of the Jewish head, the ra's al-jalut. His argument is that raising the dead does not make the person through whom God works divine: comparable signs are attributed to other prophets, including al-Yasaʿ and Hizqil, so Jesus' miracles do not remove him from servanthood. The report mentions thirty-five thousand people dead for sixty years, within a setting involving Nebuchadnezzar's captives and Babylon. Those are this report's figures, not an automatic correction of the plague account. [15]

Nebuchadnezzar, the captives, the catholicos, and the Jewish religious head therefore belong in the chapter's register, but not in one historical scene. The first two occur within the cited story; the latter two belong to the much later debate. Jesus and al-Yasaʿ enter as comparative examples. Distinguishing these roles preserves the argument without inventing a meeting across centuries. Reconciling this report chronologically with Hizqil's meeting with David also remains unresolved. [10, 15]

8. The Coptic king and the threat to Jerusalem

Al-Rawandi relates through Abu Hamza from Imam al-Baqir that a Coptic king set out to destroy Jerusalem. The people appealed to Hizqil, who promised to pray. He was informed that the threat had been dealt with, and the angel of the air was commanded to withhold the army's breath. The inhabitants subsequently found the soldiers dead as reported. The participants are Hizqil, the unnamed attacking king, the townspeople, the troops, and an unnamed angel. The king must not be identified with Moses' Pharaoh merely because he is called a Coptic ruler. [7]

The version from al-Mahasin quoted by al-Majlisi adds a comparison Hizqil makes with Solomon, an affliction, his humble prayer, and relief. That transmission includes an unnamed narrator, and the addition is absent from al-Rawandi's shorter text. It should therefore not become a decisive allegation against a prophet, nor should the versions be silently merged. Solomon appears in the reported comparison, not as a king present during the military episode. The addition is recorded with these limitations, without turning its treatment motif into medical advice. [8]

9. The king whose death was deferred: a question without a preserved answer

Qisas al-anbiyaʾ preserves a report from Hisham ibn Salim about a gathering with Imam al-Sadiq. ʿAbd al-Aʿla, the client of Banu Sam, asks about a popular story in which Hizqil announces a king's death. The king requests time for his child to grow and for his affairs to be settled, followed by a fifteen-year extension. The surviving passage, however, preserves the question and the story being queried, not the Imam's answer. The Imam's presence in the framing scene does not itself establish his endorsement of the account. [9]

The register therefore retains an unnamed king, an unnamed child, ʿAbd al-Aʿla, and Hisham, while separating the proposed story's participants from the later gathering's transmitters. The king is not renamed Hizqiya, nor the prophet replaced with Shuʿya, simply because earlier chapters contain a similar fifteen-year extension. Similarity invites comparison; it does not justify erasing differences or supplying a missing answer on the Imam's behalf. [9]

10. Hizqil, David, and Arwa ibn Salm

In Kamal al-din, al-Saduq transmits through Hisham ibn Salim from Imam al-Sadiq that David recites the Psalms and is answered by the mountains and birds. He reaches a worshipful prophet on a mountain, named Hizqil. Initially refused permission to ascend, David is then welcomed after Hizqil is instructed not to reproach him and to seek God’s protection. Their conversation concerns worship, self-admiration, and attraction to worldly life. This account can be presented without importing the objectionable accusations found in some other David narratives, which were addressed in his chapter. [10]

Hizqil shows David a place from which he takes warning: an iron bed bearing human remains and an inscribed tablet naming “Arwa ibn Salm,” describing royal power and building activity before the body’s return to dust. Arwa is thus a named figure within the reported inscription, not a ruler whose reign and dates have been independently established here. The story concerns humility and worldly mortality. It supplies neither Hizqil’s birth and death dates nor proof that he lived through every period associated with his name elsewhere. [10]

11. Ismaʿil ibn Hizqil: a figure that must be included

Kamil al-ziyarat, in its chapter on the prophets’ knowledge of al-Husayn’s death, transmits reports from Imam al-Sadiq concerning Ismaʿil, faithful to his promise. One explicitly calls him “Ismaʿil ibn Hizqil the prophet.” It recounts persecution, steadfastness, the arrival of the angel of punishment—spelled Satataʾil in the consulted text—and Ismaʿil’s request to return with al-Husayn. This direct link requires inclusion of Ismaʿil, his people, the angel, and al-Husayn. Al-Husayn appears as a future point of reference within the report, not as Ismaʿil’s contemporary. [12]

This does not erase all other identifications of the Ismaʿil named in chapter 19: the Qurʾanic passage gives no patronymic, and the identification is a matter of transmitted interpretation. The detailed report also says that Ismaʿil son of Abraham died before his father; both an editorial note and al-Majlisi draw attention to its conflict with other reports. That sentence cannot be turned into an agreed historical fact. Nor does the passage prove that Hizqil the father is necessarily the prophet of the thousands or David’s mountain-dwelling host. The named relationship is retained without claiming a settled identity. [12, 14, 38]

12. The faithful promise: the worshipper, the king, and the oppressive courtier

Al-Rawandi relates, through Imam al-Sadiq and his forefathers from the Prophet, an account of an Israelite worshipper who intercedes for people at the royal court. He asks Ismaʿil ibn Hizqil to wait, then forgets the appointment. The king and worshipper later encounter him. An oppressive courtier accuses Ismaʿil of lying, subsequently admits his wrongdoing, and seeks a prayer on his behalf through the king's mediation. The account concludes with the merit of prayer before dawn. These three unnamed men should remain visible as distinct participants rather than disappearing into a generic reference to "the people." [13]

A following report concerns Ismaʿil waiting at al-Sifah while the people of Mecca seek him; a variant identifies the man who made the appointment as being from Taʾif. This passage should not automatically be merged with the account explicitly naming Ibn Hizqil. Its setting and the question of identity require the two transmissions to remain distinct. Inclusion does not require retelling Ismaʿil son of Abraham's entire biography; it requires preventing details from passing between the two identities without evidence. [13]

13. Hizqil, Pharaoh's believing kinsman, and Dhu al-Kifl

Tafsir Furat includes the report of the "three truthful ones," naming Habib al-Najjar, the believer associated with Ya Sin; Hizqil, the believer from Pharaoh's household; and ʿAli ibn Abi Talib. This attests the name Hizqil in a Moses-and-Pharaoh setting, although Qurʾan 40:28 leaves that believer unnamed. A shared name does not establish identity with the prophet of the revived people or David's companion. Habib and ʿAli belong in the register as figures in the comparison, not as members of Hizqil's community. [11, 37]

Majmaʿ al-bayan also records al-Hasan's identification of Hizqil with Dhu al-Kifl, linked to his protection of endangered prophets. This remains an exegetical opinion rather than a consensus overriding the alternatives discussed in the Dhu al-Kifl chapter. Accounts of Asiya, the hairdresser of Pharaoh's household, and her family belong to their Pharaonic context; those women must not become the revival prophet's wife or daughters merely through a shared name. The chapter's task is to identify the overlap, not reconstruct families from it. [3, 11]

14. What remains unknown about Hizqil's final years

The sources used here do not provide a coherent set of dates for Hizqil's birth and death, the duration of his mission, his wife's name, or an explicit transmitted testament naming the person to whom he handed his office. Some commentary places him after Kalib; other reports connect him with David or Nebuchadnezzar's captives. Reporting these materials is justified; supplying a calculated lifespan, a harmonized genealogy, or a definite grave is not established by this review. His account closes at the limit of the evidence, with its named and unnamed participants retained. [2, 3, 10, 15]

15. ʿUzayr in the Qurʾan: honouring a servant without deifying him

Qurʾan 9:30 names ʿUzayr in reporting and rejecting a claim of divine sonship, alongside a corresponding claim concerning the Messiah. The verse does not accuse ʿUzayr of calling for his own worship, nor does it narrate his mission or name his relatives. The following verse speaks of treating religious scholars and monks as lords, and names the Messiah son of Mary. The context concerns God's unity and the limits of human religious authority, rather than a detailed biography of each person mentioned. [16, 25]

The attribution of a statement to a community in this context must not become a claim that every Jewish person in every period believed it. Majmaʿ al-bayan records explanations concerning those who made the claim and names individuals in an account of the occasion of revelation. These remain historical interpretations of the passage, with a distinction between criticizing a particular belief and generalizing about every member of a religious community. [25, 26]

16. ʿUzayr's origin and family: what is reported and what is unknown

Kamal al-din places ʿUzayr in Aaron's line within a report about the continuation of divine guidance after the captivity. This is a general lineage claim in a transmitted account, not a complete genealogy. The story of the two brothers supplies a father, a mother, and one pregnancy shared by ʿUzayr and ʿAzra, without naming the parents. A separate exegetical account mentions a wife and son. The biography should therefore retain its women while neither inventing their names nor expanding an Aaronic descent into an unsupported ancestral list. [17, 19, 22]

These sources do not establish a definite birth date or birthplace, a named lineage for his wife, or a daughter in the accounts used for this chapter. The elderly female servant introduced later belongs to a separate historical report and is neither his mother nor his wife. In the twin narrative, "ʿAzra" must not be reduced to another spelling of ʿUzayr: the question itself depends on their being two different people. [19, 22, 27]

17. ʿUzayr, Daniel, and the continuity of guidance

A report attributed to Imam al-Sadiq in Kamal al-din connects Nebuchadnezzar's period with the continued presence of divine guidance among the Israelites. It mentions Daniel and his companions, followed by ʿUzayr from Aaron's descendants. In this transmission, the office passes from Daniel to ʿUzayr, who teaches his people their religion before his hundred-year absence through death and subsequent return. This explains the connection with the preceding Daniel chapter, but the book's sequence does not independently establish the entire chronology. [17]

The material from Ithbat al-wasiyya examined in the preceding chapter names Makikha in connection with succession after Daniel. That reading should not be erased in favour of ʿUzayr's account, nor should a meeting between Makikha and

‘Uzayr be invented to reconcile them. Likewise, Kamal al-din’s eventual mention of John and the Messiah after periods of concealment does not establish a direct testament from ‘Uzayr to John or name every intervening bearer of guidance. Daniel, Makikha, Aaron, John, and Jesus retain their distinct roles, and the gaps remain visible. [17, 28]

18. The traveller at the ruined town: ‘Uzayr or Irmiya?

Qur’an 2:259 opens with a person passing a town fallen into ruin and asking how God will restore it after its death. Al-Tibyan and Majma‘ al-bayan record alternative identifications: ‘Uzayr in one line of transmission, Irmiya in another, and al-Khidr in an opinion attributed to Ibn Ishaq. Some of these identifications are attributed in the commentaries to Imam al-Sadiq or Imam al-Baqir. All three names therefore belong in the discussion, but the verse should not be labelled in a way that implies that the Qur’an itself names ‘Uzayr. [19, 20]

The Irmiya transmission was discussed in his chapter and need not be either repeated in full or suppressed here. Al-Mizan also examines the differing reports and the need for evidence beyond the verse to establish the person’s identity. Accordingly, “‘Uzayr’s return” below refers to the account identifying him, not to a claim that every hundred-year narrative agrees on his identity. Naming the town Jerusalem or connecting its destruction with Nebuchadnezzar likewise belongs to reported interpretation, not to the verse’s explicit wording. [19–21]

19. The hundred years: what the verse does and does not say

God causes the traveller to die for a hundred years and then raises him. Asked how long he remained, he answers a day or part of a day, before being told the actual duration. He is directed to his unchanged food and drink, his donkey, and the bones being raised and clothed with flesh; he becomes a sign for people. The scene ends in acknowledgement of God’s power over all things. It names neither a human interlocutor nor an angel, and mentions no wife or child within the scene itself. [19, 20]

Commentary adds details such as figs, grapes, and juice, and discusses which bones are indicated. These remain explanatory additions and must not be inserted into the Qur’anic quotation. Nor is the question “How will God give this life?” necessarily a declaration of disbelief in resurrection: the commentators consider it a request to witness the manner of restoration. The scene thus belongs to the surrounding discussion of life and death without requiring an accusation of unbelief against its central figure. [19–21]

20. ʿUzayr’s wife and son: the passage of time within a family

Majmaʿ al-bayan attributes to Imam ʿAli an account in which ʿUzayr is fifty when he departs, leaving a pregnant wife. After the hundred years he returns in his former condition, while his son has reached a hundred, making the son older in the years of life he has experienced. The report preserves both wife and son without naming them and shows the family consequence of the absence. It does not say that ʿUzayr’s final death occurred at fifty, provide the son’s name, or give a continuous account of the mother’s fate. [19]

These figures should not be forced into agreement with the twin narrative or the elderly servant’s account. Each has its own structure. The son here is not ʿAzra, who is a brother in the other report, and a name from another Ezra genealogy cannot be borrowed to fill the gap. When a wife or child is unnamed, the relationship remains known while the personal name remains unknown. An absent name is not an absent person. [19, 22, 27]

21. ʿUzayr and ʿAzra in Imam al-Baqir’s debate

Al-Kafi preserves an account of Imam al-Baqir in Syria during Hisham ibn ʿAbd al-Malik’s rule, meeting a Christian scholar around whom people gather. One question concerns two brothers born at the same time and dying at the same time, one having lived fifty years and the other a hundred and fifty. The answer identifies ʿUzayr and ʿAzra: the hundred-year difference is ʿUzayr’s period of death while his brother remains alive. The report supplies their parents, shared pregnancy, and simultaneous final deaths, alongside the later framing figures: the Imam, Hisham, the Christian scholar, and the audience. [22]

The parallel material in Tafsir al-Qummi and transmitted commentaries gives further age details before and after the hundred years, with differences in numerical wording. The consulted passage in al-Kafi itself uses an indefinite “such-and-such years” in part of its explanation. A precise distribution of childhood and post-return years should therefore not be attributed to al-Kafi without qualification. The shared point of the debate is the hundred-year difference, not a calendar of independently established birth and death dates. [22–24]

The gathering includes other questions about time and sustenance, with an analogy to a foetus in its mother’s womb. That analogy does not create another individually identifiable mother or child in ʿUzayr’s biography. It belongs to Imam al-Baqir’s argument. Distinguishing actual participants, people named in a question, and general examples prevents the register from being inflated with individuals the account does not establish. [22]

22. ʿUzayr and the Torah: knowledge without divine sonship

Exegetical accounts connect ʿUzayr's standing with the recovery of Torah teaching after its loss or burning during Jerusalem's destruction. Majmaʿ al-bayan records a version in which he dictates from memory and a concealed copy is later compared with his dictation; an unnamed man knows of a text hidden by his father or grandfather. Other reports introduce an angel or Gabriel as the means of instruction. The versions differ, while sharing the theme of restored knowledge after communal catastrophe. The Qurʾanic mention of ʿUzayr does not itself narrate these details. [19, 25]

The keeper of the concealed text and his father or grandfather are retained according to the wording, without resolving the alternative by inventing two definite individuals. Gabriel is named where a report names him; an unnamed angel remains unnamed elsewhere. Treating the recovery of Torah knowledge as evidence that ʿUzayr is God's son is precisely the excess rejected by the Qurʾanic context. Serving scripture and carrying religious knowledge do not turn a servant into a deity. [16, 19, 25]

23. The elderly servant, son, and grandchildren in the historical account

Ibn al-Athir's al-Kamil adds an account of ʿUzayr returning home and encountering a female servant who has reached a hundred and twenty years and lost her sight and mobility. She initially doubts his identity and seeks confirmation through answered prayer; after he prays for her, she recognizes him and tells his son and grandchildren. This version makes the son a hundred and eighteen and says he recognizes his father by a mark on his back. The passage names neither the servant nor the son. [27]

The woman and grandchildren are included so that the comparative survey does not overlook them, but this historical account does not become an Ahl al-Bayt hadith through inclusion. Its son's age is not replaced by the hundred years in Majmaʿ al-bayan, and the servant is not merged with ʿUzayr's pregnant wife. Nor is a name supplied from modern retellings when the consulted text does not give it. Completeness here means retaining the people together with the limits of their source. [19, 27]

24. ʿUzayr's question about children and justice

Through a chain ending with Ibn ʿAbbas, al-Rawandi records ʿUzayr asking about collective destruction when children are among the population. An episode involving ants provides a lesson, followed by an explanation distinguishing children reaching the end of their lives from punishment deserved by wrongdoers. The chain does not end with Imam al-Sadiq or Imam al-Baqir and must not be attributed to either without another transmission. Nor does it say that children bear adults' guilt: that would contradict the distinction made in the account itself. [18]

The report is not a detailed explanation of every historical disaster or a warrant to assign guilt to its victims. The Qur'anic principle that one soul does not bear another's burden remains intact. The text also does not establish that ʻUzayr was deprived of prophethood for asking the question, so that claim cannot be added to his final years. The children appear collectively and without names; preserving their role does not require invented biographies or attributing moral punishment to them. [18, 40]

25. Men named in the occasion-of-revelation account and the question of obedience

Majmaʻ al-bayan attributes to Ibn ʻAbbas an occasion-of-revelation account naming Sallam ibn Mishkam, al-Nuʻman ibn Awfa, Shas ibn Qays, and Malik ibn al-Dayf in a discussion with the Prophet concerning ʻUzayr. These belong to a much later setting and are not ʻUzayr's students or sons. The commentary on the following verse also discusses scholars and monks, attributing to Imams al-Baqir and al-Sadiq an explanation involving obedience in altering what is lawful and unlawful, rather than only an outward act of prostration. [25]

The commentator also gives, through its own transmission, ʻAdi ibn Hatim's exchange with the Prophet on this meaning. ʻAdi is retained in that setting, not relocated into ʻUzayr's Israelite period. Jesus son of Mary, the religious scholars, and the monks complete the passage's network of references, but do not supply additional events for ʻUzayr's biography from either Jesus' life or the Prophet Muhammad's time. [16, 25]

26. ʻUzayr's absence, return, and the limits of his final biography

Kamal al-din uses ʻUzayr's death and return to illustrate the possibility of a long absence followed by reappearance. Some extended transmissions, however, arrange prophets and periods differently from other reports, and the Abu Rafiʻ transmission includes an unnamed intermediary. Its population figures and epidemic setting involving ʻUzayr do not match al-Kafi's Hizqil story. Numbers must not migrate between accounts, and distinct revival stories cannot be treated as one event merely because all involve death followed by life. [17, 29]

His final death is not assigned a definite date or an established grave here. The twin report places it alongside ʻAzra's death, while the historian gives a general conclusion to his life among his people; neither supplies a verified calendar date and location. Comparing ʻUzayr with Ezra in scriptural tradition, and relating Israelite restoration to Cyrus as discussed in al-Mizan, does not justify merging every return and rebuilding tradition into one year. Cyrus remains a comparative historical reference, while detailed chronological harmonization remains unresolved. [22, 26, 27]

27. Iliya in Stories of the Prophets and His Connection with Ilyas

Al-Rawandi’s Qisas al-anbiya’ contains an explicit account, transmitted through ʿAmmar ibn Musa from Imam al-Sadiq, opening with an Israelite man called Iliya who leads four hundred people. His possible connection with Ilyas was examined in the earlier chapter; the necessary account is retained here to establish the name, participants, and source without repeating the whole Ilyas biography. [30]

The opening says “a man called Iliya”; it does not authorize inserting “the prophet” inside a quotation as though that wording appeared there, even though the narrative speaks of revelation to him. Al-Majlisi considers identity with Ilyas plausible because of similarities in names and stories. That is the compiler’s assessment, not an explicit statement in the Imam’s report equating the two names. The chapter therefore preserves Iliya’s transmitted name while explaining the possible connection with Qur’anic Ilyas. [30, 32]

28. The king, the woman, the minister, and the four hundred

The report describes an Israelite king who wishes to marry a woman from an idol-worshipping people. She stipulates that she must bring her idol and worship it in his land. After hesitation he agrees, and eight hundred worshippers accompany her. Iliya confronts him, reminding him of the blessings of rule and long life, but the king does not respond. The woman has a direct role in the court’s religious change, while the king is responsible for accepting her terms. The text names neither ruler, woman, nor idol, so those gaps cannot be filled from another story. [30]

Iliya prays, and the account describes three years of severe drought, leaving riding animals only for the king and minister. The minister meanwhile shelters Iliya’s followers in an underground refuge and feeds them. His lack of a personal name does not diminish his narrative role: he protects the four hundred and sustains their community through the crisis. His state office does not establish that he shares the king’s belief or hostility; the report assigns him a different course of action. [30]

29. The drought’s end and the problem of merging accounts

The story reaches a command for Iliya to approach the king because a path to repentance is to be opened. Iliya secures a pledge, brings out his companions, and the narrative mentions the offering of two bulls, the woman’s killing, destruction of the idol, the king’s repentance and rough clothing, and the return of rain and fertility. Her reported fate is retained without deriving a general rule from the story or assigning an ambiguous pronoun’s action more precisely than the text allows. The king’s own changed conduct remains central, since he had admitted the worship into his realm. [30]

The woman is not named Jezebel merely because of resemblance to an Elijah story, nor is the minister certainly identified with the secretary of the king’s wife in another account. That Ilyas narrative contains different roles, numbers, and incidents, including the garden’s owner and his household, already discussed in its proper place. A possible relationship is noted, but each text retains its own participants and

wording. Likewise, two sacrificial bulls do not require inventing two owners: the register follows people actually present in the report. [30, 32]

30. Iliya’s prayer in Basaʾir al-darajat

Al-Saffar transmits, through Musa al-Numayri in the consulted chain, that visitors seeking permission to enter Imam al-Baqir’s presence hear a sorrowful voice in Hebrew. They assume he has invited a reader from the People of the Book. Once admitted, they find nobody with him, and he explains that remembering Iliya’s prayer made him weep. The prayer expresses a servant’s fear after long worship, followed by divine assurance and fidelity to that promise. This provides another explicit occurrence of the name in an Imami source, with variants in the narrator’s name in other quotations. [31]

The passage does not say that Iliya physically visited the Imam at that moment, nor does it establish the presence of a Jewish or Christian reader: that was the visitors’ mistaken assumption. A translator’s identification of Iliya with another figure is likewise not part of the Arabic report. The register retains Iliya’s remembered prayer, the Imam, the narrator, and the visitors, but does not add a reader from the People of the Book as an actual attendee. Careful reading of the exchange prevents an imagined participant from becoming a historical character. [31]

31. Iliya: questions that remain unresolved

Al-Rawandi’s report names neither Iliya’s parents, wife, nor children, and supplies no birth, death, or testament to a named successor. Its central woman is the king’s wife, not Iliya’s. If identity with Ilyas is considered plausible, the Ilyas material becomes comparative evidence rather than content transferable without explanation. If the identification remains open, the entry rests on the two sources presented here. Completing the chapter means stating the limits clearly, not filling every biographical field. [30–32]

32. Jirjis: the story’s source and its actual attribution

The Jirjis account in Qisas al-anbiya’ opens with his being sent to an idol-worshipping king. Although its chain passes through Imami transmitters and collections, the consulted text ends with ʿIkrima reporting from Ibn ʿAbbas, not with an Imam. This distinction governs the entire section: “al-Rawandi relates from Ibn ʿAbbas” is accurate, whereas “Imam al-Sadiq said” would not be. The account’s depiction of a divine mission or prophetic role remains that source’s attribution, not an independent Qurʾanic naming. [33]

Al-Majlisi includes the report in Bihar al-anwar, then refers to longer historical accounts that he declines to reproduce because he does not rely on their chains. A printed editorial note about not finding an Imamic report concerning Jirjis must be distinguished from al-Majlisi’s own words. The narrative is therefore presented with its actual attribution and limitations, separately from the additional people and episodes in Ibn al-Athir. [34, 35]

33. Jirjis and King Dazana

Al-Rawandi’s account describes Jirjis as belonging to the Roman people settled in Palestine and places the king in Syria. The consulted text spells the king’s name Dazana, with variations elsewhere. Jirjis calls him to worship God alone, and the ruler responds with imprisonment and torture. The king is a definite narrative participant, but this version does not introduce his family. It supplies neither Jirjis’s parents’ names nor his age when his mission begins. [33]

Jirjis refuses to make political power the measure of truth or to subordinate worship to the king’s will. Attempts to force his submission follow, without securing his retreat in the account. The confrontation is between a servant calling to God and a ruler using coercion to defend an idol. An extended catalogue of torture is unnecessary to convey its biographical meaning; the central issues are steadfastness and its effect on those who witness it. [33]

34. The magician, police chief, and believers

The king summons magicians, and one tries to overcome Jirjis before giving him poison, without obtaining the intended result. The magician then declares belief and repudiates his earlier conduct, whereupon the king kills him. He undergoes a clear narrative change from supporting coercion to acknowledging the truth, but al-Rawandi does not name him. After one of Jirjis’s returns to life, the police chief also declares belief, followed by four thousand people whom the king kills. [33]

The magician and police chief are not merged, and names from Saint George traditions are not assigned to either without textual support. Another court figure requests a sign involving the timber of the platforms and table, and the requested transformation occurs in the account. His role is distinct and need not be identified with the police chief or magician. Keeping unnamed participants under their actual descriptions is more accurate than distributing familiar names among them. [33]

35. Repeated restoration, the angels, and the ending

An unnamed angel visits Jirjis in prison, assuring him of support and telling him of four deaths. Later episodes name Mika’il in restoring him to life and Israfil at another stage. The prison angel is not called Gabriel in this text and should not be renamed by inference. Each restoration depends on God’s command and power, not on Jirjis independently reviving himself. [33]

The account ends with his killing by the sword after a prayer, followed by the destruction of those persisting in the persecution. His prayer asks that remembrance of him support patience in affliction. It does not establish an annual martyrdom date or a defined ritual with unreported wording and procedures. Nor does the ending name a successor, spouse, children, or a definite grave. None should be added merely to make the biography appear complete. [33]

36. The woman whose livelihood depended on an ox

One participant easily lost in abridgement is a woman who tells Jirjis that an ox on which their livelihood depended has died. He gives her his staff and tells her to place it on the animal with words invoking God’s permission; it revives in the story and she believes. Al-Rawandi calls her neither a queen nor Jirjis’s wife and gives no personal name. Her wording suggests others sharing the livelihood, but the text does not identify or number her household. [33]

Her role is more than witnessing a sign at court. She faces a practical loss of livelihood, asks for help, and carries out the instructed action. Including her restores the narrative’s concern for vulnerable people alongside endurance under persecution. The longer historical account also includes an ox-owning woman, describing her as Syrian, but this overlap does not identify her with the elderly woman whose house appears later. [33, 35]

37. The elderly woman, her son, and the king’s wife in al-Kamil

In Ibn al-Athir’s version, Jirjis is confined in a poor elderly woman’s house to starve him. Her son is described as unable to see, speak, or walk. She believes, seeks food for her guest, witnesses provision in her home, and asks for her son’s healing. Some abilities return first; speech and walking follow in the later idol scene. This unnamed mother and son belong in the comparison, but their presence beside al-Rawandi’s story does not make the expanded narrative a statement of Imam al-Sadiq. [35]

The king’s wife appears after hearing Jirjis pray and recite the Psalms. She initially conceals her belief, then declares it openly during the confrontation. The king orders her punishment, and the account describes her seeing two angels with a heavenly crown before her death. She is distinct from both the ox-owning woman and the elderly host, and the angels remain unnamed. Her action is preserved as the historian relates it, without calling her Asiya or assigning a queen’s name from a Christian version. [35]

38. Further participants in the expanded narrative

Al-Kamil adds the revival of seventeen people: nine men, five women, and three boys, including an elderly man who answers a question about when he died. None is named, and the women are not identified as wives of the men. It also mentions surviving disciples from whom Jirjis and his companions learned, his righteous associates, the chief magician, courtiers, royal agents, and groups of converts. Its final total differs from the four thousand in an earlier episode; the figures should not be added as though they were independent, non-overlapping counts. [35]

Some terms require separation. Aflun is the idol’s name in this version, not a living contemporary of Jirjis. Tarqalina and Makhlitis also appear in a dialogue concerning revered figures, in a passage whose electronic wording is unstable. They are retained as names in the historical text without a definite identification or invented genealogy. The sun, moon, and other idols do not acquire human biographies merely because they are mentioned. A register of people is not a list of every noun on a page. [35]

39. Jirjis and Saint George: a limited comparison

The Catholic Encyclopedia discusses Saint George traditions while stressing their variations and uncertain biographical details. It notes motifs resembling parts of the Jirjis material, including repeated restoration and a royal woman's conversion, and names Alexandra in the Christian account. Such parallels invite comparison without authorizing wholesale transfer of identities or dates. Ibn al-Athir's queen is therefore not renamed Alexandra, and the dragon-and-princess story is not added to al-Rawandi's report. [36]

40. A register of women within the chapter's scope

For Hizqil: his unnamed elderly mother in Majmaʿ al-bayan and the women mentioned in the post-revival marriages. These reports identify neither his wife nor a daughter. The consulted Ismaʿil ibn Hizqil accounts name neither his mother nor his wife. Asiya and Pharaoh's household hairdresser were mentioned when distinguishing the Pharaonic believer's setting from that of the revival prophet, not as additions to the latter's family. [3, 11–13]

For ʿUzayr: the twins' mother, the pregnant wife in the exegetical report, and the elderly servant in al-Kamil, all unnamed in those texts. Mary is named in the Qurʾanic context concerning the Messiah, not established as ʿUzayr's contemporary. For Iliya: the unnamed woman whom the king marries and who brings her idol; the report does not introduce a wife of Iliya. [16, 19, 22, 27, 30]

For Jirjis: the ox-owning woman in al-Rawandi; the elderly mother, the believing king's wife, and the five women among the seventeen in Ibn al-Athir's addition. They are not merged or given invented names. Alexandra and the princess belong only to the Christian comparison. This register retains each woman's place and source without making every woman mentioned a Qurʾanic figure or the subject of an Imamic report. [33, 35, 36]

41. A register of men, children, and groups

The Hizqil material includes Moses, Joshua, and Kalib in one succession scheme; Shamʿun as an alternative identification; David and Arwa ibn Salm in the admonitory account; Solomon in the al-Mahasin addition; Nebuchadnezzar and captives in the debate; and Ismaʿil ibn Hizqil, his people, the worshipper, king, and oppressive courtier in the related narratives. Dhu al-Kifl, Pharaoh's believer, Habib al-Najjar, and ʿAli appear in distinguishing identities. The Coptic king, the king with a child, that child, villagers, travellers, and revived people remain individually unnamed. [2, 3, 7–15]

The ʿUzayr material includes his brother ʿAzra; the unnamed father, son, and grandchildren; Daniel, Aaron, Irmiya, al-Khidr, Makikha, John, Jesus, and Nebuchadnezzar in their respective roles; the Torah-copy keeper and his father or grandfather; the children in the justice question; and Cyrus in historical comparison. Sallam ibn Mishkam, al-Nuʿman ibn Awfa, Shas ibn Qays, Malik ibn al-Dayf, and ʿAdi

ibn Hatim remain in the Prophet Muhammad’s period. These people are not all arranged as ʿUzayr’s companions or contemporaries. [17–29]

Iliya’s account includes the king, minister, four hundred followers, and eight hundred idol worshippers, without personal names. Jirjis’s includes Dazana with spelling variants, the magician, police chief, requester of the timber sign, prisoners, royal agents, and believers. The historical expansion adds the elderly woman’s son, the revived elder, nine men and three boys, surviving disciples, righteous companions, the chief magician, and the textually uncertain names Tarqalina and Makhlitis. Group numbers do not supply individual names absent from the source. [30, 33, 35]

42. Teachers, transmitters, and angels: keeping the roles distinct

The Prophet, Imam ʿAli, Imams al-Baqir and al-Sadiq, and Imam al-Rida appear as teachers, interpreters, debaters, or points of reference, depending on the passage. Al-Husayn appears in the Ismaʿil ibn Hizqil report as a model and in a promise of return. Their names occurring in one chain or text does not make them contemporaries of the Israelite events. Ibn ʿAbbas, ʿIkrima, Abu Hamza, ʿUmar ibn Yazid, Humran, Hisham ibn Salim, ʿAbd al-Aʿla, ʿAmmar ibn Musa, Musa al-Numayri, and Burayd al-ʿIjli similarly belong to transmission or questioning, not to the revived town’s population. [2, 3, 7, 9–15, 18, 22, 30, 31, 33]

The non-human participants include the unnamed angel of the air in Hizqil’s account, the angel of punishment Satata’il in Ismaʿil’s, Gabriel in some Torah-restoration accounts, Mika’il, Israfil, and the unnamed prison angel in Jirjis’s story, and two angels in the expanded account of the king’s wife. Their names and functions are retained as elements of the narratives, but they are not counted as men or women. An angel’s name in one transmission must not be silently supplied to another. [7, 12, 25, 33, 35]

43. The chapter’s place in The Story of Guidance

These figures are grouped thematically: life after death, the preservation of religious knowledge, steadfast monotheism, and the distinction between transmitted reports and historical expansions. Their grouping does not establish a single chronological succession. Ibn al-Athir connects Jirjis with people who learned from surviving disciples of Jesus; Jirjis therefore cannot be placed before Mary and Jesus simply because their chapter follows in the book. The move to the family of ʿImran is an editorial transition, not a claim that Jirjis directly entrusted them with a prophetic testament. [17, 30, 33, 35]

Completing this chapter means giving the relevant people and roles in the identified sources their proper places, preserving differences between reports, and leaving unknown facts unfilled. Qur’anic evidence remains primary; Ahl al-Bayt reports retain their source attributions; and mothers, wives, servants, queens, children, and vulnerable people remain visible beside prophets, rulers, and transmitters. The story of guidance continues through fidelity both to the names that have reached us and to the limits of the evidence.

Sources and references

Bracketed numbers refer to the locations below; reference entries are clickable. Pagination follows the consulted editions and may differ elsewhere, so verse and report numbers are supplied where available. Multiple entries for one book identify different passages rather than independent books. “As quoted in” identifies an indirect citation rather than a direct reading of the original work.

[1] Qur’an 2:243–244: the departing thousands, their revival, and the following context. Source text

[2] Al-Kulayni, al-Kafi, vol. 8, al-Rawda, report 237, pp. 198–199: Hizqil and the seventy thousand households. Source text

[3] Al-Tabrisi, Majmaʿ al-bayan on 2:243: Hizqil’s mother, succession schemes, alternative identities, and life after revival. Source text

[4] Al-Tusi, al-Tibyan on 2:243: population figures, reasons for departure, and interpretation. Source text

[5] Al-Huwayzi, Nur al-thaqalayn on 2:243: collected revival, water, and Nawruz reports, with their differing transmissions. Source text

[6] Al-Tabataba’i, al-Mizan on 2:243, transmitted reports: the meaning of revival and the quotation from al-Ihtijaj. Source text

[7] Al-Rawandi, Qisas al-anbiya’, report 282, p. 241: Abu Hamza from Imam al-Baqir on the Coptic king and Hizqil. Source text

[8] Al-Barqi, al-Mahasin, vol. 2, report 902, as quoted in Bihar al-anwar, vol. 13, pp. 383–384: the Hizqil–Solomon addition and its unnamed intermediary. Source text

[9] Al-Rawandi, Qisas al-anbiya’, report 283, pp. 241–242, with editorial note: ʿAbd al-Aʿla’s question without a preserved answer. Source text

[10] Al-Saduq, Kamal al-din, vol. 2, pp. 524–525, report 6: Hisham ibn Salim from Imam al-Sadiq on David, Hizqil, and Arwa ibn Salm. Source text

[11] Furat al-Kufi, Tafsir, Ya Sin section, reports 480–481, p. 354: the truthful ones and the naming of Pharaoh’s believer. Source text

[12] Ibn Qulawayh, Kamil al-ziyarat, chapter 19, reports 1–4, pp. 63–65: Ismaʿil ibn Hizqil and al-Husayn, with the noted chronological conflict. Source text

[13] Al-Rawandi, Qisas al-anbiya’, chapter 10, reports 235–237, pp. 188–190: the promise, worshipper, king, courtier, and parallel al-Sifah account. Source text

[14] Al-Majlisi, Bihar al-anwar, vol. 13, pp. 388–391: Ismaʿil’s reports and discussion of conflicting details. Source text

[15] Al-Saduq, ʿUyun akhbar al-Rida, the debate with the catholicos and ra’s al-jalut; the Hizqil passage is also quoted in Bihar al-anwar, vol. 13, pp. 386–387. Source text

[16] Qur’an 9:30–31: ʿUzayr, the Messiah son of Mary, religious scholars, and monks. Source text

[17] Al-Saduq, Kamal al-din, vol. 1, pp. 157–159, chapter 7: Daniel, ʿUzayr, Aaron’s line, and concealment. Source text

[18] Al-Rawandi, Qisas al-anbiya’, report 281, pp. 240–241: Ibn ‘Abbas’s account of ‘Uzayr’s question about children and justice. Source text

[19] Al-Tabrisi, Majmaʿ al-bayan on 2:259: the traveller’s identity, the wife and son in the report from ‘Ali, and Torah accounts. Source text

[20] Al-Tusi, al-Tibyan on 2:259: ‘Uzayr, Irmiya, al-Khidr, and explanation of the question and revival. Source text

[21] Al-Tabataba’i, al-Mizan on 2:259, especially the transmitted reports and differing identifications. Source text

[22] Al-Kulayni, al-Kafi, vol. 8, al-Rawda, report 94: Imam al-Baqir, the Christian scholar, ‘Uzayr, and ‘Azra. Source text

[23] Tafsir al-Qummi on 2:259: Imam al-Baqir in Syria and the numerical wording of the brothers’ account. Source text

[24] Al-Huwayzi, Nur al-thaqalayn on 2:259: collected accounts of the hundred years and the two brothers. Source text

[25] Al-Tabrisi, Majmaʿ al-bayan on 9:30–31: named interlocutors, Torah restoration, and obedience to religious authorities. Source text

[26] Al-Tabataba’i, al-Mizan on 9:30 and its context: ‘Uzayr/Ezra, historical comparison, and limits of generalization. Source text

[27] Ibn al-Athir, al-Kamil fi al-tarikh, “Nebuchadnezzar’s march against the Israelites,” concluding Irmiya and ‘Uzayr accounts, pp. 235–236 in the displayed edition. Historical comparison. Source text

[28] Ithbat al-wasiyya, attributed to al-Masʿudi, pp. 87–89 in the consulted edition: Daniel and Makikha; see the preceding chapter’s discussion. Source text

[29] Al-Saduq, Kamal al-din, vol. 1, pp. 224–228, report 20: the extended Abu Rafiʿ transmission, including an unnamed intermediary and differing chronology. Source text

[30] Al-Rawandi, Qisas al-anbiya’, report 285, pp. 242–243: ‘Ammar ibn Musa from Imam al-Sadiq on Iliya, the king, woman, and minister. Source text

[31] Al-Saffar, Basa’ir al-darajat, part 7, chapter 13, report 3: Musa al-Numayri from Imam al-Baqir on Iliya’s prayer; the Arabic text, not the accompanying translator’s gloss. Source text

[32] Al-Majlisi, Bihar al-anwar, vol. 13, pp. 399–400, report 6 and commentary: the possible, not certain, identification of Ilyas and Iliya. Source text

[33] Al-Rawandi, Qisas al-anbiya’, report 280, pp. 238–240: Jirjis, through ‘Ikrima from Ibn ‘Abbas. Source text

[34] Al-Majlisi, Bihar al-anwar, vol. 14, Jirjis chapter, pp. 445–447: the quotation, compiler’s comment, and separately identified editorial note. Source text

[35] Ibn al-Athir, al-Kamil fi al-tarikh, events of the regional kings, Jirjis account before Khalid ibn Sinan in the electronic text. Historical additions, not an Imamic hadith. Source text

[36] Catholic Encyclopedia, “St. George,” hosted by New Advent; comparative traditions only. Source text

[37] Qurʾan 40:28 and following: the unnamed believer from Pharaoh’s household. Source text

[38] Qurʾan 19:54–55: Ismaʿil, faithful to his promise; no patronymic appears in this passage. Source text

[39] Qurʾan 37:123–132: Ilyas and his mission, distinguished from the transmitted form Iliya. Source text

[40] Qurʾan 6:164: no soul bears another’s burden, relevant to the discussion of children. Source text

Chapter 39: Imran and the Family of Imran: The Family Before Mary’s Birth

1. The chapter and its sources

The Qurʾānic story of this household begins with a woman’s prayer and a vow concerning a child she has not yet seen. It continues with a girl whom God accepts and nurtures under Zakariyyā’s care. Maryam’s mother is central to the account: her words open the narrative, and her naming and protective prayer belong to the revealed text. This chapter concerns ʿImrān, his wife, Maryam’s birth and upbringing, and the family’s connections with Zakariyyā, his wife, Yaḥyā, and ʿĪsā, peace be upon them. Maryam’s later life, her pregnancy, and her son’s mission receive fuller treatment in their own chapters. [1, 2]

2. Election in the context of the household of ʿImrān

God declares that He chose Adam, Noah, the family of Abraham, and the family of ʿImrān above the worlds, as descendants connected to one another; He is all-hearing and all-knowing (Qurʾān 3:33–34). The passage immediately turns to ʿImrān’s wife. Women therefore cannot be removed from the account of this chosen household. Ancestry also does not replace the faith and obedience displayed in dedication, devotion, and affirmation of God’s words. [1]

Majmaʿ al-bayān records one interpretation identifying the household with Moses and Aaron and another identifying it with Maryam and Jesus through Maryam’s father. This chapter concerns the latter ʿImrān, since the following verses narrate his wife’s and daughter’s story. The exegetical difference must be recorded without merging two households or making Jesus’s mother a contemporary sister of Moses and Aaron. [7, 15]

3. ʿImrān, Maryam’s father: the established identity

The Qurʾān identifies “the wife of ʿImrān” in 3:35 and Maryam as “the daughter of ʿImrān” in 66:12. These establish the father’s name and his relationship to mother and daughter. They do not supply his age, birth date or birthplace, parents, siblings, or detailed occupation. Familiar later names cannot fill these gaps and then be presented as Qurʾānic information. [1, 2]

The occurrence of ʿImrān in accounts of Moses’s ancestry does not identify the two fathers as one man. The Qurʾānic account of Moses’s birth does not name his father. Nor should an exact interval quoted by some commentators between the two men become an established chronology. Their identities must be distinguished without supplying an unsupported calculation of centuries. [7]

4. Was ʿImrān a prophet?

The relevant verses do not explicitly call ʿImrān a prophet. A report from Abū Baṣīr, however, directly asks Imam al-Bāqir about this. In al-Rāwandī's Qiṣaṣ al-anbiyāʾ, report 278, the Imam answers that he was a prophet sent to his people. The report then identifies Ḥannah, Ḥanānah, Maryam, Yaḥyā, and Jesus. An account confined to describing ʿImrān as a pious man would omit this explicit tradition. [4]

Al-Rāwandī's stated chain passes through al-Ṣadūq, Muḥammad ibn Mūsā ibn al-Mutawakkil, ʿAbd Allāh ibn Jaʿfar al-Ḥimyarī, Aḥmad ibn Muḥammad ibn ʿĪsā, al-Ḥasan ibn Maḥbūb, ʿAlī ibn Riʾāb, and Abū Baṣīr. Identifying that route distinguishes the report from an anonymous tale; it does not amount to a complete assessment of every transmitter here. The annunciation report in al-Kāfī also describes revelation to ʿImrān. His prophethood is thus explicit in transmitted material, rather than an explicit designation in these verses. [3, 4]

5. Ancestry and standing among the Israelites

Commentaries name "ʿImrān son of Māthān," also give Ibn al-Hashm or Ibn Ashham, with Yāshham and Sāhim in textual notes. Amūn follows al-Hashm in one pedigree presented by Majmaʿ al-bayān, which connects the line with David and Solomon. Majmaʿ al-bayān attributes some of this material to Ibn ʿAbbās, Muqātil, and others. Its guardianship account also describes Maryam as the daughter of the community's leader and custodian of its offering. These are exegetical and historical identifications, not Qurʾānic wording; they do not establish a definitive pedigree or political title; the Biḥār notes also preserve spelling variants. [7, 11, 12, 15]

Māthān and the alternative paternal names belong in a note on variant genealogies, not in a definitive succession of ancestors. David and Solomon are ancestral connections proposed in those accounts; no meeting with ʿImrān follows from them. Likewise, the Yaʿqūb ibn Māthān mentioned in some interpretations of Zakariyyā's inheritance must not automatically be equated with Jacob son of Isaac. That distinction remains relevant to the chapter on Zakariyyā. [7, 15, 25]

6. ʿImrān's wife: Ḥannah, Marthā, and Wahībah

The Qurʾān does not give ʿImrān's wife a personal name. "Ḥannah" is not merely a popular extra-scriptural label: it appears in Abū Baṣīr's report from Imam al-Ṣādiq in al-Kāfī and in al-Rāwandī's report from Imam al-Bāqir. She may therefore be introduced as ʿImrān's wife, named Ḥannah in these traditions, the mother of Maryam and Jesus's maternal grandmother. [3, 4]

In al-Kāfī, the chapter on the birth of Imam Mūsā ibn Jaʿfar, report 4, Imam al-Kāẓim's dialogue with a Christian calls Maryam's mother "Marthā" and gives "Wahībah" as the Arabic equivalent. Transmissions also show forms such as Martā and Marthār. These do not establish several mothers for Maryam. Commentators have proposed a distinction between name and epithet or differences in the terminology transmitted, but these remain possible reconciliations. The variant names are preserved as references to one person. [10, 19, 20]

7. Yaḥyā’s mother: Zakariyyā’s wife

The Qurʾān establishes that Zakariyyā had a wife, mentions her barrenness, and states that God made his wife fit for him (21:90). She is Yaḥyā’s mother but is unnamed in the Qurʾān. Al-Rāwandī’s report calls her Ḥanānah and makes her the sister of Ḥannah, ʿImrān’s wife. Majmaʿ al-bayān gives forms rendered Īshāʿ or Ashyāʿ. These variants should not by themselves be counted as separate wives. [1, 4, 7, 23]

Biḥār al-anwār transmits from Tafsīr Furāt an eschatological report naming “Umm Kulthūm, the mother of Yaḥyā ibn Zakariyyā,” alongside Maryam, Fāṭimah, Khadījah, and Āsiyah. This designation belongs in Yaḥyā’s mother’s entry with its source and setting stated; it is neither a Qurʾānic name nor a means of resolving all variants. The name Elizabeth, familiar from comparative writing, should likewise not be attributed to the Qurʾān or to these particular traditions without a specific text. [22]

8. Kinship between the households: two reported configurations

Al-Rāwandī’s first configuration is explicit: Ḥannah and Ḥanānah are sisters; Maryam is Ḥannah’s daughter and Yaḥyā is Ḥanānah’s son. Yaḥyā is therefore Maryam’s maternal cousin, while Jesus is the son of Yaḥyā’s maternal cousin. The report explains an extended use of aunt-related kinship across generations. This configuration cannot be restated as though Maryam and Yaḥyā’s mother were sisters. [4]

A second configuration appears in accounts identifying Zakariyyā as the husband of Maryam’s sister, or using “her sister” in a way whose antecedent al-Majlisī discusses, including a possible reference to Maryam’s mother. The variation may concern the genealogy itself or the interpretation of the pronoun and kinship language. The Qurʾānic facts remain that Zakariyyā cared for Maryam, had a wife, and fathered Yaḥyā. The women’s precise kinship is reported separately for each tradition. [6, 11, 19]

9. A mother’s longing for a child

Among earlier exegetical accounts, Majmaʿ al-bayān relates that Ḥannah had remained without a child, and that seeing a bird feed its young awakened her longing for motherhood. She prayed and was granted Maryam. This image helps explain the vow within that narrative, but an account introduced as something commentators related is not a report from an Imam. It does not establish her age, the length of her waiting, or an elaborate prayer beyond what the text actually supplies. [7]

10. The promise to ʿImrān and its fulfilment in Jesus

Al-Kulaynī transmits from Abū Baṣīr, from Imam al-Ṣādiq, that God promised ʿImrān a blessed male descendant who would heal congenital blindness and leprosy, raise the dead by God's permission, and become a messenger to Israel. ʿImrān informed Ḥannah, who expected a boy but gave birth to Maryam. The report identifies Jesus, subsequently granted to Maryam, as the promised descendant. This is the principal transmitted connection between the household's story and the Messiah's mission. [3]

A close version appears in the commentary attributed to ʿAlī ibn Ibrāhīm al-Qummī, through his father, al-Ḥasan ibn Maḥbūb, ʿAlī ibn Riʾāb, and Abū Baṣīr. Al-Rāwandī also records it as report 279. Its repetition in al-Ṣāfī, Nūr al-thaqalayn, and Biḥār al-anwār does not create a separate independent witness for every book. The underlying transmission and any additions or abridgements must be considered. [4, 5, 19, 20]

11. Understanding the promise without inventing a timetable

Al-Kāfī's report concludes that a statement concerning someone may be fulfilled in his child or grandchild. Here fulfilment came through a daughter and then her son. Maryam's birth therefore does not constitute a failed promise. Neither does the report authorize an invented date for Jesus's birth or an interval between revelation and fulfilment. Since the verses do not narrate this pre-pregnancy conversation, its explanation remains explicitly attributed to the tradition. [3]

Al-Rāwandī's report 280, attributed to Imam al-Riḍā, adds a specified year and month, ʿImrān's absence, and disagreement among people after Maryam's birth. The annotation reproduced in Biḥār al-anwār identifies unknown transmitters in that route. These details should not be silently merged with al-Kāfī's account. Absence must not be converted into a dated death, nor should the account become a binding chronology. [4, 11]

12. The vow: dedicating the child to God

In Qurʾān 3:35, ʿImrān's wife dedicates what is in her womb to God and asks Him to accept it, acknowledging Him as all-hearing and all-knowing. Dedication is joined to a request for acceptance, rather than treated as something that compels a divine reward. Al-Tibyān and Majmaʿ al-bayān explain muḥarraran in terms of devotion to worship or service at its place, freed from the family's ordinary claims on the child's labour. [1, 7, 8]

Al-ʿAyyāshī's reports describe service to worshippers and residence at the place of worship. Terms such as mosque, kanīsah, and bīʿah occur in accounts of this earlier setting. "Church" in such translations must not imply a post-Jesus Christian institution before his birth. Nor does a description of an ancient practice by itself establish a present-day ruling binding a child through a parent's vow. [6, 8]

13. The mother’s voice and responsibility

‘Imrān’s wife prays, dedicates, names, and seeks protection. The Qurʾān does not reduce her to the bearer of her husband’s promise, nor attribute to her a desire for domination or kingship for her descendants. She asks for acceptance and preservation. The account suggests that preparation for guidance begins with sincerity at home and continues through upbringing and care. That is a reflection on the narrative’s structure, not an additional tradition attributed to the Ahl al-Bayt. [1]

14. Maryam’s birth and naming in the Qurʾān

Qurʾān 3:36 recounts the mother’s declaration that she has delivered a girl, God’s greater knowledge of what she has delivered, the statement that the male is not like the female, her naming the child Maryam, and her request for protection for Maryam and her descendants from the accursed Satan. The verse does not identify a midwife, describe the labour, specify a weekday, or give the mother’s age. [1]

15. “The male is not like the female”: preserving the context

Commentators differ over whether this statement belongs to the mother’s speech or the divine comment. Al-Ṣāfī treats God’s greater knowledge as an intervening divine statement and then reads the male–female comparison as the mother’s words. Al-Kāfī connects her expectation with the promise of a messenger. The sentence should not be detached from its story and made to declare every man superior before God to every woman: this very girl is accepted graciously and chosen. [1, 3, 20]

Al-Mīzān discusses reading the comparison as a divine comment highlighting this girl’s distinctive role, beyond the mother’s expectation. This is an exegetical reading, presented alongside the transmitted account rather than combined with it into a single statement attributed to an Imam. In either discussion, the birth of a girl does not cancel God’s acceptance or Maryam’s place in the unfolding story of guidance. [9]

16. Naming and prayer for future descendants

The mother explicitly names her child Maryam. Some commentaries explain the name as a worshipper or servant in the community’s language. This is a transmitted linguistic explanation, not a meaning explicitly supplied by the Qurʾān, and Maryam’s identity does not depend on proving that etymology. In the narrative, the mother continues her dedication and prayer despite the birth differing from her expectation. [1, 7, 20]

The request for protection includes Maryam and her descendants. Jesus is identified in the Qurʾān as Maryam’s son, connecting the grandmother’s prayer with daughter and grandson. The plural reference to descendants does not establish additional children for Maryam whom the Qurʾān does not name. Satan belongs to the prayer’s spiritual setting, not to the household’s register of human relatives. [1, 2, 24]

Majmaʿ al-bayān and al-Ṣāfī transmit a report about Satan touching newborns, with Maryam and her son excepted, and discuss the meaning of that touch. This report is

not imposed as the verse's only explanation, nor used to deny the protection or infallibility of other prophets and the Ahl al-Bayt. The Qurʾānic prayer is broader than one physical description; the report's specific implications require their own examination. [7, 20]

17. ʿImrān's absence and death

Majmaʿ al-bayān reports, with an explicitly qualified attribution, that ʿImrān died while his wife was pregnant. Other exegetical transmissions describe Maryam as orphaned of her father, while a variant mentions both parents. Such accounts help explain guardianship, but do not supply a verified date of death or burial place. A precise death date, age, or grave should not be assigned from unexamined local tradition. [7, 11, 13]

The reviewed passages likewise do not establish Ḥannah's death date or how long she survived Maryam's birth. The verses' subsequent silence about her does not mean she died in childbirth. The narrative's transition to Zakariyyā establishes his guardianship, but does not itself establish the mother's death. [1, 7, 13]

18. The child's acceptance and good growth

Qurʾān 3:37 moves from the mother's hope to God's gracious acceptance, good growth, and entrusting Maryam to Zakariyyā. Divine care does not erase human responsibility: her guardian is named. Her upbringing should therefore not be pictured as taking place without care, instruction, or responsibility for her welfare. [1]

Descriptions of her growing in a day as others grow in a year, or reaching a particular devotional attainment at a specified age, are additional exegetical accounts. They are not contained in the phrase "good growth" itself. Her blessed upbringing is affirmed without converting the Qurʾānic description into a medical or chronological schedule. [12]

19. Zakariyyā as guardian

Zakariyyā is a prophet named in the Qurʾān. His direct role here is to care for Maryam and visit her in the sanctuary. Guardianship creates neither biological fatherhood nor marriage to her. Some accounts use uncle-related language for an extended relationship by marriage; the relationship established in this verse is care. Commentaries discuss the doubled and undoubled readings of the verb of guardianship, both retaining Zakariyyā as her carer. [1, 12]

20. The casting of lots for guardianship

Qurʾān 3:44 tells the Prophet that he was not present when they cast their pens to determine who would care for Maryam, nor when they disputed. It establishes a contesting group without naming its members. Al-Kāfī's report describes prophets participating; the Qummī account speaks of members of ʿImrān's household; other exegetical narratives speak of religious scholars. These descriptions are retained without inventing a list of individual names. [1, 14, 13]

The timing also varies. Majmaʿ al-bayān mentions her birth and presentation for religious service, but also records a later occasion. Some al-ʿAyyāshī material speaks about care for Maryam and her child. The central narrative therefore rests on Zakariyyā's guardianship and the casting of lots. The differing settings are alternatives in transmission, not automatically a sequence of separately established events. [11, 13]

21. The number of participants and the procedure

Majmaʿ al-bayān attributes a total of twenty-nine men to Ibn Isḥāq and others and preserves different descriptions of the pens' movement in water. Biḥār al-anwār quotes al-Khiṣāl and Man lā yaḥḍuruhu al-faqīh with "six lots," then discusses the number. The consulted electronic Nūr al-thaqalayn instead displays a wording meaning "casting lots is a practice," differing by a dot from "six." This textual variation calls for comparison, not a numerical conclusion based on one electronic transcription. [11, 12, 13]

The Qurʾān gives neither a participant count, the river's name, nor a detailed sequence of floating or sinking pens. Neither six nor twenty-nine should be labelled Qurʾānic, and one procedure should not be selected while silently suppressing the alternatives. The group belongs in the chapter's register even though its members remain unnamed. [1, 11, 12]

22. The household of care, the aunt, and the wet nurse

The Ibn Isḥāq account quoted in Majmaʿ al-bayān places Maryam with her maternal aunt, Yaḥyā's mother, before Zakariyyā prepares a place in the sanctuary as she grows. The commentary mentions arranging nursing, but also reports an alternative that she did not nurse and received heavenly provision. These should not be fused into one certain account. A wet nurse, when mentioned, remains an unnamed woman within that particular version. [12]

The service traditions also mention worshippers whom Maryam assisted before a screen was provided. They belong to her surroundings, although the cited texts do not establish their individual names. Details about a ladder, doorway, or enclosure are additional exegetical descriptions, not an architectural plan supplied by the Qurʾān. [6, 12]

23. Purity and maturity: retaining differing reports

Al-Kāfī's chapter on compensating missed fasting but not missed prayer during menstruation contains Ismāʿīl al-Juʿfī's report from Imam al-Bāqir, invoking Maryam's story and her leaving when she reached female maturity. Al-ʿAyyāshī preserves related material. It is therefore inaccurate to claim that every Ahl al-Bayt report denies menstruation in her case, or that "He purified you" has one unanimously accepted bodily interpretation. [14, 6]

Commentaries discuss purity in terms of faith, obedience, freedom from sexual wrongdoing, and honourable parentage, alongside interpretations concerning menstruation. Maryam's standing is preserved without erasing the variation or treating rules of worship as a depreciation of women. Al-Mughīrah ibn Saʿīd, mentioned at the beginning of al-Kāfī's report, belongs to a later dispute about legal transmission; he is not a contemporary of Maryam. [11, 14]

24. Provision in the sanctuary

Whenever Zakariyyā enters Maryam's sanctuary, he finds provision and asks where it came from. She answers that it is from God, who provides for whom He wills without measure (3:37). The verse does not name the food. The Qummī and al-ʿAyyāshī accounts describe summer fruit in winter and winter fruit in summer. This detail belongs to transmitted explanation, not to the verse's wording. [1, 5, 6]

Al-Ṭabrisī uses this passage to support the possibility of extraordinary divine favours for saints and chosen servants who are not prophets. Extraordinary provision does not itself establish Maryam's prophethood; conversely, not calling her a prophet does not deny her divine gifts. Her answer acknowledges God as the giver, and Zakariyyā's inquiry leads into his prayer for a child. [12, 1]

25. From Maryam's provision to Zakariyyā's prayer

At that point Zakariyyā asks his Lord for good offspring (3:38). The angels announce Yaḥyā, while the verses mention Zakariyyā's old age and his wife's barrenness. The prayers of ʿImrān's wife and Zakariyyā thus stand close together, and Yaḥyā's mother belongs at the centre of the answer even though her personal name is absent. The connection introduces their place in this household's story without duplicating Zakariyyā's entire biography. [1, 23]

26. Maryam, addressed with election and devotion

The angels address Maryam as chosen and purified, chosen above the women of the worlds, and command her to devote herself to her Lord, prostrate, and bow with those who bow (3:42–43). The dedicated child has become a woman addressed with responsibility and honour. She is more than a genealogical connection between ʿImrān and Jesus: she has her own faith, worship, and divine address. [1]

Traditions about her election discuss honourable parentage and the distinctive birth of Jesus. Some Ahl al-Bayt reports distinguish her pre-eminence among the women of her world from Fāṭimah's pre-eminence. The connection is noted here, while

Maryam’s virtues receive fuller treatment in her chapter. These verses speak of angels in the plural; each must not be renamed Gabriel, although other reports identify the spirit sent to her in the pregnancy narrative as Gabriel. [11, 1]

27. “Sister of Hārūn” and the distinction between generations

Maryam’s people address her as “sister of Hārūn” and recall that neither her father nor her mother was known for sexual wrongdoing (19:28). Their words acknowledge her parents’ reputation, but occur within an accusation that God refutes. The phrase “sister of Hārūn” does not by itself establish that Maryam and Moses had the same father. [16]

Majmaʿ al-bayān records explanations involving resemblance to a righteous man called Hārūn, a paternal half-brother, descent from Aaron the brother of Moses, and another proposed comparison of blame. Their collection does not make them equally established or all attributable to the Ahl al-Bayt. Hārūn belongs in the register of names associated with interpreting this verse, with his identification disputed. A biological brother cannot be established from the address alone. [17]

28. Descent through Maryam

The annunciation report connects ʿImrān to Jesus through his daughter, while the Qurʾān names Jesus as Maryam’s son. Jesus also appears in the passage concerning descendants and prophets in 6:84–87. The mother cannot be removed from the account of descent because the next figure is male. In this chapter, ʿImrān is Maryam’s father and Jesus’s maternal grandfather, while Ḥannah is Maryam’s mother and Jesus’s maternal grandmother. [3, 24, 26]

Yaḥyā’s precise kinship to Jesus depends on the differing accounts of the mothers already discussed. Jesus’s identity as Maryam’s son and Yaḥyā’s as Zakariyyā’s son do not depend on resolving every grandparent’s name. Additional siblings or children are not invented to complete a family diagram. [1, 4]

29. The Ahl al-Bayt and the inheritance of guidance

At 3:33–34, Nūr al-thaqalayn gathers reports connecting the Ahl al-Bayt with the chosen lineage and inherited prophetic knowledge, including a statement attributed to Imam al-Bāqir identifying them with that lineage. These texts mention Prophet Muḥammad, Imam ʿAlī, and the Imams of their line, and cite the verse in their arguments. The connection is exegetical and theological; it does not make them contemporaries of ʿImrān. [18, 27]

Some commentaries transmit reports incorporating “the family of Muḥammad” in connection with this verse. They belong to the study of transmission and interpretation; the phrase is not inserted into the Qurʾānic text quoted in this chapter. The chapter reproduces the received muṣḥaf text and distinguishes it from every exegetical report, regardless of the compiler’s standing. [1, 15, 27]

30. Burayhah and the woman who believed with him

Two figures easily missed when reviewing the interpretation of “descendants of one another” are Burayhah, whose name has variant spellings, and the woman accompanying him. Nūr al-thaqalayn quotes al-Kāfī’s account of his encounter with Imam Mūsā ibn Jaʿfar through Hishām ibn al-Ḥakam, his recognition of the Imam’s knowledge of the Gospel, and the belief of both him and the woman. The verse is then cited when the encounter is recounted to Imam al-Ṣādiq. [27]

The woman is retained as a participant in the reported acceptance of faith. She is not given an unsupported name or automatically made Burayhah’s wife merely because she accompanied him. These figures belong to a later interpretive narrative, not to ʿImrān’s historical household. This account must also remain distinct from Imam al-Kāẓim’s dialogue with the Christian in which “Marthā” occurs; each has its own setting and transmission. [10, 27]

31. Fāṭimah, ʿAlī, and al-Miqdād in the parallel provision account

Al-ʿAyyashi’s report from Imam al-Baqir recounts ʿAli giving al-Miqdad ibn al-Aswad his borrowed money, then finding food with Fatima, who attributes it to God. The Prophet compares their situation with Maryam and Zakariyya, and the ending mentions al-Qa’im and the dish. These belong to a later transmitted parallel, not to ʿImran’s household in Mary’s lifetime. Chapter 40 discusses the account and the limits of its transmission. [19, 11]

32. Maryam, Āsiyah, Khadījah, and Fāṭimah

Al-Khisal’s reports, collected in Bihar al-Anwar, associate Mary with Asiya daughter of Muzahim, Khadija daughter of Khuwaylid, and Fatima daughter of Muhammad. This concerns honor and excellence, not kinship or residence in ʿImran’s household; Chapter 40 examines the transmissions. Qur’an 66:11 refers to Pharaoh’s wife without naming her, followed by Mary in the next verse. The four-women reports do not remove Hannah or John’s mother from the family’s story: each has her own place. [2, 11, 22]

33. Ḥamzah’s daughter and the comparison of guardianship disputes

In the al-ʿAyyāshī material quoted by al-Majlisī on Maryam’s verses, a comparison is made with a dispute concerning Ḥamzah’s daughter. She therefore belongs among the women connected with the transmitted guardianship analogy, and her father identifies her. Neither belongs to Maryam’s era. This brief reference is not expanded with an unverified personal name, a complete dispute narrative, or names drawn from other accounts not examined here; those belong to the Prophetic biography. [11]

34. Joseph the carpenter and Qaydūs: figures at the chapter’s boundary

Joseph the carpenter appears in later accounts concerning Jesus’s birth and assistance to Maryam, including material Biḥār al-anwār quotes from ‘Ilal al-sharā’i‘ through a route ending with Wahb. That attribution matters: it must not be presented directly as an Imam’s statement. The guardianship verses do not name Joseph or assign him fatherhood of Jesus. He is noted to prevent either omission or substitution for Zakariyyā, while the details belong to Maryam’s and Jesus’s birth narrative. [28]

Imam al-Kāẓim’s dialogue with the Christian, quoted by al-Majlisī from al-Kāfī, mentions Qaydūs, his offspring, and his followers when the household of ‘Imrān is brought to see Maryam after Jesus’s birth. This does not identify Qaydūs as Maryam’s father or childhood guardian, nor establish the names of his children or followers. Recording him in context preserves the name without inventing a role or genealogy. [10, 28]

The same dialogue identifies the Christian as ‘Abd al-Salib, then renamed ‘Abd Allah by the Imam. It names his mother ‘Anqaliya, with Mayya as the Arabic equivalent; his paternal grandmother ‘Anqura; his father ‘Abd al-Masih, rendered ‘Abd Allah; and his grandfather Jibra’il, whom the Imam names ‘Abd al-Rahman. It also mentions his subsequent marriage to an unnamed woman from Banu Fihr. The journey’s opening includes an unnamed scholar in Damascus and Bati ibn Shurahbil al-Samiri, mentioned for knowledge of Judaism; the encounter’s conclusion includes an unnamed man from Qays ibn Tha‘laba. These belong to the later narrative frame in Imam al-Kazim’s time, not to Mary’s family or contemporaries. The grandfather called Jibra’il is a human being, not the angel. [10]

35. The five-hundred-year report and chronology

Al-Majlisī quotes an incompletely transmitted report from Qiṣaṣ al-anbiyā’ describing Maryam as living five hundred years after ‘Imrān, and comments on its anomalous character and conflict with other accounts. A review should acknowledge the report, but not build the chapter’s chronology or Maryam’s age upon it. An isolated figure requires analysis of transmission, wording, and the wider evidence rather than confident placement in a timeline. [11]

The Qur’ānic text supports a broad sequence: dedication during pregnancy, Maryam’s birth and naming, acceptance and upbringing under guardianship, and then the sanctuary scenes and annunciation. This sequence does not establish intervals in years or the participants’ ages. It also does not determine where every differing transmitted account fits into one continuous chronology. [1]

36. Guardianship, prophethood, and succession

A report establishing ʿImrān's prophethood is different from a report identifying his designated successor. Zakariyyā's care for Maryam is likewise different from an explicit transfer of ʿImrān's testament or office. The cited guardianship material does not establish such a transfer. It cannot generate a definitive succession from ʿImrān to Zakariyyā to Yaḥyā to Jesus. Prophets may coexist; their order in a book does not establish exclusive chronological succession. [1, 3, 4, 14]

37. The end of life and unestablished dates

A report from Imam al-Ṣādiq in al-Kāfi, concerning Fāṭimah's ritual washing, states that Jesus washed Maryam; Biḥār al-anwār includes it in her chapter. Its existence is recorded, while Maryam's death receives fuller treatment in her own account. The report does not itself establish her death date, age, or grave. The passages reviewed here likewise do not provide a unified set of detailed birth and death dates for ʿImrān, his wife, or Yaḥyā's mother. [11]

38. ʿImrān in an argument attributed to Imam al-Riḍā

Al-Majlisī quotes the Qummī commentary and Maʿānī al-akhbār for an argument attributed to Imam al-Riḍā involving the promise to ʿImrān and the births of Maryam and Jesus. The transmitted routes vary between naming Abū Saʿīd al-Mukārī and his son as the interlocutor. This variation is retained. The argument concerns continuity through offspring and fulfilment through descendants, not the erasure of Maryam and Jesus as distinct persons. Its participants belong to a later interpretive encounter, not to the ancient household. [11]

39. Register of women connected with the chapter

Three women stand at the centre of the household: ʿImrān's wife, Maryam's mother and Jesus's grandmother, called Ḥannah, Marthā, or Wahībah in different transmissions; Maryam daughter of ʿImrān, the dedicated child, worshipper, and mother of Jesus; and Zakariyyā's wife, Yaḥyā's mother, associated with Ḥanānah, Īshāʿ, and Umm Kulthūm in differing sources, with her precise relationship to Maryam disputed. These alternative designations do not multiply the three women. The reported paternal name Qāqūd, Qāfūdhā, or Fāqūd, followed by Fatīl or Qabīl in variant texts, belongs to the mother's variant genealogy, not to another woman or another name for the mother herself. [3, 4, 7, 10, 20, 22]

Associated reports add an unnamed wet nurse in one upbringing account, the believing woman accompanying Burayhah, the Christian interlocutor's mother, paternal grandmother, and wife from Banu Fihr in the dialogue discussed above; Ḥamzah's daughter in the guardianship comparison; and Fāṭimah, Khadījah, and Āsiyah in virtue traditions. Their evidential status and roles differ: the wet nurse belongs to an exegetical account; Burayhah's companion to a later encounter; the other women to specified comparisons. No midwives or additional sisters are invented. [10, 11, 12, 22, 27]

40. Register of men and groups

The directly involved men are ʿImrān, Maryam's father; Zakariyyā, her guardian; Yaḥyā, Zakariyyā's son; and Jesus, Maryam's son. The election passage mentions Adam, Noah, Abraham, and Abraham's household. Moses and Aaron occur in distinguishing households and names; David, Solomon, Māthān, and alternative names for ʿImrān's father occur in genealogical accounts. Jacob appears in discussion of his household, with Jacob son of Isaac distinguished from Yaʿqūb ibn Māthān where the sources differ. The identity of the Hārūn in the address to Maryam remains disputed. [1, 4, 7, 15, 17, 25]

Unnamed human groups include the competitors for guardianship, described as prophets or religious scholars in different reports; the worshippers served at the sanctuary; members of ʿImrān's household mentioned in some traditions; and Maryam's people when she returns after the birth. Joseph the carpenter, Qaydūs, his offspring, and his followers belong to later reports and are not moved into Maryam's childhood. Angels and Satan retain their Qurʾānic roles without being counted as men or women. [1, 6, 11, 28]

The later layer of interpretation includes Prophet Muḥammad; ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn; and Imams al-Bāqir, al-Ṣādiq, al-Kāẓim, al-Riḍā, and al-Qāʾim, according to the cited reports. It also includes al-Miqdād, Ḥamzah through his daughter, Burayhah, Hishām ibn al-Ḥakam, Imam al-Kāẓim's Christian interlocutor, his father and grandfather, the Damascene scholar, Bati ibn Shurahbil, and the man from Qays ibn Thaʿlaba in that dialogue, Abū Saʿīd al-Mukārī or his son, and al-Mughīrah ibn Saʿīd in a dispute about legal transmission. These figures are distinguished from the historical household, just as transmitters and compilers are distinguished from the people whose story they report. [10, 11, 14, 18, 19, 27]

41. From the mother's prayer to Maryam's life

The household's picture includes a father described in tradition as a prophet who receives a promise; a mother whose prayer the Qurʾān preserves; a daughter accepted, nurtured, and chosen by God; a guardian who cares for her; and another household whose prayer is answered with Yaḥyā. Completeness requires more than accumulating names: each woman and man must receive the appropriate place, with established, disputed, and unknown information distinguished. [1, 3, 4, 23]

This completes the preparation of ʿImrān's household. Chapter Forty turns to Maryam herself: her devotion, election, annunciation of Jesus, and trial before her people. Zakariyyā and Yaḥyā receive their respective dedicated chapters. Disputed numbers and genealogies are not used to fill pages; the aim is substantive, documented writing faithful to its evidence and clear about its limits.

42. Sources and passages consulted

The numbers below identify passages, not a count of independent books. Available originals were consulted directly; Biḥār al-anwār, Nūr al-thaqalayn, al-Ṣāfī, and al-Burhān were used to compare transmissions and trace sources. Reliance on one book's quotation of another is stated in the text. Since pagination varies between editions, chapter titles, report numbers, or verses are supplied where possible. Linked reference labels open the relevant text or the beginning of the passage. [21]

[1] Qurʾān 3:33–51: dedication, guardianship, election, and annunciation. Source text

[2] Qurʾān 66:11–12: Pharaoh's wife and Maryam daughter of ʿImrān. Source text

[3] Al-Kulaynī, al-Kāfī, Book of the Divine Proof, chapter on a statement concerning someone being fulfilled in his descendant, report 1; older pagination 1:535; displayed edition 2:706–708, report 1408. Source text

[4] Quṭb al-Dīn al-Rāwandī, Qiṣaṣ al-anbiyāʾ, pp. 214–215, reports 278–280: ʿImrān's prophethood, the sisters, and the promise. Source text

[5] Commentary attributed to ʿAlī ibn Ibrāhīm al-Qummī, vol. 1, on 3:35–44: Abū Baṣīr's report, the promise, and sanctuary provision; electronic page 101 and continuation. Source text

[6] Muḥammad ibn Masʿūd al-ʿAyyāshī, Tafsīr al-ʿAyyāshī, 1:170, reports 36–38; report 38 continues on the next page: dedication, service, maturity, and guardianship. Source text

[7] Al-Faḍl ibn al-Ḥasan al-Ṭabrisī, Majmaʿ al-bayān, on 3:35–36: names, genealogy, dedication, and Maryam's birth. Source text

[8] Al-Ṭūsī, al-Tibyān fī tafsīr al-Qurʾān, on 3:35: dedication, the vow, and acceptance. Source text

[9] Muḥammad Ḥusayn al-Ṭabāṭabāʾī, al-Mīzān, on 3:35–41: interpretation of the male–female comparison. Source text

[10] Al-Kulaynī, al-Kāfī, Book of the Divine Proof, chapter on the birth of Imam Mūsā ibn Jaʿfar, report 4: dialogue with the Christian and Maryam's mother's name; compare Biḥār 14:213–214. Source text

[11] Muḥammad Bāqir al-Majlisī, Biḥār al-anwār, vol. 14, chapter 16, on Maryam, her birth, and her father, pp. 191–206, reports 1–23 and comments; a compilation, not collective authentication. Source text

[12] Al-Ṭabrisī, Majmaʿ al-bayān, on 3:37: guardianship, nursing, the sanctuary, and provision. Source text

[13] ʿAbd ʿAlī al-Ḥuwayzī, Nūr al-thaqalayn, on 3:44, reports 137–140: variants concerning lots, orphanhood, and guardianship. Source text

[14] Al-Kulaynī, al-Kāfī, Book of Menstruation, chapter on making up fasting but not prayer, report 4, from Ismāʿīl al-Juʿfī from Imam al-Bāqir. Source text

[15] Al-Ṭabrisī, Majmaʿ al-bayān, on 3:33–34: the household and differing identifications of the family of ʿImrān. Source text

[16] Qurʾān 19:16–36, especially 27–32: the confrontation with her people and Jesus's relationship to Maryam. Source text

[17] Al-Ṭabrisī, Majmaʿ al-bayān, on 19:28 within the passage 21–30: interpretations of "sister of Hārūn." Source text

[18] Al-Ḥuwayzī, Nūr al-thaqalayn, on 3:33, reports 96–101: election and the Ahl al-Bayt's connection with the lineage. Source text

[19] Al-Ḥuwayzī, Nūr al-thaqalayn, on 3:36–37, reports 112–119: al-ʿAyyāshī and al-Kāfī material and Fāṭimah's provision parallel. Source text

[20] Al-Fayḍ al-Kāshānī, Tafsīr al-Ṣāfī, on 3:35–37: names, dedication, and comparison of al-Kāfī and Qummī reports. Source text

[21] Hāshim al-Baḥrānī, al-Burhān fī tafsīr al-Qurʾān, on 3:43–44; electronic entries 1685 onward, including the al-ʿAyyāshī account at 1688. Source text

[22] Al-Majlisī, Biḥār al-anwār, 14:168, chapter on Zakariyyā and Yaḥyā, report 9, quoting Tafsīr Furāt: Umm Kulthūm, Yaḥyā's mother. Source text

[23] Qurʾān 21:89–91: Zakariyyā, his wife, Yaḥyā, and the woman who guarded her chastity and her son. Source text

[24] Qurʾān 5:75: the Messiah, Maryam's son, and his truthful mother. Source text

[25] Al-Majlisī, Biḥār al-anwār, 14:174–175: reported genealogies of Zakariyyā, the household of Jacob, and ʿImrān ibn Māthān. Source text

[26] Qurʾān 6:84–87: Jesus, Zakariyyā, and Yaḥyā in the passage on prophets and descendants. Source text

[27] Al-Ḥuwayzī, Nūr al-thaqalayn, on 3:34, reports 102–110: Burayhah and his companion, inherited knowledge, and uses of the verse. Source text

[28] Al-Majlisī, Biḥār al-anwār, vol. 14, chapter 17 on Jesus's birth, pp. 211–214, especially reports 9 and 11: ʿIlal al-sharāʾiʿ material from Wahb and al-Kāfī on Qaydūs and Maryam's mother. Source text

Chapter 40: Mary: The Vow, Divine Choosing, and the Care of Zechariah

1. Mary in the History of Guidance

Mary's story begins with her mother's prayer, but Mary herself becomes the worshipper, speaker, and bearer of responsibility. The Qur'an ultimately presents her as an example of faith. This chapter follows her life and character, including those parts of Jesus's story that concern her motherhood, ordeal, and vindication. The fuller histories of Zechariah, John, and Jesus's mission belong to their chapters; the previous chapter treats the household of 'Imran.

2. Mary's Qur'anic Map

The principal passages are 3:33–37 on the family, vow, birth, and care; 3:38–41 on Zechariah's prayer in the setting of her sanctuary; 3:42–51 on choosing, worship, and annunciation; and 3:59 on Jesus and Adam. Qur'an 19:16–36 narrates withdrawal, annunciation, pregnancy, labor, return, and the child's speech. These complementary accounts do not supply a detailed calendar for every stage of her life. [1, 2]

Other passages include 4:156 on slander and 4:171 on the Messiah; 5:17, 72, 75, 110, and 116–117 on servanthood, truthfulness, divine favor, and the rejection of deification; 21:91 on chastity and the sign; 23:50 on refuge; and 66:12 on faith and devotion. Her recurring name in Jesus's designation—also in 2:87, 253; 57:27; and 61:6, 14—preserves his maternal identity without necessarily introducing a separate event in her biography. [3–7]

3. Name, Identity, and Descriptions

The Qur'an identifies her as Mary daughter of 'Imran and her son as Jesus son of Mary. Across its passages she is chosen, purified, supremely truthful, chaste, believing in her Lord's words and scriptures, and devout. These descriptions occur in different verses, not in a single formula. "The Virgin" summarizes the absence of human intercourse at her conception of Jesus; "al-Batul" is a traditional designation rather than a title used in the Qur'anic narrative. [1, 2, 4, 7]

The Qur'an does not give her birth date, age at annunciation, mother's personal name, or an extended genealogy. Nor does it establish named siblings in a way that settles the meaning of "sister of Aaron." Distinguishing explicit identification from interpretation prevents familiar later details from being treated as Qur'anic statements.

4. ‘Imran: Fatherhood and the Promise through a Descendant

The Qur’an identifies Mary as ‘Imran’s daughter. Reports in al-Kafi and Qisas al-Anbiya’ describe his prophethood and the promise of a blessed male descendant, fulfilled in his daughter’s son Jesus. Chapter 39 examines the promise, genealogy, and differing orphanhood accounts. Here the essential connection is that fulfillment through Mary gives her a central place in the household’s story. [7–9, 13, 16]

5. Mary’s Mother: Hannah, Martha, and Variant Naming

Mary’s mother is the Qur’an’s “wife of ‘Imran,” who dedicates, names, and seeks protection for her daughter. Reports call her Hannah, while Imam al-Kazim’s dialogue gives Martha or Marta in different copies and Wahiba as the Arabic equivalent. Chapter 39 discusses these variants and the account of her longing for a child. They refer to one woman, whose prayer opens her daughter’s story. [1, 8–10, 13, 16]

6. The Vow and the Birth of a Daughter

Her mother dedicates the unborn child to God as one set apart; reports and commentaries explain this through sanctuary service and devotion. After giving birth to a daughter she speaks the words recorded in the Qur’an, names her Mary, and seeks protection for her. “The male is not like the female” must be read within this narrative: the following verses affirm this daughter’s acceptance and choosing. Exegetical discussion concerns maternal expectation, the dedicated child’s duties, and Mary’s particular destiny. [1, 11–15]

The prayer includes Mary’s descendants, extending the mother’s concern into a future still unseen. The verse does not describe a handover ceremony, enumerate its witnesses, or name the sanctuary’s attendants. Any such additions belong to the particular report that transmits them.

7. Acceptance and Growth

The Qur’an joins gracious acceptance with good growth: the vow is accepted and Mary’s upbringing is cared for. These expressions alone do not determine an extraordinary physical growth rate or her age at maturity. Commentaries preserve differing accounts of childhood, worship, and provision, including a wet nurse in some narratives and the absence of ordinary nursing in others. They cannot all be merged into a single consistent testimony. [1, 13, 16]

An anomalous report introduces five hundred years into Mary’s lifespan or its relation to ‘Imran. Its transmission in al-Rawandi is disconnected, and al-Majlisi expressly flags its strangeness and conflict with other accounts. It belongs in the record of variants rather than in an established chronology; an unsupported alternative age would be no improvement. [16, 20]

8. Zechariah and the Competing Guardians

The Qur’an establishes Zechariah’s care for Mary and the competing guardians’ casting of pens, without naming or numbering the other participants. Chapter 39 discusses their differing descriptions as prophets, religious scholars, or members of ‘Imran’s household, along with the reported numbers and procedures. The point here is that divine care includes a child’s need for a guardian who protects and raises her. [1, 13, 15, 16, 40]

9. Zechariah’s Wife and John: Keeping the Relationships Distinct

The Qur’an neither names Zechariah’s wife nor specifies her relationship to Mary. Al-Rawandi reports that Hannah, Mary’s mother, and Hananah, Zechariah’s wife, were sisters: in that version the wife is Mary’s maternal aunt and John her cousin. Other texts call the wife Mary’s sister, and exegetical literature also gives the name Isha‘. These are different family configurations, not details that can be combined without explanation. [9, 13, 16]

A report in Kamal al-Din describes Zechariah and Mary’s aunt searching for her after her withdrawal. Other accounts connect the two women’s pregnancies. These do not by themselves establish an exact age difference or settle every detail of their meeting. The Qur’an places Zechariah’s prayer at the scene of Mary’s provision and announces John as confirming a word from God; his fuller biography belongs to his chapter. [1, 19, 24]

10. The Sanctuary, Provision, and Mary’s Answer

When Zechariah finds provision with Mary and asks about it, she attributes it to God. She is a knowing respondent, and the narrative then turns to Zechariah’s prayer. This does not portray her guardian as previously unbelieving; the scene opens a particular occasion for prayer and displays divine giving beyond familiar expectations. [1]

Summer fruit in winter and winter fruit in summer are details transmitted in reports and commentaries; the word “provision” alone specifies neither fruit nor season. The verse also does not determine the sanctuary’s height, doors, or access arrangements. Its account and the explanatory reports retain their separate identities. [11–13, 16]

11. Choosing and Purification

Choosing occurs twice in 3:42, with purification between the two statements. Exegetical texts connect these with a pure household, dedication to worship, and bearing a child without a father. A report attributed to Imam al-Baqir explains purification through freedom from illicit ancestry and choosing through the distinctive birth of Jesus. Mary’s purity should therefore not be reduced to a single bodily condition. [1, 12, 16]

Al-Kafi’s report from Isma‘il al-Ju‘fi, from Imam al-Baqir, describes her leaving the sanctuary when she reached women’s maturity, in an argument concerning menstruation. It is consequently inaccurate to say that every Ahl al-Bayt report

denies menstruation to Mary. Other explanations of purification do not erase this text, and recording it here is a textual observation rather than a legal ruling. [15, 16]

12. Devotion, Prostration, and Bowing

The announcement of choosing is followed by commands to devotion, prostration, and bowing with those who bow. Mary is addressed in her own right, and 66:12 closes by placing her among the devout. Choosing does not remove responsibility, and her worship is not simply an effect of being a prophet's mother: her spiritual standing appears before the annunciation of the Messiah. [1, 7]

Qur'anic quotations follow the received Qur'anic text rather than replacing its wording or order with explanatory or variant formulations found in a commentary. Worship is read within its narrative setting; a detailed reconstruction of Mary's prayer movements or number of units would require evidence not supplied by these passages. [11, 16]

13. Angelic Address and the Station of the Truthful Woman

Angelic address to Mary is explicit in Al 'Imran, and 5:75 calls her a woman of supreme truthfulness. Receiving an angelic message does not alone establish prophethood in its technical sense. The Qur'an also describes angels addressing Abraham's wife and God inspiring Moses's mother concerning her child, without calling either woman a prophet in those passages. This chapter retains Mary's attested descriptions rather than inferring a further title merely from angelic contact. [1, 4, 7]

"Siddiqa" gives her an independent identity of faith alongside her son's messengership. Reports comparing her angelic address with Fatima al-Zahra's will be considered below as transmitted comparisons, not as the replacement or conflation of the two women.

14. The Messiah, the Word, and the Spirit

The annunciation names her son before his birth—the Messiah, Jesus son of Mary—and describes honor, nearness, righteousness, and speech in infancy and maturity. Mary asks how she can have a child when no man has touched her; the answer concerns God's creative power. Qur'an 3:59 compares Jesus's creation with Adam's. Extraordinary creation demonstrates divine ability rather than divine parentage. [1]

Qur'an 4:171 calls Jesus God's messenger, His word conveyed to Mary, and a spirit from Him. Reports in al-Kafi from Imams al-Baqir and al-Sadiq explicitly describe the spirit in Adam and Jesus as created. The language is thus read through creation and honor, not as a divine fragment within a creature or a spirit fathering Jesus. Gabriel, the messenger sent to Mary, also remains distinct from the promised Jesus. [3, 19]

15. Withdrawal and Gabriel’s Human Appearance

Mary’s story in Surah Maryam begins with her withdrawal eastward from her family and the placing of a screen. God’s spirit is then sent to her and appears as a well-formed human. The passage itself says “Our Spirit” and “messenger of your Lord”; commentaries identify him as Gabriel. Distinguishing the exegetical identification from the verse’s wording preserves precision without dismissing the transmitted interpretation. [2, 19–22]

Her first response is refuge in the Most Merciful. The man’s appearance does not remove her caution or chastity; the messenger identifies himself and his purpose. An eastern place is not a city name, and the screen supplies no architectural measurements. Her appeal to the addressee’s fear of God does not require inventing a named man she supposedly feared.

16. Conception and the Disputed Duration

The Qur’an states conception and withdrawal to a distant place, while affirming the absence of intercourse; it gives no gestational duration. Al-Kafi preserves a report linking Jesus and al-Husayn in birth after six months, through an unnamed transmitter. Its Rawda also preserves a nine-hour report whose chain likewise includes “a man.” Neither figure should simply erase the other or be presented as a Qur’anic number. [2, 17, 18]

The accessible edition of al-Rawandi has a report reading “seven hours,” while Bihar transmits it as “nine hours.” That textual discrepancy must be recorded before constructing a chronology. Other reports mention the garment opening or a date brought by Gabriel. These are transmitted details absent from the Qur’anic account, and combining them into a speculative physical mechanism would exceed the evidence. [19, 20]

17. Mary’s Age and the Day of Birth

The Qur’an does not identify Mary’s age at conception. Reports also differ over days and dates: the account from Imam al-Kazim specifies days for conception and delivery; other sources mention the twenty-fifth of Dhu al-Qa‘da; and an ‘Ashura report receives a discussion of possible dissimulation from al-Majlisi, with its transmission through Kathir al-Nawwa criticized in the annotation. Together these do not establish one agreed date. [10, 19]

Some abridgments use wording that can be mistaken for the day Mary herself was born. The full report, however, asks when she delivered Jesus and then discusses the river beside which she bore him. Context therefore prevents the phrase from being turned into a date for the mother’s own birth. [10]

18. Birthplace and Baratha: Keeping Accounts Separate

The verse specifies a distant place and a palm trunk, but names no town. An ascension report transmitted from Tafsir al-Qummi identifies Bethlehem; al-Kafi and al-Rawandi preserve accounts of the Euphrates, Kufa, and the area near Najaf; Bihar quotes al-Tahdhib for a Karbala identification. These are differing transmitted locations, not Qur'anic place names or necessarily independent stages of one journey. [2, 10, 19, 20]

The Baratha account, quoted from al-Tusi's Amali, includes Imam 'Ali, an unnamed monk, a spring, and a white rock. Its wording says Mary set Jesus down from her shoulder on the rock and prayed; that is not equivalent to saying she gave birth upon it. Similarly, miraculous travel proposed by a commentator is a harmonizing explanation, not an event explicitly stated by every report. [19]

19. Labor and the Burden of Confrontation

The Qur'an depicts labor driving Mary to the palm trunk and her wish that she had died before this and been forgotten. She is not portrayed as untouched by pain or fear, but the narrative does not attribute unbelief or denial of God's power to her. Commentators explain her words through the anticipated accusation; Majma' al-Bayan also attributes to Imam al-Sadiq an explanation concerning the absence of someone among her people who would discern her innocence. [2, 21]

Al-Mizan relates the wish to her chastity and fear of a situation people would misconstrue. This is an exegetical reading of her distress, not a medical diagnosis or an invented dialogue. The ensuing reassurance, food, and water bring bodily support and consolation together. [35]

20. The Caller and the Watercourse

Commentators disagree over whether Jesus or Gabriel calls from below. Majma' al-Bayan and al-Tibyan discuss both, while a passage in Tafsir al-Qummi identifies Jesus. The verse does not name the caller, so the disagreement remains visible; neither should all exegetical opinions be relabeled as connected reports from Ahl al-Bayt. [19, 21, 22]

Many explain "sari" as a stream or watercourse; others take the word in the sense of a noble person, referring to Jesus. The command to drink favors the water reading in context, but recording the alternative does not introduce a third, unidentified character. The possible participants retain their known identities while the interpretive uncertainty remains explicit. [21, 22]

21. The Palm, Food, and Reassurance

Mary is told to shake the trunk, eat, drink, and take comfort. The Qur'an mentions ripe dates; reports add the 'ajwa variety, a previously dry tree, or a winter setting. Bihar quotes al-Kafi's report from Mu'ammar ibn Khallad, from Imam al-Rida, concerning 'ajwa and Kanun. Such details retain their individual sources rather than becoming necessary meanings of the verse. [2, 19, 21]

The miracle does not remove Mary’s agency: she reaches, shakes, eats, carries her child, and returns. She is supported by mercy while acting within her responsibility, rather than serving merely as the setting for someone else’s miracle.

22. The Vow of Silence and the Gesture

The verses describe a vow of fasting to the Most Merciful, refraining that day from speaking to a human, and later pointing to the child. Reports in al-Kafi interpret the fast here through silence. Commentators differ over whether the vow was announced through an initially permitted statement or a comprehensible gesture. It is therefore excessive to insist that every part of her communication was gestural. [2, 19, 21]

Silence serves this particular narrative by preparing for Jesus’s testimony. It does not by itself establish a universal requirement that women answer injustice with silence or that the community vow to abandon speech. A role within this episode is not a rule for every circumstance.

23. Returning with the Child and the Tremendous Slander

Mary returns carrying her child; her ordeal does not end through permanent disappearance from her people. Their accusation invokes the good standing of her parents, and she points to Jesus. Qur’an 4:156 calls the accusation a tremendous slander. Her chastity is consequently affirmed by the Qur’an rather than left as a competing historical hypothesis. [2, 3]

The verses do not name the individual accusers or identify people who defended her before the child spoke. The episode also does not warrant assigning the participants’ wrongdoing to every Israelite or to later communities. The narrative identifies conduct and participants only as far as its source permits.

24. “O Sister of Aaron”: Four Exegetical Directions

Majma‘ al-Bayan collects four explanations: comparison with a righteous man named Aaron; an actual paternal brother with that name; descent from Aaron the brother of Moses; or a hostile comparison with an immoral man of that name. These are opinions attributed to different exegetes, not four brothers of Mary or four authenticated reports from one Imam. [21]

The last interpretation also appears in the passage transmitted from Tafsir al-Qummi. Identifying Jesus’s mother personally with Moses’s sister is not a necessary consequence of kinship language, which can also convey affiliation or resemblance. Aaron is therefore entered in this chapter’s register as a disputed identification, while Mary, Jesus’s mother, remains distinct from Moses’s sister, called Kulthum or Kalthum in other reports. [19, 21]

25. Qaydus, the Women, the Worshippers, and the Market

The conversation attributed to Imam al-Kazim names Qaydus, who summons his offspring and followers and brings out ‘Imran’s household to see Mary. The Qur’an does not name him, and the name alone does not identify him with a ruler known elsewhere. Al-Rawandi preserves one report about seventy young women making the accusation and another about five hundred virgins in a place of worship. These are groups in different accounts, with no demonstrated identity between them or list of individual names. [10, 20]

The passage transmitted from Tafsir al-Qummi also includes Israelite women confronting her, weavers treating her badly, and merchants directing her toward the palm. Not every sentence there is expressly traced to an Imam, and the account cannot become a judgment upon an occupation or community. The punishment described in the young women’s report similarly remains part of that report, not an omitted Qur’anic passage or authority for punishing anyone today. [19, 20]

26. Joseph the Carpenter: The Name and the Slander

In al-Saduq’s Amali, ‘Alqama’s report from Imam al-Sadiq lists false accusations against sacred figures, including the claim that Mary conceived through a carpenter named Joseph. The name occurs in a rejection of slander, not an affirmation of Joseph’s paternity. Joseph the carpenter is not named in the Qur’an and is distinct from the prophet Joseph, son of Jacob. [23]

Bihar’s account of Joseph helping Mary in the cold, lighting wood, and giving her walnuts is quoted from ‘Ilal al-Shara’i‘ through a transmission ending with Wahb, whose source character is noted there. It must not be relabeled as an established statement by an Imam. Assistance alone also proves neither marriage, lineage, nor certain attendance at labor. The name is retained without adding unsupported conclusions. [19]

27. The Magian Visitors, Iblis, and the Angels

Bihar quotes Faraj al-Mahmum, which in turn quotes al-Saduq’s Kitab al-Nubuwwa, for visitors from the Magian learned class who approach Mary, speak of a star, and present gold, myrrh, and frankincense. This is indirect access, not direct inspection of Kitab al-Nubuwwa. The quoted passage does not name the visitors or specify their number; three kinds of gifts do not establish three visitors. [19]

Al-Rawandi also preserves an account in which Iblis seeks the newborn and angels bar his approach. The birth verses do not narrate this scene; it is retained as a sourced report. Gabriel and the angels are not human male or female participants, so their register is distinguished from Mary’s family and community, as is Iblis’s role. [20]

28. Jesus in the Cradle: Vindication and Mission

Mary points to her son, whose speech begins with servanthood to God and continues with scripture, prophethood, blessing, prayer, charity, and kindness to his mother. It does more than refute an accusation: it places his life within service and mission. Mary remains present in his filial obligation; the miracle that vindicates her does not dissolve her motherhood. [2]

The report of Yazid al-Kunasi in al-Kafi and al-Rawandi describes his speech as a sign for people and mercy to Mary because he speaks on her behalf. It also arranges the roles of Zechariah, John, and Jesus. Here its relevance is Mary's vindication; detailed questions about prophetic ages and succession belong to their respective chapters and are not treated as Qur'anic dates. [20]

29. Mary as Mother: Care and Teaching

Al-Rawandi transmits reports from Imam al-Sadiq concerning Mary caring for Jesus when he is in pain or crying, showing his need for his mother alongside the knowledge granted to him. Biographically, these accounts prevent motherhood from being reduced to the moment of birth. They are not presented here as medical instructions for children. [20]

Report 308, attributed to Imam al-Baqir, describes her taking him to a teacher and includes an interpretation of letters. The teacher is unnamed, and the report does not identify a school or establish a detailed historical curriculum. Since accounts differ over the timing of speech and instruction, its seven-month figure cannot simply be combined with other ages into a certain chronology. [20]

30. The Refuge, Egypt, and Nazareth

Qur'an 23:50 makes Mary and her son a sign and describes their refuge on elevated ground with settled habitation and flowing water. The description is explicit; the place name is not. Commentaries propose Damascus, Jerusalem, Ramla, and Egypt, while Imami reports connect the passage with Najaf, Kufa, and the Euphrates. Listing the proposals does not settle the geography. [6, 19, 20]

Egypt and Nazareth do not occur only in historians' narratives. 'Ilal al-Shara'i' preserves a report from Imam al-Rida, explaining the designation of Christians, which places Mary and Jesus in Nazareth after returning from Egypt. It is recorded as an Imami report without extracting an unsupported duration, route, list of hosts, or identification of the Qur'anic refuge with Nazareth. [25]

31. Mary's Work and Her Son's Garment

Bihar quotes Tafsir al-'Ayyashi for a report attributed to Imam al-Sadiq describing Jesus's garment as spun, woven, and sewn by Mary. The quoted route includes unnamed transmitters. Its presence does not make it historical certainty, but it preserves a strand of the transmitted portrayal of a mother working for her son. [39]

The survival of a garment she made does not establish that she was alive when Jesus was raised, nor does the report identify her workplace or sole means of support. The account of work and care is retained without constructing an unattested ending to her life.

32. Mary's Death and Jesus Washing Her

The Qur'an does not narrate Mary's death, age at death, or burial place. Al-Kafi nevertheless transmits from al-Mufaddal ibn 'Umar, from Imam al-Sadiq, in a discussion of Imam 'Ali washing Fatima, that Jesus alone washed Mary. The report appears in funerary material and in the account of Fatima's birth through differing routes. It should therefore be acknowledged rather than claiming there is no Imami report relevant to Mary's death. [26, 16]

Its theme connects a truthful woman's washing with a truthful person; it gives no date, location, named angel of death, or burial witnesses. Its chain also requires its own assessment. The chapter therefore records its attribution and limited content while withholding certainty about graves, ages, and posthumous conversations not established by the sources used here.

33. Mary, Asiya, Khadija, and Fatima

Al-Khisal brings together four women in reports of excellence: Mary daughter of 'Imran, Asiya daughter of Muzahim and Pharaoh's wife, Khadija daughter of Khuwaylid, and Fatima daughter of Muhammad. They include routes through Ibn 'Abbas from the Prophet and a route through Imam al-Kazim from the Prophet. Bihar collects the texts; their different transmissions remain distinct, and the order of names need not itself establish a ranking. [28, 16]

Asiya, Khadija, and Fatima remain distinct persons; association in excellence does not make them Mary's relatives. The Qur'an identifies Pharaoh's wife by her marital relationship, while Asiya and her father's name come from reports. Khadija and Fatima are not named in Mary's Qur'anic narrative; transmitted comparisons explain their inclusion in this chapter. [7, 28]

34. Mary and Fatima: The Scope of Their Eminence

In the twenty-sixth session of al-Saduq's Amali, al-Hasan ibn Ziyad al-'Attar asks Imam al-Sadiq about Fatima's preeminence among the women of Paradise; the report distinguishes this from Mary's eminence among the women of her world. A related distinction occurs in 'Ilal al-Shara'i' concerning Fatima as one addressed by angels. These reports express the Imami explanation of the scope of excellence without erasing the Qur'an's affirmation of Mary. [27, 29]

The same Amali report also discusses al-Hasan and al-Husayn as leaders of the youths of Paradise. Their appearance here concerns a question of excellence, not participation in Mary's earthly life. Al-Husayn also appears in gestational comparisons; resemblance between births neither makes them contemporaneous nor supplies further details about Fatima beyond the report's wording.

35. Mary in the Account of Fatima’s Birth

In the eighty-seventh session of al-Saduq’s Amali, a report from al-Mufaddal, from Imam al-Sadiq, describes women declining to attend Khadija at childbirth and the appearance of four women: Sarah, Asiya, Mary, and Kulthum, Moses’s sister, with a spelling variant. These participants belong in a survey of reports concerning Mary. The account describes an extraordinary appearance, not an ordinary meeting of contemporaries. [30]

Sarah is identified in the tradition as Abraham’s wife. Moses’s sister is unnamed in the Qur’anic account of following the infant, although this report names her. Muhammad and Gabriel also appear, together with women of Quraysh and Banu Hashim and ten heavenly women whose individual names are not supplied. These groups receive no invented names, and the extraordinary scene is distinguished from Mary’s earthly biography.

36. Angelic Conversation and Comforting Fatima

‘Ilal al-Shara’i‘ transmits an explanation of Fatima’s designation as one addressed by angels, comparing the angelic address with Mary’s and discussing the scope of each woman’s eminence. A separate Amali report through Ibn ‘Abbas from the Prophet describes Mary being sent to comfort Fatima in illness. These are distinct reports, with different routes and immediate themes, despite their shared spiritual association. [29, 31]

The Amali route includes al-Hasan ibn ‘Ali ibn Abi Hamza and his father; the book’s inclusion does not establish an unanimously sound report. Its content is attributed to the narration rather than used to prove Mary lived on earth until Fatima’s time. Nor is angelic conversation automatically equated with prophethood.

37. Fatima’s Provision and the Comparison with Mary’s Sanctuary

In an al-‘Ayyashi report quoted in Bihar, attributed to Imam al-Baqir, ‘Ali seeks food, gives the money he has borrowed to al-Miqdad, and returns to find the Prophet, Fatima, and provision. The question and answer about the food’s source are compared with Zechariah and Mary. Al-Miqdad is therefore a participant in the comparison report, not a contemporary of Mary. [32]

The report’s ending mentions al-Qa’im and the dish. That addition remains attributed to the report; Mary’s provision verse itself does not explicitly describe the dish or later events. The model of gratitude and provision reappears in another narrative while the persons and periods remain distinct. [32]

38. Hamza’s Daughter and Comparisons without Kinship

The al-‘Ayyashi material preserved by Bihar alongside the guardianship and choosing verses compares the dispute over Hamza’s daughter with that over Mary. The cited text describes her by her father rather than a personal name. She belongs to the comparison register, without becoming Mary’s relative or being confused with Moses’s sister or ‘Imran’s daughter. [16]

Bihar’s chapter on Jesus’s birth also transmits a comparison of ‘Ali with Jesus concerning excessive exaltation by some and hostility by others, including slander against Jesus’s mother. This is a moral and theological comparison in a report, not shared family membership or contemporaneity. Muhammad, ‘Ali, Hamza, and his daughter retain the specific connections the texts give them. [19]

39. The Report of Greetings to the Women of Paradise

Man La Yahduruhu al-Faqih, report 383, describes the Prophet asking the ailing Khadija to convey greetings to Mary, Kulthum the sister of Moses, and Asiya, Pharaoh’s wife, using the language of co-wives. Its setting concerns the hereafter, not an earthly marriage between Muhammad and Mary. At this location al-Saduq gives the report without an explicit chain in the text. [33]

Al-Safi and Nur al-Thaqalayn repeat the report, which does not turn their citations into two independent chains. Nur al-Thaqalayn also quotes Majma‘ al-Bayan for another report whose transmitter hesitates between Kulthum and Hakima for Moses’s sister. This is a naming variant, not proof of a second sister. [36, 37]

40. Mary, Joseph, and Job in a Report about Judgment

Rawdat al-Kafi, report 291, attributed to Imam al-Sadiq, describes a woman tested through beauty being confronted with Mary’s example, a handsome man with Joseph’s, and a sufferer with Job’s. The woman, man, and sufferer are unnamed; the woman cannot be converted into a particular historical person or a member of Mary’s family. [34]

Joseph here is the prophetic exemplar of chastity, not Joseph the carpenter in the slander account. The report presents Mary as an example beyond her own period and places her virtue alongside prophetic examples. It does not establish identical rank or shared chronology, and its language about moral trial should not be extended to blaming someone for abuse inflicted without consent.

41. An Example of Faith without Deification

The conclusion of Al-Tahrim contrasts the wives of Noah and Lot with Pharaoh’s wife and Mary. Kinship with a prophet does not suffice by itself, life in an oppressive household does not preclude faith, and choosing does not remove responsibility. Noah’s and Lot’s wives belong here through the Qur’anic comparison, not through contemporaneity or a personal dispute with Mary. [7]

Al-Ma’ida joins Mary’s exalted truthfulness with humanity: the Messiah’s mother is a siddiqa, and both ate food. Asked about taking him and his mother as gods, Jesus denies teaching this and affirms worship of God. Their honor and their creaturely status are both preserved. Presenting the Qur’anic argument does not require assigning one identical detailed creed to every Christian across all periods. [4]

42. Participants in Historical Narratives: Recorded without Misattribution

Bihar also collects, from al-Kamil, ‘Ara’is al-Majalis, and similar narratives, accounts of Mary in Egypt, a landholder who hosts her, a blind man and a man unable to walk in a stolen-money story, guests, a household, children, and a dyer. A narrative through Wahb names King Herod and describes her return after his death with Joseph the carpenter. Inclusion in Bihar does not make this material reports from Ahl al-Bayt. [38]

These names and descriptions are retained as comparative material without rewriting all the stories as an established Imami biography. The landholder, dyer, and children receive no speculative names. Herod is not conflated with Qaydus on the basis of similar letters, nor is al-Rawandi’s teacher identified with the dyer of ‘Ata’s account without evidence connecting them. [20, 38]

43. Register of Male Figures and Their Connections

Within the main narrative are ‘Imran, Mary’s father; Zechariah, her guardian; Jesus, her son; and John, announced in connection with Zechariah’s prayer. Disputed or report-specific identifications include Aaron in the people’s address, Joseph the carpenter, Qaydus in the account from al-Kazim, and Herod in comparative historical material. Differences of identification are not automatically treated as additional established persons. [1, 2, 10, 21, 23, 38]

Comparative passages include Adam in the creation argument; Abraham in the address to his wife and the choosing of households; Moses in distinguishing the families; Noah, Lot, and Pharaoh in Al-Tahrim’s examples; and the prophet Joseph and Job in the judgment report. Muhammad, ‘Ali, Fatima and her sons al-Hasan and al-Husayn, al-Miqdad, Hamza, and al-Qa’im appear in the transmitted comparisons already discussed. Fatima is mentioned here to clarify family connections; the next register focuses on the women.

Imams al-Baqir, al-Sadiq, al-Kazim, and al-Rida are cited as transmitters of these teachings, and some location reports are attributed to ‘Ali ibn al-Husayn. They are not Mary’s contemporaries. Other chain transmitters are named when needed to understand attribution or textual differences, rather than being turned into protagonists. Extended ancestral lists discussed in the previous chapter likewise retain their source-dependent status instead of becoming a newly certain genealogy.

44. Register of Women and Unnamed Groups

At the center are Mary and her mother, the wife of ‘Imran, variously named Hannah, Martha, or Wahiba. Zechariah’s wife is called Hananah or Isha‘, with differing reports making her Mary’s aunt or sister. These variants do not prove several mothers or several wives of Zechariah. [8–10, 13, 16]

Virtue reports and comparisons include Fatima, Khadija, Asiya, Sarah, Moses’s sister—Kulthum, with a spelling variant and the alternative Hakima in one report—and Hamza’s daughter, unnamed in the cited passage. Qur’anic comparisons also involve Moses’s mother, Abraham’s wife, and the wives of Noah and Lot. Sarah and Abraham’s wife are not counted twice merely because they are described differently, and Moses’s sister remains distinct from Jesus’s mother. [7, 16, 28–31, 33, 37]

Unnamed participants and groups include Mary’s family and people, the competitors for guardianship, sanctuary attendants, a wet nurse in some accounts, accusing women, young women and worshippers, Qaydus’s offspring and followers, weavers and merchants, the teacher and monk, the Magian visitors, the women in the later frame of Imam al-Kazim’s dialogue detailed in Chapter 39, the beautiful woman in the judgment report, and the Qurayshi, Hashimite, and heavenly women in Fatima’s birth account. Gabriel, other angels, and Iblis are recorded separately from human participants. [10, 13, 19, 20, 30, 34]

45. Findings and the Connection between Chapters

The verses establish Mary as ‘Imran’s daughter, graciously nurtured, devout, chosen, chaste, the mother of Jesus through God’s creation without a father, and the truthful woman vindicated by revelation. Reports add names, relationships, virtues, and care. Their accounts of duration, geography, age, and death do not all yield one picture; a critical biography must preserve those differences.

The book proceeds to Zechariah, John, and the fuller account of Jesus’s mission while recognizing that chapter order is an order of exposition, not a sequence of non-overlapping lifetimes. Mary remains connected to each: Zechariah’s ward, a relative of John’s mother whose precise relationship varies in the reports, and Jesus’s mother, toward whom filial kindness accompanies his prophetic declaration. Her chapter therefore extends through faith, action, and trial rather than ending at childbirth.

46. Sources and References

Bracketed numbers refer to the entries below. Several entries may identify different locations within one work: these are forty specific references, not forty separate books. “Quoted through” identifies indirect access through a later compilation. Because pagination varies by edition, chapter or report identifiers are supplied where available.

[1] The Qur’an, 3:33–51 and 59: family, vow, care, choosing, and annunciation. Source text

[2] The Qur’an, 19:16–36: conception, labor, return, and Jesus’s speech. Source text

[3] The Qur’an, 4:156–158 and 171: slander, the Messiah, and his raising. Source text

[4] The Qur’an, 5:17, 72, 75, 110, 116–117: truthfulness, favor, and rejection of deification. Source text

[5] The Qur’an, 21:91; 2:87, 253; 57:27; 61:6, 14. Source text

[6] The Qur’an, 23:50; for location proposals, Majma‘ al-Bayan at the verse, quoted in Bihar 14:232. Source text

[7] The Qur’an, 66:10–12; compare 11:71–73 and 28:7–13. Source text

[8] Al-Kulayni, al-Kafi 1:535, report 1, chapter on fulfillment through a descendant: ‘Imran’s promise. Source text

[9] Al-Rawandi, Qisas al-Anbiya’, pp. 214–215, reports 278–280: ‘Imran, Hannah, Hananah, and kinship. Source text

[10] Al-Kafi, vol. 1, chapter on Musa ibn Ja‘far’s birth, report 4, pp. 477–480: the Christian’s dialogue. Source text

[11] Tafsir al-Qummi 1:91–93, at 3:35–51; distinguish attributed reports from explanatory prose. Source text

[12] Tafsir al-‘Ayyashi, vol. 1, at 3:35–44: Isma‘il al-Ju‘fi, Hafs, and Hariz; compare [16]. Source text

[13] Al-Tabrisi, Majma‘ al-Bayan, at 3:35–37 and 42–44: vow, growth, lots, and provision. Source text

[14] Al-Tusi, al-Tibyan, at 3:35–37: dedication, the daughter’s birth, and acceptance. Source text

[15] Al-Kafi, vol. 3, Purification, chapter on making up fasts but not prayers after menstruation, report 4. Source text

[16] Al-Majlisi, Bihar al-Anwar, vol. 14, chapter 16, pp. 191–206: twenty-three reports and commentary. Source text

[17] Al-Kafi 1:464–465, al-Husayn’s birth, report 4: six months; an unnamed transmitter. Source text

[18] Rawdat al-Kafi 8:332, report 516: nine hours, through an unnamed man. Source text

[19] Bihar, vol. 14, chapter 17, pp. 206–230: thirty-two birth reports and exegesis; intermediaries identified in the text. Source text

[20] Al-Rawandi, Qisas al-Anbiya’, chapter 18, pp. 264–270, reports 302–316, especially 302–308, 315–316. Source text

[21] Majma‘ al-Bayan, at 19:21–30: labor, caller, watercourse, silence, and “sister of Aaron.” Source text

[22] Al-Tibyan, at 19:23–25: the caller, “sari,” and reassurance. Source text

[23] Al-Saduq, al-Amali, session 22, report 3 (no. 163): ‘Alqama, slander, and Joseph the carpenter. Source text

[24] Al-Saduq, Kamal al-Din, vol. 1, prophetic concealments, passage on Jesus's birth; compare Bihar 14, ch. 17, report 10. Source text

[25] 'Ilal al-Shara'i', vol. 1, ch. 72: Ibn Faddal from al-Rida. The parallel 'Uyun report is quoted in Bihar 14:272–273. Source text

[26] Al-Kafi 3:159, report 13; another route at 1:459; compare Bihar, vol. 14, ch. 16, report 3. Source text

[27] Al-Amali, session 26, report 7 (no. 196): al-'Attar's question on Mary, Fatima, al-Hasan, and al-Husayn. Source text

[28] Al-Saduq, al-Khisal, the four women, quoted through Bihar, vol. 14, ch. 16, reports 9–11, pp. 200–201. Source text

[29] 'Ilal al-Shara'i', Fatima addressed by angels, quoted through Bihar, vol. 14, ch. 16, report 23, p. 206. Source text

[30] Al-Amali, session 87, report 1 (no. 947): Fatima's birth, Sarah, Asiya, Mary, and Kulthum, with a spelling variant. Source text

[31] Al-Amali, session 24, report 2 (no. 178): Ibn 'Abbas's report of Mary comforting Fatima in illness. Source text

[32] Al-'Ayyashi, Sayf from Najm from al-Baqir, provision and al-Miqdad; quoted through Bihar 14, ch. 16, report 4, pp. 197–198. Source text

[33] Al-Saduq, Man La Yahduruhu al-Faqih 1:139–140, report 383: Khadija's greetings to Mary, Kulthum, and Asiya. Source text

[34] Rawdat al-Kafi 8:228, report 291: the examples of Mary, Joseph, and Job at judgment. Source text

[35] Al-Tabataba'i, al-Mizan, vol. 14, at 19:16–40, especially 23–26: distress and reassurance. Source text

[36] Al-Fayd al-Kashani, al-Safi, vol. 5, at 66:11–12, including the quotation from al-Faqih. Source text

[37] Al-Huwayzi, Nur al-Thaqalayn, end of Al-Tahrim, electronic reports 42–47, including Moses's sister's naming variant. Source text

[38] Bihar 14:267–269: quotations from al-Kamil and 'Ara'is al-Majalis on Egypt, the landholder, dyer, and Herod. Source text

[39] Al-'Ayyashi, Mary's work on Jesus's garment, quoted through Bihar 14, ch. 23, report 9, p. 338; unnamed transmitters. Source text

[40] Al-Bahrani, al-Burhan, at 3:43–44, electronic reports 1685–1690: lots, service, and kinship. Source text

Chapter 41: Zechariah: Prayer, the Good News of John, and the Covenant

1. Zechariah and the Hope of Continuing the Covenant

Zechariah’s story brings together the care of Mary, the hope for a child in old age, concern for the trust a believer leaves behind, and the promise of John. The Qur’an presents him as a righteous servant and a prophet within the continuity of guidance. This chapter therefore covers his family, his relationship with the family of Imran, his prayer, his role as a father, and reports concerning succession and death. John’s own mission and martyrdom belong primarily to his separate chapter, while their connections with his father are recorded here. [1–4]

2. The Qur’anic passages underlying the chapter

Al Imran 3:37–41 describes Zechariah’s guardianship of Mary, her provision, his prayer, the angels’ announcement, and the sign affecting his speech; verses 35–36 and 44 provide the setting of her mother’s vow and the casting of lots. Maryam 19:2–11 develops his private prayer, request for a worthy heir, the promise of John, and his return to his people. Verses 12–15 describe John and his kindness to his parents. Al-Anbiya 21:89–90 summarizes the prayer, its answer, and the restoration of his wife. Al-An‘am 6:85 includes Zechariah, John, Jesus, and Elijah among the righteous. [1–4]

These passages complement one another: Al Imran connects the prayer with Mary’s divine provision, Maryam develops the language of supplication, Al-Anbiya joins the answer to goodness and humility, and Al-An‘am places him among the righteous. Verses condemning the killing of prophets, such as 2:61 and 3:21, do not identify Zechariah’s death. They cannot independently establish its manner or the identity of his killer.

3. Early life and lineage: what is and is not established

The Qur’an names neither of Zechariah’s parents and supplies no birth date, exact age at the announcement, or burial location. It establishes that he had reached old age, that his wife had been unable to bear children, and that God granted them John. Popular details about his childhood, occupation, and lifespan should therefore not fill these gaps without an identifiable source. John is his child named in the Qur’an; this establishes the recorded son without claiming an exhaustive count of every child attributed to him elsewhere. [1–3]

Genealogies differ. The work attributed to al-Mas‘udi as Ithbat al-Wasiyya identifies him as a son of Aym, also reports Ardan, and preserves “Zamarta” as another reported name for Zechariah. Some exegetical accounts place him among the descendants of Aaron son of Imran; historical quotations supply other paternal names, including Barakhya, Bashwa, and Yuhanna. These remain competing transmitted forms, not successive names in one agreed family tree. [11,13,18,19,26]

4. Reports about those who preceded him in the trust

Ithbat al-Wasiyya preserves a line mentioning Hindu son of Mabna, Asfara or Asfar son of Hindu, Ramin son of Asfar, Ishaq son of Ramin, and Aym son of Ishaq, who entrusts the inheritance to his son Zechariah. Some names vary in spelling within the text. This identifies the people connected to Zechariah by that source, but does not justify equating Ishaq son of Ramin with Isaac son of Abraham, or treating Aym as a figure explicitly named in the Qur'an. [18]

A lengthy report attributed to al-Sadiq in Kamal al-Din discusses Daniel, Ezra, and the emergence of John in its account of concealment and deliverance. That passage does not state that Daniel or Ezra personally entrusted the succession to Zechariah. The continuity of guidance is a shared theme, while the individuals and intervals must retain their source-specific differences rather than be assembled into one synthetic chronology. [22, ch. 7, no. 17]

5. Zechariah's wife: a participant in the promise

Zechariah's wife belongs to the Qur'anic core of the story: her inability to bear children is mentioned, and the answer includes her restoration and the gift of John. The Qur'an does not name her. In al-Rawandi's Qisas al-Anbiya, a report from Abu Basir attributed to al-Baqir calls her Hananah and makes her the sister of Hannah, Imran's wife and Mary's mother; she is therefore Mary's maternal aunt. Ithbat al-Wasiyya calls her Isa' and likewise makes her Hannah's sister. Forms such as Isha' also circulate; spelling variants alone do not establish several wives. [3,5,19]

Other reports in al-Qummi and al-'Ayyashi describe Zechariah's wife as Mary's sister, as does a report in the tafsir attributed to Imam al-'Askari. This is a difference in kinship, not merely spelling. Tafsir Furat also names "Umm Kulthum, mother of John son of Zechariah," in an account of the hereafter discussed below. The names should neither be suppressed nor confidently declared established aliases of one person. The name Elizabeth, familiar in Christian usage, is not Qur'anic and should not be attributed to the Ahl al-Bayt without a specific reference. [6,7,26,27]

6. Imran, Hannah, and Mary in Zechariah's family setting

Zechariah's connection with Mary precedes his prayer for a child. Imran's wife dedicates the child in her womb to sacred service, gives birth to Mary, and seeks God's protection for her and her offspring. The Imami report names the mother Hannah, and al-Rawandi's account describes Imran as a prophet, although Al Imran does not explicitly confer that designation upon him. Reports explain that the promise of a blessed child was fulfilled in Jesus, Mary's son: a promise concerning descendants need not unfold in the generation initially expected by its recipients. [1,5]

Imran's wife is not marginalized because her child is a girl: the Qur'an affirms Mary's acceptance and good upbringing. Zechariah's guardianship likewise does not erase her mother's role or Mary's spiritual individuality. Reports about his wife's relationship to Mary explain part of the family setting, while the competing

descriptions of sister and aunt remain visible. Motherhood, maternal kinship, and guardianship are distinct roles. [1,5–8]

7. Guardianship, the casting of lots, and responsibility

The Qur’an establishes that Zechariah became Mary’s guardian and that others disputed who should care for her, casting their pens or lots. It does not name the competitors. Reports add details about dedicated service, Mary’s maturity, and the practical responsibilities of care, including Isma‘il al-Ju‘fi’s report from al-Baqir in al-Kafi and al-‘Ayyashi. Unnamed participants remain identified by their roles—competing guardians or members of the sanctuary community—without invented personal names. [1,7,8]

Guardianship here is both a religious and a family responsibility: attending to Mary, visiting her, asking about her provision, and maintaining care. It does not authorize precise invented ages for each stage of her upbringing or the identification of one room as the setting of every sanctuary scene. The repeated term mihrab alone does not prove that all events took place in the identical physical space.

8. Mary’s provision and renewed hope

Whenever Zechariah entered Mary’s sanctuary, he found provision with her. Asked where it came from, she answered that it was from God, who provides without measure. The Qur’an immediately follows this scene with his prayer for good offspring. Exegetical reports describe summer fruit in winter and winter fruit in summer; this elaborates upon the Qur’anic term “provision” and should remain identified as a transmitted explanation. [1,6,7,9]

Mary actively shapes the setting of the prayer rather than merely receiving Zechariah’s care. Her divine provision renews his awareness of God’s power and his hope for good offspring. Al-Mizan connects the good offspring sought in Al Imran with the pleasing heir requested in Maryam: the desired legacy is a righteous successor, not simply the survival of a family name. [15]

9. Private prayer and bodily weakness

Maryam opens the scene with a private call. Zechariah describes weakened bones and spreading grey hair, recalling God’s care in response to his earlier prayers. He neither denies age nor conceals weakness, yet does not make failing natural means a limit upon divine power. Al-Tibyan and Majma‘ al-Bayan read these expressions as a vivid portrayal of age and need, not medical data from which an exact age can be calculated. [2,11,13]

The privacy of his prayer does not sever his responsibility towards others. The man who privately calls upon God later goes out to his people and directs them to glorify Him. Inward humility and public service, personal need and responsibility for a shared trust, belong together. The story therefore does not end with the birth of a child. [2,3]

10. Concern about those who would succeed him

Zechariah expresses concern about the mawali after him. Exegetes discuss paternal relatives, uncles, cousins, and heirs; Majma‘ al-Bayan attributes the explanation of uncles and cousins to al-Baqir. The verse supplies no names or individual biographies. His concern is about what may happen after his death, not evidence for accusing every relative of a specific historical crime. [2,11,13]

In its chapter on the value of children, al-Kafi records a report through al-Sadiq from Imam Ali referring to Zechariah’s prayer and the absence of an heir until God granted one in old age. It explains the request for a successor without enumerating his relatives or their conduct. The request that the heir be pleasing to God distinguishes the existence of an heir from the righteousness required to bear a trust. [16]

11. “Who will inherit from me”: property, knowledge, and prophethood

An account of the Imami interpretation should not exclude material inheritance at the outset. Al-Tusi in al-Tibyan and al-Tabrisi in Majma‘ al-Bayan use the verse to argue that prophets leave property to heirs. They explain that restricting inheritance to prophethood is not the straightforward reading, since prophethood is not obtained simply through descent. They also record other interpretations concerning knowledge or combined forms of inheritance. The Imami argument should be stated clearly while alternative interpretations retain their attribution. [11,13]

Al-Kafi’s report that John inherited the Book and wisdom after Zechariah addresses another aspect: the continuity of guidance. It does not by itself exclude property or make prophethood an automatic entitlement of every prophet’s son. Material inheritance, the transmission of knowledge and trust, and divine election to prophethood must be distinguished rather than used to cancel one another without evidence. [20]

12. The family of Jacob and Fatimah’s appeal to the verse

The Jacob named in the prayer is identified in one interpretation as Jacob son of Isaac, and in another as Jacob son of Mathan, connected with Imran’s family. Al-Tibyan and Majma‘ al-Bayan preserve these views; every occurrence of the name Jacob in the chapter’s sources should not be assigned to one individual. David, Solomon, Aaron, and Judah appear in genealogical or religious lineages, not as people all living alongside Zechariah. [11,13,19]

Nur al-Thaqalayn quotes al-Ihtijaj in reporting Fatimah al-Zahra’s appeal to Zechariah’s inheritance verse when addressing Abu Bakr concerning her father’s estate, alongside the Qur’anic reference to Solomon inheriting David. Her place here is as a later interpreter and claimant invoking the verse, not a contemporary of Zechariah. Since this passage is accessed through an exegetical compilation, it is cited as a quotation from al-Ihtijaj rather than presented as an independent assessment of every transmission of the sermon. [17, on 19:6, no. 26]

13. A pleasing heir and good offspring

The prayer seeks both a child and the child's righteousness. Zechariah's request that the heir be pleasing to God places value in obedience and faithfulness, not biological continuity alone. The announcement of a boy does not imply lesser worth for daughters: the very setting of the prayer is linked to Mary, whose acceptance by God and devotion are affirmed. [1,2,11,13]

Another report from al-Kafi, quoted in Nur al-Thaqalayn, describes Jesus passing the grave of a man whose condition changes because his righteous son repairs a road and shelters an orphan. The report then invokes Zechariah's prayer. The deceased father, son, and orphan remain unnamed figures in this transmitted illustration. Its relevance is that a beneficial successor does more than preserve a name: he serves others. [17, no. 25]

14. The announcement while he stood in prayer

In Al Imran, the angels deliver the announcement while Zechariah stands praying in the sanctuary. Petition, worship, and answer come together: the promised child is a divine gift within a life of prayer. Exegetical reports invoke the scene when discussing the value of prayer. Some transmissions identify the herald as Gabriel, while the Qur'anic wording in this passage refers to the angels. [1,9,36]

Maryam names the child Yahya before his birth and states that no namesake had previously been appointed for him. Many exegetes understand this as the precedence of the name; some discuss the sense of an equal or counterpart. An external etymology need not be imposed as the verse's sole meaning. The Qur'anic distinction is that the announcement and naming come from God. [2,12]

15. John's qualities in the promise to his father

The announcement concerns more than a birth: John will confirm a Word from God, be noble, chaste or restrained, and a prophet among the righteous. Exegetes explain hasur through chastity or abstention from women; the term need not imply a physical disability or disease. Majma' al-Bayan and al-'Ayyashi preserve explanations and reports concerning these qualities. The wording of the promise remains distinct from interpretations of its terms. [1,7,9,26]

Zechariah's request is thus illuminated by its outcome: a child marked by righteousness, moral resolve, and prophethood. Maryam adds judgment in childhood, tenderness, purity, piety, kindness to parents, and peace at birth, death, and resurrection. These qualities belong here as the answer to the father's prayer and the setting of family life; the fuller biography of John follows in the next chapter. [2]

16. Jesus: the Word confirmed by John

Imami sources identify the Word in John's announcement as Jesus son of Mary. Zechariah's household and Mary's are thus linked through their mission as well as guardianship and the reported family relationship. Describing Jesus as the Word does not assign him a human father: the Qur'an identifies him through Mary, and his extraordinary birth belongs to a distinct manifestation of divine power. [1,9,26]

The tafsir attributed to Imam al-'Askari reports a meeting of the two women and John's recognition of Jesus before their births. It is identified as a report from that attributed work, without assuming the authenticity of the attribution or every detail. Nor does it resolve the competing traditions describing the women as sisters or as aunt and niece. [26, no. 36]

17. Asking how the gift will come and the question of certainty

Zechariah asks how he can have a son despite his age and his wife's inability to conceive. The reply points to God's power to create him in the first place. Majma' al-Bayan understands the question as an inquiry into how the promise will unfold and an expression of wonder, rejecting an interpretation that would leave a prophet unable to distinguish angelic revelation from satanic suggestion. This explicit exegetical objection must accompany the presentation of other reports. [1,2,10,12]

Other reports or exegetical passages do mention satanic suggestion or a request for confirmation. They include al-Rawandi's report with an unnamed transmitter and accounts collected by al-Majlisi. They should not disappear from the research record, but neither should they be narrated as agreed facts. Requesting a sign does not necessarily mean denying the promise; exegetes discuss knowing its time of fulfillment or receiving further reassurance. [23, no. 281; 26, nos. 13, 31]

18. Three days and three nights

Al Imran describes three days in which Zechariah will communicate with people only by signs, while Maryam describes three nights while he is sound. These need not be two separate intervals: day and night describe the same sign from complementary perspectives. In the familiar interpretation, sawiyyan emphasizes his sound condition; the event is an extraordinary sign, not a diagnosis of chronic illness. [1,2,12,26]

The sign is accompanied by an instruction to remember God abundantly and glorify Him in the evening and morning. It should not become absolute silence from worship or an established punishment for a sin absent from the Qur'anic account. Exegetes report that he could remember God while unable to address people; that detail is interpretive, whereas the instruction to remember God is explicit in the verse. [1,12]

19. Returning to his people and communicating by signs

Following the announcement, Zechariah leaves the sanctuary and communicates to his people that they should glorify God morning and evening. Exegetes understand the “inspiration” here as communication through signs, not the conferral of prophethood upon the congregation. Some accounts describe hand or head gestures, others writing. The essential point is communication beyond ordinary speech; the alternatives need not all be staged together. [2,12,26, nos. 19, 33]

The people in this scene remain an unnamed congregation. They should not automatically be identified with the relatives about whom he was concerned, or with the attackers in death narratives. Comprehensive identification requires distinguishing groups as well as individuals, rather than assigning every Israelite group the same role.

20. The restoration of his wife and the answer to the family

Al-Anbiya joins Zechariah’s plea not to be left alone with his acknowledgement that God is the best of inheritors. The answer includes John and the restoration of his wife. Majma‘ al-Bayan explains this as enabling her to bear a child; al-Qummi reports a change in her condition after she had not menstruated. Other exegetical views discuss youth or disposition. The latter must not be turned into a Qur’anic accusation of bad character, which the verse does not make. [3,14,32]

The verse speaks of hastening to good deeds, praying in hope and fear, and humility. Exegetes discuss whether the plural pronoun refers to the family in the immediate context or to the previously mentioned prophets. The shared ethical meaning can be retained without claiming that one grammatical referent is beyond dispute. The wife is integral to the answer: her restoration is expressly included. [3,14]

21. Age, waiting, and pregnancy

The Qur’an specifies neither spouse’s age. Majma‘ al-Bayan records, in different passages, estimates of 120 years for Zechariah and 98 for his wife, and another estimate placing him in his nineties. These are attributed exegetical opinions, not Qur’anic dates. It also transmits through al-Hakam ibn ‘Uyaynah a report from al-Baqir that John was born five years after the announcement. This is a particular report about an interval, not a statement that the pregnancy lasted five years. [10,12]

A six-month pregnancy for John appears in the Kamal al-Din report interpreting Kaf-Ha-Ya-‘Ayn-Sad. Other reports comparing an extraordinary pregnancy with Husayn’s name Jesus instead of John. The interval after the announcement must not be merged with the pregnancy, and neither establishes an exact calendar year. The Qur’anic foundation is an announcement in old age; additional durations remain attached to their respective accounts. [22, ch. 43, no. 21; 17, nos. 41–42]

22. Father and mother in the Qur’anic description of John

The Qur’an describes John as kind to his parents and neither domineering nor disobedient. Both Zechariah and his wife are present in this account of family and mission. His mother does not disappear from the story once she has given birth, and prophethood is no excuse for neglecting filial care. Tenderness and piety accompany strength in receiving the Book, joining responsibility with compassion. [2]

Reports add scenes of parental care and concern for John. They should be read alongside the Qur’anic foundation of kindness and mercy, not as permission for self-injury or neglect of family. Unusual details and troubling expressions require explicit attribution rather than becoming a binding model of religious conduct. [23,24,26]

23. Reports about infancy and early upbringing

Al-Rawandi transmits a report attributed to al-Baqir in which John is taken to heaven after birth, nourished, and returned to his father at weaning; wording concerning the nourishment varies. A following report describes John’s weeping and Gabriel addressing him, with Zechariah asking his son why he weeps. These accounts are recorded because they concern father, son, and angel, while remaining additions to the Qur’an rather than replacing the parental setting established in the story. [23, nos. 282–283]

Such reports do not independently establish a named human wet nurse, private teacher, or siblings for John. Completing the cast of the chapter does not mean inventing names for expected roles. The mother and father are established participants, Gabriel is named in the report, and other identities should not be supplied by conjecture.

24. Zechariah as preacher and the parents’ concern for John

A lengthy ascetic account in al-Saduq’s Amali portrays Zechariah preaching to the Israelites, and John’s mother making clothing for her son, caring for the effects of his weeping, and searching for him at his father’s request. An unnamed shepherd and young Israelites also appear. Its transmission passes through ‘Abd Allah ibn Lahi‘ah and ends with ‘Abd Allah ibn ‘Umar; inclusion in al-Amali does not make it a report from an Imam of the Ahl al-Bayt. An editorial note in the cited Bihar edition flags problems in parts of its wording. [24; 26, no. 4]

Al-Rawandi preserves an abbreviated form of the story. Its account of clothing and preaching preserves the mother and father; the shepherd, young men, and extended search belong to the longer Amali report. The severe ascetic details remain reported rather than certain. Its chronology also cannot simply follow the report that Zechariah died while John was a small child: the father’s survival into a later ascetic stage of his son’s life belongs to a different narrative pattern. [23, no. 287; 20]

25. Mary at Jesus's birth and fatherhood through care

In its report from al-Sadiq concerning periods of concealment, Kamal al-Din says that Zechariah and Mary's aunt followed her until they found her after Jesus's birth, when the child's speech disclosed her vindication. The report extends Zechariah's role in Mary's crisis. It does not turn guardianship into biological fatherhood of Jesus or resolve all competing descriptions of his wife's relationship to Mary. [22, ch. 7, no. 17]

The divine counsels to Jesus transmitted in Rawdat al-Kafi describe Zechariah as occupying a father's position and as his mother's guardian. The meaning is one of care, since the same context affirms Jesus's birth without a father. Zechariah's family role thus includes guardianship of Mary, fatherhood of John, and a paternal position towards Jesus through care, while these relationships remain distinct. [21]

26. Al-Kafi: Zechariah, John, and the Book and wisdom

A central source is al-Kunasi's report from al-Baqir in al-Kafi's chapter on the ages of the Imams. It describes Jesus as a divine proof for those who heard him in the cradle, then discusses his silence, Zechariah's position, Zechariah's death, and John's inheritance of the Book and wisdom while still a small child. It subsequently describes Jesus speaking as prophet and messenger at seven and being the divine proof over John and the people. This is a direct Imami source for John's place after his father in the transmission of guidance. [20]

The report connects this explanation to the earth never being without a divine proof since Adam, then addresses Ali's position during and after the Prophet Muhammad's lifetime. Adam, Muhammad, and Ali belong here to the explanation of a principle and its later application, not to Zechariah's historical contemporaries. The verb "died" does not by itself decide whether the death was violent; the passage's clear contribution is its own sequence of individuals. [20]

27. Other succession sequences and the limits of harmonization

Ithbat al-Wasiyya records one account in which Zechariah entrusts the inheritance to Jesus, and another in which it passes to al-Yasabagh and then to his son Rubayl. These two figures belong in the chapter because the source links them directly to the succession after Zechariah. The passage does not establish that al-Yasabagh is the Qur'anic Elisha, or that Rubayl is Jacob's familiar son Reuben; resemblance of names is insufficient. [19]

Abu Rafi''s account, transmitted in Kamal al-Din and then Bihar, places Simon son of Hamun after Jesus, followed by John and then the descendants of Ya'qub son of Simon. It also mentions Ardashir son of Babakan and Shapur son of Ardashir. Al-Majlisi discusses difficulties in reconciling the accounts. They should not be converted into one definitive uninterrupted list, or reconciled by inventing a second earthly life for John without adequate textual support. [22; 26, no. 42]

28. The account of Zechariah’s killing in al-Rawandi

It would be inaccurate to say that the story of Zechariah’s killing in a tree never appears in an Imami source transmitting from the Ahl al-Bayt. Al-Rawandi preserves an account attributed to al-Sadiq: Zechariah flees, a tree shelters him, Iblis directs his pursuers to it, and the account ends with the tree being sawn. It also describes the pursuers initially hesitating because they worshipped that tree. These are features of the report, not Qur’anic statements. [23, no. 284]

Establishing the report’s presence is different from authenticating its chain. The editor of the published text raises a difficulty in the connection between Ibrahim ibn Hashim and Hisham ibn Salim in this route, suggesting that an intermediary may be missing. That observation must not become an invented transmitter inserted as an established fact, or an unsupported declaration that the report is sound. Nor should the attackers’ conduct be attributed to all Israelites or to a religious community across time. [23, note to no. 284]

29. Wahb’s account in ‘Ilal al-Shara’i‘

In the chapter on the reason for Zechariah’s killing, al-Saduq transmits an account ending with Wahb ibn Munabbih through ‘Abd al-Mun‘im ibn Idris and his father. It describes Iblis spreading a false accusation against Mary and Zechariah, Zechariah’s flight into a tree and death, and angels washing and praying over him. The chain does not end with an Imam of the Ahl al-Bayt. It must therefore be attributed to Wahb rather than introduced as an Imam’s statement merely because al-Saduq included it. [25]

The accusation in the account is explicitly false, not genealogical information about Jesus. The absence of pain, the angels’ prayers over three days, and burial details belong to this transmitted account; they do not establish a general rule or a specific grave. Ithbat al-Wasiyya instead reports that his soul was taken before the saw reached him. The variants should not be merged into one certain description of his final moment. [19,25]

30. The timing of death and the burial place

Reports differ over how long Zechariah lived after John’s birth. Al-Kafi’s account has him die while John is small; accounts of preaching in his son’s presence imply a later stage; and the Kaf-Ha-Ya-‘Ayn-Sad report describes his bereavement for John. This is a substantive difference. It cannot be resolved by silently omitting a source or declaring harmony without evidence. Each report retains its place, while no detailed calendar is constructed from conflicting material. [20,22–24]

Neither the verses nor the particular accounts examined here supply an agreed death date or an established grave location. A shrine traditionally associated with him is therefore not presented as a settled historical identification. Reports of his killing are recognized across sources with differing transmission routes, while a definitive chain assessment or burial identification goes beyond the evidence established here.

31. Kaf-Ha-Ya-‘Ayn-Sad: divine names and transmitted interpretation

Maryam opens with the disconnected letters Kaf-Ha-Ya-‘Ayn-Sad. Nur al-Thaqalayn, al-Safi, and al-Burhan quote Ma‘ani al-Akhbar in transmitting interpretations from al-Sadiq concerning sufficiency, guidance, guardianship, knowledge, and faithfulness to the promise. They also preserve related explanations from al-Qummi and a supplication attributed to Imam Ali. The variety of material prevents one report from being presented as the letters’ sole agreed meaning. [28–30]

The following report connects the letters with Karbala as an account of unseen interpretation. It is presented alongside the other reports. Its appearance in several later compilations does not necessarily establish several independent origins, since those quotations may return to the same account in Kamal al-Din. [22,28–30]

32. Zechariah, the five names, and the report concerning Husayn

In Sa‘d ibn ‘Abd Allah al-Qummi’s report from al-Qa’im during a meeting with Imam al-‘Askari, Zechariah asks to learn the five names. Gabriel teaches him Muhammad, Ali, Fatimah, Hasan, and Husayn. The account links his grief at Husayn’s name to Karbala, interpreting the letters through Karbala, the family’s destruction, Yazid, thirst, and patience, then describing his prayer for a child and bereavement. These people appear through a report of future events, not as historical contemporaries. [22, ch. 43, no. 21]

The account has a lengthy transmission requiring independent evaluation; popularity alone does not warrant calling it authentic. Its three days of Zechariah’s mourning are not explicitly the same three days as the sign affecting his speech. They belong to different settings. His bereavement likewise remains a point of comparison with al-Kafi’s account of the father dying while John was small, not a chronology imposed upon every report. [20,22,28]

33. John’s mother with Fatimah, Khadijah, Mary, and Asiyah

At the intercession verses in al-Shu‘ara, Tafsir Furat records an account of Fatimah’s distinction in which Gabriel calls Fatimah daughter of Muhammad, Khadijah daughter of Khuwaylid, Mary daughter of Imran, Asiyah daughter of Muzahim, and Umm Kulthum, mother of John son of Zechariah. Muhammad, Ali, Hasan, and Husayn also appear. John’s mother therefore belongs in the chapter’s record of women, although this is an account of the hereafter rather than a detailed earthly biography. [27]

The published report abbreviates its transmission with an ‘an‘anah formula; inclusion alone does not establish a fully connected chain. This Umm Kulthum must not be identified with Moses’s sister named in other traditions or with Imam Ali’s daughter: the passage identifies her as John’s mother. The form is retained alongside Hananah and Isa‘ as part of the naming question, without inventing multiple wives or asserting that all names are established aliases. [5,19,27]

34. Zechariah’s prayer in the report about the first of Muharram

In Rayyan ibn Shabib’s report from al-Rida in al-Saduq’s Amali, the Imam says that Zechariah prayed on the first day of Muharram and that the angels announced John while he stood in prayer. The account occurs within teaching about Muharram and Husayn’s tragedy. It provides an Imami transmitted association of the prayer with that day; it is neither a Qur’anic date nor an identification of John’s birthday. [31]

This later use shows Zechariah’s prayer becoming part of the devotional memory of the Ahl al-Bayt. Practices described in the report retain their transmitted context. The biography does not turn them into a medical guarantee of conception or a judgment on the faith of those who do not have children.

35. Later people associated with the prayer

Al-Kafi transmits prayers for offspring in dedicated chapters, including Muhammad ibn Muslim’s report from al-Baqir and al-Harith’s complaint to al-Sadiq that he had no child. The latter account invokes Zechariah’s prayer and says that he later had two sons named Ali and Husayn. These are the supplicant’s sons, not the Imams Ali and Husayn. Some routes contain an unnamed transmitter, and versions have differing attributions across chapters; they should not be merged into a single chain. [32,33,35]

Nur al-Thaqalayn quotes al-Tusi’s Amali concerning Ali ibn Muhammad al-Saymari the scribe, his unnamed wife—daughter of Ja‘far ibn Muhammad the scribe—and his consultation with Imam al-Hadi about a child. The account mentions the prayer inscribed on a turquoise ring and a subsequent birth. It also quotes ‘Awali al-La’ali concerning al-Sajjad’s instruction to an unnamed companion to use Zechariah’s prayer. Names and roles are preserved as transmitted, with the explicit qualification that these two accounts were accessed through Nur al-Thaqalayn. [32, nos. 153–154]

36. The comparison with Mary’s provision in Fatimah’s household

A report from al-‘Ayyashi, quoted in Bihar, describes food in Fatimah’s household in a story involving Ali, Miqdad, the Prophet, Hasan, and Husayn, and invokes Zechariah’s question about Mary’s provision. The story is treated in Chapter 40; its brief mention here is intended to show the Qur’anic scene’s later use in traditions concerning the Ahl al-Bayt. Miqdad is included as a participant in that later report, not as Zechariah’s contemporary, and Fatimah’s role in the comparison remains distinct from Mary’s. [34]

Other reports use John’s reception of judgment in childhood to explain al-Jawad’s Imamate at a young age, including Ali ibn Asbat’s account quoted from al-Kafi in Nur al-Thaqalayn. This is an argument from a prophetic example, not an addition to Zechariah’s household. The Imams therefore appear in defined roles: transmitting a report, interpreting a verse, or being the subject of a comparison. [17, no. 32; 20]

37. Figures from John’s death narratives and royal chronologies

John’s martyrdom accounts in al-Rawandi and Bihar include an unnamed king, a woman and her daughter, with differing descriptions of their kinship; some versions include an elderly man or woman explaining the blood narrative. Nebuchadnezzar also appears in accounts of retribution. These people retain their places in John’s chapter. An unnamed king or girl in an Imami account should not silently become Herod or Salome, nor should they be assumed to have met Zechariah. [23, nos. 285–288; 26, nos. 20–30]

In its account of al-Yasabagh and Rubayl, Ithbat al-Wasiyya names Dara son of Shahzadan, Dara son of Dara, and Alexander; the other succession account names Ardashir and Shapur. Their juxtaposition does not establish chronological consistency with Jesus and John, and the kings’ identities and reigns cannot be harmonized without independent investigation. Recording the names preserves the source; recording the difficulty prevents an unsupported historical timetable. [19,22,26]

38. Register of women and their connections to the chapter

The register begins with Zechariah’s wife and John’s mother, unnamed in the Qur’an, with the transmitted forms Hananah, Isa‘ or Isha‘, and Umm Kulthum in Furat’s account. It includes Mary daughter of Imran and Imran’s wife, called Hannah in reports. Another account from al-Kazim, quoted from al-Kafi in Nur al-Thaqalayn, calls Mary’s mother “Marta” and gives “Wahibah” in Arabic. These source-specific forms are preserved without inventing several mothers for Mary. [5,17, no. 39; 19,27]

Fatimah al-Zahra appears in the inheritance argument, the provision narrative, the five-name report, and the scene of the hereafter. Khadijah daughter of Khuwaylid and Asiyah daughter of Muzahim appear in the last of these. Al-Saymari’s unnamed wife belongs to a later prayer account; the woman, her daughter, and an unnamed elderly woman appear in versions concerning John. Mary’s aunt retains that description where no name is given. These later and eschatological participants are not all Zechariah’s contemporaries. [17,22,23,27,32,34]

39. Register of men: family, succession, and comparisons

The core story concerns Zechariah, John, and Jesus, with Imran in the family setting. Genealogical and exegetical discussions mention Jacob under competing identifications, Isaac, Abraham, Aaron, Moses, David, Solomon, Judah, and Mathan. Elijah appears with Zechariah in Al-An‘am’s list of the righteous, which does not itself establish a meeting. Ithbat al-Wasiyya’s sequence includes Mabna, Hindu, Asfar or Asfara, Ramin, Ishaq son of Ramin, Aym, al-Yasabagh, and Rubayl. Ardan, Barakhya, Bashwa, and Yuhanna remain competing genealogical forms; Zamarta is a reported name, not an additional character. [4,11,13,18,19,26]

Accounts of the continuing trust mention Daniel, Ezra, Simon son of Hamun, and Ya‘qub son of Simon; disputed chronological settings also include Dara son of Shahzadan, Dara son of Dara, Alexander, Ardashir, Shapur, and Nebuchadnezzar.

Later comparisons and reception involve Adam, Muhammad, Ali, Hasan, Husayn, and Miqdad; Abu Bakr appears in the quoted account of Fatimah's argument, and Yazid in the Karbala interpretation. Each name retains its particular connection rather than being made part of one contemporary group. [17,19,20,22,23,26,34]

40. Angels, unnamed groups, and transmitters

The Qur'an mentions angels in the announcement; reports name Gabriel in several settings. Iblis appears in the death accounts or disputed confirmation narratives. These are non-human beings, not human males in the biographical register. Unnamed participants retain their functions: competitors for Mary's guardianship, relatives, the congregation told to glorify God, pursuers in the death narrative, the shepherd and young men in the ascetic account, and the father, son, and orphan in the illustration attributed to Jesus. [1,2,17,23–27]

The chapter's material is transmitted from or applied to Imam Ali, al-Sajjad, al-Baqir, al-Sadiq, al-Kazim, al-Rida, al-Jawad, al-Hadi, al-'Askari, and al-Qa'im, with Hasan and Husayn in the comparisons already described. Transmitters or later supplicants include Abu Basir, Isma'il al-Ju'fi, al-Kunasi, Muhammad ibn Muslim, al-Harith, Ali ibn Asbat, Rayyan ibn Shabib, Sa'd ibn 'Abd Allah, Ahmad ibn Ishaq, and Ali ibn Muhammad al-Saymari. These are not companions of Zechariah; the source chains record a broader body of transmitters than the cast of the historical narrative. [5,8,17,20,22,31–33]

41. From the father's prayer to the son's trust

Zechariah's portrait comes together as Mary's guardian, a husband sharing his wife's hope for mercy, John's father, and a servant whose bodily weakness does not end his responsibility. The announcement answers a prayer while opening a new task: the son must receive the Book with strength, unite knowledge with compassion, honor his parents, and confirm Jesus son of Mary. [1–3,20,21]

The book can now turn to John without pretending that every unresolved source question has disappeared. Qur'anic statements retain their authority, Imami reports retain their attribution, and differences remain visible. Zechariah asked for a pleasing successor; the next chapter begins with that successor's qualities and public mission, continuing to the accounts of his martyrdom.

Sources and references

Qur'anic references use surah and verse numbers. Book pagination varies by edition, so chapter titles or report numbers are added where verified. Each reference paragraph carries a source link. "Quoted from" identifies a passage accessed through the stated transmitting source, not an independent critical verification of the earlier work. Inclusion in this bibliography is not a blanket judgment authenticating all its reports.

[1] The Qur'an, Al Imran 3:35–44, especially 37–41: guardianship, provision, prayer, announcement, and the sign of speech. Source text

[2] The Qur’an, Maryam 19:1–15, with the setting of Mary and Jesus in verses 16–36. Source text

[3] The Qur’an, Al-Anbiya 21:89–90: Zechariah’s prayer, John’s birth, his wife’s restoration, and humility. Source text

[4] The Qur’an, Al-An‘am 6:83–90, especially 85: Zechariah, John, Jesus, and Elijah. Source text

[5] Qutb al-Din al-Rawandi, Qisas al-Anbiya, pp. 214–215, reports 278–280: Imran, Hannah, Hananah, Mary, and John. Source text

[6] Tafsir al-Qummi, vol. 1, pp. 91–93, on 3:35–41: guardianship, provision, and prayer; narrative exposition is distinguished from explicitly attributed reports. Source text

[7] Tafsir al-‘Ayyashi, vol. 1, on 3:35–44: Mary’s guardianship and the announcement and qualities of John. Source text

[8] Al-Kulayni, al-Kafi, vol. 3, chapter on making up fasts but not prayers after menstruation, no. 4; digital locator 3/2/18/4, Isma‘il al-Ju‘fi from al-Baqir on Mary and guardianship. Source text

[9] Al-Tabrisi, Majma‘ al-Bayan, on 3:38–39: good offspring, the angels’ announcement, and John’s qualities. Source text

[10] Majma‘ al-Bayan, on 3:40: Zechariah’s question, the rejection of a doubt-based interpretation, and age estimates. Source text

[11] Majma‘ al-Bayan, on 19:1–6: private prayer, relatives, inheritance, and Jacob’s family. Source text

[12] Majma‘ al-Bayan, on 19:7–11: John’s name, old age, the reported waiting interval, and the sign and gestures. Source text

[13] Al-Tusi, al-Tibyan fi Tafsir al-Qur’an, on 19:4–6: relatives, inheritance, and the argument for prophets’ material estates. Source text

[14] Majma‘ al-Bayan, on 21:87–90, especially 89–90: the wife’s restoration and the plural pronoun’s referent. Source text

[15] Muhammad Husayn al-Tabataba’i, al-Mizan fi Tafsir al-Qur’an, on 19:1–15, especially 4–6 in relation to 3:38. Source text

[16] Al-Kafi, vol. 6, chapter on the value of children, al-Sakuni’s report through al-Sadiq from Imam Ali concerning Zechariah and an heir, commonly p. 4. Source text

[17] Al-Huwayzi, Nur al-Thaqalayn, vol. 3, Maryam reports 20–43: kinship, inheritance, Fatimah’s argument, judgment in childhood, and Mary’s mother. No. 26 quotes al-Ihtijaj; no. 39 quotes al-Kafi. Source text

[18] Ithbat al-Wasiyya, attributed to al-Mas‘udi, p. 77: Hindu, Asfar, Ramin, Ishaq, Aym, and the succession to Zechariah, including variant spellings. Source text

[19] Ithbat al-Wasiyya, p. 78: Zechariah’s lineage and wife, death narrative, al-Yasabagh, Rubayl, and associated royal names. Source text

[20] Al-Kafi, vol. 1, pp. 382–383, Book of Divine Authority, chapter on the Imams’ ages, no. 1; digital locator 1/4/91/1, al-Kunasi from al-Baqir. Source text

[21] Al-Kafi, Rawdah, vol. 8, p. 136 within the counsels to Jesus: Zechariah’s paternal position and guardianship of Mary. Source text

[22] Al-Saduq, Kamal al-Din wa-Tamam al-Ni‘mah: ch. 7, no. 17, pp. 153–159; Abu Rafi‘’s succession account, pp. 225–226 in the displayed text; ch. 43, no. 21, pp. 454–465, with Kaf-Ha-Ya-‘Ayn-Sad at pp. 461–462. Source text

[23] Al-Rawandi, Qisas al-Anbiya, chapter on Zechariah and John, pp. 216–221, reports 281–293; especially no. 284 and its editorial chain note. Source text

[24] Al-Saduq, al-Amali, session 8, no. 3, continuous number 48: John’s asceticism and his parents, through ‘Abd Allah ibn ‘Umar. Source text

[25] Al-Saduq, ‘Ilal al-Shara’i‘, ch. 71 in the linked edition, on Zechariah’s killing, no. 1, continuous number 130, pp. 150–151; Wahb ibn Munabbih’s report. Source text

[26] Al-Majlisi, Bihar al-Anwar, vol. 14, ch. 15, pp. 163–191, reports 1–42: the Zechariah and John collection; quotations, authorial commentary, and editorial notes are distinguished. Source text

[27] Furat al-Kufi, Tafsir, on 26:100–102, Sahl ibn Ahmad al-Dinawari’s report from al-Sadiq, including Jabir’s question to al-Baqir and Umm Kulthum, John’s mother; commonly pp. 298–299. Source text

[28] Nur al-Thaqalayn, on 19:1, nos. 3–7: quotations from Kamal al-Din, Ma‘ani al-Akhbar, and al-Qummi on the opening letters. Source text

[29] Hashim al-Bahrani, al-Burhan fi Tafsir al-Qur’an, on 19:1, digital numbers 6832–6834: interpretations of the letters and Sa‘d’s report. Source text

[30] Al-Fayd al-Kashani, al-Safi, on 19:1–5: the opening letters, private prayer, and bodily weakness; quotations from al-Ikmal, al-Ma‘ani, and al-Qummi. Source text

[31] Al-Saduq, al-Amali, session 27, no. 5, continuous number 202: Rayyan ibn Shabib from al-Rida on the first of Muharram and Zechariah’s prayer. Source text

[32] Nur al-Thaqalayn, on 21:89–90, nos. 153–163: al-Saymari and al-Hadi, al-Sajjad’s prayer instruction, al-Harith, and the wife’s restoration, with the cited source for each quotation. Source text

[33] Al-Kafi, vol. 3, p. 482, chapter on prayer associated with marriage, no. 3; digital chapter 3/4/99, Muhammad ibn Muslim from al-Baqir. Source text

[34] Bihar al-Anwar, vol. 14, ch. 16, pp. 197–198, no. 4, quoting al-‘Ayyashi: Fatimah’s food, the comparison with Mary, and Miqdad’s role. Source text

[35] Al-Kafi, vol. 6, chapter on supplication for a child, pp. 7–8; compared with Nur al-Thaqalayn’s quotations at 21:89. Source text

[36] Nur al-Thaqalayn, on 3:38–39, nos. 120–124: righteousness, the announcement, prayer, and reports concerning John and Zechariah. Source text

Chapter 42: John: Wisdom in Childhood and Martyrdom for Truth

1. From Zechariah’s answered prayer to John’s mission

John’s story begins before his birth, with the prayer of an elderly father and a mother who had been unable to bear children. It grows beyond the family’s joy into the mission of a prophet. God names him in advance, announces that he will confirm a Word from Him, and grants him wisdom, tenderness, purity, and piety. Reports transmitted from the Ahl al-Bayt also preserve his martyrdom and connect his suffering with that of Imam Husayn. His life is therefore followed from annunciation through teaching, public witness, and death, alongside his parents, Mary, Jesus, and the other people appearing in the accounts. [1–4]

2. John’s place in the Qur’an

John is explicitly named in 3:39, 6:85, 19:7, 19:12, and 21:90. These passages should be read with 3:35–41 on Mary’s household and Zechariah’s prayer, 19:2–15 on the annunciation and John’s qualities, and 21:89–90 on supplication, its answer, and humility. The Qur’an places “Zechariah, John, Jesus, and Elijah—all among the righteous” together in 6:85. Elijah’s inclusion associates them in divine praise; it does not establish a personal meeting between Elijah and John. [1–4]

The Qur’an supplies no birth date, age at death, name of his killer, identity of a woman connected with his killing, or burial location. General verses about the killing of prophets do not supply those details either. Accounts of the sky mourning, a speaking head, or blood continuing to rise belong to transmitted reports and exegesis. Keeping these evidential categories distinct prevents details from being attributed to verses that do not contain them.

3. His parents and the household awaiting his birth

His father is the prophet Zechariah, Mary’s guardian, who asks for righteous offspring. His mother is Zechariah’s wife, unnamed in the Qur’an but expressly included in the answer: “We restored his wife for him.” She is not merely a passing item in her son’s genealogy. Her condition is central to the possibility of conception after barrenness and to the picture of a household hastening to good deeds and praying with hope and fear. The verse establishes her restoration; its details belong to exegesis rather than to every later story attached to the phrase. [1–3]

Al-Rawandi transmits from Abu Basir, from Imam al-Baqir, an account naming her Hananah and her sister, Mary’s mother, Hannah. Ithbat al-Wasiyya calls her Isa‘ in its account of Zechariah, while related spellings occur in transmission. A report in Tafsir Furat calls her “Umm Kulthum, the mother of John son of Zechariah.” These are recorded as variant designations, not converted into several wives for Zechariah or several mothers for John. [9, 11, 12]

4. Mary, Hannah, and Imran: differing family relationships

In the account of Hannah and Hananah, Mary is John’s maternal cousin, and Jesus is that cousin’s son. Other texts, including reports collected in Nur al-Thaqalayn from al-Qummi and al-‘Ayyashi, describe Zechariah’s wife as Mary’s sister, making John and Jesus direct maternal cousins. A single family tree cannot accurately represent all these accounts. The Qur’an establishes Zechariah as John’s father, Mary as Jesus’ mother, and Zechariah’s guardianship of Mary; the precise family relationship between the two households varies in transmission. [1, 9, 11, 14]

Imran, his wife, Hannah, and Mary belong here through Mary’s household and its connection with the annunciation. Some passages attributed to al-Qummi mention Mathan, Jacob son of Mathan, and the family of Mathan in connection with David and Solomon. This is exegetical genealogy; it does not establish that Jacob son of Mathan is Jacob son of Isaac. A dialogue between Imam al-Kazim and a Christian interlocutor, collected in Nur al-Thaqalayn, calls Mary’s mother Marta, rendered Wahiba in Arabic. That dialogue is treated in Chapter 39. These names remain within the record of differing accounts rather than being used to multiply the women involved without evidence. [14, 24]

5. The announcement and the name given before birth

God says: “Zechariah, We give you good news of a boy whose name is Yahya (John); We have not previously appointed anyone bearing that name.” The name is part of the annunciation, rather than a choice his parents make after birth. A number of exegetes explain samiyyan as someone previously given the same name; they also record interpretations concerning a counterpart or equal. The Qur’anic wording is distinguished here from explanations of the name through the restoration of the mother’s fertility or the heart’s life through faith. [2, 5, 24]

In Al Imran the announcement reaches Zechariah while he stands praying in the sanctuary, and the Qur’an identifies the callers as “the angels.” Some exegetes specify Gabriel, while others retain a group of angels. The sign restricting ordinary speech for three days or nights, alongside remembrance, praise, and gestures to his people, was developed in Zechariah’s chapter. Here it frames John’s arrival. It does not establish a loss of faith in his father or that Satan could confuse the source of revelation; al-Tabrisi expressly rejects the latter interpretation. [1, 2, 5, 24]

Al-Rayyan ibn Shabib reports from Imam al-Rida that the first of Muharram was the day of Zechariah’s prayer and the answering announcement of John, connecting the occasion with fasting and supplication. This timing belongs to the report from ‘Uyun quoted in Bihar, not to the Qur’anic wording, and does not identify John’s birthday. Al-Rayyan is a later questioner and transmitter from al-Rida, not a member of the prophet’s household. [24]

6. Birth and infancy: reports and chronological limits

The Qur’an specifies neither the length of John’s mother’s pregnancy nor his birthplace. Six months appears in Sa‘d ibn ‘Abd Allah’s report in Kamal al-Din as part of the comparison between John and Husayn. Other reports name Jesus and Husayn in connection with a six-month pregnancy. An exclusive formulation in one transmission should not silently erase the other, nor should these differing accounts become a medical claim or a dated chronology. Reports about the parents’ ages or the interval between announcement and birth likewise retain their attribution. [2, 14, 29]

Al-Rawandi attributes to Imam al-Baqir an account in which John is raised after birth, nourished from Paradise until weaning, and returned to his father, illuminating the house with his light. The editor notes a wording variation between the rivers and fruits of Paradise. This is a report of miraculous care, not a Qur’anic description of his feeding arrangements, and it names no human wet nurse. Ithbat al-Wasiyya contains a related image; its appearance in two books does not remove the need to examine how each account was transmitted. [10, 21]

7. The passage gathering his qualities

“John, hold firmly to the Scripture.” We gave him judgment while still a child, tenderness from Us, and purity; he was devout and kind to his parents, neither domineering nor disobedient. Peace be upon him on the day he was born, the day he dies, and the day he is raised alive. This rendering of Maryam 19:12–15 supplies the measure for the chapter’s portrait. John must not be reduced to severity and weeping while tenderness, purity, kindness to parents, and freedom from arrogance are forgotten. [2]

The passage joins divine gifts to responsibility. Judgment, tenderness, and purity are bestowed; holding firmly to Scripture is a charge; piety and filial kindness are enduring qualities expressed in action. Prophethood grants no license to dominate others. Later counsels and ascetic narratives should be read within this moral unity. Details apparently suggesting mistreatment of parents or neglect of an obligation cannot displace the Qur’an’s explicit praise and require examination of their transmission, wording, and meaning.

8. “Hold firmly to the Scripture”: knowledge and practice

Al-Tabrisi identifies the Scripture here as the Torah and taking it firmly as earnest resolve and observance of its teaching. Firmness does not mean violence toward others, or memorizing words without understanding and practice. The Qur’an names no separate new scripture or superseding law for John. Imam al-Baqir’s report states that he inherited Scripture and wisdom from Zechariah: in that account he receives a trust, not authorship of a book of his own. [6, 13]

Al-Mizan explains holding firmly to Scripture through attentive knowledge and practice of its teachings. It distinguishes judgment from prophethood in Qur’anic usage and relates it to knowledge of divine truths. This is al-Tabataba’i’s exegetical

position, presented alongside other interpretations of judgment as prophethood or understanding rather than attributed to an Imam without a supporting report. [8]

9. Judgment in childhood and its use in the Imams' teaching

The Qur'an establishes that John received judgment as a child without specifying his age. An age of three or other figures belongs to exegesis, not to the verse itself. In al-Kafi, 'Ali ibn Asbat describes studying the young Imam Muhammad al-Jawad's appearance so that he could report it to companions in Egypt. The Imam answers by relating God's argument concerning imamate to that concerning prophethood and cites John's childhood judgment. The argument concerns divine appointment and bestowed knowledge, which are not limited by ordinary expectations about the age of learning. [2, 6, 13]

The same chapter records Safwan ibn Yahya questioning Imam al-Rida about the three-year-old al-Jawad; al-Rida cites Jesus. That age should not be transferred from this report to John. David, Solomon, and the authority of a young Imam also appear in the chapter's arguments. They are examples invoked in teaching about divine authority, not contemporaries shown to have sat with John. Distinguishing the subject of the biography from later illustrative examples preserves each person's role. [13]

10. Other children and his early seriousness

Majma' al-Bayan records through Ma'mar a story of children inviting John to play and his reply that they were not created for play; it also notes a transmission attributed to Imam al-Rida. The children are unnamed, with no established number or permanent role as disciples. The story depicts John's early sense of responsibility. It does not amount to a Qur'anic prohibition of children's play or a requirement that every child follow a particular ascetic discipline. [6]

Nur al-Thaqalayn also collects from Ibn Shahrashub's Manaqib an account of the young Hasan addressing Abu Sufyan, with 'Ali and Fatimah present and the Prophet Muhammad mentioned. It compares Hasan's endowment with the judgment granted to John. These people are recorded because the report expressly invokes John, while the event remains part of Hasan's virtues rather than an episode in John's lifetime or the sole interpretation of the verse. [33]

11. Tenderness, purity, and piety

In exegetical usage, hanan conveys tenderness and mercy. Exegetes understand it as divine mercy toward John or compassion bestowed upon him. Nur al-Thaqalayn quotes al-Kafi's report through Abu Hamzah from Imam al-Baqir: when John called, "My Lord," God answered, "I answer your call, Yahya." It also gathers a related report through Abu Basir from Imam al-Sadiq in al-Mahasin. These narrations express the servant's nearness to God; they should not be explained by giving God a body or equating divine response with created speech. [6, 14]

Explanations of zakah here concern purity, goodness, and growth; it need not denote a particular financial payment. Piety describes attentiveness to God’s commands and limits. Tenderness accompanies that piety: mercy need not abandon truth, and devotion need not become harshness toward those in need or those who err. This is a moral reading of the qualities assembled in the verse, not an invented conversation attributed to John. [2, 6]

12. Kindness to parents and freedom from domination

The Qur’an specifically praises John’s kindness to both parents. Father and mother are equally present in that commendation; Zechariah’s prominence should not eclipse the mother who bore and cared for him. The passage then denies that John was domineering or disobedient. Majma‘ al-Bayan explains the domineering person as one who recognizes no claim that others have upon him. John possesses knowledge and standing without erasing others’ rights or treating his parents with arrogance. [2, 6]

Accounts of his intense weeping and his parents’ concern should therefore be read in light of filial kindness. His mother’s care and search for him, and his father’s teaching and reassurance, are substantive roles within those reports. Details apparently accusing the parents of bringing him to ruin require the scrutiny discussed below; they are not the model of speech this chapter offers children toward their parents. [10, 15, 24]

13. Noble, chaste, and a prophet among the righteous

The annunciation in Al Imran joins confirmation of a Word from God with nobility, chastity, prophethood, and righteousness. Majma‘ al-Bayan explains nobility through knowledge, forbearance, piety, good character, and leadership in goodness, rather than royal power or wealth. It explains hasur through restraint of desire, transmits abstention from women from Imam al-Baqir, and rejects an interpretation implying physical incapacity because the verse is praising him. The commendation concerns self-command and should not be made into an allegation of bodily deficiency. [1, 5]

The description does not make marriage inherently less devout or establish a universal rule of celibacy. The material identified for this chapter provides no wife, son, or daughter of John whose name can be established here. That is a limit of the reviewed evidence, not a reason to invent descendants to complete a family tree. The children of Simon mentioned in succession accounts must not be confused with children of John. [5, 21, 23]

14. Maternal care and paternal teaching in the ascetic narrative

A lengthy account in al-Saduq’s eighth Amali session describes John’s asceticism. Its displayed chain ends with ‘Abd Allah ibn ‘Umar reporting from the Prophet. John sees learned religious men and monks in Jerusalem and asks his mother for a hair garment and woollen hood. She waits to consult Zechariah, who speaks with his young son about his age and awareness of death. The mother makes his clothing, the father counsels him, and unnamed religious men form the surrounding community. [15]

The account then depicts intense weeping, his mother’s concern and provision of felt pads for his cheeks, and Zechariah’s prayer for mercy. Gabriel appears as the source of a report about the next life quoted in the father’s preaching. The names Sakran and Ghadban designate a mountain and valley in that description, not male characters. A careful inventory distinguishes people, angels, and places and does not invent names for the unnamed religious men. [15]

15. The young men, the shepherd, and the return home

When John leaves after hearing the admonition, Zechariah asks his mother to look for him. She meets young Israelites who accompany her, and an unnamed shepherd tells her where he is. She embraces him, pleads with him to return, and brings him home. The searching mother, the young men who assist her, and the shepherd who guides her are active participants in the report. Their absence of personal names does not make them dispensable. [15]

The ending, however, includes sleeping through prayer after eating and words to his parents suggesting that they would bring him to ruin. The editorial note in the consulted Bihar edition flags the difficulty of this passage and the report’s transmission. Its every detail is therefore not narrated as established biography, and it supplies no general virtue of bodily harm or rejecting a mother’s care. Its inclusion in al-Saduq’s Amali does not turn its chain into one transmitted through an Imam or remove the difficulties in parts of its wording. [15, 24]

16. Reverence and hope: John and Jesus

Al-Rawandi includes a report with an incomplete chain about John’s weeping, Zechariah’s response, and Gabriel’s mention in a warning concerning the Fire. Bihar also preserves ascetic material attributed to Kitab Zuhd al-Sadiq and material from Irshad al-Qulub. These strands belong to the received tradition, but every formulation is not an independent witness equal to the Qur’an. Differently transmitted reports cannot establish a precise daily schedule for John’s clothing and food. [10, 24]

In al-Kafi’s chapter on humour and laughter, a report attributed to Abu al-Hasan the First, Imam Musa al-Kazim, contrasts John’s weeping without laughter with Jesus’ laughter and weeping, preferring the latter practice. Its chain includes an unnamed transmitter. A moral inference is that tears are not the sole measure of spiritual excellence and that hope and legitimate joy can coexist with reverence. The report does not license disparagement of John, whose piety the Qur’an affirms. Bihar also

quotes a related version attributed to al-Rida through al-Rawandi; each transmission retains its own attribution. [19, 24]

17. Iblis in the account of al-Mahasin

Al-Barqi's al-Mahasin transmits through Hafs ibn Ghiyath from Imam al-Sadiq an encounter between John and Iblis, who carries attachments representing appetites through which he entices humanity. John asks whether any concern him, and Iblis mentions fullness that can make prayer and remembrance burdensome. John resolves not to overfill his stomach. The Imam ends by addressing Hafs about fullness and attachment to worldly ends. John and Iblis are participants in the scene; Hafs is a later transmitter receiving the Imam's admonition, not an eyewitness from John's time. [16]

The report does not say that John obeyed Iblis in sin or that Satan became a source of prophetic law. Its subject is vigilance against heedlessness. Its ethical application concerns moderation and attentiveness, rather than mandatory food quantities or harmful hunger as a condition of worship. A longer account in al-Tusi's Amali concerns a related encounter; its details should remain distinguished from the wording of al-Mahasin. [16, 41]

18. The longer dialogue in al-Tusi's Amali

Report 692 in al-Tusi's twelfth Amali session is attributed through Imam al-Rida to his forefathers. John addresses Iblis as Abu Murrah and asks about his snares. The narrative describes a frightening symbolic appearance, coloured threads, a bell, a helmet, and an iron attachment. The dialogue associates these objects with enticement through desire, diversion, and turning the heart away from uprightness. Abu Murrah is a designation for Iblis, not an additional human character. [41]

The dialogue includes Iblis describing the use of adornment and women in temptation. These are words placed in the adversary's mouth within the account; they should not be extracted as a judgment that every woman is evil or a snare. This chapter also records the righteousness of John's mother, Mary, Hannah, and the women of the Ahl al-Bayt, while assigning moral responsibility to each person's choices. The report ends with John's resolution against overfullness and Iblis's departure. The described form and implements are not Qur'anic details, and familiarity with the story does not establish their authenticity. [41]

19. John and the repentant man

In Man la Yahduruhu al-Faqih, al-Saduq attributes to Imam al-Sadiq, using "he said" at this point, a story of a man who confesses a sin to Jesus and asks to be purified. A crowd gathers. The man asks that no one personally liable to a divine penalty carry out his punishment; they withdraw, leaving Jesus and John. John approaches and asks him for counsel. The account names neither the man nor the woman involved in his offence, nor the members of the crowd. Names from unrelated stories must not be borrowed to fill those gaps. [17]

The counsel has three parts: do not abandon yourself to desire until it destroys you; do not shame someone for a sin; and do not give way to anger. John accepts these words as sufficient. The report presents humility in receiving a reminder, not the sinner's superiority to the prophet, nor John's admission of the same offence. Narrating a punishment in an earlier dispensation does not replace the Islamic legal treatment of courts and penalties. [17]

20. Jesus' counsel to John about what people say

In al-Saduq's seventy-seventh Amali session, a report through Imam al-Sadiq and his forefathers from the Prophet includes Jesus' counsel to John: if a criticism is true, seek forgiveness; if an accusation is false, a good deed is credited without the accused having laboured for it. The conditional wording teaches how to receive criticism and slander. It records no particular sin by John and does not require believing every accusation. Its moral force lies in refusing to let others' words draw a person away from truth. [18]

Earlier in the same report, punishment is lifted from an unnamed man in a grave because his righteous son repairs a road and shelters an orphan. The deceased father, son, and orphan belong to an illustrative account related by the Prophet; the text does not say that John met them. They must not be confused with Zechariah and John, nor should the unnamed occupant of this grave be identified with John, whose grave appears in a separate report. [18, 20]

21. The five comparisons attributed to John

Ithbat al-Wasiyya preserves five comparisons as John's teaching to his people. Associating partners with God resembles a servant giving the fruits of his labour to someone other than his master. Prayer resembles gaining permission to present a need before a formidable ruler. Charity resembles a ransom releasing a captive. Fasting resembles protective armour. Adherence to Scripture resembles a fortified community remaining alert to its enemy. This account joins worship to freedom from enslavement by desire, rather than reducing John's role to solitude and tears. [21]

The printed text uses the word al-Qur'an in its fifth comparison. Recording that wording prevents the paraphrase from becoming a claim that the complete scripture later revealed to Muhammad was physically in John's community's possession. The passage belongs to a succession sequence placing Simon before John, which differs from al-Kafi's account discussed below. The servant, master, ruler, captive, and people in the fortress are figures within comparisons, not newly identified historical associates of John. [21]

22. Confirming Jesus, the Word from God

The annunciation describes John as “confirming a Word from God, noble, chaste, and a prophet among the righteous.” Most exegetes cited by Majma‘ al-Bayan understand the Word as Jesus, while it also records an interpretation referring to a book from God. The annunciation to Mary in 3:45 supports the reading concerning Jesus. John’s relationship with him is therefore part of his prophetic role, not merely a family connection. [1, 5]

Exegetical accounts describe John acknowledging Jesus while both are in their mothers’ wombs, moving at Mary’s arrival, and, in some wording, prostrating. These details retain their attribution; the verse itself does not narrate them. Even when understood as miraculous honour, the prostration is not worship of Jesus, since both prophets call to the worship of God. A six-month age difference also belongs to transmitted exegesis and is not established by the verse alone. [5, 14, 24]

Ibn Abi Ya‘fur’s report from Imam al-Sadiq in al-Kafi names the five messengers of firm resolve: Noah, Abraham, Moses, Jesus, and Muhammad. John remains an honoured prophet, while Jesus belongs to these five in the report. The distinction concerns rank and mission rather than rivalry among guides. Calling John noble does not require every distinction granted to other prophets to be identical to his own. [42]

23. Inheriting Scripture and divine authority in al-Kafi

In Yazid al-Kunasi’s report from Imam al-Baqir in the chapter on the Imams’ ages, Jesus is a divine proof for those who hear him speak in the cradle, then becomes silent. Zechariah holds that role, and after his death John inherits Scripture and wisdom while still a child. The report then states that at seven Jesus speaks with prophethood and apostleship and becomes the divine proof over John and everyone else. These are stages within a particular account, not evidence that John lacked a mission or that the prophets competed. [13]

The Imam’s argument extends to the earth never being without a divine proof since Adam. The narrator then asks about ‘Ali during the Prophet’s life and after his death, and the Imam distinguishes obedience to the Messenger from ‘Ali’s appointed authority. Adam, Muhammad, and ‘Ali appear within this argument, while Imam al-Baqir and al-Kunasi belong to its later transmission setting. The argument does not automatically reconcile every age given in other prophetic accounts. [13]

24. His public appearance and the disciples

A lengthy report in Kamal al-Din through Imam al-Sadiq and his forefathers describes John appearing publicly at seven, addressing the people about God’s dealings with earlier communities, and promising relief through the Messiah’s arising after more than twenty years. Daniel and Ezra appear earlier in its sequence. The Messiah’s “arising” should not be silently converted into his birth, nor should this timing be automatically combined with al-Kafi’s. Each report retains its wording and sequence. [22]

Another account in al-Rawandi's Qisas describes Jesus sending John with twelve disciples to teach the people, including a prohibition on marriage to a sister's daughter. The twelve are present as a group, but this passage does not identify them individually. A list borrowed from another source cannot be inserted and attributed to this narration, nor can a Simon mentioned in succession accounts automatically be assigned a specific place in this delegation. [10]

25. Martyrdom: the shared theme and differing accounts

A group of the reviewed accounts portrays John as unjustly killed, repeatedly mentioning his head being taken to a ruler's court or to a woman and the silencing of a voice speaking for truth. The Qur'an does not describe the manner of his death, and the reports do not agree on one detailed cause or one relationship between ruler and woman. The following versions remain separate, while preserving the moral theme of refusing to purchase a ruler's favour by changing God's commands. [10, 21, 24–28]

An entire people, much less descendants centuries later, cannot be assigned responsibility for the decisions of a ruler, an instigator, or the person carrying out a killing. The same setting includes Zechariah, Mary, John, Jesus, and righteous Israelites as well as wrongdoers. The Qur'anic distinction concerns faith and conduct, not the indiscriminate condemnation of ancestry or a human community. [1–4, 36]

26. The woman and her daughter in al-Rawandi's account

In report 285 of Qisas al-Anbiya, attributed to Imam al-Sadiq, an unnamed king has a relationship with a woman who, as she grows older, seeks to put her daughter in her place. The mother instructs the daughter to demand John's death when the king offers to fulfil a request. The demand persists until he orders John to be brought in; in this version, John is brought and slaughtered in a golden basin. The mother, daughter, and person carrying out the killing are distinct roles, and the presence of women does not erase the king's responsibility. [10]

The account continues with the blood rising despite attempts to cover it with earth, followed after a long interval by Nebuchadnezzar's arrival. An elderly man explains the blood through what he heard from his father and grandfather. None of these three is named, nor are they all established as eyewitnesses to the killing. They transmit memory within the story, distinct from the later chain transmitting the report from the Imam. [10]

27. The stepdaughter and the niece: two versions

Al-Rawandi follows the account with "in another report," introducing a woman who had been married to an earlier king and then marries the next. Her daughter by the first is thus the second king's stepdaughter. He asks John about marrying her and is refused; the mother then arranges for her daughter to approach him while he is intoxicated and demand the prophet's death. This is a stepdaughter's relationship to her mother's husband, not a niece's relationship to her uncle. The difference should remain visible. [10]

Report 288 instead makes the girl the king’s sister’s daughter. It describes his attraction to her, his wish to marry her, and her demand that John be killed. A drop of blood falls to the ground and continues to rise until an elderly Israelite woman points it out to Nebuchadnezzar. Neither woman is named. The text does not authorize identifying the elderly woman as the girl’s mother or as the girl in old age, nor should the mother’s planning in the preceding version be inserted into this one as though expressly narrated. [10]

28. The instigating woman and the speaking head in al-Qummi’s account

Bihar quotes from Tafsir al-Qummi, through Harun ibn Kharijah from Imam al-Sadiq, a longer account of Jeremiah and Nebuchadnezzar. Within it, a tyrannical king has illicit relations with women and is rebuked by John. One of the women demands John’s death while the king is intoxicated. His head is brought in a basin and, according to the report, continues to admonish the ruler. This passage has an unnamed instigating woman; it does not specify a mother and daughter or a proposed marriage to a niece. [25]

This version places a hundred years between John’s killing and Nebuchadnezzar’s expedition, and ends the rising blood with the killing of an elderly woman described as the last survivor in her locality. She is a victim in this version, whereas the elderly woman in al-Rawandi’s report 288 directs attention to the blood. These distinct roles must not be merged without evidence. The speaking head is likewise a miraculous feature of this transmission, not a Qur’anic statement or a necessary detail in every account of the killing. [10, 25]

29. The woman and the entertainer in Ithbat al-Wasiyya

Ithbat al-Wasiyya preserves another version. A woman who visits the king refuses to return unless he kills John. The king sends for the killing and receives the head. A man described as a dancer and entertainer then asks to take it because John’s rebukes had troubled him. He carries it home, and the account of the blood follows. This man is a distinct character in this particular version; he should neither disappear because better-known versions omit him nor be inserted into all the other accounts. [21]

The same context names Ardashir son of Babakan and later Shapur son of Ardashir, and reports an age of thirty-three for John. It also mentions Ibn Marjanah in a later comparison with Husayn’s killers, not as one of John’s contemporaries or killers. These names and figures are present in the source, but its chronology requires scrutiny. They do not supply a secure birth or death date for John. [21]

30. Nebuchadnezzar and Jeremiah: blood and chronological difficulties

Some versions say that Nebuchadnezzar killed seventy thousand before the blood subsided; one specifies a year, while others describe a long interval or knowledge passed across generations. Al-Qummi's account introduces Jeremiah warning his people and meeting Nebuchadnezzar before his rise to power to obtain protection. It includes Nebuchadnezzar's mother, religious leaders questioning Jeremiah, soldiers, and Jeremiah's household whose protection he requests. These people belong to that narrative framework; detailed narration does not independently establish its chronology. [10, 25]

Ithbat al-Wasiyya describes a later Nebuchadnezzar as descended through Maltanassar from "Nebuchadnezzar the Elder," while other accounts give the name without that distinction. Bihar also quotes Ibn al-Athir's chronological objection to placing the familiar Nebuchadnezzar after John. It is therefore insufficient simply to say "Nebuchadnezzar avenged him." Neither identifying every occurrence as one king nor treating multiple kings as an established solution is warranted here. [21, 34]

Casualty figures and the killing of women and children in some versions are attributed as part of a narrative of catastrophe and violence. They are not made into a moral virtue of killing innocents or a rule for punishing later generations. Neither Nebuchadnezzar nor John is named in the two-corruptions passage of 17:4–8. Connecting those names to it is a transmitted interpretation requiring evidence, not an identification written into the verse. [7, 25, 36]

31. Age, place, and burial

John's age at death, the date of his martyrdom, and his burial location remain unspecified by the Qur'an. Ithbat al-Wasiyya gives an age of thirty-three, while some accounts place his killing during Jesus' lifetime and others after Simon. These data remain within the record of disagreement rather than being assembled into a precisely dated biography. Jerusalem's appearance in accounts of worship or of the blood also does not establish one location for every event. [10, 21, 23, 24]

The chapter does not establish a particular location for the head or body merely from the popularity of a shrine. The al-Kafi account discussed next places Jesus at John's grave but names no city in its wording. A grave within a transmitted story and the identification of a present-day location are separate claims. [20]

32. Jesus at John's grave

Al-Kafi attributes to Imam al-Sadiq an account in which Jesus comes to John's grave after asking God to revive him. John answers the call and emerges. When Jesus asks for his companionship as in worldly life, John replies that the heat of death has not yet left him and that returning would mean passing through it again. Jesus leaves him, and he returns to his grave. The chain includes "some of our companions," an unnamed intermediary. The report retains this attribution and transmission limitation. [20]

The participants are Jesus and John, while the power belongs to God, whom Jesus asks for revival. John's return to his grave at the end does not establish that he subsequently lived for decades to receive Simon's succession. If revival is proposed to reconcile different accounts, that must be identified as an interpretive hypothesis, not what this narration expressly says. [20, 24]

33. John and Jesus in the Ascension account

The Ascension account preserved in Tafsir al-Qummi describes the Prophet Muhammad meeting John and Jesus, Gabriel identifying them, and an exchange of greetings, prayers, and welcome to the righteous prophet and brother. It calls the two maternal cousins. This places John within the prophetic encounter beyond his earthly life. The kinship wording remains that of this transmission and does not by itself resolve every differing genealogy. [40]

This differs from the grave account: one is an Ascension encounter narrated concerning Muhammad; the other concerns Jesus praying for John's revival at a grave. They are not one visit and do not establish an earthly burial location. Accordingly, the chapter records Muhammad and Gabriel in the Ascension setting and Jesus in both reports, while keeping their settings and times distinct. [20, 40]

34. Peace at birth, death, and resurrection

"Peace be upon him on the day he was born, the day he dies, and the day he is raised alive." Yasir the servant transmits from Imam al-Rida in 'Uyun Akhbar al-Rida that these are three particularly unfamiliar and daunting transitions: entering the world, encountering the next life at death, and rising at resurrection. God grants John peace and security in them. The Imam compares this with Jesus' words in 19:33, invoking peace upon himself at the same three transitions. [2, 31]

Divine peace does not mean that John was never harmed by people or that martyrdom contradicts his honour. It places the end of his life within a horizon larger than a king's court or a killer's action. The parallel wording does not require every prophetic rank to be identical, nor does it imply the divinity of either prophet. Both are servants and prophets of God. [1, 2, 31]

35. Husayn remembers John on his journey

Al-Mufid's al-Irshad transmits from 'Ali ibn al-Husayn that, while travelling with his father Husayn, he heard him remember John and his killing at departures and halts. Husayn reflected on the world's insignificance before God through John's head being presented to an immoral woman among the Israelites. Nur al-Thaqalayn preserves this passage, as does Majma' al-Bayan. Husayn invokes the lesson; al-Sajjad reports what he witnessed with his father; the unnamed woman appears without a detailed genealogy in this version. [28]

This connection requires no invented earthly conversation between John and Husayn. It shows that truth is not measured by the security its bearer enjoys under political power and that killing a divine guide does not refute his message. Each life retains its

particular history: Karbala's participants are not substituted for those in John's story, and resemblance does not make every detail identical. [26–28]

36. The mourning of heaven and earth in Kamil al-Ziyarat

Ibn Qulawayh devotes a chapter to heaven and earth mourning Husayn and John. It contains transmissions from Imams al-Baqir and al-Sadiq and a report from al-Sajjad. Some describe the mourning through a red appearance of the sky or sun at rising and setting for forty days. Other formulations also occur; they should not all be reduced to one wording and assigned to every chain. Hanan ibn Sadir's report from al-Sadiq identifies John as comparable to Husayn in this setting while encouraging visitation of Husayn. [27]

Some reports cite 44:29: "Neither heaven nor earth wept for them, nor were they granted respite." Its Qur'anic context concerns Pharaoh's people and names neither John nor Husayn. The reports contrast those who were not mourned with those whose loss was momentous. This is a transmitted interpretive application, not the presence of either name in the verse itself or an astronomical measurement replacing scrutiny of the accounts. [27, 35]

37. Reports about the killers and responsibility for conduct

Chapter 25 of Kamil al-Ziyarat gathers reports pairing John's killer with Husayn's in the gravity of their crime. They include a narration through al-Baqir from the Prophet concerning punishment and others using a description of birth. Al-Rawandi also includes a comparison with the hamstringer of Salih's she-camel, while some versions collected in Bihar mention 'Ali's killer. Salih, 'Ali, and Husayn belong to the comparison, not to one shared historical setting with John's death. [10, 24, 26]

Descriptions of an individual's birth or ancestry do not authorize judging an unknown child or condemning someone for their parents' wrongdoing. The Qur'anic measure is that no bearer carries another's burden. These reports also provide no agreed personal name for the individual who directly killed John. "John's killer" therefore remains a role in those texts, distinguished from the ruler issuing the order, the woman instigating it, whoever receives the head, and later participants in the blood narrative. [26, 36]

38. Kaf Ha Ya 'Ayn Sad, Zechariah, and Husayn

Sa'd ibn 'Abd Allah's report in Kamal al-Din, set in his reported meeting with Imam Hasan al-'Askari and his son al-Qa'im, connects Kaf Ha Ya 'Ayn Sad with Husayn's suffering, Zechariah's prayer, and John's birth. Chapter 41 presents its details and the differing interpretations of the letters. Muhammad, 'Ali, Fatimah, Hasan, Husayn, Gabriel, and the mention of Yazid in the reported interpretation remain identified here, while the story's era is distinguished from the later meeting in which it is narrated. [29]

This is an interpretation transmitted through a particular report, not the sole lexical meaning of the disconnected letters or an explicit naming of Yazid in Surah Maryam.

Collections including Nur al-Thaqalayn, al-Burhan, and al-Safi preserve other explanations concerning the letters and divine names. Yazid's appearance in this interpretation does not make him a king in John's time. The narrated resemblance between the pregnancies and martyrdoms likewise does not erase each story's independence or its differing transmission routes. [29, 30, 37, 38]

39. John's mother in the account of women at the Resurrection

Tafsir Furat preserves a report attributed to Imam al-Sadiq, incorporating Jabir's narration from Imam al-Baqir through his forefathers, in which Gabriel calls at the Resurrection for Fatimah daughter of Muhammad, Khadijah daughter of Khuwaylid, Mary daughter of Imran, Asiyah daughter of Muzahim, and "Umm Kulthum, the mother of John son of Zechariah." Her full designation matters because the name alone could suggest a different Umm Kulthum. The report adds an aspect of honour in the next life to her roles in pregnancy and upbringing. [12]

This gathering in the next life does not mean that Khadijah, Fatimah, and Asiyah lived with John's mother in one earthly household, or that this Umm Kulthum is Mary's mother, Moses' sister, or 'Ali's daughter. Muhammad, 'Ali, Hasan, Husayn, and Gabriel also appear in the wider report; their place is in the afterlife scene, not Zechariah's family tree. The chain's summarized transmission wording likewise does not justify presenting it as independently authenticated without further study. [12]

40. John in the discussion of prophetic excellence

Al-Ihtijaj, as quoted in Nur al-Thaqalayn, includes a dialogue between Imam 'Ali and an unnamed Jewish scholar from Syria. The scholar cites John's childhood judgment, understanding, and reverence. 'Ali responds by discussing Muhammad's wisdom, truthfulness, and purity while living among idol worshippers. The scholar is not named in the excerpt, and Imam Husayn appears within the transmission of the account. This is not a confrontation between the scholar and John himself. [32]

Admonitions to Jesus preserved in Rawdat al-Kafi, quoted at the relevant point by Nur al-Thaqalayn, describe John as his counterpart in a sign of divine power: John was granted to his mother in old age, while God's power was also manifested in Jesus' creation. The two births are joined as signs while remaining different: John has a father and mother; Jesus has a mother without a father. "Your counterpart" does not require identity in every status or circumstance. [39]

41. Simon, Mundhir, and Jacob: differing succession accounts

The al-Kafi report discussed earlier presents Zechariah, then John, then Jesus' public authority. Abu Rafi''s report attributed to the Prophet in Kamal al-Din instead describes Jesus being raised, Simon son of Hamun guiding his people, and John subsequently appearing. The trust passes to Simon's descendants, with the text mentioning descendants of Jacob son of Simon. Ithbat al-Wasiyya names John's successor as Mundhir son of Simon and describes Simon's children and the disciples being present. Mundhir and Jacob cannot simply be declared one person or made sons of John. [13, 21, 23]

Ithbat al-Wasiyya connects this succession with Daniel and includes Ezra and Nebuchadnezzar in its sequence, but also expressly records another account placing Ezra and Daniel before Jesus and John. The source itself preserves disagreement; a single confident timeline would conceal it. Its earlier Zechariah section also places al-Yasabagh and Rubayl son of al-Yasabagh before Jesus. Resemblance of names does not establish that al-Yasabagh is the Qur'anic Elisha or that this Rubayl is Jacob's son familiar from Joseph's narratives. [11, 21]

Al-Majlisi explicitly recognizes the difficulty of reconciling reports placing John's death before Jesus was raised with those placing it afterward, and proposes possibilities including revival. Those possibilities belong to his interpretive reasoning, not to a saying of an Imam. John's prophethood and confirmation of Jesus remain established by the Qur'an even where these reports do not yield one undisputed chronology. [1, 24]

42. The women and unnamed female roles

In the annunciation household are John's mother, with the designations Hananah, Isa', and Umm Kulthum; Mary; and Imran's wife, called Hannah in one account and Marta/Wahiba in another transmission. The martyrdom versions include the woman connected with the king, her daughter, a stepdaughter or niece depending on the version, and al-Qummi's instigating woman whose child is not mentioned there. These labels are neither automatically separate women nor automatically one woman: each retains its own narrative setting. [9–12, 14, 21, 25]

The blood narratives include an elderly woman who guides Nebuchadnezzar, another elderly woman killed at the end of a different version, Nebuchadnezzar's mother in al-Qummi's introduction, and unnamed women among the victims of military violence. The comparative and afterlife accounts include Fatimah, Khadijah, Asiyah, Mary, and John's mother. The woman implied by the repentant man's offence is neither named nor independently characterized in al-Faqih. This inventory preserves women's presence to the extent of the text without filling gaps from unsupported popular names. [10, 12, 17, 25]

43. Men, angels, and groups in the accounts

At the centre stand John, his father Zechariah, and Jesus; Imran belongs to Mary's family background and Elijah to the Qur'anic list of the righteous. The disputed chronological accounts include Simon son of Hamun, Mundhir son of Simon, Jacob son of Simon, Daniel, Ezra, Jeremiah, Ardashir with differing patronymics, Shapur, Nebuchadnezzar, and ancestors assigned to him in some versions. Unnamed martyrdom roles include the king, the direct killer, whoever carries or receives the head, the entertainer, and the elderly man with his father and grandfather in the blood story. [4, 10, 21–25]

Educational and admonitory accounts include other children, the young men, the shepherd, religious scholars and monks, the repentant man, the departing crowd, the twelve disciples, and the figures in the five comparisons. The unseen participants include angels, Gabriel where specified, and Iblis, also called Abu Murrah; Iblis is not an Israelite man. Transmitters and questioners such as Abu Hamzah, Abu Basir, Hafs ibn Ghiyath, 'Ali ibn Asbat, Yasir, al-Kunasi, Sa'd ibn 'Abd Allah, and Abu Rafi' belong to transmission settings rather than John's contemporaries. [6, 10, 13–23, 29, 31, 41]

The Ahl al-Bayt appear according to their settings: Muhammad, 'Ali, Fatimah, Hasan, and Husayn in comparison and honour; al-Sajjad in the journey and mourning reports; al-Baqir, al-Sadiq, al-Kazim, and al-Rida in transmitted teaching; al-Jawad in the argument from childhood judgment; and al-'Askari and al-Qa'im in Sa'd's report. Abu Sufyan appears in the Hasan account, an unnamed Jewish scholar in al-Ihtijaj, and Yazid in the Karbala interpretation. Their inclusion in one chapter's inventory does not place them in one historical period. [12–14, 19, 26–33]

44. Findings of the review and transmission limits

The chapter was compared with the identified Qur'anic passages and specified reports from al-Kafi, al-Faqih, al-Mahasin, the Amali collections of al-Saduq and al-Tusi, 'Uyun Akhbar al-Rida, Kamal al-Din, Kamil al-Ziyarat, al-Rawandi's Qisas, Tafsir Furat, and Ithbat al-Wasiyya, together with their transmission in commentaries and Bihar. Some originals were read directly; some passages were established through a named source quoting them, as the references specify. The latter does not justify claiming that an entire original work was checked or that all its versions agree with the quotation.

Reading these accounts requires distinguishing between narrators and story participants, between al-Jawad's or Jesus' age and John's, between niece and stepdaughter, between the elderly guide and the elderly victim, and between the grave encounter and succession accounts. The mother, shepherd, young men, disciples, repentant man, and entertainer each retain the role assigned by the report. Names and dates unsupported by an identified text remain unresolved rather than supplied by guesswork.

The chapter does not assign one blanket grade of authenticity or weakness to every report. Some routes have unnamed intermediaries or evident gaps; others differ in wording or sequence; still others express an exegete's view rather than an Imam's

narration. Attribution language is intentional. The Qur’an’s explicit account of John’s name, prophethood, piety, filial kindness, and peace does not depend on the reliability of every later narrative detail.

45. Closing: the trust of Scripture and witness to truth

John arrives as the answer to a prayer and becomes the bearer of a charge: to hold firmly to Scripture. Early judgment, tenderness, purity, and filial kindness meet in a prophet who confirms a Word from God. Reports attributed to the Ahl al-Bayt preserve his teaching, his place beside Jesus, and the memory of martyrdom compared with Husayn’s. His life is not exhausted by the head and blood narratives. Before them stand knowledge, worship, mercy, a caring mother, a teaching father, and a community called toward God. [1–3, 10, 13, 17, 18, 26–28]

The book now moves from John to Jesus son of Mary: from the prophet who confirms the Word to the prophet announced to Mary as a Word from God. Each retains his own rank and story within their shared devotion and guidance. The chapter closes where the Qur’an closes its portrait of John, with peace at birth, death, and resurrection. Faithfulness in transmitting his story is part of honouring that peace. [1, 2]

Sources and references

Numbered references identify cited locations, not a count of independent books or a judgment that all reports are sound. Pagination differs between editions, so chapters, report numbers, or verses are supplied where available. “Quoted in” identifies the consulted intermediary and does not imply collation of the original manuscripts.

[1] The Qur’an, Al Imran 3:35–45, especially 38–41 and 45: John’s annunciation and qualities, confirmation of the Word, and Mary’s annunciation. Source text

[2] The Qur’an, Maryam 19:2–15 and 30–33: Zechariah’s prayer, John’s name and qualities, and peace upon John and Jesus. Source text

[3] The Qur’an, Al-Anbiya 21:89–90: Zechariah’s answered prayer, the gift of John, his wife’s restoration, and devotion. Source text

[4] The Qur’an, Al-An‘am 6:85, within 83–90: Zechariah, John, Jesus, and Elijah among the righteous prophets. Source text

[5] Al-Tabrisi, Majma‘ al-Bayan, on 3:38–41: the Word, nobility, chastity, family connection, and the angelic annunciation. Source text

[6] Al-Tabrisi, Majma‘ al-Bayan, on 19:12–15: Scripture, judgment, the children’s story, tenderness, purity, kindness, and peace. Source text

[7] The Qur’an, Al-Isra 17:4–8. John, Nebuchadnezzar, and Jeremiah are not named in the passage; identifications occur in transmitted exegesis. Source text

[8] Al-Tabataba’i, Al-Mizan, discussion of 19:12–15 within the opening Maryam section: Scripture, judgment, tenderness, and growth. Source text

[9] Qutb al-Din al-Rawandi, Qisas al-Anbiya, pp. 214–215, reports 278–280 in the displayed edition: Imran, Hannah, Hananah, Mary, and Zechariah. Source text

[10] Al-Rawandi, Qisas al-Anbiya, pp. 216–221, reports 281–293: infancy, devotion, martyrdom versions, and heavenly mourning. Some Bihar quotations differ in wording. Source text

[11] Ithbat al-Wasiyya, attributed to al-Mas‘udi, p. 78: Zechariah’s wife and her relationship with Hannah, and al-Yasabagh and Rubayl in succession. Source text

[12] Tafsir Furat al-Kufi, at 26:102: John’s mother and the women at the Resurrection; also Bihar 14:168–169, chapter 15, report 9. Source text

[13] Al-Kulayni, Al-Kafi, vol. 1, Book of Divine Authority, chapter on the Imams’ ages, especially reports 1, 2, and 7. Source text

[14] Al-Huwayzi, Nur al-Thaqalayn, Maryam section displayed from verse 4, especially reports 20–39 and 66–68: family, judgment, and quoted sources. Source text

[15] Al-Saduq, Al-Amali, session 8, report 3, continuous number 48: John’s asceticism through ‘Abd Allah ibn ‘Umar from the Prophet; also Bihar 14:165–168, report 4. Source text

[16] Al-Barqi, Al-Mahasin, vol. 2, pp. 439–440: Hafs ibn Ghiyath’s report on Iblis and fullness; linked to its quotation in Bihar. Source text

[17] Al-Saduq, Man la Yahduruhu al-Faqih, vol. 4, p. 33, continuous report 5019: the repentant man’s advice to John; wording checked as quoted in Bihar 14:188, chapter 15, report 39. Source text

[18] Al-Saduq, Al-Amali, session 77, report 8: the grave and righteous son, followed by Jesus’ counsel to John about criticism and slander. Source text

[19] Al-Kulayni, Al-Kafi, vol. 2, chapter on humour and laughter, report 20; an intermediary is unnamed. The website’s chapter title differs. Source text

[20] Al-Kulayni, Al-Kafi, vol. 3, Book of Funerals, miscellaneous reports, no. 37: Jesus at John’s grave; the chain includes “some of our companions.” Source text

[21] Ithbat al-Wasiyya, attributed to al-Mas‘udi, pp. 85–87: comparisons, martyrdom, Mundhir son of Simon, and differing prophetic sequences. Source text

[22] Al-Saduq, Kamal al-Din, chapter 7, report 17, pp. 153–159: John’s appearance and the promise of the Messiah’s arising. Source text

[23] Al-Saduq, Kamal al-Din, Abu Rafi‘’s succession report, pp. 225–226; compare Bihar 14:190, report 42, and 14:516–517. Source text

[24] Al-Majlisi, Bihar al-Anwar, vol. 14, chapter 15, “Zechariah and John,” pp. 163–191: 42 reports, commentary, and editorial notes. Source text

[25] Tafsir al-Qummi, Harun ibn Kharijah’s report from al-Sadiq concerning Jeremiah, Nebuchadnezzar, and John’s blood, checked as quoted in Bihar 14:356–358, report 1; its continuation concerns Daniel. Source text

[26] Ibn Qulawayh, Kamil al-Ziyarat, chapter 25, p. 79 onward, especially reports 1, 2, 4, and 6: the killers of Husayn and John. Source text

[27] Ibn Qulawayh, Kamil al-Ziyarat, chapter 28, pp. 93–98, especially reports 3, 4, 6, 8–10, and 12–15: heavenly mourning. Source text

[28] Al-Mufid, Al-Irshad, al-Sajjad’s account of Husayn recalling John during travel; checked in Nur al-Thaqalayn, Maryam, report 28. Source text

[29] Al-Saduq, Kamal al-Din, chapter 43, report 21, especially pp. 461–462: Sa‘d’s report on the letters, Zechariah, John, and Husayn. Source text

[30] Al-Huwayzi, Nur al-Thaqalayn, on 19:1, reports 3–7 and related material: differing explanations of the disconnected letters. Source text

[31] Al-Saduq, ‘Uyun Akhbar al-Rida, vol. 1, chapter 26, report 11, from Yasir; also Nur al-Thaqalayn, Maryam, report 38. Source text

[32] Al-Tabrisi, Al-Ihtijaj, ‘Ali’s dialogue with the Jewish scholar; the John passage checked in Nur al-Thaqalayn, Maryam, report 34. Source text

[33] Ibn Shahrashub, Manaqib Al Abi Talib, the Hasan–Abu Sufyan account; checked in Nur al-Thaqalayn, Maryam, report 35. Source text

[34] Al-Majlisi, Bihar, vol. 14, pp. 188–190: historical accounts including Ibn al-Athir and discussion of John’s death chronology. Source text

[35] The Qur’an, Al-Dukhan 44:25–31, especially 29: Pharaoh’s people, the context relevant to the heavenly mourning reports. Source text

[36] The Qur’an, Al-An‘am 6:164: no soul bears another’s burden; relevant to ancestry and retribution accounts. Source text

[37] Hashim al-Bahrani, Al-Burhan, at 19:1: explanations of the disconnected letters, including material from Kamal al-Din. Source text

[38] Al-Fayd al-Kashani, Al-Safi, at 19:1–5: the disconnected letters and the opening of Zechariah’s story. Source text

[39] Al-Kulayni, Rawdat al-Kafi, admonitions to Jesus describing John as his counterpart; checked in Nur al-Thaqalayn, Maryam, report 30. Source text

[40] Tafsir al-Qummi, vol. 2, p. 8, in the Ascension account: Muhammad’s meeting with John and Jesus, Gabriel’s identification, and exchanged greetings. Source text

[41] Al-Tusi, Al-Amali, session 12, report 32, continuous number 692, pp. 338–340: John’s dialogue with Iblis, transmitted through al-Rida and his forefathers. Source text

[42] Al-Kulayni, Al-Kafi, vol. 1, Book of Divine Authority, chapter on prophetic ranks, report 3: the five messengers of firm resolve. Source text

Chapter 43: Jesus Son of Mary: Birth, Mission, and Signs

1. From Annunciation to Mission

Following the chapters on Mary, Zechariah, and John, this chapter follows Jesus from the announcement of his birth through his mission, signs, and raising, then considers the promise of his return and the continuation of divine guidance. Mary's role does not end with childbirth. She is the believing mother vindicated by the infant's speech, repeatedly named alongside her son, and included with him in the verses about their refuge and their humanity. John also has a substantive place: he confirms a word from God, and accounts of his encounters and counsel with Jesus must retain their distinct settings. [1, 2, 3, 9]

2. A Qur'anic Map of the Story

Al 'Imran 3:45–55 gives the announcement of the Messiah's name and qualities, his mission to the Children of Israel, his signs, the disciples' response, and the promise of his raising. Verses 59–64 then compare his creation with Adam's and introduce the mutual invocation. Maryam 19:16–36 recounts withdrawal, annunciation, labor, return to the community, and speech from the cradle. Al-Ma'idah 5:110–118 brings together divine favors, the Table, and testimony at judgment; 5:46–47 describes his scripture, while 5:72–78 addresses his monotheism, humanity, and opposition to wrongdoing. [1, 2, 3]

Al-Nisa' 4:156–159 rejects the slander against Mary and the opponents' claim to have killed and crucified Jesus. Verses 171–172 explain the language of word and spirit while forbidding religious excess. Al-Saff 61:6 records his announcement of Ahmad, and 61:14 his supporters. Al-Hadid 57:27 addresses his followers and monasticism. Al-Zukhruf 43:57–65 concerns controversy over him and, in one interpretation, his connection with the Hour. Al-Anbiya' 21:91, al-Mu'minun 23:50, and al-Tahrim 66:12 present Mary and Jesus as a divine sign within their respective contexts. [4, 6–10]

Further passages include 2:87, 136, and 253; 3:84; 4:163; 6:85; 9:30–31; 33:7; and 42:13. They address support through the Holy Spirit, faith in the messengers, Jesus's place in prophetic succession, the prophetic covenant, and the rejection of worship directed to a created being. His inclusion with Zechariah, John, and Elijah in al-An'am places him within the history of guidance. His extraordinary birth does not disconnect him from earlier prophets, just as the unity of their foundational message does not make every revealed law identical. [5, 10]

3. Jesus among the Prophets of Firm Resolve

The clearest Qur'anic designation is "Jesus son of Mary," with the title "the Messiah." The Qur'an assigns him no human father and presents descent through his mother without stigma or deficiency. Fatherless birth does not, however, become divine sonship: the comparison with Adam, created from dust, answers that inference. The account thus honors Mary, affirms the miracle, and preserves monotheism. Extended genealogies in later literature must be read within this framework; Joseph the carpenter cannot be introduced as Jesus's hidden biological father. [1, 2, 4, 16]

A report in al-Kafi names Noah, Abraham, Moses, Jesus, and Muhammad as the messengers of firm resolve, relating their succession to scripture and revealed law. Jesus's inclusion conveys the weight of his mission. It does not imply that every detail of his life has been preserved or authorize filling gaps with conjecture. Al-Shura stresses the shared command to uphold religion without fragmentation, while al-Ahzab records the covenant taken from these messengers. The Messiah belongs to this continuing history of divine commitment. [10, 44]

4. Word and Spirit: Honor without Incarnation

Al 'Imran calls Jesus a word from God; al-Nisa' describes him as God's messenger, His word conveyed to Mary, and a spirit from Him. The same passage prohibits saying "three" and denies that God has a child. "A spirit from Him" therefore cannot be detached from its context and treated as a statement that the divine essence is divisible. The passage concerns a created messenger brought into existence in an extraordinary manner, not a portion of God becoming human or entering Mary's body. [1, 4]

Reports from al-Tawhid and al-Kafi assembled in the birth chapter of Bihar explain the spirit as created, with its attribution to God expressing honor and distinction. Comparable religious language attributes a house or a she-camel to God without making either part of Him. Interpretations of "word" concern the creative command, announcement, or promise and should remain proportionate to the texts. The spirit who appears to Mary in chapter 19 is identified in transmitted explanations as Gabriel: a messenger to her, not the child's father. [11, 50]

5. The Family: 'Imran, Mary's Mother, and Zechariah's Household

The story reaches back to 'Imran and his wife, who dedicated the child in her womb to God's service, named her daughter Mary, and sought divine protection for Mary and her offspring from Satan. The Qur'an does not name Mary's mother. Hannah is familiar in exegetical literature, while the report of Imam al-Kazim's conversation with a Christian contains forms such as Martha or Marta and Wahiba. Variant names do not establish multiple mothers. Chapter Forty supplies the fuller discussion; the grandmother belongs here because her prayer explicitly includes Mary's descendants. [1, 14, 53]

Zechariah is Mary’s guardian, and his wife, John’s mother, also belongs to this family circle. Reports differ over whether she was Mary’s aunt or sister, and over the form of her name; a single harmonized family tree would conceal that variation. Likewise, the address “sister of Aaron” does not state that Mary lived alongside Moses and his brother. Exegetes discuss ancestry, resemblance to a righteous namesake, or an actual brother of that name, among other explanations. Each proposal must retain its attribution rather than being presented as the Qur’an’s explicit identification. [2, 14, 52, 53]

6. The Annunciation and the Spirit in Human Form

Mary’s story in Surah Maryam begins with her withdrawing from her family to an eastern place and screening herself from others. The spirit sent to her appears as a fully formed human being. She first seeks refuge in the Most Merciful; the visitor then identifies himself as her Lord’s messenger announcing a pure son. Her question about having a child without human contact asks how the promise will occur; it does not deny divine power. The answer declares the matter easy for God and describes the child as a sign for humanity and a mercy from Him. [2]

Al ‘Imran records the angels’ announcement of the child’s name, honor in this world and the next, nearness to God, and speech in infancy and maturity. Differences in presentation do not require multiple pregnancies or children; the chapters illuminate different aspects of the same event. Details about the breathing of the spirit or particular actions attributed to Gabriel are supplied by reports and are not all Qur’anic wording. Such additions remain identified as transmitted material rather than being inserted into a paraphrase so seamlessly that they appear scriptural. [1, 2, 11]

7. Labor, the Palm, and the Return

Mary conceived and withdrew to a distant place, where labor brought her to the trunk of a palm. The Qur’an conveys the severity of her distress, including her wish to have become entirely forgotten. This must not be converted into a verdict of unbelief or rebellion against God. Reassurance follows, together with water beneath her, the command to shake the palm for fresh dates, and permission to eat, drink, and be comforted. Exegetes differ over the caller and some details, but the passage consistently presents divine care amid vulnerability and isolation. [2, 52]

When she returned carrying Jesus, members of her community confronted her with an accusation framed through her parents’ reputation. She pointed to the child. The Qur’an neither names the speakers nor counts the women and men involved. Their mention of her father and mother does not place those parents at the birth itself. Her abstention from speech belongs to this particular episode; it does not independently establish a rule of devotional silence in Islamic law. The account must be followed at the level of detail it actually supplies. [2, 14]

8. Speech from the Cradle: Servanthood, Prophecy, and Mary

Jesus begins by declaring himself God’s servant, given scripture and made a prophet. He then speaks of blessing, prayer, almsgiving, and kindness to his mother, denying that he is domineering or miserable. His words end with peace on the day of his birth, death, and resurrection. These statements establish his identity before any later miracle is described: a servant of God, a blessed prophet, and one committed to worship and goodness. Mary’s vindication does not require the identification of a particular accuser; the infant’s speech itself answers the charge. [2]

A transmitted explanation of “blessed” emphasizes bringing benefit to others, fitting the healing, mercy, and teaching that follow. Kindness to his mother is integral to his identity, not an incidental emotional detail in a great man’s biography. His reference to “the day I die” also places him within the human condition of mortality. It does not, by itself, supply the date of his death or settle how the Qur’anic language of taking and raising should be understood. Those questions require their own evidence. [2, 17, 26]

9. Gestation, Birthplace, and Date

The Qur’an does not state the duration of Mary’s pregnancy or a civil-calendar date for Jesus’s birth. Reports differ conspicuously: al-Kafi’s chapter on al-Husayn’s birth includes a six-month pregnancy, while Rawdat al-Kafi gives nine hours; both routes contain an unnamed transmitter. The accessible text of al-Rawandi has seven hours in a report represented with nine in Bihar. These variants cannot responsibly be dissolved into a single duration through speculation or converted into a medical account in which an hour literally functions as a month. The Qur’anic affirmation of the extraordinary birth stands independently. [11, 12, 47, 48]

A report concerning the heavenly journey names Bethlehem, while other accounts connect the birth or Mary’s movements with Kufa, Karbala, or the Euphrates. The Baratha report associates a location with Mary, Jesus, and the prayer of prophets, but a sacred station or stone does not necessarily constitute an exclusive birthplace claim. Dates also vary, including the twenty-fifth of Dhu al-Qa‘da and a report mentioning ‘Ashura’, whose transmission and interpretation al-Majlisi discusses. The chapter therefore does not manufacture a unanimously transmitted date or a detailed itinerary from incompatible materials. [11, 14, 17]

10. Accusers, Opponents, and Visitors from the East

Al-Rawandi preserves reports about Satan’s alarm at the birth and the presence of angels, as well as women who accused Mary and encountered the sign of the infant’s speech. Some texts mention seventy women; another describes a group of five hundred unmarried female worshippers. These are transmitted numbers, not Qur’anic counts, and the individuals are unnamed in the materials used here. Recording these groups prevents the women from disappearing from the survey, while neither invented names nor a composite scene is warranted. [11, 12]

Ibn Tawus quotes al-Saduq’s Kitab al-Nubuwwa concerning visitors from the east who followed a celestial sign and brought gifts for the child. This passage is accessed through an intermediary; it does not name the visitors or establish the familiar number three merely because three kinds of gifts appear. Joseph the carpenter also enters some historical narratives as a relative or companion, while al-Sadiq’s report to ‘Alqama condemns the slander linking him with Mary. He is distinct from Joseph son of Jacob, and these reports do not establish him as Mary’s husband. [11, 16]

11. Jesus, the Teacher, and the Schoolchildren

In al-Rawandi’s report from Imam al-Baqir, Mary takes Jesus to a teacher, and the child’s knowledge leads the instructor to acknowledge that he does not need his teaching. The account gives devotional meanings to the letters of the alphabet. Its purpose is to display bestowed knowledge, not to supply a linguistic history of the alphabet or a scientific etymology of letter names. The teacher remains unnamed, and Mary is the person accompanying the child. Neither detail should be replaced by identities borrowed from unrelated narratives. [12; report 308]

Stories transmitted from Wahb and others include schoolchildren, Jesus’s knowledge of provisions kept in their homes, and an account of a murdered child whose testimony exposes the killer. These narratives are not equivalent to a Qur’anic verse or to a report attributed to an Imam through an identified chain. The children may be recorded as figures in the transmitted storytelling, but not as Qur’anically named individuals or as participants in an independently authenticated Imami account. Jesus’s disclosure of food stored in homes, by contrast, has its own explicit Qur’anic basis. [1, 11, 17]

12. Childhood Prophecy and the Stages of Public Mission

The Qur’an places the declaration of prophethood in the infant’s speech. Reports in al-Kafi use this as evidence that divine authority is possible at a young age. Yazid al-Kunasi’s report from al-Baqir distinguishes childhood prophecy and authority from periods of speech, silence, and public mission, also mentioning Zechariah and John within the continuity of guidance. Other reports invoked in discussions of Imam al-Jawad use different ages and formulations. Early prophecy need not erase stages of public responsibility, but the various numbers cannot simply be assembled into one supposedly agreed chronology. [2, 13]

Some reports place his disclosure of food and stored provisions at seven or eight years of age; others mention a commission at thirty or raising at thirty-three. Age at an event, duration among a community, and length of a mission are different measurements, and ambiguity over what a number measures can compound the problem. The Qur’an firmly establishes prophecy, mission, scripture, and signs. Exact ages belong to transmitted material requiring comparison of wording and chains, rather than to an uncontested civil chronology. [12, 17, 25, 26]

13. John and Jesus: Confirmation, Encounter, and Counsel

Zechariah is promised John as one who confirms a word from God, interpreted as Jesus. Maryam places the peace pronounced upon John alongside Jesus's own words of peace at birth, death, and resurrection. Yasir's report from al-Rida discusses the gravity of these transitions and the security given to John, together with Jesus's declaration. The comparison does not merge their mothers, lives, or missions. Each retains a distinct narrative role despite their close association. [1, 2, 46]

Some reports portray Jesus as both laughing and weeping, whereas John chiefly weeps, favoring the balance of hope and fear expressed by Jesus. The al-Kafi route includes an unnamed intermediary and must be described accordingly. Another report tells of Jesus bringing John forth at his grave before John returns to it. That does not automatically establish a renewed earthly lifetime or make him Simon's subsequent successor. Chapter Forty-Two treats these issues more fully; their inclusion here preserves the relationship without overstating what the accounts prove. [19; report 326, 36, 37]

14. Mary after the Birth: Care and Death

Mary remains present in accounts of illness, childhood, and the teacher, rather than disappearing after the birth. Al-Rawandi relates a story of Jesus experiencing illness as a child and speaking with his mother about recovery, and another concerning Jesus himself crying as a child and receiving Mary's care. These belong to transmitted biography and ethical literature; they are not clinical instructions, nor should ordinary treatment be confused with miraculous healing by God's permission. Dependence on maternal care does not negate the prophetic gift. It expresses Jesus's humanity and Mary's continuing claim to his kindness. [12; reports 315–316]

The Qur'an does not give Mary's age at death, the date of her death, or the location of her grave. Al-Kafi does, however, transmit from al-Sadiq, in a discussion of 'Ali washing Fatima, that Jesus washed Mary. It is therefore inaccurate to say that no Imami report addresses her death. The report supports its specific transmitted claim about the washing; it does not establish burial witnesses, the manner of death, a particular grave, or a date. Its comparison with Fatima and 'Ali belongs to later religious reception, not to Mary's own historical generation. [15, 53]

15. The Gospel: Guidance, Light, and Confirmation

Al-Ma'idah says that God gave Jesus the Gospel, containing guidance and light, confirming the Torah before it, and offering guidance and admonition to the God-conscious. In the Qur'anic account it originates in revelation, not merely in a prophet's reflections or his disciples' sayings. Al 'Imran also describes God teaching him scripture, wisdom, the Torah, and the Gospel. This does not displace Moses's standing or denounce the originally revealed Torah as false: confirmation is explicit, alongside change to certain rulings within Jesus's mission. [1, 3]

Reports describe the Gospel as containing admonitions and parables and portray Jesus as requiring faith in the laws of the prophets. A particular report's statement

that it did not detail retaliation and inheritance must be read within that report; it does not leave the believing community without justice, obligations, or accountability. Narratives also differ over the Ramadan date of its revelation. The Gospels associated with individual authors raise a separate question about textual transmission, addressed later through al-Rida's debate without simply identifying every extant text with the originally revealed Gospel. [12; report 309, 24, 33, 34]

16. The Mission to Israel and the Meaning of Relief

In al 'Imran, Jesus confirms the Torah and declares that he will make lawful some things previously forbidden, then calls his hearers to fear God and obey His messenger. God, he says, is both his Lord and theirs. The passage does not abolish every obligation or make belief in Jesus a substitute for monotheism and conduct. "Some" prevents that sweeping conclusion. His designation as a messenger to the Children of Israel identifies his immediate audience without licensing contempt for others or excluding every wider effect of his mission; reports also describe envoys sent beyond that community. [1, 6, 12]

The Qur'an does not frame Jesus's story as a war against an ethnicity or lineage. It distinguishes belief from unbelief and justice from oppression within communities: some believed, some rejected, and his disciples emerged from his own setting, as did Mary, Zechariah, and John. Opposition must therefore remain attributed to particular actors and actions, not inherited as guilt by every Jew in every age. The criticism of religious authorities in al-Tawbah rejects treating created beings as objects of worship; it does not prohibit learning, scholarship, or dialogue. [3, 6, 10]

17. Signs by God's Permission

"By God's permission" recurs in the descriptions of Jesus's signs; in al-Ma'idah, God addresses him with "by My permission." This qualification is fundamental, not an optional ending that can be dropped in retelling. God is the source of the power, while Jesus is the servant authorized to manifest the sign. An action may be attributed to Jesus as its immediate agent and to God as the giver of existence and enabling power without making the prophet an independent partner in lordship. The bird, healing, and restoration of the dead follow this pattern. [1, 3, 50]

Al-Kafi records Ibn al-Sikkit asking Abu al-Hasan why prophetic signs differed. The response relates Jesus's signs to people's need for medicine while emphasizing that he brought what exceeded their capabilities. The report makes the miracle intelligible within its audience's experience; it does not set medical practice against faith. Al-Rida's debate similarly compares Jesus's restoration of the dead with signs associated with other prophets, rejecting the inference from miracle to deity without denying the miracle or the prophet's excellence. [34, 45]

18. The Bird of Clay and the Holy Spirit

The Qur’an states that Jesus forms from clay the likeness of a bird, breathes into it, and it becomes a bird by God’s permission. The verse does not identify a species: specifying a bat or another creature belongs to attributed exegesis. Nor does it name the audience. The sign does not turn Jesus’s workmanship into independent creation, and it cannot be equated with every fashioned image or visual deception. Transmitted discussions distinguish this divine authorization from the account of the Samaritan and his calf. [1, 3, 17, 18]

Al-Baqarah and al-Ma’idah describe his support through the Holy Spirit. Every occurrence of “spirit” in scripture and hadith cannot simply be collapsed into a single referent: the spirit sent to Mary, the description of Jesus as a spirit from God, and the Holy Spirit supporting him each have their own context. The chapter affirms divine support while allowing the relevant reports to supply their specific explanations, rather than imposing an external theological scheme on every expression. [3–5, 50]

19. Healing and Knowledge of Hidden Provisions

Al ‘Imran and al-Ma’idah affirm the healing of the blind and those affected by leprosy. “Akmah” is commonly interpreted as someone blind from birth, although exegetes discuss its lexical range. The Qur’an affirms the sign without naming every recipient or supplying a medical census. A general statement therefore cannot automatically be assigned to a particular patient from the Gospels or popular storytelling. Unnamed recipients belong in the character inventory, while distinct narrated cases, such as the Canaanite woman’s child and the blind person healed by Jesus’s envoys, retain their own identities. [1, 3, 18, 19]

Another sign is his disclosure of what people eat and store in their homes. A report through Abu al-Jarud from al-Baqir in Tafsir al-Qummi depicts responses ranging from belief to accusations of magic. This is knowledge disclosed by God, not a claim that Jesus inherently possesses unlimited access to every unseen fact. Nor does knowledge of a hidden object alone validate every claimant. In the Qur’anic setting, the sign belongs to an established prophetic mission and a call to monotheism, rather than to an isolated display detached from truth and purpose. [1, 17]

20. The Canaanite Woman and Her Son

Al-Rawandi preserves a report about a Canaanite woman whose son was unable to walk. She approaches Jesus seeking mercy. Her persistent appeal is related within a discussion of his mission to the Children of Israel, followed by divine permission and the child’s healing. The mother acts decisively: she travels, speaks, and advocates for her child rather than serving as an incidental figure in a miracle list. Neither she nor the child is named. Her identifying description must remain distinct from the dead friend’s mother and from mothers in other restoration narratives. [12; report 314]

A crucial editorial point is that the reviewed text says “son.” It should not be changed to “daughter” to match a familiar Christian account, nor should insulting words absent from this report be placed in Jesus’s mouth. The image of crumbs from a table

belongs to the woman’s appeal and hope, not to a justification for despising a people or abandoning someone in need. The healing remains by God’s permission, and the narrative is identified as a transmitted report rather than a Qur’anic passage naming the woman. [12]

21. The Restored Friend, His Mother, and His Later Family

Al-Kafi transmits from al-Sadiq an account of a friend of Jesus who died. Jesus asks the man’s mother whether she wishes to see him, goes to the grave, and prays to God, whereupon the man rises. The account describes the reunion and tears of mother and son, then a choice between remaining alive and returning, with provision, marriage, children, and twenty years of further life mentioned. The mother is central: her bereavement and longing shape the event, and removing her would diminish the narrative even if the miracle remained in outline. [20]

Al-Kafi does not call this man Lazarus, name his mother or wife, or identify his children. The hadith index reproduces al-Majlisi’s assessment of its chain as weak in Mir’at al-‘Uqul; it is not presented here as an agreed authentic report. A separate account involving Lazarus and a sister does not justify merging the stories. Marriage also supplies neither a wife’s name nor a number of children. The inventory therefore records the friend and his mother, with his wife and offspring mentioned only as part of the later life described in the report. The additional years belong to that particular account, not to a universal rule about everyone restored by Jesus or everyone who prays at a grave. [20, 18]

22. Shem Son of Noah and the Meaning of Restoration

Al-‘Ayyashi and al-Rawandi transmit an account of Jesus restoring Shem son of Noah at the request of people around him. Jesus calls upon him to rise by God’s permission, and Shem subsequently chooses to return to his grave because of the lingering experience of death. Shem is named in the report, with Noah as his father, but the Qur’anic verses affirming restoration do not identify him. The accurate formulation is that a report describes Jesus restoring Shem, not that the Qur’an lists Shem among those he restored. [12; report 310, 17, 51]

Restoration stories do not all serve the same narrative function. The friend’s account highlights maternal compassion and life after restoration; Shem’s stresses the gravity of death; the king’s son appears in an argument addressed to hostile political power; and John’s account has an admonitory setting. Grouping them as miracles is useful, but treating them as a single event with changing names destroys their distinctions. Their shared theological frame is that life comes from God and that Jesus does not claim deity because of what God accomplishes through him. [17, 20, 37]

23. Lazarus, His Sister, the Elderly Woman’s Son, and the Tax Collector’s Daughter

At 3:49, Majma‘ al-Bayan introduces, with “it is said,” four people restored by Jesus: ‘Azar, also rendered Lazarus, the son of an elderly woman, the tax collector’s daughter, and Shem son of Noah. Its details also involve the first man’s sister, the second child’s mother, and the third child’s father. These are relevant additions to the inventory, but their status is that of transmitted exegetical narrative, not a Qur’anic list or an explicitly attributed saying of an Imam. Familiar names in another tradition cannot fill every unnamed relationship here. [18]

“The tax collector’s daughter” identifies the girl through her father’s occupation; it is not her personal name. The elderly mother in this story is not thereby identified with the friend’s mother in al-Kafi or with the old woman whose son appears in the treasure-and-kingship tale. The records retain at least three distinct women in this exegetical group: Lazarus’s sister, the restored son’s mother, and the tax collector’s daughter, alongside the separate mother in al-Kafi. Similar narrative elements alone are not grounds for reducing the number of identities. [18, 20, 23]

24. The Disciples: A Response to the Call

When Jesus perceives rejection, he asks who will support him in God’s cause. The disciples answer that they are God’s supporters, profess faith, and ask to be counted among the witnesses. Al-Saff recalls their response when calling believers to support God’s cause. The relationship is one of allegiance and responsibility, not merely physical proximity. The Qur’an does not name each disciple or specify their number in these passages. The number twelve and individual identifications belong to transmitted reports and must be labeled accordingly. [1, 6, 23]

In an explanation attributed to al-Rida, the disciples purify themselves and help others turn from sin through admonition. A familiar alternative connects their designation with whitening garments. Both explanations retain their respective provenance; the occupational interpretation does not prove that every disciple was a fuller. Similarly, the inspiration given to them in al-Ma’idah does not necessarily make them prophets. Revelation-language can denote inspiration according to context, and an exegetical report explicitly distinguishes receiving such inspiration from possessing prophethood. [3, 23]

25. Names of Disciples and Scholars of the Gospel

Simon, also rendered Sim‘an or Sham‘un and described as a successor and supporter, is the clearest named figure in the reviewed succession accounts. Al-Rida’s debate describes twelve disciples and names their most learned and excellent member as “Aluqa” or “al-Waqa,” depending on the textual form. That wording should not be replaced with another name to fit a familiar list, nor should its identification with a Gospel figure be assumed before examining variants. The account also distinguishes John the Elder, John at Qarqisiya, and John al-Daylami, with unstable forms of some attached place names. [23, 33–35]

Aluqa, Marqabos, Matthew, and John later appear in the discussion of the Gospel's compilation. Their presence in that passage does not automatically make it a list of the twelve disciples. Another John, the contemporary of al-Rida called Abu Qurra in a separate report, is likewise not one of the earlier figures merely because of the shared name. The inventory therefore records a name together with its role: disciple or successor, scholar within an older narrative, figure associated with Gospel composition, or interlocutor in an Imam's lifetime. [33–35]

26. Washing the Disciples' Feet: Knowledge in Service

Al-Kafi relates that Jesus asks the disciples to grant him a request and then washes their feet. The episode teaches humility and the scholar's responsibility to serve, allowing students to learn through conduct rather than speech alone. The lesson compares receptive humility with soil in which crops grow, in contrast to hard rock. It concerns the internal formation of the community: the teacher's authority is expressed through service rather than a demand to be served. [22]

The chain contains an elevated attribution with missing intermediate transmission, a feature that must remain visible in documentation. Noting that does not require deleting the account from an ethical discussion, but neither does the narrative's appeal establish agreed authenticity. The washing described here also does not independently settle a legal question about ritual ablution: its immediate subject is service and education. The disciples appear as people capable of learning and self-correction, not as a group beyond all need for moral formation. [22]

27. The Short Companion and Walking on Water

Al-Kafi transmits from al-Sadiq an account of Jesus traveling with a short man. Both walk on water by God's enabling, but the companion becomes self-impressed and seeks equality with Jesus's station, then sinks. He calls for help, and Jesus rescues him and identifies the error. The man is unnamed in this report; Peter's name cannot be inserted without evidence from the actual transmission. The sign serves a lesson in self-examination rather than a competition in extraordinary feats. [21]

The moral does not attach fault to short stature; that is merely an identifying feature. The problem is self-admiration and the presumption it produces. Rescue and repentance are essential parts of the account and should not disappear in a retelling focused only on punishment. The story joins extraordinary ability to dependence on God and preserves the possibility of correction. It does not invite readers to test their own faith through dangerous imitation: a sign authorized for a prophet is not a general experiment others must repeat. [21, 25]

28. Prayer, Doubt, and Providing for Others

Another disciple-related account concerns a man who worships and prays for a period without receiving the hoped-for answer. Jesus identifies doubt concerning the authority he was commanded to follow, then prays for him and the obstacle is removed. The report connects prayer with sincerity and conviction in its particular setting. It does not authorize treating every sufferer or unanswered petitioner as sinful or hypocritical, nor does it diagnose modern psychological conditions through a narrative that does not address them. [23]

In another report, the disciples ask who could be better than them in view of the signs they witness. Jesus directs attention to those whose labor supports others. Al-Kafi also preserves a comparison between earning a livelihood and walking on water, resisting an image of devotion built on marvels while leaving ordinary burdens to someone else. Despite differences in transmission, these accounts connect reliance on God with effort, and worship with responsibility for food, clothing, and care. [23]

29. The Table: Request, Prayer, and Response

Al-Ma’idah recounts the disciples’ request for a table from heaven. Jesus first reminds them to be mindful of God; they explain their desire to eat, gain reassurance, know the truth of his message, and witness the sign. Jesus then asks his Lord to make it a festival for the first and last of them and a sign from Him, and to provide for them as the best of providers. The prayer joins sustenance to remembrance, covenant, and testimony. The Qur’an does not individually identify those making the request. [3]

God promises its descent with a severe warning for anyone who rejects after this sign. Exegetes discuss the reading “can your Lord” alongside a reading addressed to Jesus, and the intention behind the question. It is therefore insufficient simply to announce that all the disciples denied God’s power or became unbelievers. Depending on the reading and explanation, the question concerns whether the event will be granted or whether Jesus will petition for it. The warning concerns rejection after the sign, not indiscriminate condemnation of every disciple in every account. [3, 31]

30. The Table’s Food and the Accounts of Disobedience

Reports describe particular foods and quantities, including nine loaves and nine fish, with some versions mentioning golden chains. Textual variants affect certain food terms, so a single reconstructed menu should not be presented as Qur’anic wording. Other accounts concern eating before permission, breaking the covenant, transformation, or punishment. These details belong in their own attributed dossier rather than being blended without distinction into the Qur’anic account of the Table’s descent. [17, 19, 31]

An al-‘Ayyashi report depicts Jesus speaking in a way that protects a companion in a food-related incident, with interpretive discussion over the denial involved. That account alone does not authorize general lying or concealing crimes, nor should unnamed participants receive invented identities. The Qur’anic condemnation voiced

through David and Jesus in 5:78–79 supplies an explicit moral explanation: disobedience, transgression, and failure to restrain wrongdoing. Its target is conduct and complicity, not an inherited defect in an ethnicity or sex. [3, 17]

31. Envoys to a Roman King and His Son

Al-Rawandi relates that Jesus sends an envoy to Roman territory who is supported through healing. The king summons him after his sign becomes known, and Jesus later sends another envoy taught the means of restoring the dead. At the king's son's grave, one prays and the other assents; the son rises and identifies them. The account contains distinct roles: Jesus as sender, two unnamed envoys, the king, his son, a boy whose sight is restored, and the gathered people. No royal name is supplied, and the king need not be identical to every ruler in other stories. [12; report 309]

Here the sign occurs through Jesus's envoy by God's permission. The text should not be rewritten as though Jesus personally attended each scene. The cooperation of the two envoys also matters: prayer and assent work together rather than becoming a dispute over credit. The narrative raises the danger of exaggeration following a sign. Amazement at healing cannot justify moving from belief in a messenger to worship of the sender or healer. The story thus returns to the servanthood announced from the cradle. [12, 17]

32. Antioch and Simon: Related but Distinct Accounts

Another account tells of two imprisoned envoys and a third man who gains an opportunity to present their case through patient planning. Al-Rawandi names the third man Simon; the king, ministers, patients, and deceased royal son also appear. Tafsir al-Qummi, through al-Baqir, preserves a related configuration with different details. A shared narrative structure does not prove identical names, imprisonment periods, or patient counts. The accounts are therefore compared rather than fused into one extended scene. [17, 19; report 332]

Surah Ya-Sin does not itself call the town Antioch, identify its messengers as Jesus's disciples, or name the three men. Those identifications come through exegetical transmission. Moreover, an account ending with an entire city's conversion cannot be equated without explanation with verses describing the deniers' destruction by a cry. Keeping that difference visible prevents the familiar name Antioch from erasing textual variation and leaves room for a fuller treatment of Simon in the following chapter. [23, 19]

33. The Believer of Ya-Sin, Habib, and Asiya

The man who comes running from the farthest part of the town in Ya-Sin defends the messengers and urges his people to follow those asking no payment. The Qur’an does not name him; Habib the carpenter becomes familiar through exegesis, and Imami compilations include reports about Habib and the believer of Ya-Sin. One associates bodily affliction with steadfast faith, undermining the assumption that divine favor can be measured by physical health or wealth. That does not establish unanimity about every bodily description in the narratives. [17, 23]

A report in al-Khisal through Jabir groups the believer of Ya-Sin, ‘Ali ibn Abi Talib, and Asiya, Pharaoh’s wife, in steadfast faith. This compares excellence across time; it does not make them contemporaries. Other sources give a grouping involving Habib, Ezekiel, and ‘Ali. One formulation should not silently replace the other, nor should Asiya be removed from the first. Her connection here is through the reported comparison with a faithful supporter, while her own biography remains within the story of Moses and Pharaoh. [23]

34. Satan and the Argument from Miracles

Al-Majlisi assembles a chapter on Jesus’s exchanges with Satan. One report through Ibn ‘Abbas has Satan invoke the birth, healing, and restoration of the dead, while Jesus answers by referring them to God’s power and the creation of Adam and Eve. Its attribution remains to Ibn ‘Abbas in that location, not automatically to an Imam. A later passage includes an unnamed female jinn questioning Satan. She belongs in the inventory of nonhuman participants and should neither disappear from the survey nor be transformed into a human woman. [25]

Satan’s reported statements do not automatically validate everything he claims about his power, condition, or hopes. A narrator can relate an opponent’s speech without endorsing it. Weeping in a story likewise does not establish accepted repentance unless the evidence actually says so. Within its stated limits, the dialogue shows that a sign does not authorize the worship of its recipient and that a distorted interpretation of a miracle can become a source of error even when the sign itself supports a prophet’s truthfulness. [25]

35. Testing God and the Limits of a Challenge

In al-Rawandi, Satan appears to Jesus in the form of a king of Palestine and urges him to throw himself from a height. Jesus answers that his signs were authorized, whereas this act was not. Another account rejects the servant’s testing of the Lord and includes the earth-and-egg question in a discussion of power and an incoherent proposed condition. The “king of Palestine” in the first story is a form assumed by Satan, not necessarily an additional human ruler requiring a separate biography. [12; reports 311–312, 25]

The narratives distinguish trust in God from reckless demands: prophethood means obedience, not requiring God to satisfy every challenge. An author’s explanation of why a proposed condition is impossible must also remain separate from Jesus’s

reported words. Phrases introducing a gloss by al-Rawandi or al-Majlisi do not become part of the prophetic speech merely because they follow it on the page. This distinction applies throughout the chapter, where transmitted reports often sit beside a compiler's commentary. [12, 25]

36. Asceticism in Nahj al-Balaghah

In Nahj al-Balaghah, 'Ali presents Jesus as an example of freedom from attachment to worldly luxury: a stone pillow, rough clothing, modest nourishment, hands serving him, and feet carrying him. The passage also describes him without a wife or child. Its purpose is to challenge enslavement to comfort and prestige, not to degrade women, children, or lawful provision. As one prophetic example within a broader sermon, it must be read in that rhetorical setting rather than as an instruction for every believer to reproduce every detail of Jesus's life. [32]

Other reports describe his food, travel, and clothing, including his devotional call at al-Rawha' identifying himself as God's servant and the son of His female servant. This combines servanthood with descent through Mary and connects his life with prophetic worship. Such accounts do not supply a dated travel itinerary or verify every popular detail of his clothing. Their ethical application lies in contentment, humility, and mercy while fulfilling whatever duties of livelihood and family apply to the reader, as the reports honoring those who support others already make clear. [17, 23, 32]

37. Marriage and Women: Biography and Narrative

The Imami texts used in this chapter do not establish a wife or biological descendants for Jesus, consistent with the description in Nahj al-Balaghah. Mere absence of a name from the Qur'an would not by itself settle every possible report; the conclusion is limited to the sources reviewed. Stories about a bride, a married woman, or a woman questioning Jesus concern other women and do not make any of them his wife. Similarly, a familiar name in another tradition cannot be assigned to an unnamed woman simply to complete the biography. [17, 19, 32]

Al-Rawandi and 'Ilal al-Shara'i' relate an account of a husband troubled by a change in his virtuous wife's appearance, followed by advice about moderation in eating. The unnamed couple is distinct from the bride associated with charity. The story belongs to transmitted domestic instruction, without turning its bodily explanation into medical advice or reducing the woman's value to appearance. Some loosely transmitted admonitions also include an unnamed woman whom Jesus addresses or avoids. Such episodes neither establish a marriage nor justify a general judgment about women. [19; report 328, 24, 57]

38. The Three Men and the Gold

In al-Saduq’s al-Amali, through al-Sadiq, Jesus encounters gold while traveling with three companions, warns them of its danger, and continues. They return separately, then two send the third to buy food. He plans to poison them and keep the gold; they plan to kill him for the same reason. They kill him when he returns and then die from the poisoned meal. Jesus later restores them by God’s permission and recalls his warning. The story concerns greed joined to betrayal, not an intrinsic prohibition on the substance of gold. [24; report 5]

The report does not name the three men, identify them collectively with all the disciples, or call any of them Judas. A missing loaf or a Jewish traveling companion from another familiar story should not be added to this route. These men belong in the inventory of people restored by Jesus in transmitted accounts, distinct from the friend, Shem, and the king’s son. Their mutual schemes reveal how the desire to possess everything destroys the plotters themselves; restoration and admonition then make the event a lesson. [24]

39. The Bride Who Gave Charity

Al-Saduq, also quoted by al-Rawandi, relates that Jesus passed a wedding celebration and spoke of death awaiting the bride that night. When she was alive the following morning, believers and hypocrites reacted differently. Jesus visited and asked what she had done. She described a habitual petitioner whom the busy household had overlooked and whom she had fed. The account then reveals a snake where it could have harmed her, and Jesus explains the role of her charity in averting the danger. The bride is the active moral agent in the narrative. [19; report 317, 55]

The husband, who observes permission and privacy, the petitioner and his dependents, the wedding party, and the differing groups of onlookers also appear without personal names. The woman should not be reduced to “the bride saved from a snake” while her initiative disappears. The account is read in relation to conditional destiny, prayer, and charity, not as a change in God’s knowledge or deliberate prophetic failure. It does not promise that every charitable act prevents every death. Its ethical force lies in noticing a person in need while others are absorbed in celebration. [55]

40. The Father in the Grave, His Son, and an Orphan

Al-Saduq’s al-Amali recounts Jesus passing a grave whose occupant was suffering, then returning in a later year to find the suffering lifted. He asks his Lord about the change. The report explains that the man’s righteous son had repaired a road and sheltered an orphan, and that these deeds occasioned mercy for the father. Father, son, and orphan are all unnamed. Each role matters: the deceased benefits, the son acts, and a vulnerable child receives shelter. The orphan is not expendable background to the moral cause described. [38]

The report concludes with counsel from Jesus to John about criticism: to seek God’s forgiveness if the fault is real, and to praise Him if the accusation is false, joining

intergenerational benefit to their prophetic relationship. It does not make forgiveness a commodity that someone can buy for another or cancel people's rights through a donation. It recounts divine favor associated with good action. Repairing a shared road and caring for a vulnerable child show that devotion can serve public and personal needs rather than remaining an entirely private exercise. [38]

41. The Confessing Man, John, and Jesus

Man la Yahduruhu al-Faqih relates a man confessing a sexual offense before Jesus and seeking the prescribed judgment. Those burdened by sin are called to withdraw; the people leave, while John and Jesus remain. John then asks the man for counsel, and the reported words concern refraining from shaming a sinner, restraining anger, and examining oneself. The confessing person is a man in this report. Replacing him with an adulterous woman to match a familiar account from another tradition would alter the source, as would omitting John's explicit role. [39]

The present discussion concerns a transmitted lesson in repentance and humility, not a contemporary legal ruling or authorization for private punishment. Its distinctive force is that a prophet asks advice from someone who has acknowledged wrongdoing: the speaker's need for repentance does not make every wise observation unavailable. The story also does not excuse all harm or erase the rights of those affected. Its ethical purpose should remain distinct from the separate legal questions of evidence, jurisdiction, and punishment. [39]

42. The Elderly Farmer, Hope, and Work

Warram's collection tells of an elderly man working with a mattock. Jesus asks God to remove hope from his heart; the man lays down his tool and rests. When hope is restored, he resumes his work. Asked about the change, he explains that remembering death first made him abandon effort, before recognizing that he still needed to live while alive. This is a devotional narrative with its own transmission status, not automatically a report equivalent to those in al-Kafi. The unnamed farmer represents productive work against a paralyzing interpretation of asceticism. [57]

The story helps explain a balance within the admonitions: resisting delusive attachment to the future does not mean abandoning planning or livelihood, and remembrance of death does not require neglecting oneself or dependents. Other reports personify the world as an adorned old woman whose many husbands have perished. That figure is a literary representation of worldly attachment, not a historical woman whose name must be recovered and not evidence that women are the source of evil. The inventory therefore separates narrated human participants from allegorical figures. [24, 57]

43. The Ruined Village and Its Spokesman

Ma‘ani al-Akhbar includes a story about a destroyed village. Jesus asks about its people, and a man speaks of obedience to tyrants and attachment to worldly life, explaining that he had lived among them without sharing every aspect of their conduct, yet was overtaken with them. The narrative warns against immersion in oppression and heedlessness. The unnamed spokesman becomes a witness whose experience admonishes the listeners. Its descriptions of the intermediate state belong to the report’s devotional language rather than to a mechanically reconstructed geography of the afterlife. [24; report 33]

The story does not permit readers to classify contemporary victims of an earthquake, epidemic, or war as recipients of divine punishment. Assigning that hidden meaning would require revelation, not speculation, and survival does not itself prove innocence or divine approval. The chapter records the account of Jesus, the spokesman, and the village, together with its warning against compliance with oppression. It is read alongside the reports commanding compassion for afflicted people, which resist turning suffering into an occasion for contempt. [17, 24]

44. Scholars, Conduct, and Responsibility

Jesus’s admonitions repeatedly contrast beneficial knowledge with knowledge used to obtain wealth or prestige. Excellence is not simply abundant speech: action should confirm teaching, wisdom should be offered appropriately, and an oppressor should not be helped in oppression. Some reports compare a scholar who does not act on knowledge with something outwardly attractive but inwardly harmful. These images criticize hypocrisy rather than abolishing scholarship or treating trustworthy teachers as identical to those who exploit religion. [24, 41]

The disciples’ instruction presents humility as a condition for receiving wisdom and makes teachers responsible for their effect on others. Warnings against misplacing wisdom cannot simply become a pretext for monopolizing learning or excluding vulnerable people; the same tradition values both protecting knowledge and conveying it beneficially. The preacher is also subject to the counsel offered, rather than using it solely to judge everyone else. This connects the washing of the feet with the broader ethical teaching: the manner of instruction is itself part of its content. [22, 24]

45. Speech, Companionship, and Seeing What Is Good

Al-Kafi’s reports from Jesus warn against excessive speech detached from remembrance, falsehood that diminishes a person’s dignity, and companionship that corrupts conduct. Asked whom the disciples should accompany, the answer describes someone whose presence recalls God, whose speech increases knowledge, and whose actions encourage concern for the next life. Companionship is measured by its effect on understanding and behavior, not merely charisma or entertainment. The instruction concerns wise choice, not abandoning ordinary responsibilities to relatives and others in pursuit of perfect company. [24; reports 70, 72–73]

In a story preserved by Warram, Jesus and his companions pass a dead dog. They mention its smell; he notices the whiteness of its teeth. The point is not to deny decay or harm but to discipline speech so that ugliness does not occupy the entire field of attention. This dog has a different narrative role from the clay bird or the snake in the bride's story: not every creature is a miracle or carries the same symbolic meaning. The account remains an attributed admonitory tale rather than Qur'anic text. [57]

46. Anger, Mercy, and Responding to Wrong

Reports among Jesus's admonitions identify arrogance, domination, and contempt for others as sources of anger, urging humility and self-examination. Other sayings encourage answering wrong with goodness, wishing others the good one wishes oneself, and reconciling those in conflict. Such teachings express mercy without eliminating the distinction between right and wrong or responsibility toward the oppressed. Personal forgiveness can be virtuous, but it does not authorize disposing of another person's rights or assisting an aggressor's continuing harm. [24, 41]

Jesus's presentation in Imami sources should therefore not be reduced to absolute passivity before every injustice. A report from Kitab al-Zuhd, quoted in Bihar, refers to fighting rebels at Tikrit. Its chain and context require examination, and it cannot alone establish a military biography. Noting its existence does not turn an ethical chapter into an invitation to violence. It shows that the transmitted portrait is broader than a simplified slogan, with each account retaining its own evidentiary weight. [56]

47. The Long Divine Counsel: Unity, Mercy, and Truthfulness

Rawdat al-Kafi preserves an extended account of divine counsel to Jesus, with related forms in al-Saduq's al-Amali and Tuhaf al-'Uqul; al-Majlisi compares a number of readings. It repeatedly stresses Jesus's servanthood and dependence on his Lord, mercy toward the weak, protection of the orphan, gentle speech, greetings of peace, and attention to conduct. Its center is not prediction of marvels but the formation of an attentive heart, truthful speech, and compassionate action. Self-accounting precedes admiration of outward piety. [40]

The counsel warns against a divide between private and public conduct, prayer accompanied by unlawful gain and oppression, and admiration for those who consume divine provision while defying God. Adam, Abraham, John, and Ahmad appear in contexts of ancestry, example, and announcement. Conditional warnings do not establish that Jesus committed the wrong they prohibit; counsel can preserve and instruct. God's permanence and the transience described to Jesus also maintain the distinction between Creator and creature, preventing nearness from being interpreted as identity of essence. [40]

48. Tuhaf al-‘Uqul and the Parables

Tuhaf al-‘Uqul assembles admonitions of the Messiah under a heading referring to the Gospel and other material. They commend the merciful, peacemakers, and pure-hearted, warn against ostentation and dependence on praise, and use images of seed, soil, and fruit. This is a collection of teachings without detailed chains at that location, not a critically established copy of the revealed Gospel or a single continuously transmitted hadith. It remains an important witness to Jesus’s ethical presence in Imami literature when its nature is made clear. [41]

Parables require interpretation appropriate to their genre. Bad fruit exposes a tree’s condition within a moral comparison; treasure in the next life reorders desire; warning about the eye that leads toward wrongdoing concerns restraint of attention and will. Severe imagery should not be translated into an instruction to injure the body. Gospel excerpts quoted by Ibn Tawus likewise have a place in comparison, but their inclusion among admonitions does not automatically make them words transmitted from an Imam. [24, 41]

49. Kindness to Living Creatures and Everyday Care

A report in al-Kafi through al-Mu‘alla ibn Khunays from al-Sadiq describes Jesus giving some of his food to creatures of the water in hope of divine reward. The gesture extends mercy beyond spectacular signs or socially important recipients to a creature that offers no praise or repayment. It complements the petitioner at the wedding and the orphan in the grave narrative, giving practical substance to the chapter’s recurring language of compassion. [17; report 55]

Al-Rawandi also preserves stories of villagers asking about illnesses or bodily effects associated with habits, along with a crying child and a couple seeking relief from domestic difficulty. These collective and individual participants belong in the survey without presenting historical remedies as established medical facts. Their shared narrative value is attention to everyday suffering: the messenger’s concern is not confined to courts and opponents but reaches the child, woman, patient, and person in need. [12, 19]

50. Jesus’s Testimony at Judgment and Mary’s Place

At the close of al-Ma’idah, God questions Jesus about the claim that he told people to take him and his mother as deities besides God. Jesus glorifies his Lord, denies saying what he had no right to say, and states that he commanded only worship of God, his Lord and theirs. The question does not imply divine ignorance; it manifests truth and establishes accountability. Reports explain the dialogue’s past-tense form as presenting a certain future event. Mary’s vindication is central: the rejection of deification includes both mother and son. [3, 17, 24]

Al-Ma’idah also states that both ate food, calls the Messiah a messenger, and describes his mother as a woman of truth. Eating demonstrates human dependence, not a defect in their purity. Jesus’s submission of punishment and forgiveness to God returns judgment to divine knowledge and wisdom; it neither endorses later

innovations nor authorizes an author to decide individuals' final destinies. The chapter states the theological disagreement plainly while respecting people's dignity, allowing textual study without ridicule of another religious community. [3, 4]

51. The Mutual Invocation: Jesus, Adam, and the Ahl al-Bayt

The mutual-invocation verse in al 'Imran connects the argument about Jesus's creation with the Prophet and his closest family. After the comparison with Adam comes the summons to bring sons, women, and selves, then invoke judgment upon falsehood. Majma' al-Bayan identifies Muhammad's companions in the event as 'Ali, Fatima, al-Hasan, and al-Husayn. They belong to the Islamic-era encounter, not to Jesus's birth. Their place here arises from a dispute about the Messiah and their participation in the vindication of the Qur'anic account. [1, 43]

The other party is the delegation from Najran; the reviewed commentary mentions al-'Aqib, al-Sayyid, and the bishop Abu Haritha. Biographical works supply more names and details, but this chapter retains what the consulted source supports rather than expanding the delegation through unchecked lists. Fatima is the specifically identified woman in the narrated event and should not disappear into a generic reference to "the women of the household." The Qur'anic wording, which does not name the individuals, remains distinct from the reports identifying them. [43]

52. The Announcement of Ahmad

Al-Saff explicitly records Jesus telling the Children of Israel that he is God's messenger to them, confirming the Torah and announcing a messenger after him named Ahmad. The name is established here by the Qur'anic text, not by a speculative etymology or an unverified comparison with another language. Reports in al-Kafi describe prophets announcing one another until Muhammad and identify the promised prophet in Jesus's announcement as a descendant of Ishmael. Abraham, Ishmael, Moses, Jesus, and Muhammad are thus connected within a continuing promise without erasing their distinct missions. [6, 35]

Other transmitted admonitions describe the Prophet, his household, a blessed woman, and offspring associated with martyrdom. Some formulations do not name the woman and combine attributes requiring interpretation. Fatima's or Khadija's name should therefore not be inserted into the quoted wording where it is absent, even when an interpreter proposes an identification. The Qur'anic announcement stands independently of the authenticity of each supplementary detail: uncertainty in a subsidiary report does not erase the verse, and certainty in the verse does not authenticate every addition. [24; report 6, 19; report 318, 35, 40]

53. Al-Rida’s Debate: A Miracle Does Not Establish Deity

Al-Saduq records a debate involving al-Rida before al-Ma’mun, narrated by al-Hasan ibn Muhammad al-Nawfali, with the Catholicos, the Exilarch, and other religious interlocutors. The Imam asks about Jesus’s fasting and prayer to show that a worshipper directs worship toward a Lord, then examines the inference from restoring life to deity. Elisha, Ezekiel, Abraham, Moses, and Muhammad appear in comparisons with other divine signs. The argument does not diminish Jesus; it rejects moving from a marvel God grants a prophet to worship of that prophet. [33, 34]

The setting includes al-Fadl ibn Sahl, Yasir the attendant, Muhammad ibn Ja‘far, Qustas the Roman, whose name has variant forms, the chief Zoroastrian priest, and ‘Imran the Sabian. Isaiah, Habakkuk, and David appear within the scriptural argument, while Nebuchadnezzar is mentioned in a comparative account concerning the Children of Israel. These names belong to the reception and interpretation of Jesus’s story, not to a list of his contemporaries. The debate is itself a transmitted report with a chain; its narrative is not an independent historical verification of every event invoked within it. [33, 34]

54. The Revealed Gospel and Transmitted Texts

Al-Rida’s debate distinguishes an original Gospel from material compiled after its loss and names Aluqa, Marqabos, John, and Matthew in discussing composition and conflicting attributed statements. This should be presented as the content of the transmitted debate, not quoted as though each sentence had been located and verified in an extant Gospel passage. Nor can a sequence of ancestral names within a polemical report simply become a critically established historical genealogy of Jesus. [33, 34]

The announcement also uses forms such as Faraqlit or Baraqlita, with spelling differences across transmissions. Their interpretation within the Islamic report can be stated without claiming an unverified manuscript alteration of a Greek word. In a separate exchange, al-Rida speaks with Abu Qurra, who identifies himself as John, and explains that Islamic belief in Jesus includes his servanthood and announcement of Muhammad. This is a distinct interlocutor and setting, not an unmarked continuation of the earlier court debate. [33–35]

55. The Qur’anic Denial of Killing and Crucifixion

Al-Nisa’ rejects the claim “we killed the Messiah, Jesus son of Mary, the messenger of God,” stating that they neither killed nor crucified him, that the matter was made to appear so to them, and that their disagreement rests on conjecture rather than knowledge. It then states that God raised him to Himself. This is the chapter’s starting point. The Qur’an names no substitute, counts no occupants of a house, and describes neither execution equipment nor every participant. Those details belong to subsequent reports, not to the wording of the verses. [4]

“Raised him to Himself” should not be read as confining God within a physical location toward which bodies travel. Al-Tusi explains the language through honor and

special standing while rejecting spatial limitation of God. Raising also does not annul Jesus's humanity, affirmed elsewhere in the Qur'an. Stating the Qur'anic position does not excuse inaccurate descriptions of differing Christian beliefs or disrespect toward Christians. The chapter's subject is the account given by the Qur'an and the transmitted sources used in this book. [4, 29]

56. The Young Volunteer and the Substitute's Identity

Tafsir al-Qummi, through Humran ibn A'yan from al-Baqir, relates that Jesus gathered twelve companions on the night of his raising, disclosed what God had communicated to him, and asked who would accept his likeness, be killed and crucified, and share his station. A young man volunteered, and Jesus was raised as they watched. The report separately predicts another man's denial and later describes both men being seized. The volunteer and the denier are distinct participants in this version and cannot be merged into one traitor. [26, 30]

Exegetical works preserve other proposals: a volunteer called Sergius in some accounts; Joshua in another historical version; an attacker bearing forms such as Tityanus or Tatyanus, with Natlyanus elsewhere; and an unstable name rendered Budas Zakariya Bota or Buras Zakariya Nuta, tentatively compared with Judas Iscariot. A Judah also appears as the leader sending the attacker in the Tityanus story. These are not unanimously accepted names for one person, and the Joshua of a substitution account is not thereby Joshua son of Nun. [26, 29]

A different attacker-version appears in the commentary attributed to Imam al-'Askari, whose attribution and transmission are debated within Imami scholarship. Accounts from Wahb, Ibn Ishaq, al-Suddi, and others remain theirs even when quoted by al-Tusi or al-Tabrisi; an Imami commentary does not automatically turn every quoted opinion into an Ahl al-Bayt report. The evidentiary conclusion is that the Qur'an does not name the substitute and that reports differ over identity and role. The volunteer narrative must not be altered to fit a betrayal narrative. [26, 29]

57. Taking and Raising: The Interpretive Question

Al 'Imran says, "I will take you and raise you to Me," while al-Ma'idah has Jesus say, "When You took me, You were the watcher over them." Exegetes discuss taking in full, sleep, and death within a contextually specified sequence, also noting that conjunction need not always determine chronological order. These are interpretive proposals; none should be announced as the word's sole meaning in every occurrence. Nor does establishing "death" as its meaning elsewhere settle these passages without considering the evidence concerning raising and return. [1, 3, 26, 29]

'Uyun Akhbar al-Rida, through Ibn Faddal from al-Rida, contains a report saying that Jesus was raised alive from the earth, that his spirit was taken between earth and heaven, and that it was restored to him. Its presence prevents a claim that every report gives an identical account with no taking of the spirit at all. It does not affirm killing or crucifixion by opponents or deny life after restoration within its own narrative. The difference should remain visible rather than being silently removed

through an asserted harmonization unsupported by full examination of the routes. [26; report 11]

58. The Night of Raising, Ages, and Royal Names

An account of al-Hasan’s speech after ‘Ali’s death associates that night with Jesus’s raising, and another specifies the twenty-first night of Ramadan. A further report groups nights connected with ‘Ali, Joshua son of Nun, al-Husayn, and Jesus’s raising. This grouping does not mean Jesus was killed in the same way as the others. Some reports also mention thirty-three as an age and others as a duration of preaching; the two measurements should not automatically be treated as identical. [26, 30]

A report through Abu Rafi‘ from the Prophet includes royal names and extended reign lengths within an account of the transmission of light and knowledge. Ashaj ibn Ashjan appears with variant spellings, followed by Ardashir at a later stage. These names belong in the report’s inventory, but its numbers alone cannot reconstruct the chronology of kingdoms: unstable readings and differing prophetic sequences require separate investigation. Where Gabriel assists Jesus’s raising in the prayer account, his action remains by God’s permission and does not conflict with the Qur’an’s attribution of raising to God. [19; report 333, 26, 27, 42]

59. Simon, the Bequest, and the Continuation of Knowledge

Kamal al-Din relates that Jesus entrusted Simon son of Hamun, al-Safa, with divine light, wisdom, and knowledge of the book, appointing him over the believers. Al-Qummi’s report also distinguishes Simon’s followers from groups making false claims after Jesus. The story therefore does not end with the prophet’s raising and the disappearance of all teaching; it opens the question of preserving the bequest amid later disagreement. The next chapter treats Simon in detail, while this one establishes his essential place at the close of Jesus’s mission. [26, 27, 42, 54]

Succession lists require care. Abu Rafi‘’s account places John after Simon and then assigns the bequest to Simon’s offspring, whereas other reports make John contemporary with Jesus and earlier in particular phases of guidance. Material quoted from Ithbat al-Wasiyya names Mundhir son of Simon and Daniel, alongside another version placing Daniel and Ezra before the Messiah; al-Yasabagh and Rubayl appear in earlier portions of the chain. These belong to differing succession traditions, not one established chronology. John’s brief restoration at his grave cannot be converted into a chronological solution the report itself never states. [13, 27, 37, 54]

60. The Interval, Monasticism, and Waiting Believers

Reports in Kamal al-Din speak of two hundred and fifty years without a manifest proof, while Ya‘qub ibn Shu‘ayb’s report from al-Sadiq describes believers holding to Jesus’s religion and affirms that the earth is never without a learned guide. Lack of public manifestation is therefore not equivalent to the complete absence of guidance or faithful people. Accounts of the interval between Jesus and Muhammad give four hundred and eighty, five hundred, or six hundred years in different contexts. Their numbers should remain attached to those contexts rather than harmonized through unsupported historical conjecture. [27, 35, 42]

Al-Hadid mentions compassion, mercy, and monasticism instituted and then not properly maintained. A report through Ibn Mas‘ud explains believers’ retreat from oppressive rulers to the mountains while awaiting the prophet announced by Jesus, distinguishing those who remained faithful from those who changed. Other interpretation connects the priests and monks praised in al-Ma’idah with people who awaited and accepted the announcement. Neither the title “monk” nor withdrawal from society determines moral worth by itself; faith, conduct, and fidelity to the commitment remain decisive. [3, 7, 23, 58]

61. Jesus’s Return and Prayer behind the Mahdi

Imami sources transmit accounts of Jesus descending and praying behind the Qa’im from the Ahl al-Bayt, including al-Saduq’s al-Amali, Kamal al-Din, and the material assembled by al-Majlisi after the raising narratives. His return does not institute a law contrary to Muhammad’s mission; it witnesses to the continuity of truth and the prophetic covenant. The Mahdi is integral to these accounts and cannot be omitted while retaining only a generic “return of the Messiah.” The chapter records the transmitted teaching without assigning it to a contemporary claimant or predicting a date. [27, 42]

In interpreting 4:159, Shahr ibn Hawshab reports from al-Baqir an understanding in which the People of the Book believe in Jesus before his death following his descent, within an exchange involving al-Hajjaj. Shahr and al-Hajjaj are participants in the later transmission of an interpretation, not eyewitnesses of the future descent. Exegetes also offer other referents for “before his death,” just as interpretations of “a sign of the Hour” in al-Zukhruf differ between Jesus and the Qur’an. These distinctions separate the verse’s wording from a particular transmitted argument drawn from it. [4, 8, 27, 49]

62. The Dajjal, Human Mortality, and the Limits of Timing

Some return narratives mention the Dajjal and his defeat, including an account connected with al-Hasan’s encounter with a Roman king quoted by al-Qummi. The Dajjal belongs to an end-time setting, not to Jesus’s birth or the disciples’ circle. Collecting reports with overlapping names does not by itself yield a reliable schedule of cities, years, and battles; each detail has its own transmission. The Qur’anic foundation remains Jesus’s created servanthood and the peace encompassing his death and resurrection. Raising does not make him eternal. [2, 17, 27]

In the report where Jesus asks Gabriel about the Hour, the reply denies that the one questioned possesses its timing more than the questioner, returning that knowledge to God. The chapter consequently supplies no unverified year of descent, duration afterward, or burial location. Reports about Jesus’s seal, bodily description, and clothing belong to the transmitted portrait assembled in the biographical chapter; they are not instruments for identifying a person appearing today. Artistic conventions or imagined facial features cannot establish such an identity. [17, 19; report 319]

63. Jesus, Karbala, and al-Husayn

In al-Saduq’s al-Amali, an account from Ibn ‘Abbas concerning ‘Ali’s passage through Karbala recalls Jesus and the disciples passing the site, gathering gazelles, Jesus’s tears, and his announcement of the killing of Ahmad’s descendant and the son of the pure, chaste woman. The report connects al-Husayn with Muhammad and Fatima and compares his mother’s purity with Mary’s. It also describes a sign preserved until ‘Ali’s time and an indication observed by Ibn ‘Abbas when al-Husayn was killed. This is an extended report of signs and merits, not a Qur’anic passage or ordinary historical observation detached from its supernatural claims. [59]

Its figures occupy different periods: Jesus and the disciples in the earlier episode; ‘Ali and Ibn ‘Abbas in the framing narration; al-Husayn, Fatima, and Muhammad in the announcement; and al-Khidr in the conjecture of some who heard a consoling voice near the account’s end, not as an unanimously established identification. Provenance and chain remain relevant: sacred names do not authenticate every detail automatically. Nor should individual perpetrators’ names be inserted into Jesus’s words when this version does not supply them. The fuller treatment of al-Husayn’s suffering belongs elsewhere in the book. [59]

64. Jesus in the Teaching of the Ahl al-Bayt

Beyond the mutual invocation and admonitions, reports compare excess and hostility concerning ‘Ali with attitudes toward Jesus. Al-Hasan is connected through the night of raising and an encounter with a Roman king; al-Husayn through gestation accounts and the announcement of his suffering; and Fatima through comparison with Mary and the washing report. Al-Baqir, al-Sadiq, al-Kazim, al-Rida, and others transmit or interpret, while al-Jawad appears in arguments about divine authority at a young age. These are distinct relationships across time, not a claim that the Imams were historical participants in Jesus’s earthly lifetime. [11, 13, 15, 17, 26, 53, 59]

Another account has ‘Ali, accompanied by al-Harith al-A‘war, explain a bell’s sound as a reminder of worldly transience, followed by a monk’s conversion at al-Hira. The monk at Baratha belongs to a separate report and location. Al-Saduq’s al-Amali also quotes Ka‘b comparing Mary with Amina, the Prophet’s mother, in birth-announcement traditions. Amina is therefore recorded with the explicit qualification that the passage is attributed to Ka‘b, not automatically to an Imam because it appears in al-Amali. These materials trace the later religious reception of Jesus and Mary. [11, 17, 28, 60]

65. Narratives without an Ahl al-Bayt Attribution

Compilations also quote Wahb, al-Tha‘labi, Ibn al-Athir, and others on Mary’s residence in Egypt with her child, a host sheltering people in need, a blind man and a man unable to walk who collaborate in theft, the host’s son’s wedding and vessels of drink, a dyer and garments, and a king named Herod or Hirdus associated with departure and return. These figures belong to the surveyed storytelling, but quotation in Bihar does not turn their narratives into connected Imami reports. The king must not be merged with Roman or Antiochene rulers or with Satan’s assumed royal appearance. [11, 17]

At the end of the disciples’ chapter, al-Majlisi gives a story he says he found in unspecified books: an elderly mother, a son who gathers thorns, a king and princess, marriage and temporary kingship, then the son’s choice to accompany Jesus and be called his treasure. The vague attribution cannot support treating it as a connected hadith. Mother, princess, and son remain separate from the charitable bride and the dead friend’s mother. Ibn Tawus also quotes Gospel material involving a boat, companions, and a man wishing to bury his father; these remain scriptural excerpts in an Islamic source rather than Ahl al-Bayt sayings. [17, 23, 24]

66. Named Men and Their Relationship to the Chapter

At the center are Jesus the Messiah son of Mary, his maternal grandfather ‘Imran, Mary’s guardian Zechariah, and John who confirms him. Aaron appears in the community’s address to Mary, with differing identifications. Prophetic comparisons and the covenant involve Adam, Noah and his son Shem, Abraham, Ishmael, Isaac, Jacob, Joseph the prophet distinguished from the carpenter, Moses, David, Elijah, Elisha, Ezekiel, Isaiah, and Habakkuk. These names do not all denote contemporaries or people Jesus met; their different functions are identified in the relevant discussions. [1–5, 10, 12, 34]

Among followers and figures in older transmission are Simon son of Hamun, Aluqa or al-Waqa, John the Elder, John at Qarqisiya, John al-Daylami, and Matthew and Marqabos in the Gospel-compilation account. Habib the carpenter has varying patronymics, including forms of Murri or Marra and Israel. An exegetical statement attributed to Shu‘ba names Simon, John, and Paul as the three envoys; another attributed to Ibn ‘Abbas and Ka‘b gives Sadiq, Saduq, and Sallum. These are alternative identifications, not six individuals whom the Qur’an places together in the town. [17; pp. 242–244, 23, 33–35]

Restoration and raising narratives include Shem, ‘Azar or Lazarus in exegesis, and Sergius, Joshua, Tityanus or Tatyanus, Natlyanus, and the unstable Budas or Buras forms in substitution accounts. Judah occurs as a leader of the searchers in one tale and within a quoted genealogy elsewhere; neither use automatically identifies Judas Iscariot. Historical storytelling includes Joseph the carpenter, Herod or Hirdus, Ashaj ibn Ashjan, and Ardashir, while Nebuchadnezzar appears in a comparative argument. Royal and succession names remain limited by the differing traditions that transmit them. [11, 17, 18, 26, 27, 34]

The continuation of guidance involves Muhammad or Ahmad, ‘Ali, al-Hasan, al-Husayn, the Mahdi, Simon and his offspring, and Mundhir in succession reports. Al-Yasabagh, Rubayl, Daniel, and Ezra appear in differing chains, with Darius and Alexander in the quoted historical framework, not as Jesus’s disciples. The Dajjal belongs to return narratives. Al-‘Aqib, al-Sayyid, and Abu Haritha belong to the mutual invocation; the Exilarch and Catholicos to debate. General titles must be distinguished from the particular person bearing them in each setting. [27, 34, 43, 54]

67. Women, Mothers, and Girls

Mary is the truthful mother who receives the announcement and cares for her child. Mary’s mother, ‘Imran’s wife, appears under names such as Hannah, Martha or Marta, and Wahiba according to the sources; she makes the dedication and prays for the descendants. Zechariah’s wife, John’s mother, has forms such as Isha‘ and Hannanah, with differing accounts of her relationship to Mary. Eve appears in a comparison concerning creation, not at the birth. Fatima belongs to the mutual invocation, washing, and comparison with Mary; Amina to Ka‘b’s report; and Asiya to the account of steadfast believers. [11, 14, 15, 23, 25, 43, 53, 60]

Individual episodes include the Canaanite mother, the restored friend’s mother in al-Kafi, his later wife mentioned without detail, Lazarus’s sister, the elderly mother of the restored son, the tax collector’s daughter, the charitable bride, the married woman in the moderation story, the old mother and princess in the unsourced thorn-gatherer tale, and an unnamed woman in travel admonitions. Each has a distinct textual location. None should receive a name borrowed from a similar story, and bereaved mothers should not all be treated as one person. [12, 18–20, 23, 24, 55, 57]

Collective figures include women accusing Mary in some reports, the group of unmarried worshippers, and other women mentioned without individual identification. Mary Magdalene or a Gospel-derived list of women should not be inserted into Ahl al-Bayt reports without a specific supporting text. The blessed woman in certain announcement passages should likewise not receive a compulsory identification absent from their wording. The old woman personifying the world is an allegory, and the female jinn in Satan’s dialogue is nonhuman; both remain distinct from historical women. [11, 12, 24, 25, 57]

68. Unnamed Men, Children, and Groups

The inventory includes Jesus’s teacher; schoolchildren where narrated; the dead friend and his unnamed offspring; the Canaanite woman’s son; the elderly woman’s son; the tax collector; two envoys to Roman territory; the king, his son, and the boy whose sight was restored; the Antiochene ruler, ministers, and patients in parallel accounts; the short companion; the praying worshipper; the three men with the gold; the bride’s husband; the petitioner and dependents; the father in the grave, his son, and the orphan; the confessing man; the elderly farmer; and the ruined village’s spokesman. [12, 17–24, 38, 39, 55, 57]

Also included are the young volunteer bearing the likeness, the separate denier in al-Qummi, those searching for Jesus, and the monks at al-Hira and Baratha in their respective accounts. Historical tales add the host and his son, the blind and disabled men, the dyer, and the king and royal child. Groups retain the source’s level of identification: disciples, the addressed Children of Israel, believers and rejecters, recipients of the Table, villagers, monks and priests, the Najran delegation, and the audience at al-Rida’s debate. The number of inventory categories is not a definitive headcount of historical individuals. [11, 17, 19, 23, 26, 28, 33, 34]

69. Angels, Jinn, Creatures, and Symbols

Gabriel appears in explanations of the spirit sent to Mary and in accounts of support, raising, and the question about the Hour. Angels attend announcement and protection scenes; Satan appears in birth, debate, and temptation accounts; and a female jinn occurs in the Ibn ‘Abbas report. These nonhuman participants remain distinct from the human inventory. The conversation of al-Kazim with a Christian also mentions Qaydus, his offspring, and his followers in stirring accusations against Mary; the name is retained without adding an identity not established by the passage used here. [11, 14, 25, 26]

The clay bird is a Qur’anic sign; fish belong to Table reports, the snake to the bride’s account, aquatic creatures to the charity report, the dog to an admonition, and gazelles to the Karbala narrative. A donkey and a lion occur in some travel descriptions and tales without becoming personally named animals. The world as an old woman, and seed, fruit, and treasure in parables, are images with distinct functions. Separating these categories prevents a human character list from being inflated with metaphors and nonhuman creatures. [1, 3, 17, 24, 35, 55, 57, 59]

70. Transmitters and Interlocutors: Their Place in the Biography

Not every transmitter in a chain is a participant in Jesus’s life. Humran, Abu Basir, Ibn Abi ‘Umayr, Ibn Faddal, ‘Alqama, Yasir, Ibn al-Sikkit, and others identify transmission routes or questions asked in their own periods. A narrator can also have a narrative role, as Ibn ‘Abbas does with ‘Ali at Karbala or Shahr ibn Hawshab with al-Hajjaj in the exegetical exchange. Al-Ma’mun, al-Fadl ibn Sahl, Muhammad ibn Ja‘far, Qustas, the Catholicos, Exilarch, chief priest, ‘Imran the Sabian, and al-Nawfali belong to al-Rida’s setting, not to Jesus’s disciples. [16, 26, 33–35, 45, 46, 49, 59]

When an interpretation is attributed to Ka‘b, Wahb, Ibn Ishaq, Ibn ‘Abbas, Shu‘ba, or al-Suddi, it remains their stated interpretation rather than being elevated to an Imam without a route. Layth’s exchange with Ka‘b before Mu‘awiya is likewise a later transmission setting. Al-Tusi, al-Tabrisi, al-Huwayzi, al-Majlisi, al-Rawandi, al-Saduq, and al-Kulayni are authors, compilers, or exegetes; listing their books does not assign equal authenticity to every item they contain. The character inventory remains distinct from the transmitter and source inventories while preserving traceability between them. [17, 23, 26, 29, 60]

71. Findings and the Transition to Simon

Jesus’s story brings together the Qur’anic foundations: Mary’s maternity and chastity, fatherless birth, prophecy, mission and Gospel, signs by God’s permission, disciples and Table, the announcement of Ahmad, rejection of the opponents’ killing and crucifixion claim, raising, and Jesus’s testimony to monotheism. It also includes figures often lost through compression, especially mothers, the bride, the girl, patients, and the orphan, while leaving unnamed people unnamed. Conflicting reports, exegetical proposals, and unsourced tales are distinguished from one another and from reports attributed to the Ahl al-Bayt.

Unresolved differences remain unresolved rather than being hidden by assertions of certainty: some relatives’ and envoys’ names, ages and birth details, the substitute’s identity, parts of the succession sequence, and interval lengths. Within this account, Jesus’s life is a call to God, mercy toward creation, confirmation of the messengers, and fidelity to the covenant. The following chapter begins with the bequest to Simon, moving from the messenger’s life to the preservation of his teaching while retaining the same evidentiary distinctions.

72. Sources and References

The following numbers are reference entries, not sixty separate books. A work may recur for different chapters or reports. Bihar page numbers follow the edition represented by the electronic text and can differ in other editions. “Quoted through Bihar” identifies consultation of the quoted text. Links in the titles open the available text or its reference location.

[1] Qur’an, Al ‘Imran 3:35–64 and 84: family, annunciation, signs, disciples, raising, and mutual invocation. Source text

[2] Qur’an, Maryam 19:16–37; compare John’s account at 19:7–15. Source text

[3] Qur’an, al-Ma’idah 5:17, 46–47, 72–85, and 110–118. Source text

[4] Qur’an, al-Nisa’ 4:156–159, 163, and 171–172: slander, raising, word, and spirit. Source text

[5] Qur’an, 2:87, 136, 253 and 6:85; the survey also considers Ya-Sin 36:13–32. Source text

[6] Qur’an, al-Saff 61:6 and 14: Ahmad’s announcement and supporters of God’s cause. Source text

[7] Qur’an, al-Hadid 57:27: compassion, monasticism, and fidelity. Source text

[8] Qur’an, al-Zukhruf 43:57–65: Jesus, controversy, and the Hour. Source text

[9] Qur’an, al-Anbiya’ 21:91 and al-Mu’minun 23:50: Mary, her son, and their refuge. Source text

[10] Qur’an, 9:30–31, 33:7, 42:13, and 66:12: monotheism, covenant, and Mary. Source text

[11] Al-Majlisi, Bihar al-Anwar 14, ch. 17, pp. 206–230: birth and exegesis. Source text

[12] Al-Rawandi, Qisas al-Anbiya’, ch. 18, pp. 264–270, reports 302–316. Source text

[13] Al-Kafi 1, Divine Authority, chapter on the Imams’ ages: al-Kunasi and related reports. Source text

[14] Nur al-Thaqalayn, extended commentary beginning at 19:4: birth and family reports. Source text

[15] Al-Kafi 3:159, report 13, with another route at 1:459: Mary’s washing; quoted in Bihar 14, ch. 16, report 3. Source text

[16] Al-Saduq, al-Amali, session 22, report 3, no. 163: ‘Alqama, slander, and Joseph the carpenter. Source text

[17] Bihar 14, ch. 18, pp. 230–270: signs, restorations, and related accounts. Source text

[18] Al-Tabrisi, Majma‘ al-Bayan, at 3:48–49: signs and the reported identities of restored people. Source text

[19] Al-Rawandi, Qisas al-Anbiya’, pp. 271–276, reports 317–333. Source text

[20] Rawdat al-Kafi, report 532: Aban ibn Taghlib from al-Sadiq on the friend and his mother. Source text

[21] Al-Kafi 2, Faith and Unbelief, chapter on envy, report 3: walking on water. Source text

[22] Al-Kafi 1, Virtue of Knowledge, scholars' qualities, report 6: foot washing; raised chain. Source text

[23] Bihar 14, ch. 20, pp. 272–283: disciples, exegesis, and the concluding tale. Source text

[24] Bihar 14, ch. 21, pp. 283–334: admonitions, wisdom, and divine counsel. Source text

[25] Bihar 14, ch. 19, pp. 270–272: Satan; compare al-Rawandi 311–312. Source text

[26] Bihar 14, ch. 23, pp. 335–345: raising, substitution, and taking. Source text

[27] Bihar 14, ch. 24, pp. 345–351: Simon, interval, and descent. Source text

[28] Al-Saduq's al-Amali and Ma'ani al-Akhbar, quoted through Bihar 14, ch. 22, pp. 334–335: 'Ali, al-Harith, the bell, and monk. Source text

[29] Al-Tusi, al-Tibyan, at 4:157–158: differing substitution accounts and the meaning of raising. Source text

[30] Nur al-Thaqalayn, at 3:52, reports 154–155: al-Qummi's Humran report and the night of raising. Source text

[31] Majma' al-Bayan, at 5:112–113: readings and the meaning of the disciples' request. Source text

[32] Nahj al-Balaghah, sermon 160, the passage on Jesus; compare Bihar 14, ch. 18, report 16. Source text

[33] Al-Saduq, 'Uyun Akhbar al-Rida, vol. 1, ch. 12: the debate narrated by al-Hasan ibn Muhammad al-Nawfali. Source text

[34] Al-Saduq, al-Tawhid, ch. 65, report 1: al-Rida's debate; not verified extant Gospel wording. Source text

[35] Nur al-Thaqalayn at 61:6, reports 11–25: Ahmad, Abu Qurra, debate, and interval. Source text

[36] Al-Kafi 2, humor and laughter, indexed 2/4/23/20: Jesus and John; an unnamed intermediary. Source text

[37] Al-Kafi 3, funeral miscellanea, indexed 3/3/95/37: John's restoration at his grave. Source text

[38] Al-Saduq, al-Amali, session 77, report 8: the father, son, and orphan; concluding counsel from Jesus to John. Source text

[39] Man la Yahduruhu al-Faqih 4:33, report 5019: the confessing man; quoted through Bihar 14:188, report 39. Source text

[40] Rawdat al-Kafi 8:131–141, the long counsel, with al-Amali and Tuhaf al-'Uqul parallels, through Bihar 14, ch. 21, report 14. Source text

[41] Ibn Shu'ba al-Harrani, Tuhaf al-'Uqul, Jesus's admonitions, quoted through Bihar 14, ch. 21, report 17, pp. 301–317. Source text

[42] Al-Saduq, Kamal al-Din, vol. 1: prophetic concealment, interval, and bequest; compare Bihar 14, chs. 23–24. Source text

[43] Majma‘ al-Bayan, at 3:59–61: Najran, mutual invocation, and participating members of the Ahl al-Bayt. Source text

[44] Al-Kafi, vol. 1, Divine Authority, chapter on classes of prophets, messengers, and Imams, report 3: the five of firm resolve. Source text

[45] Al-Kafi 1:24, Intellect and Ignorance: Ibn al-Sikkit asks Abu al-Hasan about the signs of Moses, Jesus, and Muhammad. Source text

[46] ‘Uyun Akhbar al-Rida, vol. 1, ch. 26, report 11: Yasir’s account of peace at the three transitions. Source text

[47] Al-Kafi 1:464–465, al-Husayn’s birth, report 4: six-month gestation; compare Nur al-Thaqalayn on Maryam. Source text

[48] Rawdat al-Kafi 8:332, report 516: nine hours through an unnamed transmitter; compare al-Rawandi report 305. Source text

[49] Tafsir al-Qummi at 4:159, through Bihar 14:349, report 13: Shahr, al-Hajjaj, and al-Baqir’s interpretation. Source text

[50] Al-Tawhid and al-Kafi on the created spirit, through Bihar 14:218–219, ch. 17, reports 24–25. Source text

[51] Tafsir al-‘Ayyashi on Al ‘Imran and al-Ma’idah, through Bihar 14, opening of ch. 18: Shem, provisions, Table, and testimony. Source text

[52] Majma‘ al-Bayan, at 19:21–30: labor, caller, watercourse, and “sister of Aaron.” Source text

[53] Bihar, vol. 14, ch. 16, pp. 191–206: ‘Imran, Mary, her mother, comparisons, and washing reports. Source text

[54] Kamal al-Din, Abu Rafi‘ on succession, with quoted Ithbat al-Wasiyya material; compare Bihar 14:345–348 and notes. Source text

[55] Al-Saduq’s al-Amali, Abu Basir from al-Sadiq on the bride and charity; through Bihar 14:244–245, report 22, and al-Rawandi 317. Source text

[56] Al-Husayn ibn Sa‘id, al-Zuhd, Ibn Abi Ya‘fur from al-Sadiq on Tikrit; through Bihar 14:277, ch. 20, report 11. Source text

[57] Warram, Tanbih al-Khawatir, admonitions and tales, through Bihar 14:319–327, ch. 21, reports 41–66. Source text

[58] Majma‘ al-Bayan at 57:27 and Ibn Mas‘ud’s monasticism report, through Bihar 14:273–275. Source text

[59] Al-Saduq, al-Amali, session 87, report 5, no. 951, pp. 693–696 in the text edition: Ibn ‘Abbas, Karbala, and Jesus. Source text

[60] Al-Saduq, al-Amali, session 88, report 1, no. 953: Layth from Ka‘b before Mu‘awiya, comparing Mary and Amina. Source text

Chapter 44: Simon Peter and the Bearers of Guidance After Jesus: The Testament and the Steadfastness of the Message’s Bearers

This chapter begins where the life of Jesus son of Mary, peace be upon him, left off: with a trust that remained on earth and people whose fidelity was tested when their prophet was no longer visible among them. Its subject is not a repetition of every account of his birth and miracles. It concerns Shamʿūn al-Ṣafā, the disciples, the people named in reports of the transmission of the testament, and the women and men connected with that trust. The next chapter examines the interval between Jesus and Muhammad, blessings upon him and his family, including the preservation of the promised message before the final mission.

1. The story and the limits of certainty

The Qur’an affirms the disciples’ faith in Jesus and their support for him. It describes the division of the Israelites into believing and unbelieving groups and speaks of compassion and mercy in the hearts of Jesus’ followers. It does not name Shamʿūn, enumerate the disciples, or provide a chronological list of Jesus’ successors. These distinctions help the reader: a name in a report does not become a name explicitly stated in a verse merely because it is familiar, and an interpretation identifying a person does not have the same status as the Qur’anic wording itself. [1, 2, 3, 5] Source 1 · Source 2 · Source 3 · Source 4

2. The disciples in the Qur’an

Jesus asked, “Who are my helpers toward God?” The disciples answered that they were God’s helpers, that they believed in God, and that Jesus should bear witness to their submission. Their prayer joined belief in revelation to following the messenger and asked to be numbered among the witnesses. The direction of this support is essential: it leads toward God. It is neither the exaltation of a human being independently of his Lord nor a transfer of worship from God to His messenger. This is the setting in which the reports concerning Shamʿūn’s trust are read: continued obedience to the One who sent Jesus and fidelity to Jesus’ teaching, not a mission contradicting his monotheism. [1] Source text

Sūrat al-Mā’idah describes God inspiring the disciples to believe in Him and His messenger, and their response of faith and submission. It then relates the request for the heavenly table, the prayer for its descent, and the warning against disbelief after such a sign. These verses do not identify each questioner by name. The request therefore cannot be assigned specifically to Shamʿūn, nor can an individual’s supposed responsibility be attached to him without evidence. What the passage establishes is that closeness to a prophet carries greater responsibility: understanding the sign, giving thanks for the gift, and remaining faithful to the covenant on which discipleship rests. [2] Source text

3. A believing group and an unbelieving group

The closing verse of Sūrat al-Ṣaff recalls Jesus' appeal and the disciples' response, then states that one group of the Israelites believed and another disbelieved, and that God supported the believers. Reports of deviation after Jesus must therefore not be turned into a claim that everyone associated with him became an unbeliever. Nor should accounts of persecution erase the believing community. Shamʿūn appears here in traditions describing that community's continuity, while the verse itself is broader than a statement naming its leader or enumerating its members. [3, 7] Source 1 · Source 2

Sūrat al-Ḥadīd likewise combines compassion and mercy with criticism of monasticism that was not properly observed, and it distinguishes believers from the disobedient. This balance prevents two incomplete portrayals: a history of Jesus' followers consisting of nothing but corruption, and a history that treats every later practice as sacred merely because it bears his name. The bearers of guidance are recognized through fidelity to what the messenger brought, not merely through the name adopted by their community. [5] Source text

4. Shamʿūn ibn Ḥammūn al-Ṣafā

Abū Rāfiʿ's report in Kamāl al-dīn names Jesus' legatee "Shamʿūn ibn Ḥammūn al-Ṣafā," a form that also appears, with variations in vocalization, in other accounts. Their common portrayal is of a man entrusted by Jesus to lead the believers according to his teaching. The principal sources used here do not provide sufficient material for a continuous biography of his birth, his age when he became a disciple, his mother and wife, or his earlier livelihood. Respect for his position does not require filling those gaps with stories whose provenance is unknown. [17, 18, 22, 26] Source 1 · Source 2 · Source 3

He is commonly identified with Simon Peter in comparisons with Christian tradition. This chapter nevertheless preserves the Arabic name when presenting the reports and distinguishes a comparative identification from biographical details taken from another tradition. A story about Rome, a manner of crucifixion, or Peter's denial cannot be attributed to an Imam merely because it occurs in Christian literature. Nor can the epithet al-Ṣafā by itself establish a complete account of his ancestry, office, or appointment. [17, 22, 26] Source 1 · Source 2 · Source 3

5. The disciple's purity and service to others

Al-Ṣadūq transmits an explanation attributed to Imam al-Riḍā of the designation "disciples." After mentioning the common connection with whitening clothes, the report describes them as sincere in themselves and as helping others become free of the stains of sin through counsel and remembrance. Al-Majlisī preserves it from ʿIlal al-sharāʾiʿ and ʿUyūn akhbār al-Riḍā. Its significance is not that it disproves every account of their occupations, but that it shifts attention from clean clothing to the reform of hearts and conduct. A disciple does more than accompany a teacher; he helps others return to God. [8] Source text

This meaning stands beside the account in al-Kāfī of Jesus washing the disciples' feet to teach service and humility, and the account in Majmaʿ al-bayān of their taking up manual work after asking about their merit. Their transmission routes differ and should not be assigned one undifferentiated level of reliability. Their subject is nevertheless clear: the teacher's status must not become arrogance, and miracles must not become a pretext for abandoning work. These teachings help illuminate the portrayal of Shamʿūn in the missionary accounts, where he approaches the vulnerable before gaining access to the king. [31, 32, 9] Source 1 · Source 2 · Source 3

6. The number of disciples and names that must remain distinct

The number twelve appears in the report of Imam al-Riḍā's debate with the Catholicos and in the account of Jesus gathering his companions before his raising. It is the number of disciples in those reports, not the number of successive legatees after Jesus and not a Qur'anic list of their names. The debate, in the text available to us, calls "Alūqā" their most excellent and learned member, whereas the testament reports give Shamʿūn the entrusted position. The wording is preserved rather than silently replacing Alūqā with Shamʿūn. Nor does the statement alone establish the historical identity of every name outside this report. [7, 16] Source 1 · Source 2

The debate also names figures called Yūḥannā: the elder Yūḥannā "at Aj" in this version, Yūḥannā at Qarqīsiyā, and Yūḥannā al-Daylamī "at Zajān," with variant place forms in the transmitted texts. Luke, Marqabos (Mark), John, and Matthew also appear in its discussion of the Gospels. They are noted here because confusing Gospel scholars, disciples, and the three messengers produces errors in an inventory of people. Not every Yūḥannā is John son of Zechariah, and the Yūḥannā named in one account of the town's messengers need not be Yūḥannā al-Daylamī. Differing forms are retained and attached to their respective sources. [16, 11] Source 1 · Source 2

7. The night of the raising: three roles, not one person

Nūr al-thaqalayn quotes al-Qummī's account, through Ḥumrān from Imam al-Bāqir, of Jesus gathering twelve companions. It includes a young man volunteering to receive Jesus' likeness and be killed in his place, another man told that he will deny Jesus, and a description of the later divisions and the salvation of the group following Shamʿūn. The young volunteer is unnamed in this transmission, as is the predicted denier; Shamʿūn is named in connection with the faithful group. These three roles cannot be collapsed into one person, nor can the substitute be given a name borrowed from another account. [7] Source text

The Qur'an states that Jesus' opponents did not kill or crucify him and that God raised him to Himself. The house, the number gathered, the substitute, and the particular denial are details supplied by reports. They are examined in light of that foundation rather than replacing it. The Gospel story of Peter's denial is therefore not presented as a certain explanation of the unnamed man in al-Qummī's account, and Shamʿūn is not made responsible for an action the report does not assign to him. The raising was examined in the preceding chapter; here it matters chiefly for the transmission of the trust. [6, 7] Source 1 · Source 2

8. Entrusting knowledge and wisdom

In Abū Rāfiʿ's report, when Jesus is to be raised, God commands him to entrust Shamʿūn with divine light, wisdom, and knowledge of His book, describing him as Jesus' successor among the believers. The report then portrays Shamʿūn as carrying out God's command and following Jesus' teaching. This is the chapter's central transmitted theme: the testament is a trust involving the knowledge and practice of religion, and its bearer does not overturn the mission of the one who entrusted him. "Light" here does not mean a portion of God's essence passing between bodies; its context is bestowed guidance, knowledge, and wisdom. [17] Source text

Despite the report's importance, its printed chain contains an unnamed intermediary, expressed as "from the person who told him," and its extended narrative raises difficulties concerning chronology and the order of rulers. The entire report is therefore not declared authentic simply because it appears in Kamāl al-dīn. Its portrayal of the testament is examined, its names and periods are compared with other texts, and disagreements are stated openly. Careful review protects a report from being made to establish more than its transmission and wording can support. [17] Source text

9. The covenant in the report of Ibn ʿAbbās

In Maʿānī al-akhbār, al-Ṣadūq transmits through Ibn ʿAbbās a report connecting fulfilment of the covenant with communities' fidelity to their prophets' legatees. It names Seth with Adam, Shem with Noah, Ishmael with Abraham, Joshua son of Nun with Moses, and then Shamʿūn ibn Ḥammūn al-Ṣafā with Jesus, before connecting these examples to Muhammad's covenant concerning ʿAlī. Shamʿūn's appearance here is not a travel or battle account; it is testimony to his place within a sequence of entrusted covenants. [26] Source text

Al-Amālī contains comparisons between ʿAlī's relation to the Prophet and the positions of earlier legatees, including Shamʿūn's relation to Jesus. An analogy concerning the testament does not imply that every event was identical, nor does it make ʿAlī a prophet; some of these texts explicitly state that there is no prophet after Muhammad. Similarly, references to communities breaking their covenants do not erase the steadfast believers affirmed by the Qur'an and by the report of Shamʿūn's followers. The chapter preserves the covenant, the people who fulfilled it, and the accounts of those who opposed it. [27, 26, 7, 3] Source 1 · Source 2 · Source 3 · Source 4

10. Umm Sulaym asks about the prophets' legatees

Muqtaḍab al-athar preserves an account of a woman called Umm Sulaym, associated with the pebble story, who asks the Prophet about his legatee on the basis of what she has read in the Torah and Gospel. The author distinguishes her from Ḥabābah al-Wālibiyyah and Umm Ghānim. In her discussion of Jesus she names Kālib ibn Yūfannā as a legatee during his lifetime and Shamʿūn ibn Ḥammūn al-Ṣafā afterwards, describing Shamʿūn as the son of Mary's paternal aunt. This is an important addition to the chapter's women and kinship material, but it remains a statement within this report rather than a detailed genealogy established by the Qur'an. [23] Source text

Kālib's name should not be omitted because it is unfamiliar in this setting, nor automatically merged with the Kālib known from accounts of Moses merely because the names resemble one another. Shamʿūn's mother is not assigned an invented name: the report states her relationship to Mary but does not name her. Nor is this Umm Sulaym confidently identified as Anas ibn Mālik's mother, or the three women associated with pebble narratives merged into one. The account involves Salmān and al-Barā' ibn ʿĀzib, then ʿAlī, al-Ḥasan, and al-Ḥusayn. Umm Sulaym's role is that of a knowledgeable questioner seeking evidence, not a passing name in a story concerned only with men. [23] Source text

11. The transmission and wording of Umm Sulaym's account

Ibn ʿAyyāsh gives two transmission routes, distinguishes the general from the specifically Imami route, and states which wording he has selected. It is therefore inaccurate to attribute every phrase of the extended version directly to an Imam without explaining the transmission. The woman's question also uses the language of death for the period after Jesus. That phrase belongs to the question as narrated; it cannot be extracted to negate the raising or establish the crucifixion denied by the Qur'an. The reader needs to know who is speaking within a report, not merely which book contains it. [23, 6] Source 1 · Source 2

The report contributes a wider picture of how religious knowledge is preserved: a woman reads and questions, men transmit her inquiry, and earlier covenants are compared with the Muhammadan covenant. The extraordinary events in the rest of the pebble narrative belong more fully to the biographies of its participants and to discussions of the proofs of the Imamate. They are not reproduced in full here or used to fill gaps in Shamʿūn's biography. The chapter retains what directly concerns his name, his mother, and his position in the testament account. [23] Source text

12. The town in Sūrat Yā Sīn before its people are named

The Qur’an gives the example of the people of a town to whom messengers came. Two were sent, were rejected, and were strengthened by a third. The people answer that the messengers are human like themselves, regard them as an evil omen, and threaten stoning and punishment. A man comes running from the farthest part of the city, urging his people to follow those who ask for no payment and are rightly guided. These roles are explicit: two messengers, a third who supports them, a believing man who advises his people, and a community that rejects the warning. The verses do not supply their names or locations. [4] Source text

The investigation of Shamʿūn’s connection begins with this distinction. Within the Qur’anic narrative, the man who comes running is not simply another name for the third messenger: he appears after the messengers’ speech and addresses his people. Exegetical accounts calling him Ḥabīb the carpenter and calling the third messenger Shamʿūn offer transmitted identifications that need comparison. Antioch is likewise a familiar interpretive identification, not a place name stated in the passage. Preserving this boundary prevents the best-known narrative version from becoming the only possible reading of the verses. [4, 11, 12] Source 1 · Source 2 · Source 3

13. Al-Rāwandī’s account: two messengers act precipitately

Al-Rāwandī’s Qiṣaṣ al-anbiyāʾ transmits from Imam al-Ṣādiq that, when Jesus was about to take leave of his companions, he directed them toward the vulnerable and warned them about tyrants. He then sent two men to Antioch. They entered during a festival, found the people displaying and worshipping their idols, and rebuked them precipitately. They were bound and imprisoned. This transmission does not name the two men. The chapter therefore keeps them as two unnamed messengers rather than borrowing names from another route and inserting them into the Imam’s reported words. [9] Source text

Within the account, the problem is not the call to God but the handling of an encounter with people under a tyrant’s authority before room for a hearing has been secured. The narrative acknowledges the messengers’ vulnerability at that moment without cancelling their mission. A person may carry a truthful message and still need patience and judgment in presenting it. This is a reading of the report’s own sequence, not permission to conceal injustice or abandon people to the worship of something other than God. [9] Source text

14. Shamʿūn begins among the vulnerable

When Shamʿūn learned what had happened, he came to Antioch, visited his companions in prison, and reproached them. He then sat among the vulnerable. The report describes him offering his words gradually, with those who heard them passing them to people of greater influence until they reached the king. It preserves neither a long verbatim sermon nor the names of the intermediaries. What it presents is a message travelling through the community. When the king asked how long Shamʿūn had been in the kingdom, he was told two months, and he summoned him and brought him close. [9] Source text

The account next mentions dreams that troubled the king and interpretations by Shamʿūn that relieved him, strengthening their conversation. These details belong to al-Rāwandī's report, not to the Qur'anic verses. Their narrative function is to show that Shamʿūn did not first enter the court as an opponent already condemned; he entered after an opportunity for questions and listening had developed. Once his companions could receive a hearing, he raised their case rather than seeking a position for himself or leaving them imprisoned. [9] Source text

15. The hearing and the signs of healing

The king summons the two men, and Shamʿūn questions them in his presence about their Lord and their evidence. Signs of healing follow, including the healing of a person with leprosy, before the account turns to the king's son, who has died. They go to his grave; Shamʿūn and his two companions pray and call upon God. The young man rises and identifies the three men whom he has seen praying. In this version the dead youth is the king's son, and he identifies three intercessors. Both details need to be retained when this account is compared with other versions. [9] Source text

The report ends with the king, his ministers, and the people of his kingdom accepting faith. It gives no names for the king, the son, the ministers, or the people who were healed. Plausible historical names are therefore not inserted into its gaps. Its chain includes Muḥammad ibn Sinān, whose standing has been disputed, so the story's familiarity is insufficient to authenticate every detail. It is nevertheless preserved as an identifiable source portraying Shamʿūn as a supporter of his companions and a caller to faith who seeks no payment from the king. [9] Source text

16. Al-Qummī's version: an unnamed third envoy

At Yā Sīn 36:14, Nūr al-thaqalayn quotes a report from al-Qummī, attributed to Imam al-Bāqir, concerning two messengers imprisoned by an idol-worshipping king. A third arranges to approach the king and secure a hearing for his companions. The quoted text in this transmission does not name the third man Shamʿūn, although other works use that name for the protagonist of a similar story. The accurate description is therefore an account resembling the Shamʿūn narratives, not a claim that al-Qummī explicitly names him at every point. [10] Source text

In this version the third envoy remains with the king for a year. The account compares healings of blind and disabled people and then relates the restoration of

the king’s only son. When the father asks who prayed for him, the son recognizes the two messengers rather than three, as in al-Rāwandī’s version. This transmission also concludes with the king and his people accepting faith. These are differences in the structure of the account: duration, identification, kinds of signs, and the number recognized by the youth. They are not combined into an invented story with both a year and two months, or both two and three identified men in one scene. [10, 9] Source 1 · Source 2

17. The differing names preserved in Majmaʿ al-bayān

Al-Ṭabrisī preserves several opinions concerning the people of the town. He cites Shuʿbah as naming the first two messengers Shamʿūn and Yūḥannā and the third Būlus, and Ibn ʿAbbās and Kaʿb as naming the first two Ṣādiq and Ṣadūq and the third Sallūm. He also cites Wahb and Kaʿb for the view that they were Jesus’ messengers. A further narrative makes Shamʿūn the third envoy and leader of the disciples. The material matters because it prevents differing traditions from being reduced to a single list: even Shamʿūn occupies a different position in different accounts. [11] Source text

Ṣādiq, Ṣadūq, Sallūm, Būlus, and Yūḥannā are retained here as identifications within opinions quoted by an exegete, not as Qur’anic names or names all established by one report from an Imam. Inclusion in an Imami commentary does not turn every statement by Shuʿbah, Kaʿb, or Wahb into a transmission from the Ahl al-Bayt. Similarly, the appearance of Būlus in one opinion does not by itself establish everything said about Paul in Christian historiography, whether favourable or critical. [11] Source text

18. Different signs and endings in the town narratives

Some of the material Majmaʿ al-bayān attributes to Wahb includes a boy without eyes and a dead man who has remained unburied for seven days while his absent father is awaited. This differs from the king’s son in the preceding account. Some versions describe the king and part of his people believing, whereas an account attributed to Ibn Isḥāq says that the king did not believe and intended to kill the messengers. Al-Ṭabrisī also quotes al-ʿAyyāshī, through al-Thumālī and others from Imams al-Bāqir and al-Ṣādiq, for a related account involving the king’s son. That material is attributed to al-Ṭabrisī’s quotation rather than to an independently examined original not available in this review. [11] Source text

The Qur’anic account ends the believing man’s story with his entry into Paradise and then describes his people being silenced by a single cry. Equating every version in which the whole city believes with that same sequence is therefore problematic. Al-Ṭūsī favours the apparent sense that they were messengers from God while also reporting the view that Jesus sent them. Al-Ṭabāṭabāʾī notes that some reports do not fit the passage’s context. The familiar exegetical connection is retained, but the difficulty is left visible instead of inventing intervening events absent from the sources. [4, 12, 13] Source 1 · Source 2 · Source 3

19. Ḥabīb the carpenter: support from outside the royal court

The man who comes from the farthest part of the city is one of the clearest supporting figures in this material. Exegesis calls him Ḥabīb the carpenter, while the Qur’an introduces him through his urgent movement and his speech to his people. He asks for no personal privilege. He points out that the messengers seek no payment and are rightly guided, argues for worshipping the One who created him, and rejects reliance on deities unable to rescue anyone from harm God wills. Even in confrontation he addresses them as “my people,” retaining his concern for those whose salvation he seeks. [4, 11] Source 1 · Source 2

He then wishes that his people knew of his Lord’s forgiveness and honour. This is not a speech of revenge desiring their destruction; it continues his wish for their guidance despite what he has suffered. That meaning remains firm even where the town’s name and the messengers’ identities are disputed, because it comes from the Qur’anic sequence rather than the contested details. Ḥabīb remains distinct from Shamʿūn: in the reports, one is a messenger or legatee, while the other is the believer who rises from among the people to support the messengers. [4, 11] Source 1 · Source 2

20. Ḥabīb, his son, and bodily affliction

In one narrative expansion, Majmaʿ al-bayān says that the man tended a small flock and had a son who had long been ill and was healed through the two messengers’ prayer. This introduces another person who should not disappear from the inventory: Ḥabīb’s unnamed son. He is not merged with the king’s son in the restoration-to-life scene or with the dead man whose father is absent in another version. Sharing the description “son” or experiencing illness does not establish that the people are identical. [11] Source text

A report in al-Kāfī answers the claim that a believer cannot suffer certain illnesses by invoking the man of Yā Sīn, described as having an impairment affecting his hand or fingers. The reference preserves a connection between faith and affliction: illness does not remove a believer’s dignity, and bodily health is not sufficient evidence of true belief. Its purpose here is to identify the character’s reported condition and the claim being challenged, not to impose a retrospective medical diagnosis or generalize about everyone living with a disability. [14] Source text

21. Āsiyah, ʿAlī, and the believer of Pharaoh’s household

Al-Khiṣāl preserves a report grouping the believer of Yā Sīn, ʿAlī ibn Abī Ṭālib, and Āsiyah, Pharaoh’s wife, as examples of steadfastness toward revelation. Āsiyah therefore appears in the material associated with Ḥabīb as a figure of comparison, not as a woman from Antioch or a contemporary of Shamʿūn. Including her prevents a woman explicitly mentioned in the report from being overlooked without transferring her to another period or making her participate in an unreported journey. [15] Source text

Other exegetical and merit traditions group ʿAlī, the man of Yā Sīn, and the believer of Pharaoh’s household as early affirmers of truth. That last figure is a man distinct

from Āsiyah, even though both support truth within Pharaoh's setting. Nor is he automatically identified with the prophet Ḥizqīl merely because some narrative traditions use similar names. What matters here is the comparison of support and steadfastness, while preserving each name and description within the account that contains it. [15, 11] Source 1 · Source 2

22. The island of concealment: a community retaining its bond

In his discussion of concealment, al-Ṣadūq relates that Shamʿūn ibn Ḥammūn and the believers took refuge on an island, where God provided springs, fruits, and livestock. The account continues with bees being carried to the island on a fish called al-qamad, an abundance of honey, and the community remaining informed of Jesus' news. This is a transmitted portrayal of preservation under persecution. It does not identify the sea, the island, or each leader within the community. [20] Source text

The passage must be read within the author's discussion; every sentence of his narrative should not be converted into an independently transmitted saying of an Imam without establishing its chain. Nor should it be assigned a certain modern map or a detailed itinerary. Its contribution is the presence of a concealed community, not merely an isolated individual, and the survival of religious continuity when public visibility is limited. The text does not make its male and female members individually identifiable. An inventory should neither erase the community nor invent its names. [20] Source text

23. Ithbāt al-waṣiyyah and passages requiring reserve

Ithbāt al-waṣiyyah, attributed to al-Masʿūdī, relates the testament to Shamʿūn, the transfer of the Greatest Name and the ark, and the divisions after Jesus. It also contains material that cannot simply be attached to the preceding accounts: Shamʿūn's presence beneath the crucified figure, a troubling statement about increasing a people's confusion, and an account of Mary and her sister at the grave. The book's inclusion of this material does not authenticate every expression, and using some of its names does not mean treating its entire narrative as harmonious or continuously transmitted. [21] Source text

In its missionary narrative, the book has Shamʿūn send two men to the lands of the Romans and later arrive in the guise of a healer. It mentions a king's son dead for seven years. This is not the seven days in the account attributed to Wahb, nor the precise sequence in al-Rāwandī or al-Qummī. It remains a separate version illustrating variation in the received material; its years are not inserted into another report. The book's attribution to its author is itself debated, which is why this chapter states that attribution cautiously. [21, 11, 9, 10] Source 1 · Source 2 · Source 3 · Source 4

24. Mary and her sister in accounts following the raising

In Ithbāt al-waṣiyyah’s version, Mary asks the Jewish king for the crucified body and buries it. She then visits the grave with her sister, sees Jesus, and is told that God has raised him. The sister is not named and should not be given the name of another woman from the Gospels or from Marian narratives without evidence. Nor is every detail treated as established history. Other accounts concerning the time of Mary’s death were considered in Jesus’ biography; these materials require comparison rather than speculative harmonization. [21] Source text

In Majmaʿ al-bayān, within the raising narrative attributed to Wahb, Jesus returns to Mary so that she may gather the disciples for him to send them as callers throughout the earth. This reported role is included with its attribution, not assigned to an Imam without a transmission. Mary thus appears at several levels: Jesus’ mother in the Qur’an, a participant in some accounts of the disciples’ gathering, Shamʿūn’s relative in Umm Sulaym’s report, and a figure in Narjis’s dream discussed below. The same name across these differing materials does not turn them into one report. [31, 23, 24]
Source 1 · Source 2 · Source 3

25. The report of Shamʿūn’s killing

Kāmil al-ziyārāt transmits through Imam al-Ṣādiq the account of Hishām ibn ʿAbd al-Malik summoning Imam al-Bāqir to Syria and asking about the sign on the night of ʿAlī’s killing. The answer includes the night when Shamʿūn ibn Ḥammūn al-Ṣafā was killed among occasions associated with blood beneath stones, alongside Aaron, Joshua, Jesus’ raising, and the killings of ʿAlī and al-Ḥusayn. This establishes the existence of a report explicitly describing Shamʿūn’s killing. It does not name his killer, city, method of execution, or calendar date. [22] Source text

The chain contains an unnamed transmitter between al-Ḥusayn ibn Saʿīd and Yaḥyā ibn Bashīr, an uncertainty that should not be overlooked in assessing its transmission. The repeated comparison of these nights also does not mean that all the events occurred on one calendar date; it cannot establish the twenty-first night of Ramadan as the date of Shamʿūn’s killing. Neither widely attributed burial sites nor accounts of his crucifixion in Rome are settled by this report. The reviewed material has not established a burial location through an explicit, securely supported text. [22]
Source text

26. After Shamʿūn: an enduring trust and an incomplete chronology

The testament accounts share a portrayal of Jesus' religion being preserved among believers, but they do not supply a continuously documented biography of every generation. A text may name a person and a testament and then move to another period, or combine prophets and rulers in a sequence difficult to reconcile historically. This lack of detail is not converted into a break in the principle of guidance, nor into an invented chain of dates. The available names are presented by transmission, with Qur'anic evidence separated from material requiring further hadith and historical assessment. [17, 18, 19, 21] Source 1 · Source 2

The phrase "bearers of guidance after Jesus" in the title therefore identifies a field of transmitted material requiring discrimination; it does not authenticate in advance everyone whom a list places there. John son of Zechariah, ʿUzayr, and Daniel are particularly important: placing them in a single sequence after Shamʿūn raises a chronological question that must remain visible. Some transmitters themselves acknowledge another ordering in which ʿUzayr and Daniel precede Jesus and John. The disagreement is thus present within the sources, not merely imposed upon them from outside. [17, 18, 21] Source 1 · Source 2

27. The shorter sequence in Kamāl al-dīn

The opening report in chapter twenty-two of Kamāl al-dīn gives an extended sequence of legatees through a route including Muqātil ibn Sulaymān. The part relevant here names Jesus, then Shamʿūn ibn Ḥammūn al-Ṣafā, John son of Zechariah, Mundhir, Salīmah, Burdah, and the Prophet Muhammad, followed by ʿAlī and the subsequent legatees. The chapter preserves these names in the order of this particular report rather than silently correcting their forms or substituting names from another account. [18] Source text

This list alone does not provide the fathers of Mundhir, Salīmah, and Burdah, their dates of death, their residences, or a detailed description of what each entrusted to the next. If another source says "Mundhir ibn Shamʿūn," that additional identification can be recorded there, but the different wordings should not be represented as identical. A chain passing through Muqātil is not grounds for assuming that every transmitter has been established as reliable. The difficulty of placing John after Shamʿūn also prevents the list from becoming a certain historical timetable. [18, 21] Source 1 · Source 2

28. John son of Zechariah across the reports

John is a prophet explicitly named in the Qur’an; his annunciation and honour do not depend on the reliability of a testament list. The timing of his assumption of responsibility relative to Shamʿūn in the reports under review is a separate question. Some place him after Shamʿūn; others associate his killing with the end of Jesus’ earthly period or the time following it. The work attributed to al-Masʿūdī itself preserves differing arrangements. A transitional sentence within an extended report cannot replace comparison of the broader accounts of John and Jesus. [1, 17, 18, 21] Source 1 · Source 2 · Source 3

Some versions of John’s killing include an unnamed woman who incites the king, a king unnamed within the killing scene, and a male entertainer who takes the head. Names of women or rulers from other traditions are not imposed on this version, nor is the male entertainer changed into a woman because another tradition has a familiar dancing-girl story. John’s accounts also involve his father Zechariah and his mother, whom the Qur’an describes as barren before God answers their prayer. Their full biographies belong to their own chapter rather than to this limited discussion of succession. [21, 1] Source 1 · Source 2

29. Shamʿūn’s offspring and the descendants of Yaʿqūb ibn Shamʿūn

Abū Rāfiʿ’s report says that John was commanded to place the testament among Shamʿūn’s offspring and to direct the disciples and Jesus’ companions to support its bearer. It later mentions its remaining among the descendants of Yaʿqūb ibn Shamʿūn. This is a name that must be recorded separately. Yaʿqūb ibn Shamʿūn is not Jacob son of Isaac, the Israelite prophet, merely because they share a name. Nor does this transmission establish that Yaʿqūb and Mundhir were one person; a proposed identification should not be used to make disagreement between the lists disappear. [17, 21] Source 1 · Source 2

“Descendants” extends beyond a direct child and may cover generations the report does not name. A family tree should therefore not fill each missing link with an imagined person, nor should the wording be taken to make every descendant of Shamʿūn a legatee. The trust belongs to the person entrusted with it; kinship alone does not establish religious authority for every member of a family. This distinction becomes important again when the report of Narjis traces her maternal ancestry to Shamʿūn. [17, 24] Source text

30. ʿUzayr and Daniel: an account that does not settle the centuries

Abū Rāfiʿ's report extends to ʿUzayr and Daniel, and the work attributed to al-Masʿūdī describes Mundhir ibn Shamʿūn entrusting Daniel. Yet the narrative associates these accounts with rulers and events that do not form a straightforward historical sequence, and it preserves an alternative placing ʿUzayr and Daniel before Jesus and John. Their names are included because they belong to the transmitted material, without presenting their position in it as a final judgment on the chronology of the ancient world. [17, 21] Source 1 · Source 2

The Daniel account includes believing companions whom a king torments before God delivers them from fire and wild beasts. They are unnamed in this passage. It does not automatically supply the identities of the people of the trench, whose history belongs in its proper setting. Nor does a report's association of a scene with Sūrat al-Burūj make every trench narrative the same event. Here the essential points are Daniel's name, Mīkīkhā's relationship to him in the sequence, and the fact that narrative resemblance is insufficient to merge people and periods. [21] Source text

31. From Mīkīkhā to Baḥīrā in Abū Rāfiʿ's report

After Daniel, Abū Rāfiʿ's report names Mīkīkhā ibn Dāniyāl, Anshū ibn Mīkīkhā, Dasīkhā ibn Anshū, Nasṭūrus ibn Dasīkhā, Marʿīdā, and Baḥīrā the monk. The passage provides limited detail about these figures. Occupations, towns, writings, and mothers' names absent from the transmission are not supplied. Preserving the entire list prevents the lesser-known figures from disappearing in a quick jump from Shamʿūn to Salmān or to the period immediately preceding Muhammad's mission. [17] Source text

The Nasṭūrus named here should not automatically be identified with the Nestorius familiar from church history; phonetic resemblance does not supply missing evidence. Equally, every variant spelling of Mīkīkhā or Anshū is not necessarily a new individual, and every pair of similar names is not necessarily one person. The source's form is preserved and compared with the other source, leaving identification to the evidence. Baḥīrā's fuller biography and accounts of his encounter with the Prophet belong to the study of the intervening period and the Muhammadan biography, with each transmission assessed separately. [17, 21] Source 1 · Source 2

32. Rashīkhā and Marʿīd: different forms in Ithbāt al-waṣiyyah

After Daniel, Ithbāt al-waṣiyyah gives the sequence Mīkīkhā, Anshūā, Rashīkhā ibn Anshūā, Nasṭūrus ibn Rashīkhā, Marʿīd ibn Nasṭūrus, and Baḥīrā. The form Nashūā also occurs in the passage. Comparison with Abū Rāfiʿ's account reveals Rashīkhā versus Dasīkhā and differences in the forms of Anshū, Marʿīdā, and Baḥīrā. Some variation may arise from transmission and the adaptation of non-Arabic names, but that possibility is not an established manuscript correction in the absence of a comparison of the manuscripts. [21, 17] Source 1 · Source 2

Such care is not merely a matter of spelling. Removing one form deprives the reader of a way to recognize the figure in another book; presenting both without explanation may imply that two separately documented biographies have been found. The name register therefore retains the corresponding forms and identifies them as textual comparisons rather than settled judgments about identity. What both narratives explicitly describe is the transmission of what they call light, wisdom, and the inherited trusts of the prophets. [17, 21] Source 1 · Source 2

33. The other sequence: Mundhir, Salamah, Barzah, and Ubayy

After the preceding sequence, Ithbāt al-waṣiyyah supplies another account: John son of Zechariah entrusts Mundhir ibn Shamʿūn; Mundhir entrusts his son Salamah; Salamah entrusts his son Barzah; and the testament then passes to Ubayy ibn Barzah. This version explicitly supplies father–son relationships where the shorter Kamāl al-dīn list does not. Salamah is not silently replaced with Salīmah, nor Barzah with Burdah, without acknowledging the difference between the texts. [21, 18] Source 1 · Source 2

The subsequent names are Daws ibn Ubayy, Usayd ibn Daws, Hawf, and Yaḥyā ibn Hawf, after which the narrative reaches the Prophet Muhammad. At that point the available text uses the form “Wa-anā” and explains it internally as a name of the Prophet. It should therefore not be indexed as an additional unknown legatee between Yaḥyā and Muhammad. Establishing the vocalization and linguistic origins of such non-Arabic names requires more than speculation based on their Arabic spelling. [21] Source text

34. Yaḥyā ibn Hawf is not John son of Zechariah

The name Yaḥyā appears near both ends of the alternative sequence, but the patronymics differ: John son of Zechariah at the beginning, Yaḥyā ibn Hawf at the end. They should not be merged and the text then accused of making one person live through all those generations; each name must be read with its patronymic. Likewise, Ubayy ibn Barzah in this list is not automatically identical with Ābī, whom other accounts call the last of Jesus’ legatees. Similarity of name alone does not prove identity. [21, 30] Source 1 · Source 2

This sequence remains a transmitted alternative, not a ready-made solution to every difficulty in the first. The absence of dates and a detailed chain prevents certainty about each person’s lifespan, and the existence of several lists prevents one from being presented as a consensus of Ahl al-Bayt sources. The task here is to preserve the names, separate one account from another, and identify what the material cannot establish, so the reader can distinguish the report from an attempt to interpret it. [21, 17, 18] Source 1 · Source 2

35. The rulers in the narrative and Būrān daughter of Kisrā

Rulers' names enter the extended narrative as a chronological framework, not because all of their bearers are guides. The compared texts include forms of Ardashīr, Sābūr, Bukht Naṣr, Fihr, Bahrām, Hurmuz, Narsī, Yazdajird, Fayrūz, and Kisrā, with differing patronymics and sequences. Placing these names beside prophets does not validate the chronology, nor establish that every named ruler is precisely the historical person familiar from other sources. [17, 21] Source 1 · Source 2

One woman who must be registered is "Būrān daughter of Kisrā" in Ithbāt al-waṣiyyah. The narrative places her in Baḥīrā's period and mentions Yazdajird after her. Her appearance does not make her a legatee or necessarily a believer, nor does the chronology of her reign in this story become an established historical date. She is retained as a female ruler mentioned in the narrative framework, with the chronological problem left explicit. A woman is thus neither omitted because her role is political nor assigned a religious rank the source does not give her. [21] Source text

36. The companions of the cave and another Mīkīkhā

Within its account of Anshūā, Ithbāt al-waṣiyyah connects the companions of the cave with a book of Jesus and names the man sent with silver to buy food "Mīkīkhā." The Qur'an calls them youths who believed in their Lord and mentions their sending one of their number with silver to the city. It does not name that messenger Mīkīkhā or enumerate the youths in these verses. The name is therefore retained as an addition in that book and kept distinct from Mīkīkhā ibn Dāniyāl, since the passage provides insufficient evidence that they are one person. [21, 34] Source 1 · Source 2

The book adds details about their concealment of faith and outward conduct. This chapter does not adopt those details as legal rules derived from the story. Their reported connection to a period of concealment is recorded, while their independent study remains in Chapter 45, on the interval between Jesus and Muhammad. Comprehensive attention to people does not require repeating every account of them everywhere; it requires that a relevant figure not disappear and that a passing connection not become an unexamined assertion. [21, 34] Source 1 · Source 2

37. Ābī, Bāliṭ, and Burdah

In the miscellaneous reports of Kamāl al-dīn, al-Ṣadūq transmits from Imam al-Ṣādiq that the person to whom Jesus' testament ultimately passed was called "Ābī"; another route gives "Bāliṭ." The author's discussion connects the two names, while an earlier passage also mentions Burdah. This attests to multiple forms within the sources, not permission to construct a compound personal name the text does not establish. The Bāliṭ transmission contains an unidentified intermediary described as one of the companions who related it, a qualification that must remain visible when assessing the report. [30] Source text

Al-Ṣadūq warns that confusing "Ābī" with "abī," meaning "my father," led some people to identify the figure with Abū Ṭālib. This warning does not turn the chapter into a review of every argument concerning Abū Ṭālib's faith; it prevents a possible

misreading from establishing the identity of the final legatee. A report concerning Salmān says that Ābī was the last scholar with whom he stayed and that he informed him of the appearance in Mecca of the person he sought. The chapter thus connects with the coming account of Salmān's search without pre-empting its fuller treatment. [30] Source text

38. The entrusted testaments and the final prophet

In an account transmitted by al-Ṣadūq, Durust ibn Abī Manṣūr asks Imam Mūsā ibn Jaʿfar about the Prophet's relation to Ābī. The answer portrays Ābī as a custodian of the testaments who handed them over and acknowledged the Prophet and his message. The report distinguishes preserving a trust before the mission from possessing an authority over the final messenger. Transmitting inherited trusts does not mean the continuation of an independent prophethood after Muhammad. [30] Source text

Reports speaking of five hundred years between Jesus and Muhammad, or of two hundred and fifty years without a prophet or publicly visible scholar, do not all measure the same interval or use visibility in the same way. The report attributed to Imam al-Ṣādiq also states that the earth is never without a knowledgeable guide. The interval between prophetic missions, a guide's concealment from the general public, and the absence of all knowledge and guidance are therefore distinguished. Differing figures are not reduced to one calculation that creates an illusion of precision, nor is a calendar year assigned to every legatee without evidence. [19, 30] Source text

39. Narjis: a distant genealogical connection, not a historical meeting

Among the best-known accounts bringing Shamʿūn's name into later Imami memory is the story of Narjis, mother of Imam al-Mahdī. Kamāl al-dīn transmits through Bishr ibn Sulaymān that she identified herself as Malīkah daughter of Yashūʿā, son of the Roman Caesar, and said that her mother descended from the disciples and traced her lineage to Jesus' legatee Shamʿūn. In this version the connection is through her mother, not through her father simply because he belongs to the imperial household. The report names neither her mother nor the generations linking her to Shamʿūn. [24] Source text

The claimed descent does not make her Shamʿūn's direct daughter or second-generation granddaughter; many generations separate Jesus' period from that of Imams al-Hādī and al-ʿAskarī. Nor is "Caesar" identified with a particular emperor on the strength of the title alone, or a detailed political history built on the reported numbers attending a marriage ceremony. The account belongs in this chapter because of its transmitted claim of descent from Shamʿūn, the meeting of figures of guidance within a dream, and women's roles in learning and preserving the story. [24] Source text

40. Bishr, Kāfūr, and the letter in the Roman language

Bishr ibn Sulaymān is introduced as a descendant of Abū Ayyūb al-Anṣārī and a trusted associate of Imams al-Hādī and al-ʿAskarī. Kāfūr, a servant, summons him to Imam ʿAlī ibn Muḥammad, who commissions him to take a letter in a Roman language and money to Baghdad to purchase a woman described by specific characteristics. Other figures in the scene include ʿUmar ibn Yazīd, the slave trader, an unnamed prospective buyer, and groups of agents and purchasers. These belong to Narjis's report; their inclusion in a chapter named after Shamʿūn does not transfer them to his period. [24] Source text

The narrative portrays Narjis resisting those who try to inspect or touch her and choosing the bearer of the letter after reading it. This description belongs to Bishr's transmitted story; it is not an independently recovered sale document. The scene is read within its historical setting of captivity and vulnerability. Its relevance here is the woman's maintenance of her position, her understanding of the letter, and her ability to relate her own story afterwards. [24] Source text

41. Malīkah, her grandfather, and the planned marriage

Malīkah says that her grandfather sought to marry her to one of his brother's sons and assembled clergy, dignitaries, and commanders. The ceremony failed in a scene the report depicts through falling religious symbols and the bridegroom's collapse. A second attempt with his brother met a similar end. The two prospective bridegrooms are unnamed brothers; the account likewise does not name the senior priest or the other men in the assembly. They are recorded by description without invented personal names. [24] Source text

The story next describes her illness, her concealment of the attachment arising from her dream, and her grandfather's anxiety and summoning of physicians. It relates that she requested the release of Muslim prisoners as relief for her condition and that her grandfather complied within that setting. The prisoners are not individually named, but their presence matters: the narrative connects her personal desire with mercy toward captives. Recording this element requires no addition of an army commander or campaign absent from the account. [24] Source text

42. Jesus and Shamʿūn in Narjis's dream

In her account Malīkah sees Jesus, Shamʿūn, and a group of disciples in a dream, followed by the Prophet Muhammad and his household, and the dream includes the proposal of marriage to Imam al-Ḥasan al-ʿAskarī. Shamʿūn's role is connected to the claimed ancestry and to his position as Jesus' legatee; figures associated with the two covenants meet within a dream scene. A dream in a religious narrative is not a bodily historical gathering of people from different centuries in one palace. Explicitly identifying it as a dream is part of faithfully conveying the source. [24] Source text

The dream does not establish the individual names of all the disciples appearing in it, nor permit Mary Magdalene or another woman to be added simply because of her prominence in Christian tradition. The women named in the following dream scene

are Mary and Fāṭimah, accompanied by a described company of women of Paradise. Named individuals remain named, while an unnamed company remains a company. Artistic additions to an imagined scene must not subsequently be presented as transmitted details. [24] Source text

43. Fāṭimah and Mary: guidance in a scene centred on women

In the next dream Fāṭimah appears with Mary daughter of ʿImrān. Malīkah speaks of her longing for al-Ḥasan, and the report connects her reunion with an affirmation of God’s oneness and Muhammad’s prophethood. Mary does not disappear as the woman turns toward Islam; she participates in a scene presented as continuity in guidance. This is a meaning within the transmitted narrative, not a verbatim citation from an extant Gospel or independent historical testimony to the dream assembly. [24] Source text

Comparison with Umm Sulaym’s report reveals two forms of women’s presence: one woman questions the Prophet while awake about what she has read; another recounts a dream and a transformation in her life. The review does not equate the two kinds of evidence, but neither role is omitted. Fāṭimah and Mary retain their separate identities and biographies rather than being reduced to a prelude to a man’s genealogy; the account describes their roles in instruction and reassurance as well as Narjis’s descent. [24, 23] Source 1 · Source 2

44. The woman translator and the accompanying women

Bishr asks Narjis how she knows Arabic. She explains that her grandfather appointed a woman translator to visit morning and evening and teach her until she became fluent. The woman is unnamed, but her work is clearly defined: translation and instruction. She is not omitted because she is neither a princess nor a relative of an Imam, and no belief or biography absent from the text is assigned to her. Within the account, her presence explains Narjis’s ability to address Bishr in Arabic. [24] Source text

Narjis describes leaving with female attendants in an appearance that concealed her rank, being captured, and encountering an older man who asked her name, to whom she answered “Narjis.” The attendants are an unnamed group of women, the older man is unnamed, and the name Narjis is part of the concealment of her earlier identity within the story. These details do not permit the invention of every attendant’s name or the identification of the capturing army, but they preserve the human setting beyond the men carrying the letter or arranging the purchase. [24] Source text

45. Ḥakīmah and teaching in the household of the Imams

When Narjis reaches Samarra, Imam al-Hādī gives her the glad tidings of a son and entrusts her to his sister Ḥakīmah to teach her the obligations and practices of religion. Ḥakīmah is the daughter of Imam Muḥammad al-Jawād, sister of Imam ʿAlī al-Hādī, and paternal aunt of Imam al-Ḥasan al-ʿAskarī; she must not be changed into Ḥalīmah because the spellings look similar. The report gives her a clear educational role, while other accounts preserve her testimony concerning Imam al-Mahdī's birth. Her connection to the claimed descent from Shamʿūn is included without reproducing all the chapters on the birth and occultation. [24, 25] Source text

Kamāl al-dīn also preserves another version in Ḥakīmah's voice, describing Narjis as a woman in her household before she passed to Imam al-ʿAskarī. This version does not narrate all the details about Caesar, captivity, and dreams. Its silence is not independent confirmation of every detail, nor is it by itself a sufficient disproof. The shared and differing elements must be stated: Narjis, Ḥakīmah, al-ʿAskarī, and the child are common, while the distinctive elements of Bishr's narrative require assessment of that transmission on its own. [25, 24] Source text

46. The status of Narjis's account within this chapter

The chain in Kamāl al-dīn passes through Muḥammad ibn ʿAlī ibn Ḥātim al-Nawfalī, Aḥmad ibn ʿĪsā al-Washshā', Aḥmad ibn Ṭāhir al-Qummī, and Muḥammad ibn Baḥr al-Shaybānī to Bishr ibn Sulaymān. Naming them identifies the transmission; it does not establish a blanket reliability judgment for every narrator. A familiar devotional story does not become Qur'anic evidence or a multiply attested report in every detail merely through repetition. The chapter accordingly presents it as a sourced report, keeping its genealogy, dreams, and names within that evidential frame. [24] Source text

With these qualifications, Narjis is not excluded from a chapter on Shamʿūn, because the claimed descent from him is explicit in the report. Her presentation shows how respect for a person can coexist with precision: what is reported about her is stated, women who assisted her or appeared in her dreams are registered, and gaps concerning her mother and ancestors are acknowledged. A detailed judgment accepting or rejecting the transmission belongs to a separate assessment of its narrators; it cannot be replaced by an unqualified assurance at the end of a long story. [24, 25] Source text

47. Shamʿūn the monk at Ṣiffīn: a shared name in another period

In its thirty-fourth session, al-Ṣadūq's al-Amālī preserves an account of a monk meeting ʿAlī's army on the way to Ṣiffīn, in connection with a spring of water. The Imam calls him Shamʿūn, and the monk is astonished because it is the name his mother gave him. He acknowledges the Prophet and his legatee, joins ʿAlī, and is said to be killed in the battle. Mālik al-Ashtar and Ḥabīb ibn al-Jahm also appear in the account. This is another story, not a hidden continuation of Shamʿūn al-Ṣafā's biography or evidence of a lifespan extending from Jesus' time to Ṣiffīn. [28] Source text

The monk’s mother is an unnamed woman mentioned to explain his name. She belongs in the women’s register with that reason for inclusion, without being confused with Shamʿūn al-Ṣafā’s mother, described through her kinship with Mary in Umm Sulaym’s report. Likewise, Ḥabīb ibn al-Jahm in the Ṣiffīn setting is not Ḥabīb the carpenter in the Yā Sīn story. These examples show why an inventory requires attention to setting, lineage, and narrative role rather than simply counting repeated names. [28, 23, 11] Source 1 · Source 2 · Source 3

48. Shamʿūn ibn Lāwī in the report on reason

Al-Majlisī quotes Tuḥaf al-ʿuqūl for the Prophet’s answer to Shamʿūn ibn Lāwī ibn Yahūdhā concerning reason and its branches. The introduction associates him with Jesus’ disciples. This passage does not state that he is Shamʿūn ibn Ḥammūn al-Ṣafā, nor explain the description sufficiently to establish a life extending from Jesus’ companionship to Muhammad’s period. Because differences of patronymic and setting matter, the name remains separate and the meaning of the introductory description remains a question for investigation. A long lifespan or intermediate genealogy is not invented to remove the difficulty. [29] Source text

The dialogue concerns reason, forbearance, knowledge, sound judgment, chastity, self-restraint, and modesty rather than a sequence of Jesus’ legatees. It is not reproduced in full as part of Shamʿūn al-Ṣafā’s biography, but its name is not ignored, since a reader might otherwise confuse the two figures. Similarly, Shamʿūn son of Jacob, known from accounts of Jacob’s sons, belongs to another setting and is not an additional title for Shamʿūn ibn Ḥammūn. [29, 17] Source 1 · Source 2

49. Praise of the disciples and comparisons of support

Rawḍat al-Kāfī transmits from Imam al-Ṣādiq a comparison between Jesus’ disciples and the followers of the Ahl al-Bayt, describing the killing, torture, and displacement endured by the Imams’ supporters. It includes criticism of the disciples for not fighting in Jesus’ defence. The report should neither be hidden because other texts praise them nor used to erase the faith the Qur’an attributes to them. A comparison of forms of support and endurance is different from declaring that every individual betrayed his commitment. This transmission also does not identify Shamʿūn as the unnamed denier in the raising account. [33, 3, 7] Source 1 · Source 2 · Source 3

Reading these materials together helps distinguish praise from admonition. One text may praise the foundation of faith, another compare degrees of sacrifice, and a third relate an incident concerning one person rather than the whole community. Careful study neither suppresses differences nor expands a narrowly focused report until it overrides the Qur’an. Each transmission still requires examination of both chain and meaning, and the inventory of people remains tied to the roles actually assigned by the texts. [8, 33, 7] Source 1 · Source 2 · Source 3

50. Reading this chapter’s references

Numbers in brackets refer to the source list at the end of the chapter. A cited page is the book’s page in the referenced text or edition, not the website’s page number, and may differ in another edition. When the material is encountered through Biḥār al-anwār or Nūr al-thaqalayn quoting an earlier work, that mediation is stated. Reproduction of one report in three compilations does not create three independent transmission chains if all three depend on the same original. [7, 8, 14, 15, 33] Source 1 · Source 2 · Source 3 · Source 4

The Yā Sīn material was also compared with al-Burhān and al-Ṣāfī. Al-Burhān includes the identification of Ḥabīb and the report of his affliction, as well as different routes concerning early affirmers of truth. Al-Ṣāfī identifies the third messenger as Shamʿūn in the exegetical introduction and then quotes al-Qummī’s narrative, whose dialogue does not name him. This helps explain how a reader may think a name is part of a hadith when it occurs in the commentator’s introduction. Where an electronic display did not show a report’s complete text, that incomplete display was not used to establish additional wording. [35, 36] Source 1 · Source 2

51. Register of men: the central figures and their successors

At the centre stand Jesus son of Mary and Shamʿūn ibn Ḥammūn al-Ṣafā. The accounts of discipleship and the immediate testament also include the disciples collectively, the unnamed young volunteer who receives the likeness, the unnamed denier, and Kālib ibn Yūfannā in Umm Sulaym’s account. Named individuals and roles whose bearers remain unidentified must not be treated as one undifferentiated list. [7, 17, 23] Source 1 · Source 2 · Source 3

The town narratives include the two unnamed messengers in al-Rāwandī and al-Qummī, the third envoy unnamed within al-Qummī’s text, Ḥabīb and his son, the king and his son and ministers, the boy without eyes, the dead man whose father is absent, and the people healed in the different versions. Exegetical opinions supply Shamʿūn, Yūḥannā, and Būlus, or Ṣādiq, Ṣadūq, and Sallūm. These are source-based groups, not a final count of distinct historical people, since one narrative role may have differing identifications. [9, 10, 11] Source 1 · Source 2 · Source 3

The succession texts name John son of Zechariah, Mundhir, Mundhir ibn Shamʿūn, Yaʿqūb ibn Shamʿūn and his descendants, Salīmah, Burdah, ʿUzayr, Daniel, Mīkīkhā ibn Dāniyāl, Anshū or Anshūā, Dasīkhā or Rashīkhā, Nasṭūrus, Marʿīdā or Marʿīd, and Baḥīrā. The alternative sequence adds Salamah ibn Mundhir, Barzah ibn Salamah, Ubayy ibn Barzah, Daws ibn Ubayy, Usayd ibn Daws, Hawf, and Yaḥyā ibn Hawf. Ābī and Bāliṭ occur in reports of the final period. These are recorded forms, not unsupported declarations that similar names are identical. [17, 18, 21, 30] Source 1 · Source 2

The narrative’s later connections include Mīkīkhā, the cave companions’ envoy; Salmān seeking scholars; Bishr ibn Sulaymān; Abū Ayyūb al-Anṣārī in Bishr’s ancestry; Kāfūr; ʿUmar ibn Yazīd; Yashūʿā son of Caesar; Caesar; his brother’s two sons; the chief priest; the physicians; and the unnamed buyer and older man in

Narjis's story. Shared-name material includes the monk of Ṣiffīn and his mother, Mālik al-Ashtar and Ḥabīb ibn al-Jahm in that account, and Shamʿūn ibn Lāwī ibn Yahūdhā in the dialogue on reason. [21, 30, 24, 28, 29] Source 1 · Source 2 · Source 3 · Source 4

52. Register of women: named and unnamed

Mary daughter of ʿImrān is Jesus' mother in the Qur'an, Shamʿūn's relative in Umm Sulaym's report, and a participant in some disciple narratives and Narjis's dream. Mary's sister is unnamed in the grave account in Ithbāt al-waṣiyyah. Shamʿūn al-Ṣafā's mother is unnamed and described in Umm Sulaym's report as Mary's paternal aunt. These relationships do not provide additional names, and Mary's sister must not be merged with her aunt or with Shamʿūn's mother. [1, 21, 23, 24, 31] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

Umm Sulaym of the pebble account is a reader of earlier scriptures who questions the Prophet about the testament. Ḥabābah al-Wālibiyyah and Umm Ghānim are mentioned to distinguish them from her, not as joint participants in her inquiry. Āsiyah, Pharaoh's wife, exemplifies steadfastness in a report mentioning the believer of Yā Sīn. John's mother belongs to the prophetic setting of his life, with her fuller account remaining in its own chapter. The woman inciting his killing in Ithbāt al-waṣiyyah is unnamed, and neither her identity nor her action is assigned to another woman without evidence. [23, 15, 1, 21] Source 1 · Source 2 · Source 3 · Source 4

Narjis, called Malīkah in Bishr's report, is the woman claiming maternal descent from Shamʿūn. Her unnamed mother is the immediate genealogical link in her statement. The unnamed woman translator teaches Arabic. Unnamed female attendants accompany her in part of the narrative. Fāṭimah al-Zahrāʾ and Mary appear in the dream. Ḥakīmah daughter of Imam al-Jawād teaches Narjis and transmits accounts of her son's birth. These are distinct functions that should not dissolve into a generic category of "women of the family." [24, 25] Source text

Būrān daughter of Kisrā is a ruler in Ithbāt al-waṣiyyah's problematic chronological framework; that passage does not establish her as a legatee. The unnamed mother of the Ṣiffīn monk appears because she named him Shamʿūn. Narjis's dream also includes a company of women of Paradise without individual names. The reviewed sources do not securely identify Shamʿūn al-Ṣafā's wife or named daughters for inclusion here. That gap is recorded instead of filling it with invented biographies. [21, 28, 24] Source 1 · Source 2 · Source 3

53. The Ahl al-Bayt and the transmitters: locating each name

Muhammad, ʿAlī, Fāṭimah, al-Ḥasan, and al-Ḥusayn appear in covenant accounts, comparisons, and dreams. Imams al-Bāqir, al-Ṣādiq, al-Riḍā, and al-Kāẓim appear as transmitted authorities for interpretation and explanation, while al-Hādī, al-ʿAskarī, and al-Mahdī belong to Narjis's account. Their presence does not gather their lifetimes into one historical assembly. Kāmil al-ziyārāt names Hishām ibn ʿAbd al-Malik in the setting of al-Bāqir's questioning, and al-Riḍā's debate with the Catholicos is framed by al-Maʾmūn's court. The setting in which a story is transmitted differs from the time of the event narrated. [16, 22, 24, 26, 27, 30] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

The prophetic comparisons include Adam and Seth, called Hibat Allāh in one version of al-Amālī; Noah and Shem; Abraham and Ishmael, with Isaac in another version; and Moses, Aaron, and Joshua son of Nun. They illustrate the idea of the testament, not a list of people living after Shamʿūn. Mention within an analogy remains different from a full biography. [26, 27] Source 1 · Source 2

Al-Riḍā's debate includes Qusṭās the Roman, the Exilarch, al-Faḍl ibn Sahl, Yāsir the servant, al-Ḥasan ibn Muḥammad al-Nawfalī as narrator, and Muḥammad ibn Jaʿfar among those present. They belong to the debate in which disciples and Gospel scholars are discussed, not to Shamʿūn's companions. Likewise, Abū Rāfiʿ, Ibn ʿAbbās, Ḥumrān, Abū Ḥamzah al-Thumālī, Abū Baṣīr, Nājiyah, Muqātil, Muḥammad ibn Sinān, and other cited names function as transmitters or questioners. Inclusion in a chain does not mean participation in the narrated event, and an exegete's quotation from Wahb or Kaʿb does not automatically become a report from an Imam. [16, 17, 18, 7, 10, 14, 22, 11] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6 · Source 7

54. What the chapter establishes and what remains unidentified

The chapter completes its treatment of the principal accounts compared in the named sources: Shamʿūn's place in the testament, the disciples, the town's messengers, Ḥabīb and those around him, concealment and killing, the differing succession lists, and the genealogical account connected with Narjis. Relevant named and unnamed women have been included, and people sharing names have been distinguished. Completion does not mean every report has been authenticated or every historical gap eliminated. It means the material on which the chapter relies has been presented with its references and limits.

The following remain unestablished at a level permitting certainty: Shamʿūn's birth and lifespan, the names of his mother and wife, the complete generations of his descendants, the date and manner of his killing and the location of his grave, a complete list of the disciples from one established Imami transmission, and dates for all the legatees in the lists. The precise historical relationship among the town narratives also requires more than familiarity to resolve. Literary invention does not fill those gaps, and a new manuscript or independent transmission may support a documented future addition.

55. From preserving the testament to awaiting the promised messenger

Shamʿūn is more than a name between two prophets in this sequence. The reports portray him as a bearer of Jesus' knowledge, a supporter of his companions, and a leader of a group faithful to God, while preserving his memory in accounts of covenant and descent. Beside him stand a believer from the farthest part of a city, two vulnerable messengers, women who question, teach, and transmit, and people whose names the texts have not preserved. Guidance in this story is a recognized responsibility even when many faces and dates remain unknown. [7, 9, 17, 23, 24] Source 1 · Source 2 · Source 3 · Source 4

The book now moves to the interval between Jesus and Muhammad: communities preserving what they knew, scholars whose work was concealed or visible to particular seekers, and Salmān and others following a path of inquiry toward the promised messenger. The next chapter carries that development forward with the same standards: the Qur'an is foundational; a report is identified by its route and wording; no woman or man with a documented connection is overlooked; and no name is invented merely to make the history appear complete. [19, 30, 3, 5] Source 1 · Source 2 · Source 3

Sources and references

Reference numbering is local to this chapter. A source identifies the passage supporting the discussion, not a blanket endorsement of everything in the book. Chapter and report identifiers take priority where editions differ in pagination.

[1] Qur'an, Āl ʿImrān 3:37–55, especially John's annunciation, Jesus' appeal to the disciples, and their prayer; compare 3:113–115 and 199 on believing people of earlier scripture. Source text

[2] Qur'an, al-Mā'idah 5:46–48 and 111–115, on the messenger and the heavenly table; compare 5:19 and 82–85 on the interval and believers among the people of earlier scripture. Source text

[3] Qur'an, al-Ṣaff 61:6 and 14, on the announcement of Aḥmad, the disciples' support, and the division among the Israelites. Source text

[4] Qur'an, Yā Sīn 36:13–32, on the messengers, the man coming from the farthest part of the city, and the people's outcome. Source text

[5] Qur'an, al-Ḥadīd 57:26–27, on Jesus' followers, compassion, mercy, and monasticism. Source text

[6] Qur'an, al-Nisā' 4:157–159, denying Jesus' killing and crucifixion and affirming his raising. Source text

[7] Tafsīr al-Qummī, vol. 1, p. 103, Ḥumrān's report from Imam al-Bāqir on Jesus' raising, as quoted in Nūr al-thaqalayn at 3:52, report 154; the unnamed volunteer and Shamʿūn's followers. Source text

[8] Al-Ṣadūq, ʿIlal al-sharāʾiʿ and ʿUyūn akhbār al-Riḍā, Ibn Faḍḍāl's report on the names of the disciples and Christians, consulted in Biḥār al-anwār, vol. 14, chapter 20, report 2, pp. 272–273. Source text

[9] Quṭb al-Dīn al-Rāwandī, Qiṣaṣ al-anbiyāʾ, report 332, pp. 274–275 in the referenced text; Imam al-Ṣādiq's account of the two messengers, Shamʿūn, and Antioch. Source text

[10] Tafsīr al-Qummī, vol. 2, p. 212 onward, the report from Imam al-Bāqir on the town's messengers, consulted in Nūr al-thaqalayn at 36:14, report 30. The third envoy is unnamed within this narrative. Source text

[11] Al-Ṭabrisī, Majmaʿ al-bayān at Yā Sīn 36:13–29; differing messenger names, Ḥabīb and his son, accounts from Wahb and Ibn Isḥāq, and al-Ṭabrisī's quotation of al-ʿAyyāshī. Source text

[12] Al-Ṭūsī, al-Tibyān at Yā Sīn 36:13–15; the distinction between messengers from God and envoys sent by Jesus. Source text

[13] Al-Ṭabāṭabāʾī, al-Mīzān at Yā Sīn 36:13–32, transmitted-report discussion; the brief observation that some accounts do not fit the passage's context. Source text

[14] Al-Kulaynī, al-Kāfī, vol. 2, p. 254, Nājiyah's report concerning the affliction of the man of Yā Sīn; compared with Biḥār al-anwār 14:274 and al-Burhān. Some quotations differ over the Imam's designation; this is not used to determine the story's protagonist. Source text

[15] Al-Ṣadūq, al-Khiṣāl, Jābir's report on the believer of Yā Sīn, ʿAlī, and Āsiyah; consulted in Biḥār al-anwār 14:273, alongside comparative reports on the believer of Pharaoh's household and the man of Yā Sīn. Source text

[16] Al-Ṣadūq, al-Tawḥīd, chapter 65, report 1, al-Riḍā's debate before al-Maʾmūn; the disciples' number, Alūqā, the forms of Yūḥannā, and the Gospel discussion. The disciple passage was also compared in Biḥār al-anwār 14:277–278. Source text

[17] Al-Ṣadūq, Kamāl al-dīn wa-tamām al-niʿmah, chapter 22, report 20, vol. 1, pp. 224–228; Abū Rāfiʿ's account of Shamʿūn's trust and the legatees and rulers. Its chain includes an unnamed intermediary and its chronology requires criticism. Source text

[18] Kamāl al-dīn, chapter 22, report 1, vol. 1, pp. 211–213; the sequence naming Shamʿūn, John, Mundhir, Salīmah, and Burdah, through a route including Muqātil ibn Sulaymān. Source text

[19] Kamāl al-dīn, chapter 8, reports 19 and 20, vol. 1, pp. 160–161, with the surrounding authorial discussion; the interval and the hidden scholar, through Muʿāwiyah ibn ʿAmmār and Yaʿqūb ibn Shuʿayb from Imam al-Ṣādiq. Source text

[20] Kamāl al-dīn, vol. 1, pp. 158–159, immediately before the chapter on Jesus' announcement; Shamʿūn and the community's island concealment. The passage is treated within al-Ṣadūq's discussion, not as a detached independent hadith. Source text

[21] Ithbāt al-waṣiyyah, attributed to al-Masʿūdī, pp. 83–90 in the referenced text; Shamʿūn, Mary, John, the Mīkīkhā and Mundhir sequences, Būrān, and the cave companions. Neither authorship nor historical ordering is assumed settled. Source text

[22] Ibn Qūlawayh, Kāmil al-ziyārāt, chapter 24, report 1; Hishām's question to Imam al-Bāqir and the reference to Shamʿūn's killing, narrated through Imam al-Ṣādiq. The chain contains an unnamed transmitter. Source text

[23] Aḥmad ibn ʿAyyāsh al-Jawharī, Muqtaḍab al-athar fī al-naṣṣ ʿalā al-aʾimmah al-ithnay ʿashar, pp. 17–20; Umm Sulaym, her distinction from Ḥabābah and Umm Ghānim, Kālib, Shamʿūn's relationship to Mary, and the author's explanation of the selected wording. Source text

[24] Kamāl al-dīn, chapter 41, report 1, vol. 2, pp. 417–423; Bishr ibn Sulaymān's account of Narjis/Malīkah, her maternal descent from Shamʿūn, the dreams, the woman translator, and Ḥakīmah. Source text

[25] Kamāl al-dīn, chapter 42, vol. 2, pp. 424–427 onward; Ḥakīmah's accounts of Narjis and Imam al-Mahdī's birth, whose details differ in extent from Bishr's narrative. Source text

[26] Al-Ṣadūq, Maʿānī al-akhbār, the chapter on fulfilment of the covenant, report 1, pp. 372–373; Ibn ʿAbbās's report on prophets and legatees, indexed as chapter 421 in the linked edition. Source text

[27] Al-Ṣadūq, al-Amālī, session 11, report 4, pp. 100–101; and session 58, report 19 in the text, pp. 449–450. Comparisons with earlier legatees, including Shamʿūn. The website lists the latter as item 18 while its text retains number 19. Source text

[28] Al-Ṣadūq, al-Amālī, session 34, report 14, pp. 250–252; Shamʿūn the monk, the spring, and Mālik al-Ashtar on the way to Ṣiffīn. This monk is distinguished from Shamʿūn al-Ṣafā. Source text

[29] Ibn Shuʿbah al-Ḥarrānī, Tuḥaf al-ʿuqūl, the Prophet's answer to Shamʿūn ibn Lāwī ibn Yahūdhā on reason; consulted in Biḥār al-anwār, vol. 1, p. 117, report 11 onward. Source text

[30] Kamāl al-dīn, chapter 58, reports 4–7, vol. 2, pp. 664–665; Ābī, Bāliṭ, Salmān, and the handing over of the testaments. Compare the author's discussion at vol. 1, p. 166, on Ābī, Burdah, and misreading the name. Source text

[31] Al-Ṭabrisī, Majmaʿ al-bayān at Āl ʿImrān 3:52–54; opinions on the disciples, earning a livelihood, and Wahb's account involving Mary and their gathering. These statements are not all attributed to the Ahl al-Bayt. Source text

[32] Al-Kulaynī, al-Kāfī, the Book of the Excellence of Knowledge, chapter on the qualities of scholars, report 6; Jesus' humility and washing the disciples' feet, transmitted with an omitted link. Electronic index: 1/2/5/6. Source text

[33] Al-Kulaynī, Rawḍat al-Kāfī, vol. 8, p. 268; Abū Yaḥyā Kawkab al-Dam's report from Imam al-Ṣādiq comparing the disciples and the followers of the Ahl al-Bayt, consulted in Biḥār al-anwār 14:274–275. Source text

[34] Qur'an, al-Kahf 18:9–26; the believing youths and the envoy sent with silver, unnamed in the verses. Source text

[35] Hāshim al-Baḥrānī, al-Burhān fī tafsīr al-Qurʾān at Yā Sīn 36:18–29, electronic reports 8914 onward; Ḥabīb's identification, Nājiyah's report, and traditions of

precedence. Incomplete display passages were not used to establish unseen wording. Source text

[36] Al-Fayḍ al-Kāshānī, Tafsīr al-Ṣāfī at Yā Sīn 36:13–14; Shamʿūn identified in the exegetical introduction, followed by al-Qummī’s report from Imam al-Bāqir. Source text

Chapter 45: Between Jesus and Muhammad: Awaiting the Good News and Preserving Monotheism

1. From the entrusted testament to the age of expectation

The preceding chapter ended with Simon al-Safa and the bearers of the testament after Jesus, together with the differing reports about those who inherited that trust. This chapter begins with the question left by that period: how did faith survive when guidance was less publicly visible, and how did some people recognize that a new mission would appear? It follows believers who remained attached to Jesus, persecuted communities, monks, and seekers of Abraham’s religion, before turning to people who encountered Muhammad or knew his description before his public mission. The ancestry of his parents and forebears, and the detailed narrative of his birth and upbringing, belong to Chapters Forty-Six and Forty-Seven; their connection with the glad tidings is identified here.

2. “After an interval between messengers”: the governing Qur’anic text

God addresses the People of the Book in al-Ma’idah 5:19: His messenger has come to explain matters to them after an interval between messengers, so that they cannot say that no bearer of glad tidings or warner has reached them. A bearer of glad tidings and a warner has now come, and God has power over all things. The verse announces the messenger’s arrival and answers the plea that no warning was received. It supplies neither a list of the people of the interval nor a numerical duration. It does not state that every believer or learned guide had disappeared from the earth. Those questions require their own evidence and should not be inserted into the wording of the verse. [1] Source text

Imami reports introduce a distinction between the public manifestation of a mission and the continuing presence of divine proof and bearers of knowledge. Near the end of Kamal al-Din, al-Saduq interprets the interval in terms of concealment and the absence of publicly proclaimed guidance in certain periods, appealing to reports about successors, Khalid ibn Sinan, and Salman. This is al-Saduq’s explanation, whose evidence must be examined; it is neither an addition to the Qur’anic wording nor a position agreed upon in every detail by Imami commentators, as comparison with al-Tibyan will show. Nor does the earlier interval imply the possibility of prophecy after Muhammad. The finality of his prophethood is a separate Qur’anic teaching (al-Ahzab 33:40), and the continuation of guidance after him must not be confused with the appearance of another prophet. [11,12,38,42] Source 1 · Source 2 · Source 3

3. Jesus announces Ahmad: expectation begins within the earlier mission

In al-Saff 61:6, Jesus son of Mary addresses the Children of Israel as God's messenger, confirming the Torah before him and announcing a messenger to come after him whose name is Ahmad. The verse then describes the rejection of clear signs as manifest sorcery. Jesus' declaration thus combines confirmation of earlier revelation with glad tidings of a coming messenger. Expectation does not begin in a vacuum: it grows from an announcement preserved by people who believed in Jesus and accepted his message. Jesus, his mother Mary, and Ahmad are explicitly named in the verse. The names of monks and scholars encountered later in this chapter come from reports, rather than from this Qur'anic wording. [2] Source text

The same surah states that one group of the Children of Israel believed while another disbelieved, and that God supported the believers (61:14). It therefore rules out a simplified picture in which everyone without exception abandoned Jesus. It does not, however, identify the custodian of the glad tidings in every generation or describe the transfer of documents and testaments from one person to another. Reports about Abi and Salman, Bahira, and Abu al-Muwayhib may identify some figures associated with that expectation, but each report must be examined on its own transmission history. [2,12,17,19] Source 1 · Source 2 · Source 3

4. The remaining believers: people upholding truth in troubled surroundings

Al 'Imran 3:113–115 declares that the People of the Book are not all alike. It describes an upright community reciting God's signs through the night in prostration, believing in God and the Last Day, commanding what is right, forbidding wrong, and hastening to good deeds. Their good will not be denied recognition, and God knows the God-conscious. These verses are not a chronological register of everyone who lived during the interval. They nevertheless establish a principle of fairness: differences between people must not be erased by a single judgment about everyone associated with an earlier scripture. Verse 199 further recognizes people among them who believe in God and in what has been revealed both to Muslims and to themselves, while humbling themselves before Him. [4] Source text

Al-Ma'idah 5:82–85 speaks of priests and monks who are not arrogant, and of people whose eyes overflow with tears when they hear the revelation given to the messenger and recognize the truth. Al-'Ayyashi transmits, through Marwan and an unnamed companion from Imam al-Sadiq, an interpretation connecting such people with those who lived between Jesus and Muhammad and awaited Muhammad's coming. The unnamed intermediary prevents this connection from becoming a definitive identification of everyone covered by the verses. It does, however, illuminate the chapter's subject: earlier knowledge is fulfilled in responding to truth when it appears and in the humility with which its bearer receives what was awaited. [1,25]
Source 1 · Source 2

5. Compassion and monastic devotion: preservation and the duty of fidelity

Al-Hadid 57:27 follows the mention of Noah, Abraham, and the placing of prophecy and scripture among their descendants. It describes Jesus son of Mary receiving the Gospel, compassion and mercy being placed in the hearts of his followers, and a monastic devotion they introduced and did not observe as it deserved. The verse concludes by distinguishing those among them who believed and received their reward from many who were disobedient. Its account is therefore differentiated: compassion, religious withdrawal, fidelity, and failure are not collapsed into a single description of all followers of Jesus. [3] Source text

Majma‘ al-Bayan, followed by Nur al-Thaqalayn, transmits a report through Ibn Mas‘ud from the Prophet describing tyrants overcoming believers after Jesus. The survivors dispersed until the prophet promised by Jesus should appear. In that passage, the report is transmitted through Ibn Mas‘ud; it is not a separately chained report from one of the Imams. Another transmitted interpretation, attributed to Abu al-Hasan, explains the monastic devotion through night prayer. Each text retains its own context. Monasticism is not reduced to a single story, and every religious recluse is not thereby a bearer of the testament. Believing women remain included in the preservation of faith and righteous action even when accounts of monasteries do not record their names. [26] Source text

6. Knowing the glad tidings is not enough

Al-Baqarah 2:89 describes people who had previously sought victory over unbelievers, yet rejected the confirming revelation when what they recognized came to them. Verse 146 refers to recognition as clear as recognizing one’s own children, while al-A‘raf 7:157 describes following the unlettered messenger found recorded in the Torah and Gospel. These passages distinguish possession of knowledge from fidelity to its implications. Expectation can be faith and readiness, but at the moment of trial it can give way to envy or anxiety about status. Knowing a description is not the same as welcoming the person to whom it points. [5,6] Source 1 · Source 2

In the report transmitted in al-Kafi through Abu Basir from Imam al-Sadiq, people sought the place described as the future destination of the Prophet’s migration. Some settled around Tayma’, Fadak, and Khaybar; others recognized the site between ‘Ayr and Uhud. An unnamed Bedouin from Qays points out the two mountains to the travellers. The narrative then connects with Tubba‘ and the Aws and Khazraj. A report through Ishaq ibn ‘Ammar from al-Sadiq states the central point more briefly: people between Jesus and Muhammad threatened idol worshippers with the coming prophet, then rejected him when he appeared. These accounts explain the reversal of some expectations while preserving the Qur’an’s recognition that other People of the Book did believe. [24] Source text

7. Differing durations and concealed guidance

Al-Saduq transmits through Mu‘awiyah ibn ‘Ammar from Imam al-Sadiq that people remained for two hundred and fifty years after Jesus without a manifest divine proof. Through Ya‘qub ibn Shu‘ayb he transmits a five-hundred-year interval between Jesus and Muhammad, including two hundred and fifty years without a publicly manifest prophet or learned guide. Asked about its people, the Imam describes their adherence to Jesus’ religion and their faith, while affirming that the earth is never without a learned guide. The distinction concerns manifestation and concealment. Removing the qualification “manifest” would distort the report into a claim that all guidance had vanished. The report does not name every believer or family in that period. [11] Source text

A transmitted exchange between Imam al-Baqir and Nafi‘, the client of Ibn ‘Umar, gives five hundred years as the Imam’s answer and six hundred according to the questioner’s account. Other numbers occur in succession narratives discussed in the previous chapter. These quantities should not be presented as mutually identical measurements between precisely established starting and ending points, nor used to calculate exact birth and death dates for every monk. What matters to this chapter is the extended period of expectation and the succession of bearers of knowledge. Reconciling every numerical variant into one chronology would require evidence beyond an attempt to make the figures agree. [11,12,34] Source 1 · Source 2

8. Abi, Balit, and Burdah: the final custody of the testament

In the miscellaneous chapter of Kamal al-Din, one report from Imam al-Sadiq names the final custodian of Jesus’ testament as Abi. Another, containing an unnamed transmitter, gives Balit. Al-Saduq brings the two names together in his commentary and also mentions Burdah in his comments on Salman’s story. He draws attention to confusion between the name Abi and the Arabic expression “my father,” which led some transmitters to identify the figure with Abu Talib. The forms are therefore retained as transmitted, and attempts to identify them are attributed to their authors. No new compound name is invented, and similar names throughout the succession lists are not automatically treated as one person. Those lists and their differing genealogies were examined in Chapter Forty-Four. [12,13] Source text

Al-Saduq further transmits that Durust ibn Abi Mansur asked Imam Musa ibn Ja‘far whether the Messenger of God stood under Abi’s authority as a divine proof. The answer is negative: Abi had custody of the testaments, handed them to the Prophet, acknowledged him and his message, and, according to the report, died that same day. The text preserves the custodian’s role without making the Prophet his subordinate. The reviewed reports do not provide a complete biography of Abi: they establish no name for his mother or wife, no securely identified sons or daughters, and no agreed dates for his birth or death. His account ends here with the function through which the report identifies him and the transfer of the trust to the messenger. [12] Source text

9. Khalid ibn Sinan al-‘Absi: a call his people refused

Khalid ibn Sinan appears in Imami reports as a figure of the interval, although the Qur’an does not name him. Al-Kulayni transmits through Bashir al-Nabbal from Imam al-Sadiq an account of a woman approaching the Messenger of God, who welcomed and seated her and identified her as the daughter of a prophet neglected by his people: Khalid ibn Sinan. The narrative then returns to her father’s mission. He called his people, but they refused to believe. A fire emerged at a known time and harmed them, and he offered to drive it away if they would respond to his call. They agreed. He drove it back with his garment, followed it into its cavern, and emerged when they thought he would never return. Yet in the report they still refused belief. [35] Source text

According to the report, Khalid then announced his approaching death and described a sign after his burial: a herd of wild asses, led by one with a cut-off tail, would stop at his grave. He told them then to uncover him and ask their questions. When the sign appeared, they refused, invoking disgrace or their earlier refusal to believe him in life. Al-Rawandi transmits a related account with differences in the description and timing of the fire and in the instructions after death. It is related as a story about Khalid, not as a general authorization concerning graves. The fire’s designation also varies: a transmitted text has “the fire of al-hadathan,” while al-Majlisi discusses “the fire of the two lava fields.” A textual variant is not evidence that two separate incidents occurred. [34,35,39] Source 1 · Source 2

10. Muhayyat daughter of Khalid: preserving her name and the disputed evidence

The report in Kamal al-Din names the woman Muhayyat daughter of Khalid ibn Sinan. Al-Saduq transmits it from Imams al-Baqir and al-Sadiq through Bashir al-Nabbal. It describes the Prophet bringing her near, spreading his cloak for her, seating her beside him, and welcoming her as his brother’s daughter. That brotherhood belongs to the prophetic context; it does not establish a genealogical relationship making her his cousin. Through her presence, the memory of a preacher from the interval reaches the new messenger’s gathering. She is therefore part of the transmission of that memory, rather than a name appended to her father’s biography. The reviewed text does not identify her mother, husband, children, or death date, and none is supplied without evidence. [12] Source text

Alongside the affirmative reports, al-Ihtijaj preserves a contrary passage in the questions of a sceptical interlocutor to Imam al-Sadiq. Asked whether Khalid had been sent to the Magians, the response describes him as an Arab Bedouin and says that he was not a prophet. Al-Majlisi includes both sides and prefers the affirmative reports as stronger and more numerous. Al-Saduq, for his part, affirms Khalid’s prophethood and places fifty years between his mission and Muhammad’s; this is his historical and theological assessment. Recording the disagreement is part of the review. The contrary report is not suppressed, and an interpretation restricting its denial to prophethood specifically among the Magians is not attributed to the Imam’s actual wording. Khalid’s association with Banu ‘Abs is clear in the chapter’s reports,

without furnishing a verified biography of every ancestor and descendant. [12,34,37] Source 1 · Source 2

11. The Companions of the Cave: faith that led its bearers away from power

Al-Kahf 18:9–10 introduces the Companions of the Cave and the Inscription as one of God's signs. The young men take refuge in the cave, asking their Lord for mercy and for right guidance in their affair. Verse 13 states that their story is told truthfully: they were young men who believed in their Lord, and He increased them in guidance. The Qur'an identifies them first through faith and supplication, rather than through their fathers' names or offices in a royal court. This is their place in the present chapter, while the differing reports about their chronology in relation to Jesus' mission are addressed below. [7] Source text

They declare that their Lord is the Lord of the heavens and earth, and that calling upon another deity would be an outrageous claim (18:14). They challenge their people's adoption of gods without clear authority and withdraw from them and their worship apart from God (18:15–16). These verses do not name Decianus, Ephesus, or the individual companions; those identifications belong to exegetical and narrative sources. The certain Qur'anic position is their refusal to treat another being as divine and their seeking refuge with God when remaining among their people endangered their faith. Mercy is sought in an outwardly confined place when a spacious city has become inhospitable to believers. [7] Source text

12. Sleep and awakening: the details preserved by the Qur'an

God causes them to sleep in the cave for years and then awakens them so that it becomes evident which group best reckons their stay (18:11–12). The verses describe sunlight turning away from their cave, their position within its open space, their being turned to the right and left, and their dog stretching its forelegs at the entrance (18:17–18). They also describe the fear confronting anyone who looked upon them. The dog is present in the Qur'an; its name, colour, and ownership by a particular shepherd are not. Neither the ruler who persecuted them nor the ruler at their awakening is named, and no individual woman from their families is identified. [7] Source text

When they ask one another how long they have remained, they suggest a day or part of a day, then refer the knowledge to their Lord. They agree to send one companion with their silver money into the city to obtain pure food, acting discreetly and concealing their whereabouts. They fear being stoned or forced back into their people's religion (18:19–20). The Qur'an thus preserves the concerns of food, money, and shared caution without naming the bearer of the money. Their fear belongs to their memory of the world from which they fled; they do not yet know how greatly the world outside the cave has changed. [7] Source text

13. Their discovery and number: knowledge and the limits of dispute

Their discovery, the Qur’an explains, was to make known the truth of God’s promise and the certainty of the Hour. It records disagreement over their case, including proposals to build over them and to establish a place of worship (18:21). It then recounts claims about their number and directs the messenger to refer true knowledge of their number to God, to avoid dispute beyond what is evident, and not to seek uninformed opinions about them (18:22). Recording competing numbers does not authorize certainty about every list of names circulated by storytellers. The explicitly stated lesson concerns the truth of the promise and resurrection, together with restraint about what can be claimed as known. [7] Source text

Verses 23–24 teach dependence on God’s will when speaking of a future action and remembrance when one forgets. The passage then mentions three hundred years with nine added and commands: say that God knows best how long they remained (18:25–26). Exegetes differ over some aspects of how these statements connect with the preceding discussion, and over whether al-Raqim designates an inscribed record or a place. Reports from al-Sadiq describe names and genealogies written on lead sheets, while another transmitted account mentions two copper tablets. These variants are retained without turning the material of the record or the geographical location of the cave into an explicit Qur’anic certainty. [7,27,29,30] Source 1 · Source 2 · Source 3 · Source 4

14. The Companions of the Cave in reports from the Ahl al-Bayt

Al-Rawandi and al-‘Ayyashi transmit reports from al-Sadiq describing the companions as concealing faith and outwardly adopting what protected them from their people until relief came. In Abu Bakr al-Hadrami’s report, they departed without prior acquaintance or an agreed rendezvous. In the open country they exchanged pledges; when they disclosed their situation, they discovered a shared faith. Their story is therefore more than an escape. In this version, it includes identifying trustworthy companions, risking disclosure of conviction, and discovering a community whose members had not previously known one another. [27,29] Source 1 · Source 2

Al-Kafi includes Durust al-Wasiti’s report from al-Sadiq about their attendance at festivals and wearing religious belts under concealment, receiving a double reward. Another report compares Abu Talib with them in concealing faith; his account is developed in the next chapter. A further report explains a “young man” through belief, describing the companions as older men in some versions. This is a transmitted interpretation of spiritual youth, not evidence for invented numerical ages. They are also described as money-changers or discriminators: al-Saduq explains this through discernment in speech, while other texts discuss exchange and commerce. A single uncontested occupation should therefore not be assigned to them. [29,31] Source 1 · Source 2

15. The companions, shepherd, and rulers in the extended narrative

In the extended narrative included by al-Rawandi, set within questions addressed by religious scholars to Imam ‘Ali and attributed through him to the Messenger, the city is called Ephesus and the ruler Decianus or Decius. Six members of his court are named: Tamlikha, Maksalmina, Manshilina, Marnus, Dirnus, and Shadharyus. Bihar preserves spelling variants, including Mishilina. Tamlikha observes the ruler’s fear and agitation and reasons that one who is frightened, dependent, and subject to sleep cannot be divine. His companions then agree to leave the ruler’s worship. These are the names and details of this particular account; recording them does not establish the soundness of its chain or the historical accuracy of every feature. [27,28,31] Source 1 · Source 2 · Source 3

They meet an unnamed shepherd who shares their faith and joins them after returning the flock to its owners. His dog follows; this account calls it Qitmir. After awakening, Tamlikha visits an unnamed baker and then a ruler called ‘Abd al-Rahman. An elderly descendant recognizes him as his ancestor, and the narrative gives Tamlikha’s father as Qistikin. It subsequently mentions two rulers, one described as a Muslim believer and the other as Jewish, who disagree over the building at the cave. “Muslim” here denotes submission to God; the word alone does not place the ruler chronologically within Muhammad’s community. In the account transmitted from al-Qummi, the shepherd declines to join while the dog accompanies the fugitives. That difference must remain visible. [28,29] Source 1 · Source 2

16. Other lists and an unsettled chronology

In a supplement to the chapter, al-Majlisi includes a narrative from al-Tha‘labi’s commentary, rather than a new independently chained report from the Ahl al-Bayt. It names Yandrus and Ruyas as believing recorders concealing their faith in the royal household; the righteous ruler Tandusis; and the city’s two leaders, Arbus and Asaltyus. Its inscribed record lists eight names: Maksamlina, Majsamlina, Yamlikha, Martunus, Kasutunus, Biyurus, Bakrunus, and Batinus. They are recorded here to prevent the lists from being merged or all attributed to Imam ‘Ali. No evidence establishes that each different name is merely an alternative title for someone in al-Rawandi’s list. [31] Source text

The chronology also differs. The account from al-Qummi places the companions in the interval between Jesus and Muhammad. Al-Rawandi’s extended narrative says that Jesus was sent and raised during their absence, implying that their story began before his mission. Majma‘ al-Bayan records both positions. Al-Tha‘labi’s supplementary material from Wahb also includes an unnamed disciple working in a bathhouse and teaching the young men, together with its owner, a prince, and a woman accompanying the prince. These are narrative additions, not an established new generation in the succession of the testament. The companions are included because of their connection with interpretations of the interval and the preservation of faith, while their chronology remains disputed. Ephesus, Persian rule, and Roman

settings are not forced into an invented unified timeline. [28,29,30,31] Source 1 · Source 2 · Source 3 · Source 4

17. The men trapped by a rock: a separate story with similar language

One source of confusion is that some commentaries discuss three men trapped in a cave by a rock under the heading al-Raqim. Al-Rawandi transmits their story: one appeals to his abandonment of a sexual wrong when he had obtained access to a woman; another to returning a worker's earnings after investing them until they became substantial property; and the third to kindness toward his father and mother, waiting until they awoke to drink milk. The rock opens and they escape. These are three unnamed men. This report does not identify them with Tamlikha and his companions or securely place them in the interval between Jesus and Muhammad. [28,30,31] Source 1 · Source 2 · Source 3

The woman in the story, the sleeping mother, the father, and the hired worker all retain their places even though they are unnamed. The woman is not made the wife of one of the Qur'anic companions, nor the mother assigned to Tamlikha. Including them here explains the source of the confusion and prevents people from disappearing or being transferred into a different narrative. Expanding the chapter to every Israelite ascetic, or to a story that does not locate its subject in time, would exceed its scope without another connection to the interval. The same caution applies to assigning accounts of Jurayj or Barsisa to these centuries without specific chronological evidence: the appearance of a monk alone does not supply a date.

18. The People of the Trench: believing men and women within the text

Al-Buruj 85:4–9 condemns the People of the Trench, the fire supplied with fuel, and those who sit watching what is done to the believers. It identifies the reason for the persecution: the victims believe in God, the Mighty and Praiseworthy, to whom the heavens and earth belong and who witnesses everything. The scene brings together an instrument of torture, those watching the treatment of believers, and the victims' faith. It does not name a ruler, a city, a prophet, or a boy, and it does not give a death toll. [8] Source text

The next verse explicitly includes women alongside men: those who persecute believing men and believing women and do not repent face the punishment of Hell and burning. It is followed by the promise of gardens and great success for believers who act righteously (85:10–11). Women therefore have an explicit Qur'anic presence within the persecuted community, although no individual woman is named. The wording prevents the story from being recast as exclusively male heroism. The qualification concerning failure to repent also belongs to the verse and must be preserved rather than reducing the passage to punishment alone. [8] Source text

19. The Abyssinian prophet, the mother, and her infant

Al-Mahasin transmits through Jabir al-Ju‘fi from Imam al-Baqir that God sent an Abyssinian prophet to his people. They fought him, killed and captured his followers, and prepared a trench of fire. Those sharing the persecutors’ religion were to stand apart; those remaining with the prophet were threatened with the fire. A woman approached with a child and recoiled from the scene, whereupon the child spoke words of encouragement. Al-Rawandi’s report from al-Baqir connects the account with a bishop of Najran questioning Imam ‘Ali. The mother feels compassion for her child as she faces the ordeal, and God enables the infant to reassure her. The prophet, woman, and child remain unnamed. [27,33] Source 1 · Source 2

The child’s age varies: al-Rawandi’s version gives two months, while the report quoted from al-‘Ayyashi in Majma‘ al-Bayan gives one. The numerical difference is small, but it prevents a single age from being presented as uncontested. A similar mother-and-child scene also does not prove that every trench narrative describes the same woman. In this report she is a believer facing religious coercion, and her hesitation arises from tenderness toward her infant. Preserving her role means retaining this human dimension, rather than mentioning only a child speaking in the cradle and omitting the woman whose ordeal shapes the event. [27,32,33] Source 1 · Source 2 · Source 3

20. Najran, Dhu Nuwas, and Daws: identification in transmitted exegesis

In the account transmitted from Tafsir al-Qummi in Bihar al-Anwar and elsewhere, the trench is connected with Dhu Nuwas, who adopted Judaism and called himself Yusuf, and with people in Najran who remained attached to Jesus’ religion and the Gospel. He assembled them and demanded that they enter his religion; when they refused, he subjected them to burning and killing. The narrative gives twenty thousand as the number killed or burned and describes the escape of a man called Daws, more fully Daws Dhu Tha‘laban in the source wording, who fled on horseback and eluded pursuit. These names and numbers belong to the exegetical account. They are not words or figures supplied by the Qur’an. [33] Source text

The leader’s name requires particular care. Transmitted forms include ‘Abd Allah ibn Briyaman and ‘Abd Allah ibn Yaman; other texts have Ibn Briya, while comparison notes refer to Ibn al-Thamir or al-Tamir in historical works. Similarity alone neither proves that every form denotes one man nor establishes equal reliability for all readings. The chapter records the textual variation without creating several independent leaders from possible scribal variants. Nor is Dhu Nuwas equated with every Himyarite ruler called Tubba‘. A shared royal environment does not erase differences in identity or conduct. [32,33] Source 1 · Source 2

21. The boy, the monk, and the employer’s daughter: accounts that must remain distinct

In Majma‘ al-Bayan, al-Tabrisi quotes Suhayb’s report from the Prophet through Sahih Muslim: a king has a magician and a boy sent to study with him; on the way, the boy sits with a monk. He learns that healing comes from God. A previously blind royal companion believes, and persecution then falls upon the companion, the monk, and the boy. Attempts to kill the boy by casting him from a mountain and drowning him fail. He is eventually killed with an arrow after the invocation of the boy’s Lord, whereupon the people believe and trenches are prepared for them. A mother and child also appear at the end of this version. The narrative leaves these people unnamed. Its inclusion in a Shia commentary does not change its route into a report from al-Baqir or al-Sadiq. [32] Source text

The same commentary recounts from Muqatil a story of two readers of the Gospel, one in Tihamah and the other in Najran. One takes employment, and his employer’s daughter sees light while he reads. She informs her father, leading him to learn about the religion and a group of men and women to follow it. This daughter is distinct from the mother of the infant; neither she nor her father is named. The account also gives numbers different from al-Qummi’s. Muqatil mentions trenches in Syria and Persia and names Antiochus and Nebuchadnezzar. These remain exegetical opinions, rather than a verified sequence of events between Jesus and Muhammad. Nebuchadnezzar is not relocated to a later era simply because he appears in the comparison. [32] Source text

22. The Magian account and the buried prophet of the trench

Al-Rawandi’s Qisas al-Anbiya’ includes an account concerning the Magians and their possession of a scripture. A ruler violates a close family relationship and then attempts to compel the people to declare his act lawful. They refuse, and he digs a trench and casts dissenters into it. Al-Rawandi’s wording mentions his sister and mother, while Majma‘ al-Bayan gives uncertainty between daughter and sister. A woman’s name or a single undisputed relationship cannot be selected from these variants. These women are not merged with the believing mother of the infant. The account also lacks a securely established date, so it cannot confidently be assigned to the centuries between Jesus and Muhammad. [27,32] Source 1 · Source 2

Al-Rawandi also recounts that a governor appointed by ‘Umar in a district of Syria repeatedly saw a mosque building collapse. According to the report, Imam ‘Ali identified the place as the burial site of a prophet killed by his people, and the building stood after the body was moved. Another version calls him the prophet of the People of the Trench. The governor and prophet are unnamed. The reported discovery occurs after the interval, although it concerns an earlier figure. It does not justify substituting Khalid, Jirjis, or a named Najrani leader for the unidentified prophet, nor does it settle the disputed location of the Qur’anic event. [27,33] Source 1 · Source 2

23. Jirjis and the woman whose ox died: a preserved account with a qualified chain

Chapter 38 presents Jirjis's story and the limits of its attribution. Here it belongs among accounts associated with the interval, with its date unresolved. Al-Majlisi quotes from Qisas al-Anbiya' a report ending with Ibn 'Abbas that names King Dadhanah, the magician and chief of police who believe, and Michael and Israfil in scenes of restoration to life. These are narrative identifications, not Qur'anic names, and this route does not end with an Imam of the Ahl al-Bayt. [34] Source text

The unnamed woman whose household depended on an ox remains in the story's register: her response after the animal's restoration is treated in Chapter 38. She is not called Jirjis's wife or a queen without a text. Al-Majlisi's stated reservation about the chain of the longer historical expansion also remains applicable; it cannot establish a certain date for Jirjis or a settled position among Jesus's successors. [34] Source text

24. Tubba': the ruler and his people are not one undifferentiated judgment

The Qur'an mentions the "people of Tubba'" among communities that rejected messengers and were destroyed (al-Dukhan 44:37; Qaf 50:14). Those passages do not narrate the ruler's biography or identify individual subjects. Kamal al-Din includes a chapter in which al-Saduq places Tubba' among those who knew of the awaited prophet. A report from Imam al-Sadiq describes his telling the Aws and Khazraj to remain there until the prophet appeared and declaring that, had he lived to see him, he would have served and accompanied him. Another account includes a scholar from Qurayzah explaining the site's connection with a prophet who would emerge from Mecca and migrate to Yathrib. That scholar remains unnamed; a name cannot be supplied from another story. [9,10,15] Source 1 · Source 2 · Source 3

Abu Basir's report in al-Kafi gives further detail: Tubba' besieged the settlement, whose inhabitants sent dates and barley at night to vulnerable members of his army. On learning of their compassion, he granted them security. They explained that the land was the migration destination of a prophet, so he left people there to support him; the account names the Aws and Khazraj. Kamal al-Din also transmits a statement from Ibn 'Abbas describing Tubba' as a believer, through a different route from the report of al-Sadiq. These texts preserve the image of a ruler responding to what he learns without reducing all Himyarite kings to one person or erasing the Qur'an's condemnation of a rejecting people. The reports do not provide the names of his wives or daughters, and no speculative female genealogy is added. [15,24] Source 1 · Source 2

25. Quss ibn Sa‘idah al-Iyadi: a voice in the market of ‘Ukaz

Al-Saduq transmits through Muhammad ibn Muslim from Imam al-Baqir that the Messenger of God asked a delegation of Bakr ibn Wa’il, on the conquest of Mecca, about Quss ibn Sa‘idah and was told that he had died. The report recalls Quss at the market of ‘Ukaz on a red camel, addressing people and urging them to gather, listen, understand, and remember. He directs attention to the heavens and earth, the succession of night, and the passing of generations. Death becomes evidence that existence is not purposeless, and he declares that God has a religion better than their present practice. Quss is not a prophet named in the Qur’an; in this account he is a man of wisdom and monotheistic expectation. [14] Source text

In the report, the Prophet invokes mercy upon Quss and speaks of his being raised as a community by himself. He then asks whether anyone remembers his poetry. An unnamed man recites verses reflecting on earlier generations and the destination from which the dead do not return. This does not provide another name for Quss or establish that he lived to accept the Prophet’s public mission: the account describes the Prophet remembering him after his death. The Bakr ibn Wa’il delegation in this route is also distinct from the Iyad delegation in al-Saduq’s following report. Each retains its own place rather than being merged into a single delegation assembled from different accounts. [14] Source text

26. Quss’ counsel to his family and the gaps in his biography

Al-Saduq places additional sayings and poems beside the preceding report through other transmission routes. In one, Quss gathers his children and counsels justice, beginning with oneself when forbidding wrong, moderation in speech and food, protection of religion, and charity. He warns against taking on an obligation that can be removed only with great difficulty and against seeking counsel from someone distracted, hungry, or frightened. These belong to the chapter on Quss, but they do not all pass through Imam al-Baqir. Some come through transmitters of historical and genealogical material, and one is attributed to Ibn ‘Abbas through his father. Every maxim in the chapter must therefore not be presented as part of one report from the Imam. [14] Source text

The author gives his ancestry in Iyad, reports with the qualification “it is said” a lifespan reaching six hundred years, and describes knowledge of the glad tidings and religious concealment. Such wording is insufficient to establish the lifespan or calculate birth and death dates. Mention of his “children” supplies no individual names, does not establish that all were male, and does not authorize naming daughters. The reviewed text also supplies no name for his wife or mother. Quss is preserved through the call, wisdom, and place in prophetic remembrance transmitted by the source, while the gaps in his biography remain explicit rather than being filled from unexamined retellings. [14] Source text

27. Zayd ibn ‘Amr ibn Nufayl: travelling in search of Abraham’s religion

Kamal al-Din gives Zayd ibn ‘Amr his own chapter, introducing him as a seeker of Abraham’s religion and an expectant of the Prophet. The detailed route passes through Muhammad ibn Ishaq: it is a biographical account included by an Imami author, rather than a statement attributed to an Imam in that passage. Zayd leaves Mecca to ask the People of the Book about Abraham’s religion. The account names Mosul, the Jazirah, and Syria among his travels before he reaches a monk at Mayfa‘ah in the region of al-Balqa’. The monk tells him that the time of a prophet sent with Abraham’s religion is approaching and that he will appear in the land Zayd has left. [23] Source text

Zayd hastens back toward Mecca, but the story ends before the hoped-for encounter: people in the territory of Lakhm attack and kill him. The text thus preserves a journey cut short while its traveller was still searching, not the life of someone who met the Messenger and then disappeared from the record. The monk who directed him remains unnamed and is not identified with Bahira or Abu al-Muwayhib without evidence. Al-Saduq also includes reports about Sa‘id ibn Zayd and ‘Umar ibn al-Khattab asking whether they may seek forgiveness for Zayd, and about his being raised as a community by himself. Those reports have their own chains; they do not independently verify every geographical or family detail of the journey narrative. [23] Source text

28. Safiyyah daughter of al-Hadrami and Waraqah: the people around Zayd

Ibn Ishaq’s account in Kamal al-Din names Zayd’s wife as Safiyyah daughter of al-Hadrami. It says that she informed al-Khattab ibn Nufayl whenever she saw her husband preparing to leave. That is a specific role within the report; it does not disclose her inner motives or ultimate position, and no belief or later conversion is written for her without evidence. Al-Khattab appears as an opponent of the departure, while Sa‘id appears in the chapter’s other reports as Zayd’s son asking about his father. The passage does not establish the names of Zayd’s daughters or all his other children. Naming his wife also does not prove that she was the mother of every child attributed to him elsewhere. [23] Source text

Waraqah ibn Nawfal appears mourning Zayd and composing an elegy for him. The account says that he followed a similar path without undertaking all that Zayd did. He is included here within that limited role: as a literary witness to the search for monotheism and a figure connected with an environment of expectation. His accounts involving Khadijah and the beginning of revelation belong in the Prophet’s biography; this elegy cannot establish every detail reported about him there. Abraham likewise remains present as the prophet whose religion Zayd seeks. A seeker of Abraham’s way is not thereby made an explicitly appointed successor or a person possessing complete knowledge of the awaited mission. [23] Source text

29. Salman and Ruzbih: the beginning of the extended account and his parents' roles

Salman al-Farisi is the most prominent figure carrying the narrative from expectation to encounter. Kamal al-Din contains an extended report transmitted by al-Saduq from Imam Musa ibn Ja'far, with an unnamed intermediary in its chain. It begins at a gathering beside the Prophet's grave attended by Imam 'Ali, Salman, Abu Dharr, and a group of Quraysh. 'Ali asks Salman how his story began. In this version Salman says that he came from Shiraz, belonged to a family of landholding notables, and was especially dear to his father. This is the setting of this particular report, not an established consensus about every detail of his birthplace and upbringing. [13] Source text

While walking with his father during a festival, he hears a man in a monastery proclaim God's oneness and speak of Jesus and Muhammad. The glad tidings take hold of him. His mother notices the change and questions his failure to bow toward the sunrise. The account then describes a written testament found hanging in the house and a growing conflict with his parents that leads to imprisonment in a well. His mother is present in the questioning, warning, and confinement, and his father in the exercise of family authority; neither is named in the narrative itself. Al-Saduq supplies Khashbudhan as Ruzbih's father in his own commentary. He also explains that Salman had never worshipped the sun and that his parents misunderstood prayer directed eastward. Both statements are retained as the author's explanation, distinct from the transmitted narrative. [13] Source text

30. From one monastery to another: the unnamed monks

The report says that a figure dressed in white delivered Ruzbih from his ordeal and brought him to the first monk. It neither names this rescuer nor explicitly identifies him as Gabriel, so no particular angelic identity is supplied. Salman serves the monk for two years. As death approaches, he asks whom to follow, and the monk directs him to another monk in Antioch, giving him a tablet to deliver. Salman washes, shrouds, and buries his teacher before carrying the trust onward. Service and a final instruction recur with the monk of Antioch, who directs him to Alexandria. Within this report, the repeated pattern expresses continued seeking and personal care for a teacher at the end of his life. [13] Source text

With the monk of Alexandria, after a further period, comes the announcement that Muhammad's time has arrived and the instruction to deliver the tablet to him. This route does not name any of the three monks, their mothers or wives, or other disciples around them. Their places cannot therefore be filled successively with Bahira, Nastur, and Abi simply because those names appear elsewhere. Even identifying the final monk with Abi would require a comparison between distinct transmission routes and must be presented as a possible identification, not as the wording of the extended account. Their roles end here with what Salman received from them, without invented histories for each monastery and its foundation. [12,13] Source text

31. The journey, enslavement, and the Sulami woman

After his teacher’s death, Salman travels with a group on the understanding that he will serve them in exchange for food and drink. The account says that they assault him when he refuses food and drink contrary to his commitments. To escape death, he acknowledges servitude to one of them, who sells him to a Jewish man. The purchaser threatens to kill him unless he moves a large quantity of sand in one night. Salman prays, and the report describes a wind moving the sand, followed by an accusation of sorcery and another sale. The travelling companions and purchaser remain unnamed. The story concerns the conduct of particular people, not an inherent quality of an entire community or religion. [13] Source text

In this route he is next purchased by a woman described as Sulamiyyah. This is an attribution, not the personal name Salma, and the passage does not identify her as Jewish. The report says that she was fond of him and placed an orchard at his disposal, allowing him to eat, give, and donate from it. She becomes a direct participant in his transfer to the Prophet and must not disappear when the journey is compressed into “a man bought him, and the Messenger later freed him.” The text gives neither her full name nor the names of a husband or children. It also does not establish that she is the owner in every other version of Salman’s emancipation. [13] Source text

32. The encounter and its signs: charity, a gift, and the seal

In the orchard Salman sees a group accompanied by a cloud. The account names the Messenger, Imam ‘Ali, Abu Dharr, al-Miqdad, ‘Aqil ibn Abi Talib, Hamzah ibn ‘Abd al-Muttalib, and Zayd ibn Harithah. He asks his mistress for dates and first presents them as charity; the Prophet refrains from eating. He returns with another dish described as a gift, from which the Messenger and his companions eat. He then seeks the seal of prophethood between the Prophet’s shoulders. The Prophet shows it to him, and Salman recognizes the sign he has awaited. Neither the dishes nor the names of those present in this scene are supplied by the Qur’an: they are details of this report through the previously identified chain. [13] Source text

The list of participants particularly requires caution. The gathering of ‘Aqil, Hamzah, and Abu Dharr in this setting raises a difficulty when compared with the stages of their acceptance of Islam and their whereabouts; the edition’s editor explicitly draws attention to it. The list must not become definitive evidence for the sequence of the companions’ conversions or their presence in Medina. The signs can be explained within the narrative while leaving the difficulty visible. Declining to certify a problematic detail neither erases Salman nor discards his entire search; conversely, the established importance of his conversion does not automatically authenticate every element of one account. [13] Source text

33. Emancipation and the name Salman: the account’s conclusion

The Prophet asks to purchase Salman from the woman. She requires four hundred palms, half yellow-fruited and half red-fruited. He instructs ‘Ali to gather, plant, and water the stones, and the palms grow rapidly within the account. The woman then changes the condition, requiring all the palms to be yellow-fruited. The report describes Gabriel passing his wings over them and their transformation. Once the exchange is completed, the Messenger frees Ruzbih and names him Salman. The numbers, changed condition, ‘Ali’s participation, and Gabriel’s appearance are preserved as features of this transmission route, not as a composite text on which every account of the emancipation agrees. [13] Source text

The conclusion joins personal liberation to the encounter with the man Salman had sought. This chapter follows his life to the passage from glad tidings into support of the Messenger. It does not anticipate the full account of the Trench, his positions after the Prophet’s death, or Salman’s own death; those belong within the later biography. Reports of extraordinary longevity are not used to calculate a birth year. His mother, the Sulami woman, and the three teachers remain in the register under the descriptions actually given, because the journey’s significance is not confined to the one name that became famous at its end. [13] Source text

34. The shorter account of Salman and the custody of the testament

Alongside the extended story, Kamal al-Din transmits from Imam al-Sadiq that Salman visited more than one learned man, the last being Abi. He stayed with him until Abi directed him to Muhammad after his appearance in Mecca. This shorter report does not mention wells, dishes of dates, or palm trees. Both routes are retained without filling the omissions of one with every detail of the other. Al-Saduq’s description of Salman as carrying an entrusted message to the holder of the testament does not make every monk he served an explicitly appointed successor, nor make Salman a prophet or an independent source of Muhammad’s revelation from God. [12,13] Source text

Read beside Musa ibn Ja‘far’s report of Abi handing the testaments to the Prophet, the distinction between custody and originating revelation becomes clear: the trustee carries what was entrusted and acknowledges the messenger and his message. This connects the previous chapter with the present one. The former traced succession names and their difficulties; the latter follows the effect of expectation in people’s lives. There is therefore no need to repeat all the lists involving Simon, Daniel, Mikikha, and Nastur or to assign each of them a place in Salman’s travels without textual support. [12] Source text

35. Bahira the monk: recognizing the signs on the Syrian road

Al-Saduq includes three accounts in his chapter on Bahira. In one, Abu Talib describes travelling to Syria with Muhammad, the signs noticed by the monk, and the monk's questions about his relationship to the boy. In the shorter report transmitted with an omitted chain through Aban ibn 'Uthman, Bahira leaves his monastery after seeing the cloud and invites the caravan to a meal. He notices that the cloud remains by the baggage where the boy was left and requests his presence. He then asks Abu Talib about the boy's father, warns against exposing him to those who might seek to harm him, and urges his return home. The Qur'an does not name Bahira, and the story's fame does not give all its transmission routes equal standing. [17] Source text

In the extended route, Muhammad refuses to eat apart from his travelling companions. The account describes blessed food, the tree's shelter, and many other signs. It also recounts Bahira first asking by al-Lat and al-'Uzza, the boy refusing that invocation, and the questioning being redirected to God. Within the narrative, these scenes express generosity and aversion to idols. They occur, however, in a route whose transmitters, discontinuity, and extraordinary features are questioned by the edition's editor. They are presented here as reported details, while the full journey, the Prophet's age, and comparison of travel accounts belong in the chapter on his upbringing. No marvel from this route becomes a Qur'anic verse or evidence independent of its source. [17] Source text

36. Bahira, Abu Talib, and Simon: connections that do not erase identities

The extended narrative connects Bahira's knowledge with a book attributed to Simon al-Safa, describing the return of water as a sign associated with the coming prophet from Tihamah. This creates a thematic connection with the preservation of Jesus' inheritance, but does not furnish a complete transmission history of Simon's book to the monk. In another report included by al-Saduq, Bahira addresses Abu Talib about protecting his nephew and speaks of a supporter among Abu Talib's children identified in the books through succession. The connection is retained as part of the glad-tidings literature, while the full treatment of Abu Talib's faith and support belongs to the chapter on the Prophet's household. [17] Source text

These reports do not establish that Bahira is Abi or Balit, the Alexandrian monk served by Salman, or every figure with a name resembling Nastur in biographical and succession accounts. Versions of the journey also differ in age and circumstances, so all their scenes should not be assigned to one day. The extended narrative mentions a welcome by the people of Mecca on the return and singles out Abu Jahl as an exception; this remains part of that particular text, not evidence about every Meccan's attitude at every time. The purpose here is to identify the monk and his recognition of the glad tidings while preserving distinctions between people and occasions. [12,13,17] Source text

After the departure from Bahira, the extended account names another scholar in Syria, Nastura. He watches Muhammad for three days, asks Abu Talib to let him see

the mark on his back, warns of danger, and brings him food. The account also describes a shirt offered by the monk: Muhammad does not accept it, while Abu Talib takes it. Nastura is thus an expressly identified figure in this narrative, not merely another spelling of Bahira. His reported actions remain part of the same narrative whose weak transmission and extraordinary details have already been noted. [17] Source text

37. The senior monk, Khalid ibn Asid, and Taliq ibn Sufyan

Kamal al-Din transmits an account involving Khalid ibn Asid ibn Abi al-‘Is and Taliq ibn Sufyan ibn Umayyah, trading in Syria in the year Muhammad travelled there. In the market of Busra, monks ask them to visit their superior, initially supposing that one of the two is the person they seek. The senior monk compares them with a book before him and realizes that neither is the intended figure. He asks about other travellers. They mention a young man from Banu Hashim known as the orphan of Banu ‘Abd al-Muttalib, and the monk goes with them to see and address him with reverence and an announcement of his future. [18] Source text

The senior monk is unnamed and cannot be made Bahira simply because the setting is Busra or the reported recognition is similar. The disciples and ecclesiastical figures around him form another unnamed group. The narrator gives their number as eighty; that is a narrative detail, not a Qur’anic figure. Khalid ibn Asid is distinct from Khalid ibn Sinan al-‘Absi, and Taliq from Zayd ibn ‘Amr. Participation in pre-mission narratives does not merge their identities. The passage ends with the event and its witnesses, since the source does not supply complete biographies or the genealogies of women in their families. [18] Source text

38. Abu al-Muwayhib and Khadijah in the trading account

A separate chapter in al-Saduq’s work concerns Abu al-Muwayhib the monk. He asks two traders about the young Hashimi who has travelled with them. They mention Muhammad and his work in the trade of a woman named Khadijah. The monk seeks an encounter, then urges the traders to follow him when he calls to God’s oneness. He also asks about a child of Abu Talib named ‘Ali and speaks of recognizing the description of succession. Khadijah appears here by name as a woman conducting trade and owning property; her place in the biography does not begin only with marriage. Her genealogy, Maysarah’s role, and the marriage accounts belong in their appropriate chapter, rather than being imported wholesale into this particular route. [19] Source text

At the beginning of the account appear the name ‘Abd Manat ibn Kinanah and the name Nawfal ibn Mu‘awiyah with an extended genealogy. Some versions have an awkward arrangement of the sentence, while other presentations place a conjunction between the two names. Both names are preserved as they occur in this route, without using that wording alone to settle the first man’s date or identify him with a bearer of the name in early genealogies. Abu al-Muwayhib also remains distinct from the unnamed senior monk unless evidence establishes otherwise. This chapter belongs to the chained biographical material collected by al-Saduq; it contains no

direct statement from an Imam authenticating every identification within it. [19] Source text

39. Sayf ibn Dhi Yazan and the Quraysh delegation

In the account of Sayf ibn Dhi Yazan, al-Saduq transmits from Ibn ʻAbbas that a Quraysh delegation came to congratulate the ruler after his victory over the Abyssinians. It names ʻAbd al-Muttalib ibn Hashim, Umayyah ibn ʻAbd Shams, ʻAbd Allah ibn Judʻan, Asad ibn Khuwaylid, and Wahb ibn ʻAbd Manaf, along with others. The ruler receives them in Sanaʻa and privately shares with ʻAbd al-Muttalib what he has learned about a boy in Tihamah, marked between the shoulders and named Muhammad, whose parents die and whose grandfather and uncle care for him. He speaks of future support and a migration destination. In their exchange, ʻAbd al-Muttalib names his son ʻAbd Allah and ʻAbd Allah's wife, Aminah daughter of Wahb. [16] Source text

The report illustrates how the glad tidings are represented in biographical literature, but it contains a chronological difficulty: it initially places the visit two years after the birth, yet later mentions the mother's death and the grandfather's and uncle's guardianship. These details do not automatically fit that initial dating. The problem is retained rather than removed or repaired with an unsupported date. The narrative also describes gifts of enslaved men and women and other property without naming the people counted in those gifts; they cannot be turned into named wives of delegation members. Umayyah ibn ʻAbd Shams in the delegation is distinct from the poet Umayyah ibn Abi al-Salt whose verse is quoted. The account ends with Sayf dying before the next year's proposed visit, an internal narrative interval rather than a verified calendar date. [16] Source text

40. Satih and ʻAbd al-Masih: the reported signs on the night of the birth

In the chapter on the diviner Satih, al-Saduq collects an account of disturbance in Kisra's palace, the extinguishing of Persia's fire, and the chief religious official's dream. Kisra writes to al-Nuʻman ibn al-Mundhir seeking someone who can explain the events. ʻAbd al-Masih ibn ʻAmr ibn Hayyan ibn Nufaylah al-Ghassani is sent. Unable to provide the explanation himself, he refers to his maternal uncle Satih in Syria and travels to him as he approaches death. Within the story, Satih connects the signs with political change, the appearance of the bearer of the staff, and the increase of recitation. It is a report of prophetic portents collected by al-Saduq, not a report from an Imam in the displayed chain. [20] Source text

Bahrām, al-Hurmuzan, and Sabur also appear in the accompanying poetry as names evoking the changes of kingship. They are not thereby witnesses each independently established as receiving the glad tidings. The narrative's concluding claims about Satih's age, descent, and period are unsettled; they cannot yield a verified centuries-long lifespan or a definitive affiliation to the Azd or ʻAbd al-Qays. The reported maternal-uncle relationship is preserved, while ʻAbd al-Masih's mother remains unnamed in this passage. The birth account returns in its own chapter. Here

Satih is identified as a figure in the literature of expectation, without making divination equivalent to revelation or a necessary way of recognizing every prophet. [20] Source text

41. Yusuf the Jewish observer and Aminah: recognizing a sign when it appears

In the chapter on Yusuf the Jewish observer's knowledge of the Prophet and his signs, al-Saduq transmits through an incomplete route from Aban ibn ʻUthman a birth account and material attributed to Aminah daughter of Wahb. Quraysh question al-Walid ibn al-Mughirah about the disturbance among the stars, while a Jewish man in Mecca called Yusuf seeks a child born that night because of a sign he recognizes from his books. On hearing that a son has been born to ʻAbd Allah ibn ʻAbd al-Muttalib, he asks to see him. Aminah brings out her swaddled child, and Yusuf examines the mark between his shoulders. This Yusuf is the Meccan figure of the account, not the prophet Joseph son of Jacob. [21] Source text

Aminah retains her presence as both mother and narrator of her reported experience, rather than merely a genealogical link. ʻAbd Allah, ʻAbd al-Muttalib, al-Walid, and Yusuf occupy different roles, while angels, Gabriel, and Iblis appear in the supernatural portions of the account. These passages are not converted into established astronomical dates, and the disagreement over the day of the birth is reserved for the review of Chapter Forty-Seven. The present purpose is to show recognition at the appearance of a sign within this route. Seeing a sign alone does not settle every detail of its observer's subsequent life or final position. [21] Source text

42. Ibn Hawwash the scholar and Kaʻb ibn Asad

Kamal al-Din transmits from Ibn ʻAbbas an account of a scholar who came from Syria to await the Prophet at the destination of his migration. The chapter heading gives Ibn Hawwash, with Dawwas ibn Hawwash appearing in some presentations. The report describes his leaving his homeland for a land of palms and dates and announcing that the prophet would emerge in Mecca and migrate there, together with features of his appearance and the seal of prophethood. His memory returns during the events involving Banu Qurayzah, when the Prophet reminds Kaʻb ibn Asad of the scholar's counsel. The scholar belongs to the earlier expectation, while Kaʻb is a recipient of that counsel encountered later. They are distinct people. [22] Source text

The report has Kaʻb acknowledge that he heard the counsel but refuse belief for fear that his people would accuse him of cowardice. The narrative thus returns to the Qur'anic distinction between recognition and response, while the full circumstances of the judgment on Kaʻb belong in the later biography rather than the history of the interval. This chapter does not establish that Ibn Hawwash is Ibn al-Hayyaban found in other routes, nor that he is Daws Dhu Thaʻlaban, the survivor of the Najran trench, merely because Dawwas and Daws resemble one another. His wife, children, and the duration of his residence are not identified in the text and remain unknown. [5,22]

Source 1 · Source 2

43. Umayyah ibn Abi al-Salt and Abu ‘Amir: recognition and response

Al-A‘raf 7:175 tells of a man given God’s signs who cast them off and was pursued by Satan into error. The verse does not name him. Majma‘ al-Bayan records interpretations involving Balaam, Umayyah ibn Abi al-Salt, and Abu ‘Amir, then transmits from Imam al-Baqir that the original case concerns Balaam and that the example extends to those who prefer desire to divine guidance. It is therefore incorrect to say that the Qur’an names Umayyah or Abu ‘Amir, or to attribute their identification to al-Baqir merely because it appears before his statement on the same page. [6,36] Source 1 · Source 2

The interpretation concerning Umayyah presents a poet who read earlier books and aspired to prophecy but did not respond to Muhammad. His sister appears as a transmitter of his poetry when the Prophet asks to hear it; this passage does not name her. Her role as a keeper and witness of the verse must not disappear, but a name circulating elsewhere requires independent evidence. Abu ‘Amir ibn al-Nu‘man ibn Sayfi appears in another interpretation as an ascetic claiming Abraham’s religion who subsequently opposed the Prophet; this opinion is attributed to Sa‘id ibn al-Musayyab. Both names complete the range of responses to the glad tidings, while their later experiences after the mission, at Badr, and in Medina retain their later biographical setting. [36] Source text

44. Women in the glad-tidings reports connected with the Prophet’s household

Aminah daughter of Wahb and Khadijah appear in the preceding accounts with clear roles: the mother preserving the reported experience of her son’s birth, and the merchant whose trade is connected with Muhammad’s journey. The chapter on ‘Abd al-Muttalib and Abu Talib in Kamal al-Din also mentions a woman described as Quraysh’s diviner, whom ‘Abd al-Muttalib consults about a dream, and another described as the diviner of Banu Makhzum in an account involving al-‘Abbas. The text does not establish that they are one woman, name either of them, or authenticate every prediction by mentioning their occupation. Shu‘ayrah al-Asadiyyah is also named through a report about a familiar attributed to her within a birth narrative requiring separate criticism. [16,19,21,40] Source 1 · Source 2 · Source 3

These references are retained so that the tracing of witnesses does not concern men alone, but inclusion in al-Saduq’s collection does not raise them to the status of Qur’anic statements or authenticated reports. Their detailed treatment belongs to the birth chapter, with attention to incomplete transmission and extraordinary features. Fatimah daughter of Asad and Halimah al-Sa‘diyyah are not inserted into a gathering that does not mention them simply because they have major roles in the upbringing: each person’s position follows the relevant account. Mary, the mother of Jesus, is likewise not moved into gatherings of Meccan scholars. Her presence here is Qur’anic, through the identification of her son and the origin of the glad tidings; her biography has its own chapter. [2,40] Source 1 · Source 2

Another glad-tidings narrative connected with Khadijah is quoted by al-Majlisi from al-Manaqib and al-‘Adad. An unnamed Jewish man tells women of Quraysh of a coming prophet, and his words remain with Khadijah. Muhammad then travels with Maysarah on her trading business; a monk called Nastur recognizes signs and commends him to Maysarah. Maysarah later reports his experiences to Khadijah, and this portion ends with his emancipation together with his unnamed children. The preceding account, quoted from al-Khara’ij, instead names Bahira in the trading journey. The differing names and settings are preserved, without conjecturally equating them or identifying them with Nastura in Abu Talib’s journey. These are accounts of virtues and biography; al-Majlisi’s inclusion does not make every statement a saying of an Imam. [46] Source text

The passage continues into the marriage agreement, mentioning ‘Amr ibn Asad, Khadijah’s paternal uncle, while quoting another account that assigns the marriage to her father, Khuwaylid ibn Asad. It also names ‘Abd Allah ibn Ghanm in congratulatory verse connected with the glad tidings of Jesus and Moses. These names are acknowledged because the passage concerns the announcement; adjudicating the marriage accounts belongs to their biographical chapter. The women of Quraysh, the women with Khadijah in the other version, her female attendants, and Maysarah’s children likewise retain the unnamed individual or collective descriptions supplied by the reports. [46] Source text

45. The Negus and those who received the Qur’an: the end of expectation

Tafsir al-Qummi, as quoted in Nur al-Thaqalayn at al-Ma’idah 5:82, recounts Ja‘far ibn Abi Talib’s migration to Abyssinia, his recitation from Surah Maryam before the Negus, and the ruler’s recognition of the call’s connection with Jesus’ message. The extended account names Asma’ daughter of ‘Umays, ‘Abd Allah ibn Ja‘far, a son of the Negus called Muhammad, Umm Habibah daughter of Abu Sufyan, and Mariyah, mother of Ibrahim. It also mentions ‘Amr ibn al-‘As and ‘Umarah ibn al-Walid, together with an unnamed wife of ‘Amr and an unnamed attendant of the Negus. These people remain in the tracking of the text, but their events belong to the mission, migration, and subsequent period, not to the years before the Prophet’s birth. [25] Source text

Some details in this transmitted account require comparison, including its attribution of Mariyah’s sending to the Negus. In criticizing the account, Sayyid Ja‘far Murtada al-‘Amili notes her connection instead with the Muqawqis’ gift. The disputed attribution is therefore not used to rewrite her biography. The purpose here is to identify a response to the Qur’an as a possible fruition of preserved expectation, while reserving later biographies for their proper places. Mention of believing priests and monks does not imply that everyone associated with them knew or accepted the Prophet. The Qur’an itself presents both acceptance and rejection, and that distinction governs the transition from the interval to the publicly manifest mission. [1,25,41] Source 1 · Source 2 · Source 3

46. Comparing the commentaries: preserving differences and tracing dependence

In commenting on al-Ma’idah 5:19, al-Tusi describes the interval as an interruption between messengers and takes it to indicate the absence of a prophet during that period. On its face, this differs from al-Saduq’s interpretation accommodating concealed prophets and the reports of Khalid ibn Sinan. A single position on this detail therefore cannot be attributed to every Imami commentator. Both positions are preserved with their evidential limits. Reconciling them through a distinction between kinds of prophecy or public appearance would require further argument; such a reconciliation should not be presented as al-Tusi’s wording or al-Saduq’s explicit formulation. [12,42] Source 1 · Source 2

At this verse, al-Mizan emphasizes the messenger’s arrival with clarification after the interruption of messengers, completing the argument addressed to his hearers. This helps define the verse’s purpose; it does not turn the verse into a register of the men and women of the interval. Numerical durations and individual biographies still require their own evidence. [1,43] Source 1 · Source 2

Comparison with al-Burhan’s trench narratives draws attention to the form ‘Abd Allah ibn Briya in its quotation from al-Qummi, the name Yusuf for Dhu Nuwas, and Daws Dhu Tha‘laban. This compares the wording of a report; it does not supply a new independent chain for each detail. At al-Kahf 18:13, al-Safi similarly quotes al-Kafi and al-‘Ayyashi on youthfulness as faith and on the sleepers being mature men. The appearance of this meaning in both Nur al-Thaqalayn and al-Safi does not produce two independent reports if both derive from the same original. Such compilations help locate and compare texts, while assessment of a report remains attached to its original transmission. [29,33,44,45] Source 1 · Source 2 · Source 3 · Source 4

The people within a narrative must also be distinguished from its transmitters. The Commander of the Faithful and Imams al-Baqir, al-Sadiq, and al-Kazim provide transmitted interpretations at several points here; that does not place their own lives within the interval. Ibn ‘Abbas, Ibn Mas‘ud, Suhayb, Wahb, Muqatil, al-Tha‘labi, and others identify the provenance of particular accounts or opinions, rather than making all such material reports from the Ahl al-Bayt. Conversely, an incomplete chain does not become sound merely because its theme suits this chapter. These distinctions preserve the narrative while allowing readers to identify Qur’anic statements, reports from an Imam, and additions supplied by a historian or commentator.

47. Register of male figures and associated groups

The origin of the announcement and bearers of the trust, sections 1–8 and 34–36: Jesus son of Mary; Muhammad, announced under the name Ahmad; Simon al-Safa; and Abi, Balit, and Burda, with the textual distinctions explained in their respective sections. Abraham and Moses serve as references for earlier revelation, not as people living during this interval. Associated groups include the Children of Israel, the People of the Book, believers in Jesus, priests, monks, and learned scholars, some left unnamed in the reports. Nafi‘, the client of Ibn ‘Umar, appears in the discussion of the interval’s duration as a later questioner, not as an inhabitant of the interval. [1,2,5,6,11,12,17,34] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6

Khalid and the sleepers, sections 9–17: Khalid ibn Sinan and his sons or people in the instructions concerning his grave; Daqyanus, the cave companions, and the shepherd. The extended narrative names Tamlikha, Maksalmina, Manshilina, Marnus, Dirnus, and Shadharyus, with manuscript variations; it also includes King ‘Abd al-Rahman, a baker, an elderly descendant attributed to Tamlikha’s family, and two kings disputing over the structure. The material quoted from al-Tha‘labi adds Yandrus, Ruyas, Tandusis, Arbus, and Asaltyus, together with the alternative list of sleepers discussed in section 16; the two lists should not be combined to increase their number. The three men of the blocked cave, the worker, the father, the bathhouse proprietor, and the king’s son in parallel narratives are retained without claiming an established date for each. The dog is not human, and Qitmir is a narrative name rather than a Qur’anic one. [7,27,28,30,31] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

The trenches and Jirjis, sections 18–23: the unnamed Abyssinian prophet; Dhu Nuwas, also called Yusuf; ‘Abd Allah ibn Briyaman, ibn Yaman, or ibn Briya, alongside Ibn al-Thamir in another transmission without assuming that every form is identical; and Daws Dhu Tha‘laban. The boy’s story includes a king, magician, monk, boy, and formerly blind royal companion. Other versions contain two readers associated with Najran or Tihamah, their employer, the buried prophet, the Magian ruler, the Syrian governor, and ‘Umar and ‘Ali in the discovery of the grave. Antiochus and Nebuchadnezzar occur in differing historical identifications, which do not place every trench persecution in this period. The Jirjis narrative includes Jirjis, the ruler whose name is rendered Dadhanah, a magician, a chief of police, and responding believers; the limitations of reliance on its transmission remain stated in its own section. [8,27,32,33,34,44] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

Tubba‘, seekers, and Salman, sections 24–34: Tubba‘; the scholar from Qurayzah; the Bedouin from Qays; Aws and Khazraj; Quss ibn Sa‘idah and the delegations of Bakr ibn Wa’il and Iyad according to the differing reports; Zayd ibn ‘Amr ibn Nufayl, al-Khattab ibn Nufayl, Sa‘id ibn Zayd, ‘Umar ibn al-Khattab, Waraqah ibn Nawfal, and the monk who directed Zayd toward the coming prophet. Salman, called Ruzbih; his father, named Khashbudhan in al-Saduq’s commentary; the white-clad rescuer; three monks; travelling companions; and the Jewish purchaser. Muhammad, ‘Ali, Abu Dharr, al-Miqdad, ‘Aqil, Hamzah, and Zayd ibn Harithah occur in the Medinan scene whose chronological difficulty has been identified. Unnamed monks are not given

invented identities, and Abi is not substituted for all of them. [5,13,14,15,23,24] Source 1 · Source 2 · Source 3

Monks and other witnesses of the glad tidings, sections 35–44: Bahira, Abu Talib, Nastura, the unnamed chief of the monks, Khalid ibn Asid ibn Abi al-ʻIs, and Taliq ibn Sufyan ibn Umayyah; Abu al-Muwayhib, ʻAbd Manat ibn Kinanah, and Nawfal ibn Muʻawiyah according to the report's wording; Sayf ibn Dhi Yazan, ʻAbd al-Muttalib, Umayyah ibn ʻAbd Shams, ʻAbd Allah ibn Judʻan, Asad ibn Khuwaylid, and Wahb ibn ʻAbd Manaf; Satih, ʻAbd al-Masih ibn ʻAmr ibn Hayyan ibn Nufaylah, Kisra, al-Nuʻman ibn al-Mundhir, and the chief priest, with Bahram, Hurmuzan, and Sabur in the embedded poem. Also Yusuf the Jewish scholar, ʻAbd Allah the Prophet's father, al-Walid ibn al-Mughirah, al-ʻAbbas, Ibn Hawwash with the noted spelling variation, Kaʻb ibn Asad, Umayyah ibn Abi al-Salt, Abu ʻAmir ibn al-Nuʻman ibn Sayfi, and Abu Jahl. Khadijah's narrative adds Maysarah, Nastur, the Jewish man, ʻAmr ibn Asad, Khuwaylid ibn Asad, and ʻAbd Allah ibn Ghanm, within the limitations of those particular accounts. [16,17,18,19,20,21,22,36,40,46] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

After the public mission, section 45: the Negus, Jaʻfar ibn Abi Talib, ʻAbd Allah ibn Jaʻfar, the Negus' son Muhammad as named in that transmission, ʻAmr ibn al-ʻAs, ʻUmarah ibn al-Walid, and the Muqawqis in the corrective comparison. Gabriel, Michael, Israfil, the angels, and Iblis occur where the reports mention them, but do not belong in a count of human figures. This register does not reproduce every narrator in every chain or every ancestor in an extended genealogy; those require transmission and genealogical indexes. Its purpose is to preserve people with a role in the event or its interpretation. [13,25,34,41] Source 1 · Source 2 · Source 3 · Source 4

People associated with the later questioning about the cave companions, rather than with the companions' own era, include al-Nadr ibn al-Harith ibn Kaladah, ʻUqbah ibn Abi Muʻayt, and al-ʻAs ibn Waʼil al-Sahmi. Al-Qummi's report through Abu Basir from Imam al-Sadiq, as quoted in Bihar, describes Quraysh sending these men to Najran to ask Jewish and Christian scholars for questions with which to test the Prophet. Their names are preserved as part of this report concerning the surah's revelation; the assessment of its transmission and circumstances belongs to the public mission. They are neither cave companions nor identified here as faithful seekers awaiting the message. [31] Source text

48. Register of women, children, and unnamed participants

At the origin of the glad tidings and within the Prophet's household: Mary the mother of Jesus, Aminah daughter of Wahb, Khadijah daughter of Khuwaylid, Quraysh's diviner, the diviner of Banu Makhzum, and Shuʻayrah al-Asadiyyah within her transmitted account. Fatimah daughter of Asad and Halimah al-Saʻdiyyah are mentioned to locate their later biographies; actions are not assigned to them where the texts do not name them. The women present at the Quraysh gathering, the women with Khadijah, and her female attendants remain unnamed in the accounts examined. See sections 3, 39, 41, and 44. [2,16,21,40,46] Source 1 · Source 2 · Source 3 · Source 4

In steadfastness under trial: Muhayyat, Khalid ibn Sinan’s daughter, distinguishing her name in Kamal al-Din from versions that say only “Khalid’s daughter”; the mother at the trench and her child, whose age varies between accounts; the employer’s daughter in the two readers’ narrative; and the believing women explicitly mentioned in Surah al-Buruj. Accounts without an established date include the Magian ruler’s mother, sister, or daughter in differing versions; the woman in one blocked-cave account and another participant’s mother; the woman accompanying the king’s son in the parallel sleeper narrative; and the woman with the ox in the Jirjis account. An absent name does not erase a role, while differing descriptions neither justify invented biographies nor require merging the women into one. See sections 9–10 and 16–23. [8,12,27,28,31,32,33,34,35,37,39] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6 · Source 7

In seeking religion and preserving testimony: Safiyyah daughter of al-Hadrami, Zayd ibn ‘Amr’s wife; Salman’s mother; and the Sulamiyyah woman into whose ownership Salman passed. “Sulamiyyah” is a tribal attribution, not an established personal name. Umayyah ibn Abi al-Salt’s sister transmits his poetry without being named in the passage examined. The delegation account of Sayf ibn Dhi Yazan also mentions enslaved women among gifts, without their names. Quss’ children and Maysarah’s children are not individually identified, and the collective wording cannot be converted into an exclusively male list. See sections 26, 28–33, 39, and 43–44. [13,14,16,23,36,46] Source 1 · Source 2 · Source 3

At the end of expectation and afterward: Asma’ daughter of ‘Umays, Umm Habibah daughter of Abu Sufyan, Mariyah mother of Ibrahim, the unnamed wife of ‘Amr ibn al-‘As, and the Negus’ unnamed female attendant. Their occurrence in the text is preserved together with the difficulty concerning Mariyah’s sender and the fact that these events followed the mission. Inclusion in the register does not imply a uniform judgment about a woman’s faith, conduct, or the authenticity of everything reported about her. Each account requires evidence, and each life retains its own chronological setting. See section 45. [25,41] Source 1 · Source 2

49. From preserving the announcement to the appearance of the mission

The strands of this chapter meet in a single theme: awaiting guidance tests whether people will act on what they already recognize of it. The Qur’an presents believing men and women facing persecution and people who hear revelation, recognize truth, and weep. The reports describe a seeker crossing great distances, a monk preserving an announcement, and mothers, daughters, and women who preserve a narrative or influence its course. Every detail need not be established for an account to retain its place in the history of transmission. Its presentation must nevertheless preserve the difference in evidential standing between Qur’anic statements and disputed reports. [1,2,7,8] Source 1 · Source 2 · Source 3 · Source 4

The chapter therefore closes at its intended threshold: the glad tidings, the preservation of monotheism, and the different forms of acceptance or refusal. Figures connected with the compared texts have been gathered, disputed names and

unnamed participants retained, and the detailed treatment of the Prophet's forebears assigned to Chapter Forty-Six, followed by his birth and upbringing in Chapter Forty-Seven. What begins as expectation becomes, in the following biography, an encounter with the messenger and a publicly proclaimed mission. The same standard of reading continues: a Qur'anic verse is recited, a report attributed, evidence examined, and a person's role preserved even when a name has not survived.

Sources and references

Bracketed numbers refer to the locations below, with links attached to the citations and entries. Separate numbers do not necessarily represent independent books: individual chapters or passages receive their own reference where the narrative requires it. Page numbers follow the printed pagination reproduced in the consulted digital texts and may differ from website counters or other editions. When an earlier work has been read through a quotation in a compilation, that intermediary is identified; no examination of all manuscripts or blanket authentication of the collection is claimed.

[1] The Qur'an, al-Ma'idah 5:19 and 82–85: the interval, the People of the Book, and the response to revelation. Source text

[2] The Qur'an, al-Saff 61:6 and 14: Jesus' announcement of Ahmad and the believers among the Children of Israel. Source text

[3] The Qur'an, al-Hadid 57:26–27: the prophetic missions, monasticism, and differing responses. Source text

[4] The Qur'an, Al 'Imran 3:113–115 and 199: distinctions among the People of the Book. Source text

[5] The Qur'an, al-Baqarah 2:89 and 146: prior expectation, recognition, and response. Source text

[6] The Qur'an, al-A'raf 7:157 and 175–176: the messenger's description and the example of abandoning the signs. Source text

[7] The Qur'an, al-Kahf 18:9–26: the cave companions and the details supplied by the Qur'anic narrative. Source text

[8] The Qur'an, al-Buruj 85:4–11: the People of the Trench and believing men and women. Source text

[9] The Qur'an, al-Dukhan 44:37: the people of Tubba' within the warning. Source text

[10] The Qur'an, Qaf 50:14: the people of Tubba' among communities that rejected messengers. Source text

[11] Al-Saduq, Kamal al-Din wa-Tamam al-Ni'mah, chapter 8, pp. 160–161, reports 19–20: Jesus' successors and the duration of the interval. Source text

[12] Al-Saduq, Kamal al-Din, chapter 58, pp. 659–665, especially reports 3–7 and the author's discussion: Khalid, his daughter, Abi, Balit, Burda, Salman, and the interval. Source text

[13] Al-Saduq, Kamal al-Din, chapter 9, pp. 161–166: Salman’s conversion, distinguishing al-Saduq’s commentary from editorial notes. Source text

[14] Al-Saduq, Kamal al-Din, chapter 10, pp. 166–169: Quss ibn Sa‘idah, the delegations, and his counsel. Source text

[15] Al-Saduq, Kamal al-Din, chapter 11, pp. 169–171: Tubba‘ and his search for information about the prophet. Source text

[16] Al-Saduq, Kamal al-Din, chapter 13, pp. 176–181: Sayf ibn Dhi Yazan and ‘Abd al-Muttalib’s delegation. Source text

[17] Al-Saduq, Kamal al-Din, chapter 14, pp. 182–188: Bahira, Abu Talib, and Nastura, including differing routes and the edition’s notes. Source text

[18] Al-Saduq, Kamal al-Din, chapter 15, pp. 188–189: the chief of the monks, Khalid ibn Asid, and Taliq ibn Sufyan. Source text

[19] Al-Saduq, Kamal al-Din, chapter 16, pp. 190–191: Abu al-Muwayhib the monk, compared with the digital chapter at Thaqalayn. Source text

[20] Al-Saduq, Kamal al-Din, chapter 17, pp. 191–196: Satih, ‘Abd al-Masih, and the chief priest’s dream. Source text

[21] Al-Saduq, Kamal al-Din, chapter 18, pp. 196–198: Yusuf the Jewish scholar and the Prophet’s birth. Source text

[22] Al-Saduq, Kamal al-Din, chapter 19, p. 198: Ibn Hawwash and Ka‘b ibn Asad, with the spelling variation noted. Source text

[23] Al-Saduq, Kamal al-Din, chapter 20, pp. 198–201: Zayd ibn ‘Amr ibn Nufayl, Safiyyah, al-Khattab, and Waraqah. Source text

[24] Al-Huwayzi, Nur al-Thaqalayn, at al-Baqarah 2:89, digital reports 277–281: quotations from al-Kafi, al-Qummi, and al-‘Ayyashi on expectation and settlement. Source text

[25] Al-Huwayzi, Nur al-Thaqalayn, at al-Ma’idah 5:82, reports 316–317: al-Qummi’s Abyssinian account and al-‘Ayyashi’s account of those awaiting the mission. Source text

[26] Al-Huwayzi, Nur al-Thaqalayn, at al-Hadid 57:27, reports 105–108: quotations on monasticism from al-Kafi and Majma‘ al-Bayan. Source text

[27] Qutb al-Din al-Rawandi, Qisas al-Anbiya’, chapter 17, pp. 246–256, reports 290–300: the trenches and the beginning of the cave narratives. Source text

[28] Al-Rawandi, Qisas al-Anbiya’, continuation of report 300 and report 301, pp. 257–263: the extended sleeper narrative and the three men trapped by a rock. Source text

[29] Al-Huwayzi, Nur al-Thaqalayn, at al-Kahf 18:13 and related verses, reports 17–33: quotations from al-Kafi, al-‘Ayyashi, al-Qummi, al-Mahasin, and al-Faqih. Source text

[30] Al-Fadl ibn al-Hasan al-Tabrisi, Majma‘ al-Bayan, at al-Kahf 18:9–12: opinions concerning al-Raqim and the sleepers’ chronology. Source text

[31] Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 14, chapter 27, pp. 407–437: the sleepers, including the supplement from al-Tha‘labi, especially pp. 430–437. Source text

[32] Al-Tabrisi, Majma‘ al-Bayan, Surah al-Buruj, within the discussion of verses 1–22: trench interpretations, Suhayb’s account, Muqatil’s opinions, and their differing sources. Source text

[33] Al-Majlisi, Bihar al-Anwar, vol. 14, chapter 28, pp. 438–444: trench accounts quoted from al-Qummi, al-Mahasin, and Qisas al-Anbiya’. Source text

[34] Al-Majlisi, Bihar al-Anwar, vol. 14, chapter 24, pp. 345–348 on the interval; chapters 29–30, pp. 445–451 on Jirjis and Khalid ibn Sinan. Source text

[35] Al-Kulayni, al-Kafi, vol. 8, pp. 342–343, the account of Khalid ibn Sinan’s daughter; read here through Bihar al-Anwar, vol. 14, pp. 448–450, not counted as a second independent original. Source text

[36] Al-Tabrisi, Majma‘ al-Bayan, at al-A‘raf 7:175–178: opinions concerning Balaam, Umayyah ibn Abi al-Salt, and Abu ‘Amir, each attributed to its transmitter. Source text

[37] Ahmad ibn ‘Ali al-Tabrisi, al-Ihtijaj, the question addressed to Imam al-Sadiq about Khalid ibn Sinan; read through al-Majlisi’s quotation and discussion in Bihar, vol. 14, p. 451. Source text

[38] The Qur’an, al-Ahzab 33:40: Muhammad as the seal of the prophets. Source text

[39] Al-Rawandi, Qisas al-Anbiya’, report 334, pp. 277–278: Khalid ibn Sinan and his daughter in the transmission from Imam al-Sadiq. Source text

[40] Al-Saduq, Kamal al-Din, chapter 12, pp. 171–176: ‘Abd al-Muttalib, Abu Talib, dreams, the two diviners, and Shu‘ayrah al-Asadiyyah. Source text

[41] Sayyid Ja‘far Murtada al-‘Amili, al-Sahih min Sirat al-Nabi al-A‘zam, vol. 19, p. 152: criticism of the attribution of Mariyah’s sending to the Negus and reference to the Muqawqis; used for this specific correction. Source text

[42] Al-Tusi, al-Tibyan fi Tafsir al-Qur’an, at al-Ma’idah 5:19: the interval, his statement concerning the absence of a prophet, and differing transmitted durations. Source text

[43] Sayyid Muhammad Husayn al-Tabataba’i, al-Mizan fi Tafsir al-Qur’an, at al-Ma’idah 5:19: the messenger’s arrival and the completion of the argument. Source text

[44] Sayyid Hashim al-Bahrani, al-Burhan fi Tafsir al-Qur’an, at al-Buruj 85:4, first report: al-Qummi’s account and its forms of the Najrani names, Dhu Nuwas, and Daws. Source text

[45] Al-Fayd al-Kashani, Tafsir al-Safi, at al-Kahf 18:13: quotations from al-Kafi and al-‘Ayyashi on youthfulness through faith and the sleepers’ mature age. Source text

[46] Al-Majlisi, Bihar al-Anwar, vol. 16, chapter 5, reports 8–9, pp. 3–6: quotations from al-Khara’ij, al-Manaqib, and al-‘Adad on Khadijah, Maysarah, the monk, and the marriage-related announcement. Source text

Chapter 46: The Ancestors of Muhammad and the Prophetic Household: Abrahamic Roots and the Family That Nurtured the Mission

1. From awaiting the glad tidings to knowing the household

The preceding chapter reached the expectation of the final Prophet and the preservation of monotheism during the interval between missions. This chapter approaches the household into which Muhammad was born: his forefathers and foremothers, paternal uncles and aunts, and those who undertook his care. Women should appear in that history by name, relationship and action wherever the sources preserve them; ancestry should not become an exclusively male succession. The discussion begins with the Abrahamic roots and follows the family toward Abd Allah and Amina. It distinguishes direct descent, more distant kinship, nursing relationships, guardianship and marriage connections. The detailed account of the birth, upbringing and preparation for the mission belongs to Chapter Forty-Seven. Later events appear here only when they clarify the identity or place of a member of this household. As used in this book, (peace and blessings be upon him and his family) means “peace and blessings be upon him and his family.”

2. Election, kinship and personal responsibility

God tells Abraham that He will appoint him as an imam for humankind. When Abraham asks about his descendants, the answer excludes the unjust from that divine covenant. For this chapter, the verse supplies two principles together: the Abrahamic household has a place in the history of guidance, but descent does not confer the covenant upon every descendant. Belonging to a distinguished family likewise does not replace faith and conduct. The Qur’an identifies reverence for God as the criterion of honour. Accordingly, a study of the purity of the Prophet’s ancestry does not declare every collateral relative righteous, or transfer one relative’s wrongdoing to another. The difference becomes particularly clear when Abu Talib’s protection is considered alongside Abu Lahab’s hostility. [1, 3, 10] Source 1 · Source 2 · Source 3

Three circles therefore need to be distinguished: the line of forefathers addressed in Imami doctrine; the wider population of Banu Hashim or Quraysh; and the Ahl al-Bayt identified in the purification and cloak traditions. Some individuals belong to more than one circle, but the expressions are not interchangeable. Abd al-Muttalib is the Prophet’s grandfather; Abu Talib is his uncle and guardian; Fatima bint Asad is his uncle’s wife and Ali’s mother; Khadija is his wife; Fatima al-Zahra is his daughter. Each relationship has its own meaning, and each claim to distinction requires its own evidence. A woman described as a mother through care is not thereby his biological mother, and an uncle is not automatically a designated successor. Preserving names

under these distinctions preserves facts as well as identities. [11, 12, 13, 19, 30]
Source 1 · Source 2 · Source 3 · Source 4 · Source 5

3. Abraham, Ishmael and Hagar: the roots at the Sacred House

The Qur’an presents Abraham and Ishmael raising the foundations of the House, asking God to accept their work and to send a messenger among their descendants. Surah Ibrahim adds prayers for the establishment of worship, the security of the city, protection from idolatry and provision for the offspring settled beside the Sacred House. These passages provide the Qur’anic foundation for understanding descent from Abraham and Ishmael: its purpose is worship, instruction and purification, rather than ethnic boasting. The verses do not list the generations between Ishmael and Adnan. Nor do they incorporate every later account of Mecca into the Qur’anic narrative. The subsequent genealogy is therefore presented from the genealogical and transmitted sources, with the limits of what they establish kept visible. [1, 2, 21]
Source 1 · Source 2 · Source 3

Hagar, Ishmael’s mother, is indispensable to this family background, although the Qur’anic passages under discussion do not name her. Al-Yaqubi includes her in his account of the mothers and distinguishes her from Sarah, Isaac’s mother. Bringing both women into Abraham’s story does not make Sarah the mother of Ishmael. Earlier prophetic chapters have addressed that household in detail; here the essential relationships are Hagar to Ishmael and Ishmael to the Prophet’s broad ancestry. Adam, Noah, Abraham and Ishmael are prophets named in the Qur’an and also appear in reports concerning descent and the transmission of light. Their Qur’anic attestation must not be transferred to every differently spelled name in a genealogist’s remote sequence. Nor does a shared name establish that two people separated by generations are one person. [1, 2, 21, 29] Source 1 · Source 2 · Source 3 · Source 4

4. The genealogical line as far as Adnan

The familiar sequence, which fixes the position of the names, is Muhammad son of Abd Allah, son of Abd al-Muttalib, son of Hashim, son of Abd Manaf, son of Qusayy, son of Kilab, son of Murra, son of Kab, son of Luayy, son of Ghalib, son of Fihr, son of Malik, son of al-Nadr, son of Kinana, son of Khuzayma, son of Mudrika, son of Ilyas, son of Mudar, son of Nizar, son of Maadd, son of Adnan. Al-Yaqubi supplies this sequence in his account of the Prophet’s genealogy. Al-Majlisi assembles versions from al-Manaqib and other works, with notes identifying omissions in individual quotations, including Kinana between al-Nadr and Khuzayma and Kab between Murra and Luayy. An abbreviated or defective copy should therefore be compared with the fuller sequence rather than made the basis of a new genealogy. [21, 29]
Source 1 · Source 2

Recognising names and bynames prevents the same person from being counted twice. Abd al-Muttalib is Shayba or Shaybat al-Hamd; Hashim is Amr; Abd Manaf is al-Mughira; Qusayy is Zayd; and Mudrika is identified as Amir. Al-Muttalib is not another name for Abd al-Muttalib: al-Muttalib ibn Abd Manaf is Hashim’s brother and Shayba’s paternal uncle. Likewise, Abd Manaf in Amina’s paternal ancestry is distinct

from Abd Manaf ibn Qusayy, Hashim's father. The paternal and maternal lines meet at Kilab: through Qusayy ibn Kilab on Abd Allah's side and Zuhra ibn Kilab on Amina's side. Keeping these relationships clear prevents an uncle from becoming a grandfather in the narrative, or two branches from being merged because they preserve the same personal name. [21, 26, 29] Source 1 · Source 2 · Source 3

5. Beyond Adnan and the limits of genealogical certainty

Genealogical works transmit several sequences between Adnan and Ishmael. They contain names such as Ad and Adad, al-Hamaysa, Nabat or Nabit, and Qaydhar or Qaydar, alongside other names whose number, arrangement and spelling differ. Ibn Shahrashub, as quoted in Bihar, reports the injunction to stop at Adnan while also presenting variant genealogies. Affirming Ishmaelite descent within this account is therefore different from establishing every named intermediate generation. This chapter does not construct a single supposedly certain family tree beyond Adnan, or prefer the longest sequence simply because it looks more complete. Adnan marks the end of the detailed line used as the chapter's organising framework. Its general connection with Ishmael is retained, while the exact intervening sequence remains disputed. [21, 29] Source 1 · Source 2

The same restraint applies to the mothers assigned to those remote generations. Al-Yaqubi contains names such as Hayya, Haritha and Qutama, together with gaps or uncertain readings in the printed text and a name for Abraham's mother that differs from names found elsewhere. Preserving the existence of this material does not require turning its gaps into completed information. Genealogical sequences also contain Seth, Enosh, Qaynan, Mahalalel, Yarid and Akhnukh, with Akhnukh identified as Idris in some versions. That is a stratum of inherited genealogy requiring separate investigation; the names do not acquire Qur'anic status simply by appearing beside Noah and Adam. Their mention here identifies the limits of the record without constructing ages, precise dates or an uninterrupted series of designated successors from them. [21, 29] Source 1 · Source 2

6. Maadd and Nizar: the earlier generations of the preserved line

Al-Yaqubi follows Adnan with Maadd and then Nizar, describing Nizar as prominent among his people and resident in Mecca. He lists children of Maadd including Nizar, Qudaa, Ubayd al-Rimah, Qans, Qunasa, Junada, Awf, Awd, Sulhum and Janb. This is the historian's genealogy, not a separately chained statement of an Imam about every individual. The ancestry of Qudaa is itself disputed within the material. Nizar is given four sons: Mudar, Iyad, Rabia and Anmar. These names belong here because they identify branches close to the direct line. They do not require this chapter to absorb the entire history of every tribe subsequently connected with those branches. [26]

Source text

The women are not omitted from this opening portion. Al-Yaqubi names Naima bint Jusham of Jurhum as Nizar's mother, but gives different forms for Mudar's mother in two parts of his work: Sawda or Hayya bint Akk in the first volume and Shaqiqa bint Akk in the second volume's genealogical register. Judala bint Walan appears in the

account of Rabia and Anmar’s mother. Maadd’s mother is described as Jurhumi in one passage and named Tayma bint Yashjub in another. These are recorded as differences in transmission. They are not combined as though several women were the biological mother of one person, nor resolved by an invented marriage history. The passages provide neither dependable birth and death dates nor full individual biographies for these women. [26, 29] Source 1 · Source 2

7. Mudar, Ilyas and Khindif

Mudar ibn Nizar is an ancestor in the line, which continues through Ilyas. Al-Yaqubi describes Mudar as wise, attributes to him advice about patience and resisting destructive desire, and transmits a prohibition on reviling Mudar and Rabia because they followed Abraham’s religion. These notices are retained as reports of that source, without being authenticated merely because they fit the doctrine of pure ancestry. Al-Yaqubi lists Ilyas and Aylan among Mudar’s children and names their mother as al-Hanfa bint Iyad, with variation in the continuation of her ancestry. Ilyas ibn Mudar in the genealogical register must not automatically be identified with the prophet Ilyas named in the Qur’an. Establishing that identity requires independent evidence; a shared name alone is insufficient. [21, 26, 29] Source 1 · Source 2 · Source 3

Khindif is a woman with a preserved name and lineage in this register: Layla bint Hulwan of Qudaa. She is named as the mother of Mudrika, Tabikha and Qamaa, whose personal names the historical account gives as Amir, Amr and Umayr. Al-Yaqubi also describes her intense grief following Ilyas’s death. The details of her wandering and her vow not to shelter under a roof remain historical reports, however, and are not presented as religious law concerning mourning or as an Ahl al-Bayt hadith. Her place in the genealogy, and the personal name and byname preserved for her, are the relevant matters here. Her lifespan, marriage date and exact burial place cannot responsibly be completed without evidence. [26, 29] Source 1 · Source 2

8. Mudrika, Khuzayma and Kinana: reading the adjoining branches

The direct line moves from Mudrika to Khuzayma and then Kinana. Al-Yaqubi lists Khuzayma, Hudhayl and others among Mudrika’s children, and Kinana, Asad and al-Hun among Khuzayma’s. Asad ibn Khuzayma is not Asad ibn Hashim, the father of Fatima bint Asad. The former belongs to a much earlier generation associated with tribal branches; the latter belongs to the nearer Hashimite household. Under Kinana the historian lists al-Nadr, Hidal, Sad, Malik, Awf, Makhrama, Ali, Ghazwan, Jarwal, al-Harith and Abd Manat. Recording the branch distinguishes al-Nadr, through whom the Prophet’s direct ancestry passes, from his brothers. It also prevents Malik ibn Kinana from being confused with Malik ibn al-Nadr: the two belong to different generations. [26, 29] Source 1 · Source 2

Al-Yaqubi’s maternal records differ between his tribal narrative and his register of the Prophet’s mothers. Salma appears as Khuzayma’s mother, with differing paternal identification. Awana bint Qays is named as Kinana’s mother in the first volume,

while Hind bint Qays appears in the second. Hala bint Suwayd is given as al-Nadr's mother in one account and Barra bint Murr in the other. Barra also appears in neighbouring Khuzayma and Kinana branches, and Fukayha, called al-Dhafra, is identified as Abd Manat's mother. Such overlaps do not justify asserting or denying a particular marriage without further comparison. The names are preserved as readings of the source, and the disagreement is disclosed instead of being concealed beneath a superficially seamless maternal family tree. [26, 29] Source 1 · Source 2

9. Al-Nadr, Malik and Fihr, and the name Quraysh

Al-Nadr ibn Kinana, Malik ibn al-Nadr and Fihr ibn Malik form three successive generations. The tradition differs over the personal association of the name Quraysh: al-Nadr, Fihr, or a name that came to designate their community. In its commentary on Surah Quraysh, Majma al-bayan identifies Quraysh with the descendants of al-Nadr, whereas al-Yaqubi also records the view that Fihr's personal name was Quraysh. No additional ancestor called Quraysh should be inserted between them. The issue is the explanation of a collective name. Suggested derivations also vary, referring to trade, gathering or a sea creature. These explanations of naming neither add to the Qur'anic text nor, by themselves, establish a statement transmitted from an Imam. [26, 29, 33] Source 1 · Source 2 · Source 3

These generations preserve women who should not disappear from the account: Ikrisha, also called Atika and al-Hasan in the maternal register for Malik; Jundala of Jurhum, Fihr's mother; and Layla of Hudhayl, Ghalib's mother. Al-Yaqubi lists Malik, Yakhlud and al-Salt under al-Nadr; Fihr, al-Harith and Shayban under Malik; and Ghalib, al-Harith, Muharib and Jundala under Fihr. Jundala consequently appears in two positions, and the woman identified as Fihr's mother must not be merged with the name listed among his offspring. Repeated names serve a practical warning throughout these generations: "al-Harith" alone does not identify a person without a father and generation. A brief genealogical entry likewise cannot sustain a full biography that its source never supplies. [26, 29] Source 1 · Source 2

10. Ghalib, Luayy and Kab: genealogy and transmitted memory

Ghalib ibn Fihr is Luayy's father, and Luayy is the father of Kab, through whom the line continues to Murra and Kilab. Al-Yaqubi lists Taym al-Adram, Taghlib, Wahb, Kathir and Hurraq among Luayy's brothers, and Kab, Amir, Sama, Khuzayma, Awf, al-Harith, Jusham and Sad among Luayy's children, alongside accounts of differing tribal affiliations. These notices are not Qur'anic detail, and the names Luayy or Kab do not identify the ancestor without his place in the line. The maternal narrative also varies internally: one passage gives Luayy's mother as Atika bint Yakhlud, another as Salma bint Amr; the positions of Aidha, Wahshiyya and Mawiya also differ between generations. Such discrepancies remain visible so that selecting one passage does not manufacture an appearance of certainty. [26, 29] Source 1 · Source 2

Biographical tradition attributes to Kab ibn Luayy the gathering of his people on the day called Aruba, an expectation of a coming prophet, and counsel to honour the sanctuary and maintain family ties. Al-Yaqubi preserves a speech and poetry

expressing these themes and says that Quraysh reckoned time from his death. They can be read as part of a historical memory connecting the Meccan household with the expectation of guidance. Their wording, however, does not possess the chain of an independently transmitted al-Kafi report, and they cannot yield an exact Common Era date. Murra, Husays and Adi are listed among Kab's children, with Habiba bint Bujala appearing as Adi's mother. The ancestor and his descendants are thus distinguished without making this chapter a history of every Qurayshi clan. [26] Source text

11. Murra, Kilab and Zuhra: where the two lines meet

Murra ibn Kab is the father of Kilab, whose mother is named as Hind bint Surayr of Kinana. Taym and Yaqaza also appear among Murra's children, helping explain the relationships between several Qurayshi branches. Kilab's sons include Qusayy and Zuhra, born to Fatima bint Sad ibn Sayl. The Prophet's paternal ancestry descends from Qusayy through Abd Manaf and Hashim; his maternal ancestry descends from Zuhra through Abd Manaf, Wahb and Amina. Amina is thus a Zuhri woman of Quraysh. Banu Zuhra's description of themselves as the Prophet's maternal relatives expresses a clan relationship through his mother. It does not establish that every man described in this collective way was Amina's full brother. [26, 29, 30] Source 1 · Source 2 · Source 3

Accounts of Kilab and preceding generations also mention service to the sanctuary, management of the pilgrimage season and the custodians of calendrical postponement. These offices should not be collected indiscriminately in one individual, or the practices of collateral branches assumed to express the religion of every direct ancestor. The historians describe overlapping leadership, water provision, custody of the House and alliances, while differing over their transfer. The present chapter concentrates on family connections and identities, rather than repeating the history of every institution and tribal conflict. Fatima bint Sad ibn Sayl emerges here as the mother connecting Qusayy and Zuhra. Her relocation, and later explanation to Qusayy of his origins, become important in the historical account of his return to Mecca. [26, 29] Source 1 · Source 2

12. Qusayy and his mother Fatima: the return to Mecca

The accounts relate that Kilab died leaving Zuhra and the younger Qusayy, whose personal name was Zayd. Fatima subsequently married Rabia of Udhra, moved with him and took her younger son. Qusayy grew up away from Mecca until his mother explained his ancestry and he wished to return to his own people. Al-Yaqubi gives her husband's name as Rabia ibn Haram; related forms occur elsewhere, and spelling differences should not be turned into additional husbands. Qusayy's byname is connected with his distance from home. His mother is an active figure in this narrative: she preserves the knowledge of his father, identifies his people and advises him to travel with pilgrims during a sacred month for his safety. [22, 26] Source 1 · Source 2

The narratives then mention help from Qusayy's maternal half-brother. Al-Yaqubi's text names him Darraj ibn Rabia, while the reading Rizah is familiar in other biographical accounts. These are differing identifications, not two brothers to be added together without evidence. Among the figures in the Meccan dispute is Yamur ibn Awf, described as an arbitrator and called al-Shaddakh. The story proceeds to Quraysh's gathering in the valley and Qusayy's rise in standing. Long speeches and claims that he was absolutely the first to institute every practice remain biographical material. The relevant historical setting is the connection of his household with Meccan institutions, and the place of women and maternal kin in the account of that transition. [26] Source text

13. Hubba, Hulayl and Qusayy's children

Hubba bint Hulayl of Khuzaa is Qusayy's wife and the mother of the sons listed in the account: Abd Manaf, Abd al-Dar, Abd al-Uzza and Abd Qusayy. Her father, Hulayl ibn Hubshiyya, is associated with custody of the House in the Khuzaa narratives. Attention thus moves from Qusayy's mother, who preserved knowledge of his ancestry, to his wife, through whom he was connected with a household of sanctuary custodians. Hubba is not Hubaba or Khadija, and Abd al-Uzza ibn Qusayy is not Abd al-Uzza ibn Abd al-Muttalib, known as Abu Lahab. Several generations separate them. Notes in the printed Bihar, quoting al-Muhabbar, additionally name Fatima bint Nasr as Hubba's mother. That is an additional genealogical report, not an independently transmitted saying of an Imam. [26, 29, 39] Source 1 · Source 2 · Source 3

Accounts of the transfer of custody differ. One describes Hulayl's testament in Qusayy's favour, another Abu Ghubshan's sale of the key, and another warfare followed by arbitration. Al-Yaqubi records these alternatives; they should not be assembled into a single continuous event while certifying every detail. One version identifies Abu Ghubshan as Sulayman ibn Amr, but preserving that name does not require accepting the entire sale narrative. Accounts also differ over the division of water provision, pilgrim hospitality and the assembly house among Qusayy's sons. The family's names and broad association with sanctuary service can be retained while the conflicting details remain unresolved. Dar al-Nadwa belongs here as an institution of communal deliberation and agreement, not as proof, in itself, that its founder was a prophet or imam. [26] Source text

14. Abd Manaf, Atika and the family branches

Abd Manaf ibn Qusayy, whose personal name is al-Mughira, is Hashim's father; his mother is Hubba bint Hulayl. The sources describe his appearance, standing and bynames, but his defining position here is between Qusayy and Hashim. Al-Yaqubi lists his sons as Hashim, Abd Shams, al-Muttalib, Nawfal and Abu Amr, and his daughters as Hanna, Tumadir, Umm al-Aktham, Umm Sufyan, Hala and Qilaba. In that account, Atika bint Murra ibn Hilal of Sulaym is the mother of Hashim, Abd Shams, al-Muttalib and the daughters, while Waqida bint Abi Adi is the mother of Nawfal and Abu Amr. This Atika precedes Atika bint Abd al-Muttalib, the Prophet's paternal aunt. The register must therefore retain the patronymic rather than attach one story indiscriminately to both women. [26, 29] Source 1 · Source 2

The houses of Hashim, Abd Shams, al-Muttalib and Nawfal branch from this generation. Their kinship explains later cooperation or disagreement between branches, but later developments should not be projected onto every person born within them. One account requiring particular restraint describes Hashim and Abd Shams as twins joined at the heels and predicts conflict between their descendants. Al-Yaqubi transmits it as a report; it is not used here as proof of an inescapable destiny governing every member of either line. Similarly, an ancient name alone does not establish its bearer's personal belief. A historical explanation associating the name Abd Manaf with an idol cannot simply displace the Imami doctrinal texts or remove the need to investigate the origin and status of that explanation. [12, 13, 22, 26] Source 1 · Source 2 · Source 3 · Source 4

15. Hashim: hospitality and the trading journeys

Hashim ibn Abd Manaf is Amr, also known as Amr al-Ula. Biographical accounts connect his byname with breaking bread for tharid and feeding people during hardship. In al-Yaqubi's narrative, hospitality becomes a communal undertaking: he gathers Quraysh's contributions for pilgrims, adds his own resources, and arranges food and water at the pilgrimage stations. In commenting on Surah Quraysh, Majma al-bayan discusses the winter and summer journeys and associates Hashim with bringing provisions from Syria. The Qur'an itself mentions the established journeys, food and security, and commands worship of the Lord of the House; it does not name Hashim. His biography can therefore illuminate the historical setting beside the verses without his name being inserted into what the surah explicitly says. [9, 26, 33] Source 1 · Source 2 · Source 3

Al-Yaqubi describes Hashim's journey to Syria and death in Gaza, followed by his brothers' efforts to secure trading agreements: Abd Shams in Abyssinia, Nawfal in Iraq and al-Muttalib in the affairs of Mecca. These belong to the record of commerce and communal leadership; they do not by themselves establish that every brother carried a prophetic testament. Hashim's importance in this history includes his name becoming the designation of the Hashimite house, the remembered service he offered pilgrims, and his ties with Yathrib. The reports do not settle his age at death or assign exact Common Era dates to his journeys. His death away from Mecca

introduces the story of his son, whose childhood among maternal relatives preceded his uncle's journey to bring him into his father's household. [22, 26] Source 1 · Source 2

16. Salma bint Amr and Hashim's children

Salma bint Amr of Banu al-Najjar is Abd al-Muttalib's mother and a prominent female connection between the Hashimite house and Yathrib. Al-Yaqubi names her as the mother of Abd al-Muttalib and al-Shifa. Accounts vary over the timing of her return to Yathrib and Shayba's birth in relation to Hashim's journey and death. Here the maternal relationship and the boy's upbringing among her people are retained without forcing those chronological details into agreement. This Salma is distinct from Halima's sister Salma, from Salma bint Umays, Hamza's wife, and from women named Salma in the older ancestral generations. Al-Shifa bint Hashim also remains a separate recorded person, even though no extensive biography is available in these passages; her brother's fuller story should not erase her name. [22, 26, 29] Source 1 · Source 2 · Source 3

Al-Yaqubi records a wider family for Hashim: Nadla, whose mother is Umayma bint Adi; Asad, the father of Fatima bint Asad, whose mother is Qayla bint Amir; Abu Sayfi and Sayfi, whose mother is Hind bint Amr; Daifa and Khalida, whose mother is Waqida bint Abi Adi; and Hanna, whose mother is Umm Adi bint Habib of Thaqif. Raqiqa bint Abi Sayfi also appears in this branch. These connections are retained as his account, with attention to similar names in Hashim's and his father's generations. Prophethood, martyrdom or a particular death narrative is not assigned where the text supplies none. This also shows how Fatima bint Asad's descent from Hashim forms a second branch meeting Abu Talib's ancestry at Hashim himself, explaining the description of Ali as Hashimite through both parents. [19, 26, 31] Source 1 · Source 2 · Source 3

17. Al-Muttalib, Shayba and Khadija bint Said

The narratives relate that al-Muttalib ibn Abd Manaf heard about his nephew in Yathrib, travelled to him and brought him to Mecca. They differ over the mother's agreement before departure and the explanation given when Quraysh saw the boy accompanying him. The byname Abd al-Muttalib then became established, while Shayba remained his known personal name. The word abd in the byname does not establish enslavement or a different biological ancestry, and al-Muttalib is not the boy's father. Al-Yaqubi's version also introduces Khadija bint Said ibn Sahm, al-Muttalib's wife, into whose household he brought the boy. She is distinct from Khadija bint Khuwaylid, the Mother of the Believers. Her name should not disappear simply because the more famous Khadija dominates the reader's recollection. [22, 26, 27] Source 1 · Source 2

The historian then says that al-Muttalib travelled to Yemen after placing his nephew in his father's position in Meccan affairs, and that he died at Radman. Care of Shayba thus moves in the narrative from his mother's household in Yathrib to his uncle's in Mecca, followed by his assumption of family responsibilities. The individuals must remain distinct throughout: Hashim the father, Salma the mother, al-Muttalib the

uncle and Khadija bint Said the uncle's wife. The future guardian of Muhammad is Abd al-Muttalib himself, followed by his son Abu Talib. Separating the generations in this way prevents confusion between three different guardianships: the care of Shayba, the Prophet's care by his grandfather, and his subsequent upbringing in his uncle's home. [22, 27, 28] Source 1 · Source 2 · Source 3

18. Abd al-Muttalib in Ahl al-Bayt reports

One of the clearest reports concerning Abd al-Muttalib's standing is al-Kulayni's transmission from Zurara, from Imam al-Sadiq, describing his resurrection as a community in himself, with the bearing of prophets and the dignity of kings. It is report 22 in the chapter on the Prophet's birth and death, and al-Majlisi classifies it as sahih in Mirat al-uqul. The strength of this chain means that all accounts concerning the grandfather should not be reduced to the status of unrelated, disconnected stories. It does not, however, authenticate every addition in adjacent reports. The statement that he was the first to profess bada occurs through a different chain classified as weak by al-Majlisi, as does the longer account connecting that theme with anxiety when the young Prophet was delayed gathering camels. [18] Source text

Report 26 in the same chapter presents another scene. Abd al-Muttalib had a resting place beside the Kaaba; the Prophet approached as a small child and sat with him. When one of his sons sought to move the child away, the grandfather prevented it and affirmed the child's distinction. Al-Majlisi describes this chain as hasan like sahih. The narrative expresses the child's standing in his grandfather's eyes and the protection afforded by the household. It does not require inventing the identity of the son who intervened or of other witnesses. Both its spiritual significance and its human portrayal of care belong here. Abd al-Muttalib is more than a passing name in a lineage: the reports connect monotheism, service to others and concern for his grandson in his person. [18] Source text

19. Zamzam, al-Harith and responsibility toward pilgrims

Abd al-Muttalib's reputation is closely associated with the rediscovery of Zamzam. In al-Yaqubi's account, repeated dreams direct him to dig, and he sets out with his son al-Harith, then the only son available to assist him. His people object; the well lining and water appear; and a further dispute begins over access and the objects found there. This al-Harith is Abd al-Muttalib's son, not al-Harith of Banu Sad, Halima's husband, or the earlier ancestor al-Harith ibn Fihr. His participation deserves a place in the family account. Contributions to the household's history were not confined to the best-known uncles who lived into the period of the mission. The detailed dreams, treasure and lots are presented at the level of the historical narrative transmitting them. [27, 30] Source 1 · Source 2

The narrative preserves an unnamed woman, the diviner of Banu Sad, in the proposed arbitration. It also mentions Satih in a separate dispute over the water of Dhu al-Haram at al-Taif, with Harb ibn Umayya among the companions in part of that journey. These episodes are not necessarily one event, and the woman associated

with the Zamzam dispute is not automatically the woman appearing in certain versions of Abd Allah's ransom. An unnamed woman's recorded role can be preserved without supplying an invented personal name. The broader image of Zamzam centres on serving visitors and providing for those in need, explaining the family's remembered association with water provision. Accounts of consultation with diviners belong to critical study of the biography; they do not supply a general religious authorisation for that practice. [22, 24, 27] Source 1 · Source 2

20. The five practices and the meaning of lived monotheism

Al-Majlisi quotes from al-Khisal a report within the Prophet's counsel to Ali, crediting Abd al-Muttalib with five practices subsequently maintained in Islam: prohibiting marriage to fathers' wives, giving a fifth of discovered treasure, calling Zamzam the water provision for pilgrims, setting blood compensation at one hundred camels, and making circumambulation seven circuits. The report also states that he did not worship idols, use divinatory arrows or eat sacrifices offered on idolatrous altars, and that he identified with Abraham's religion. This is a transmitted report with its own chain; its clauses are not Qur'anic verses naming Abd al-Muttalib. Al-Majlisi's quotation must also be distinguished from his explanatory suggestion that these practices arose through inspiration or the surviving Abrahamic tradition. [22] Source text

Comparing the ransom narrative's lots with the prohibition on divinatory arrows raises a genuine textual question. Simply placing both expressions side by side does not resolve it. Some may interpret the former as ordinary lot casting rather than idolatrous divination, but that is a proposed reconciliation requiring examination of the reports. The broader material shows an Imami understanding of Abd al-Muttalib within monotheism, alongside differing evidential strengths for particular episodes in his life. It does not require assigning him an autonomous law that competes with the Prophet's revelation; the report itself makes divine confirmation decisive. These practices are included for their place in the portrait of the grandfather, not to issue new legal rulings concerning blood compensation, the fifth or vows. [12, 13, 22, 24] Source 1 · Source 2 · Source 3

21. The People of the Elephant: Qur'anic statement and explanatory report

Surah al-Fil establishes that God defeated the design of the People of the Elephant and sent flocks of birds against them, casting stones and leaving them like consumed stalks. The surah does not name the army's commander, Abd al-Muttalib, the elephant or the number of elephants, and does not specify a calendar day. Abraha's name comes through commentary and biography; the elephant's name, Mahmud, occurs in al-Kafi and other reports. Distinguishing these levels preserves the Qur'anic account from being made dependent on every disputed narrative detail. Similarly, a ruler called the Negus in an account's background is not automatically the Negus who later received the Muslim emigrants. The royal designation recurs, and the periods are different. [8, 18, 32, 34] Source 1 · Source 2 · Source 3 · Source 4

Report 25 in al-Kafi's chapter on the Prophet's birth, attributed to Imam al-Sadiq, describes Abd al-Muttalib's camels being seized, his visit to the Abyssinian ruler, and his distinction between responsibility for his camels and the House's Lord who would protect it. The account includes an interpreter, a chamberlain and a retainer sent to observe developments, without naming them. Al-Majlisi classifies this particular chain as majhul, so it is not labelled sahih here. Nur al-thaqalayn gathers another route and related material, while Majma al-bayan includes al-Ayyashi's report from Imam al-Sadiq concerning the birds. Qur'anic statement and transmitted explanation can thus be presented together without allowing reverence for the event to replace separate evaluation of each chain. [18, 32, 34] Source 1 · Source 2 · Source 3

22. Figures in the elephant narrative and uncertain identifications

Majma al-bayan names Abraha al-Ashram and gives Abu Yaksum as his kunya. Its background narrative also mentions Tubba, Uhayha ibn al-Julah, Binyamin al-Qurazi, Ruzbih, the Negus and Caesar, together with unnamed men of Kinana and Sulaym in their respective episodes. It names a guide as Nufayl and quotes verses addressing Rudayna. A poetic address alone does not supply Rudayna with an independent biography or establish participation in the event. Tubba and the figures associated with earlier expectations were discussed in Chapter Forty-Five; they are not thereby members of Abraha's army. The purpose of identifying the names here is to separate layers of the narrative: historical background, invading force, guide, Meccan household and later transmitters. [32] Source text

Some names and details in the transmitted story raise chronological questions, including its mention of Shayba ibn Uthman ibn Abd al-Dar as custodian of the House in the elephant episode. This chapter does not use that phrase to date a particular individual's life without investigation, or resolve the difficulty by silently substituting a similar name. Nor are names supplied for al-Kafi's unnamed chamberlain, interpreter or retainer. The long al-Bakri narrative quoted in Bihar contains further additions, including Hanata, with a note drawing attention to an unusual aspect of the surrounding story. Such names are retained within the limits of the particular narrative that supplies them. Certainty about their identification and actions would exceed the available evidence. [18, 25, 32] Source 1 · Source 2 · Source 3

23. The faith of the forefathers and mothers in al-Saduq and al-Mufid

In his chapter on belief concerning the Prophet's forefathers, al-Saduq states that they were Muslims from Adam to Abd Allah and expressly includes Abu Talib and Amina bint Wahb as believers. In Tashih al-itiqad, al-Mufid agrees that the ancestors back to Adam were monotheists, invoking the passage about movement among those who prostrate and the tradition of passage through pure paternal and maternal origins. These are doctrinal formulations of the Imami position, not a collection of individually authenticated reports about every ancestor. In relation to generations preceding Muhammad's public mission, Islam here means submission to God and monotheism according to the guidance available in their times. It does not mean observance of rites in a Muhammadan form before those rites had been legislated. [12, 13] Source 1 · Source 2

Al-Kafi addresses Abd Allah, Amina and Abu Talib in the report concerning protection from the Fire for the paternal origin, the mother who carried the Prophet and the household that sheltered him. Another route also names Fatima bint Asad. Al-Majlisi notes that the first chain is majhul and the second disconnected. The report may be presented among the chapter's supporting traditions with that qualification; the sahih classification of the separate Abd al-Muttalib report cannot be transferred to it. Accounts of the parents' restoration to life also occur in material from Maani al-akhbar, Ilal al-sharai and commentary, and al-Majlisi discusses a difficulty concerning grave locations in some versions. Those details need not be certified in order to describe al-Saduq and al-Mufid's doctrinal position accurately. [12, 13, 18, 22] Source 1 · Source 2 · Source 3 · Source 4

24. "Your movement among those who prostrate": context and transmitted interpretation

The verses occur in a context of warning the nearest relatives and relying on God, who sees the Prophet when he stands and moves among those who prostrate. In al-Tibyan, al-Tusi includes the interpretation concerning prayer alone and in congregation, and also records an Imami interpretation concerning passage from Adam to Abd Allah through monotheistic forefathers. Al-Tabrisi's Majma al-bayan preserves both approaches and associates the interpretation of passage through prophetic origins with reports from Imams al-Baqir and al-Sadiq. Retaining the transmitted interpretation does not require erasing the prayer context. Equally, recognising that context does not require omitting the interpretation used by Imami scholars in their discussion of the purity of the Prophet's ancestry. [4, 14, 15] Source 1 · Source 2 · Source 3

The limits of the inference matter. The verses do not contain the names Qusayy, Hashim, Salma or Hubba, or supply their ages or burial places. Individual identification comes from genealogy and transmitted accounts. Nor does the expression concerning passage through prophets independently establish that every named ancestor, still less every brother or wife in an adjoining branch, was a

prophet. The commentators' account of pure ancestry is not equivalent to a series of full biographies of individually identified prophets. This chapter therefore retains the principle formulated by al-Saduq and al-Mufid while requiring a particular source for each additional claim about a particular person. That approach preserves the transmitted interpretation without loading the verse with details it does not address. [12, 13, 14, 15] Source 1 · Source 2 · Source 3 · Source 4

25. Azar and Abraham's father: presenting the disagreement faithfully

The Qur'an describes Abraham addressing "his father Azar." Al-Tabrisi records the Imami identification of Azar as Abraham's uncle or maternal grandfather, relating it to the doctrine of monotheistic prophetic ancestors and the broader use of the word father for kin. He connects this with genealogists' identification of the biological father as Tarakh or Tarah. This is an Imami exegetical reading with its stated arguments. The name Tarakh, however, does not occur in the verse, and the Qur'anic wording must not be edited to conform to an interpretation supplied in advance. The revealed expression, the commentator's identification of its referent, and the genealogical material used to support that identification are distinct evidential steps. [5, 13, 16] Source 1 · Source 2 · Source 3

Accuracy also requires acknowledging that Nur al-thaqalayn quotes a report from Rawdat al-Kafi whose wording appears to make Azar Abraham's biological father, including a description of his wife's pregnancy. It would therefore be inaccurate to say that every transmitted wording is free of difficulty or states the same relationship. The difference must be recognised, with reconciliation or preference examined through the Qur'an, scholarly principles and the reports' chains, rather than an invented textual correction. The two verses in al-Tawba likewise explain Abraham's disassociation from someone whose enmity toward God became clear, but do not independently settle every genealogical detail. This treatment maintains the book's Imami framework while describing the surviving material, including tensions between its apparent meanings, honestly. [6, 16, 17, 37] Source 1 · Source 2 · Source 3 · Source 4

26. Abd al-Muttalib's wives and the mothers of his children

The clearest names in this generation include Fatima bint Amr of Makhzum, mother of Abd Allah, Abu Talib and al-Zubayr; and Hala bint Uhayb, also given as Wuhayb, of Zuhra, identified as Hamza and Safiyya's mother in al-Yaqubi's register. He names Nutayla bint Janab as the mother of al-Abbas and Dirar; Lubna bint Hajar of Khuzaa as Abu Lahab's mother; Safiyya bint Jundab as the mother of al-Harith and Qutham; and Mumannaa bint Amr of Khuzaa as al-Ghaydaq's mother. Genealogical works differ over the allocation of al-Muqawwim, Hajl and some other sons. This list does not yield a certain sequence of marriages or settle the number of sons. Hajar in Lubna's patronymic is her father here, not Hagar, Ishmael's mother. [23, 27, 30] Source 1 · Source 2 · Source 3

Some transmissions read Samra for al-Harith’s mother and give Nutayla or Nuthayla for al-Abbas’s mother. Such forms should be recorded as variant names or readings, not multiplied into additional wives because a letter differs. The long al-Bakri narrative quoted by al-Majlisi supplies another list and extensive details, but al-Majlisi himself describes that narrative as unusual and disconnected. Its list is not automatically equal in evidential standing to the other genealogical accounts, nor should every variant be combined mechanically. The women are identified here through the relationships the sources preserve. Their individual lives are much less fully documented than those of the men, but the absence of extended biographies justifies neither erasure nor imaginative completion. [25, 27, 30] Source 1 · Source 2 · Source 3

27. Abd al-Muttalib’s sons: numbers, names and bynames

Al-Majlisi quotes al-Khisal’s report that, when asked about Abd al-Muttalib’s children, the Prophet answered “ten and al-Abbas.” Al-Saduq’s explanation lists Abd Allah, Abu Talib, al-Zubayr, Hamza, al-Harith, al-Ghaydaq, al-Muqawwim, Hajl, Abd al-Uzza—Abu Lahab—Dirar and al-Abbas. The accompanying discussion notes that some identify al-Muqawwim with Hajl. The al-Manaqib material in Bihar gives ten, treating Hajl as al-Ghaydaq and Dirar as Nawfal. Other lists include Qutham and Abd al-Kaba. This evidence cannot be reduced to a claim that everyone agreed on eleven sons. The disagreement concerns whether particular names identify distinct people or are alternative names for the same person, rather than arithmetic alone. [23, 30] Source 1 · Source 2

To prevent omission within the material reviewed, the register retains the familiar names while identifying Abd Manaf as Abu Talib and Abd al-Uzza as Abu Lahab, and keeping al-Ghaydaq, Hajl, al-Muqawwim, Abd al-Kaba and Qutham within the stated disagreement. Some genealogical opinions use Musab for al-Ghaydaq and al-Mughira for Hajl; a new man is not counted for every expression. Abd Allah is a son of Abd al-Muttalib but is the Prophet’s father, so he is not one of his paternal uncles. Nor should a genealogical statement that four left continuing lines be detached from its discussion of uncles and their branches and read as a denial of the Prophet’s descendants through Fatima. Every restricted count requires its own context. [23, 27, 30, 45] Source 1 · Source 2 · Source 3 · Source 4

28. Abd Allah ibn Abd al-Muttalib

Abd Allah is Muhammad's father, born to Fatima bint Amr, and is Abu Talib's full brother in the material transmitted by al-Tabrisi and al-Majlisi. His wife is Amina bint Wahb of Zuhra. The Qur'an does not give his name or the dates of his marriage and death; these details come from biography and transmitted accounts. The narratives portray him as a beloved son, recount his ransom with camels, and then describe his marriage and death in Yathrib. Al-Yaqubi places his death among his father's maternal relatives of Banu al-Najjar, in the house of al-Nabigha. The expression maternal relatives therefore requires attention to generation: it does not make Banu al-Najjar the brothers of Amina, who belongs to Zuhra. [18, 22, 28, 30] Source 1 · Source 2 · Source 3 · Source 4

There is a substantial disagreement over when he died. The historical introduction to al-Kafi's chapter on the Prophet's birth says that Muhammad was two months old, whereas other sources say Amina was still pregnant; further opinions place the death seven or twenty-eight months after the birth. That introductory chronology is not, in its entirety, a separately chained statement from an Imam. Its claim should be attributed to its location rather than made into a consensus. An age of twenty-five for Abd Allah also appears in biographical material and is not treated here as certain. Burial in Medina at the house of al-Nabigha is the familiar report within this corpus. It explains the setting of the Prophet's loss without requiring an unsupported day-by-day chronology. [18, 22, 28] Source 1 · Source 2 · Source 3

29. The ransom account and Atika: preserving different versions

In the Uyun akhbar al-Rida material quoted by al-Majlisi, al-Saduq transmits an explanation of the expression son of the two intended sacrifices as referring to Ishmael and Abd Allah. In this version, Atika bint Abd al-Muttalib acts to save her brother by proposing ransom with camels. The lots are repeated until they fall upon one hundred camels, and Abd Allah's brothers, especially al-Zubayr and Abu Talib, are described lifting and embracing him. This particular female contribution should not disappear when the account is shortened to say that Abd al-Muttalib ransomed his son. Another version attributes the advice to a diviner, and other material gives prominence to al-Harith. Atika and the diviner are not thereby one woman, nor are all their actions forced into a single reconstructed scene. [22, 24, 27] Source 1 · Source 2

The verses of al-Saffat neither name Abd Allah nor recount his story; the connection between the two ransom narratives comes through transmitted tradition. Preserving that tradition does not permit deriving approval for a vow to kill a child or offer a child as a religious sacrifice. The circumstances of the vow and the number of sons vary between versions and should remain disclosed. Selecting a detail from each text would create a composite more apparently certain than its sources. This chapter preserves the account as transmitted, draws attention to Atika, to the mother Fatima bint Amr and to Abd Allah's brothers, and limits claims about chain and wording to what has been checked. Extended dialogue, crowd sizes and precise ages in disconnected stories are not authenticated by the general fame of the ransom. [22, 24, 25, 27] Source 1 · Source 2

30. Amina bint Wahb and her family

Amina, the Prophet's mother, is the daughter of Wahb ibn Abd Manaf ibn Zuhra ibn Kilab. The genealogical register identifies her mother as Barra bint Abd al-Uzza ibn Uthman ibn Abd al-Dar ibn Qusayy. Her identity thus includes paternal membership in Banu Zuhra and maternal connections with Banu Abd al-Dar. Wahb here is Amina's father, not Wahb ibn Munabbih, the transmitter of older stories; Abd Manaf in this branch is likewise distinct from Hashim's father. Amina's place is not exhausted by the event of childbirth. She carried and cared for the child, and her story includes his journey to Yathrib, the family's maternal connections there and her death at al-Abwa. Al-Saduq names her explicitly as a believer, as do reports identifying the mother who carried the Prophet. [12, 18, 22, 29] Source 1 · Source 2 · Source 3 · Source 4

Extended stories surround her marriage, describing light associated with Abd Allah and women seeking him. A woman named Fatima bint Murra appears in the al-Manaqib material quoted in Bihar, while other narratives give different identifications. Her name is preserved within that particular report, without making her another wife of Abd Allah or a mother in the Prophet's ancestry. Some stories also contain threats attributed to groups and extravagant numbers of women. Inclusion in a large compilation does not establish those details as historical facts about a tribe or religious community. Reports of a merit associated with Amina or the Prophet's father require examination of their chains and context. The Imami doctrinal affirmation of her faith does not depend on accepting every surrounding tale. [12, 22, 25] Source 1 · Source 2

31. Al-Abwa: the loss of a mother and continuity of care

Amina's journey with her son to Yathrib connects genealogy with the practical life of the family. Banu al-Najjar's maternal relationship to Abd al-Muttalib came through his mother Salma bint Amr; it does not make every person called a maternal relative of the Prophet a brother of Amina. Al-Yaqubi describes her visit, her subsequent death at al-Abwa on the return journey and Umm Ayman's role in caring for the child. His early family setting therefore includes Amina as his birth mother, Umm Ayman as a caregiver, his grandfather Abd al-Muttalib and subsequently his uncle Abu Talib and Fatima bint Asad. Their responsibilities differed. Grandfatherly guardianship does not erase the women's work of protection, care and accompaniment. [18, 19, 28] Source 1 · Source 2 · Source 3

His age at his mother's death is disputed and should be recorded as such. Al-Kafi's introductory birth notice gives four years, al-Yaqubi gives six years and three months, and six years is common in biographical accounts. The place of death and its position in the sequence of guardianship can be preserved without inventing a date that reconciles these reports. The reference to orphanhood in Surat al-Duha affirms God's care for His Prophet, but does not name his caregiver or specify his age when his mother or grandfather died. Amina's significance exceeds a date of death. Her place in his lineage and upbringing, and the Imami affirmation of her faith, remain complementary elements even where historical details differ. [7, 12, 18, 28] Source 1 · Source 2 · Source 3 · Source 4

32. The maternal register: preserving names and genealogical differences

In his second volume, al-Yaqubi assembles the mothers of successive ancestors. After Amina, he names Fatima bint Amr as Abd Allah's mother, Salma bint Amr as Abd al-Muttalib's, Atika bint Murra as Hashim's, Hubba bint Hulayl as Abd Manaf's and Fatima bint Saad Sayl as Qusayy's. He then lists Hind bint Surayr for Kilab, Mawiya bint al-Qayn for Murra, Wahshiyya bint Shayban for Kab, Salma bint Amr for Luayy, Layla bint Saad al-Hudhaliyya for Ghalib and Jundala bint al-Harith for Fihr. Salma, Luayy's mother, is distinct from the Najjari Salma who bore Abd al-Muttalib. Atika also recurs across generations: a shared name cannot by itself justify removing a woman or merging two lineages. [29] Source text

The register continues with the Adwani Atika, also called Ikrisha with other variants, as Malik's mother; Barra bint Murr for al-Nadr; Hind bint Qays for Kinana; Salma bint Asad for Khuzayma; Khindif, Layla bint Hulwan, for Mudrika; al-Hanfa bint Iyad for Ilyas; Shaqiqa bint Akk for Mudar; Naima bint Jusham for Nizar; and Tayma bint Yashjub for Maadd. Yet passages in the same historian's first volume give alternatives, including Awana for Kinana's mother, Hala for al-Nadr's, Aidha for Kab's and Wahshiyya for Murra's. These are differences within the consulted sources, not discrepancies to conceal. The names remain transmitted genealogical identifications; their inclusion by a historian does not turn them into Quranic statements or authenticated reports from an Imam. [26, 29] Source 1 · Source 2

33. The women named Atika: repeated names across different branches

Al-Yaqubi gives a separate account of the women named Atika in the Prophet's ancestry, counting twelve. The recorded names include Atika bint Hilal ibn Wuhayb, Atika bint Utuwara ibn Tarb and Atika bint Yakhlud ibn al-Nadr. The Sulaymi branch includes Atika bint Murra ibn Hilal, Hashim's mother, and Atika bint Murra ibn Adi; one identification instead makes a woman in this group the daughter of Jabir ibn Qunfudh. The printed passage does not fully reconcile its announced number of Sulaymi women with the individual names it supplies. An editorial note in Bihar quotes al-Muhabbar for Atika bint Usayya ibn Khufaf. That addition should retain its source attribution, rather than being silently inserted into al-Yaqubi's own wording. [29, 39] Source 1 · Source 2

The account also names Atika bint Amir ibn al-Zarib, with an alternative lineage through Abd Allah ibn al-Harith ibn Waila ibn al-Zarib, and Atika bint Adwan; Atika bint Saad of Hudhayl; Atika bint Dudan of Asad; Atika bint al-Azd ibn al-Ghawth; and Atika bint Rushdan ibn Qays of Juhayna. Connecting branches introduce Rayta bint Kab ibn Saad, Qayla or Qibla bint Hudhafa, Umayma bint Amir, Mawiya al-Hawra bint Amr and Salma bint Tabikha. This preserves a network of mothers and grandmothers, not a claim that every woman occupied a consecutive position in a single maternal chain. Atika bint Abd al-Muttalib, the Prophet's aunt, belongs to a

later generation and remains distinct from these ancestral namesakes. [29, 39] Source 1 · Source 2

34. The women named Fatima in ancestry and guardianship

Al-Yaqubi records four women named Fatima in the Prophet's ancestry: Fatima bint Amr, Abd Allah's mother; Fatima bint Rabia ibn Abd al-Uzza ibn Rizam of Banu Bakr ibn Hawazin in her ancestry; Fatima bint al-Harith ibn Buhtha of Sulaym in the preceding generation; and Fatima bint Saad Sayl, Qusayy's mother. An editorial note in Bihar additionally identifies Fatima bint Nasr ibn Awf of Khuzaa as the mother of Hubba bint Hulayl. This is a genealogical addition from another transmission, not a fifth entry in al-Yaqubi's statement counting four. Such a register must distinguish personal names from teknonyms, a father's name from a designation such as Saad Sayl, and variant readings of early names. [29, 39] Source 1 · Source 2

Fatima bint Asad, by contrast, was Abu Talib's wife, Ali's mother and a member of the household that cared for the Prophet; she was not one of his direct female ancestors. Fatima al-Zahra, the Prophet's daughter, belongs to his descendants and Ahl al-Bayt, not his maternal ancestry. Nor does the report about Fatima bint Murra seeking marriage with Abd Allah establish that she became his wife. Preservation and distinction therefore belong together: no woman should disappear because another shared her name, and no kinship should be assigned without textual support. Reports concerning Fatima bint Asad in al-Kafi and al-Saduq's Amali extend beyond genealogy and receive separate treatment with their evidentiary qualifications below. [19, 22, 31] Source 1 · Source 2 · Source 3

35. The six paternal aunts and Safiyya bint Abd al-Muttalib

The familiar list preserved in the sources assembled by Bihar names six paternal aunts: Safiyya, Atika, Arwa, Umayma, Barra and Umm Hakim al-Bayda. Umm Hakim and al-Bayda are not two women; one is a teknonym and the other a byname within this register. Safiyya's mother was Hala bint Uhayb or Wuhayb. Her marriage to al-Awwam ibn Khuwaylid produced al-Zubayr ibn al-Awwam; biographical accounts also mention an earlier marriage to al-Harith ibn Harb. Al-Zubayr's relationship to the Prophet thus passes through his mother Safiyya, while his relationship to Khadija passes through his father, her brother al-Awwam. He must remain distinct from the Prophet's uncle al-Zubayr ibn Abd al-Muttalib. [27, 30, 44] Source 1 · Source 2 · Source 3

Safiyya's biography includes reports concerning migration, Uhud and defence during the siege of Medina. Those events properly expand her account in the chapters dealing with the Medinan period; their full military detail is unnecessary here. Her inclusion among Muslim women is clearer in the biographical lists than the reported disagreements concerning some of her sisters. A genealogical notice transmitted by al-Haythami from al-Zubayr ibn Bakkar usefully illustrates the female network: it brings together her brothers' and sisters' sons, her own son and her sister's daughter's son. Barra, Arwa, Umayma and al-Bayda become visible within those connections. Here it serves as an explicitly external genealogical witness, not a

report from the Ahl al-Bayt or an independent authority for their teachings. [30, 44] Source 1 · Source 2

36. Atika bint Abd al-Muttalib and the dream before Badr

Atika was the Prophet’s paternal aunt, a daughter of Abd al-Muttalib; family lists associate her marriage with Abu Umayya ibn al-Mughira of Makhzum. She was not Atika, Hashim’s mother, and the merits attributed to either woman cannot be transferred to the other. Her best-known report concerns a dream before Badr: a rider warns Quraysh, a rock breaks into fragments reaching their houses, and Damdam ibn Amr subsequently arrives with news of the caravan. Bihar quotes this from the commentary attributed to Ali ibn Ibrahim in its treatment of verses from al-Anfal. In that version Atika tells al-Abbas, who informs Utba ibn Rabia, while Abu Jahl responds with mockery and accusation. These personal names belong to the transmitted narrative, not to the wording of the Quranic verses about Badr. [30, 42] Source 1 · Source 2

The dream does not establish prophetic status for Atika, and an opponent’s sarcastic description is not a doctrinal declaration. Nor can the dream alone settle every detail of her conversion or migration; biographical lists differ over which of the Prophet’s aunts embraced Islam. Other historical sources preserve the dream through disconnected transmissions, explaining its circulation without removing the need to examine each route. Its inclusion here restores a woman of the household to her place in Meccan memory and identifies her relationship to her brother al-Abbas while retaining the report’s limitations. The commanders of Quraysh, the movement of the caravan and the battle itself belong to the chapter on Badr. [30, 42, 44] Source 1 · Source 2 · Source 3

37. Arwa and Umayma: two distinct family branches

Arwa bint Abd al-Muttalib was the Prophet’s paternal aunt. Genealogical accounts connect her with Umayr and their son Tulayb, although abbreviated transmissions differ in the extended lineage of her husband. She is distinct from Arwa bint Harb, Umm Jamil, and from Arwa bint Kurayz, al-Bayda’s daughter. Biographical traditions discuss Tulayb’s position and his mother’s conversion, while the broader disagreement over which aunts embraced Islam remains. The appropriate formulation is that sources transmit an account of Arwa’s conversion; every associated dialogue or poem is not thereby an authenticated report from an Imam. Her place in the family register is preserved at its genealogical level even where individual scenes require further investigation. [30, 44, 45] Source 1 · Source 2 · Source 3

Umayma bint Abd al-Muttalib married Jahsh ibn Riab. The transmitted biographical notice about Safiyya links her with Abd Allah ibn Jahsh and Abu Ahmad, while the account of the Prophet’s wives identifies Zaynab bint Jahsh as the daughter of his paternal aunt Umayma. Zaynab, the Prophet’s wife, is therefore distinct from his daughter Zaynab, and Abu Ahmad identifies a person other than Abd Allah. Biographical literature also connects Ubayd Allah ibn Jahsh and Hamna with this household; their individual histories belong to the accounts of migration, Uhud and

the Prophet's marriages. Umayma matters here as the female source of this family relationship. Naming the children of Jahsh while omitting their mother would leave the household account incomplete. Kinship alone does not make their beliefs or lives identical. [30, 44, 45] Source 1 · Source 2 · Source 3

38. Barra, Umm Hakim al-Bayda and their children

Barra bint Abd al-Muttalib was another paternal aunt. Sources record her marriage to Abd al-Asad of Makhzum and identify Abu Salama, Abd Allah ibn Abd al-Asad, within that branch. The genealogical testimony quoted in Safiyya's biography additionally names Abu Sabra ibn Abi Ruhm as Barra's son through another marriage. Abu Salama was Umm Salama's husband before her marriage to the Prophet, connecting this genealogical branch with the later Medinan household. This Barra must remain distinct from Barra bint Abd al-Uzza, Amina's mother, from Barra bint Murr in the ancestral register and from women whose original name Barra was changed to Zaynab. Father's name and generation preserve each woman's identity. [29, 30, 44, 45] Source 1 · Source 2 · Source 3 · Source 4

Umm Hakim al-Bayda bint Abd al-Muttalib married Kurayz ibn Rabia ibn Habib ibn Abd Shams. Their daughter Arwa bint Kurayz was the mother of Uthman ibn Affan. His relationship in this register thus runs through his mother and grandmother; he was not the immediate son of one of the Prophet's paternal aunts. Some family lists also describe al-Bayda and Abd Allah as twins, a genealogical report rather than a Quranic statement or doctrinal ruling. The six aunts have now been identified together with the nearest relevant branches of their families, while genealogical testimony remains distinct from reports attributed to the Ahl al-Bayt. Establishing a relationship does not settle a person's religious or political assessment in later events, and ancestry cannot replace investigation of those events. [27, 30, 44, 45] Source 1 · Source 2 · Source 3 · Source 4

39. Abu Talib: the uncle entrusted with guardianship

Abu Talib ibn Abd al-Muttalib, commonly identified by the personal name Abd Manaf, was Abd Allah's full brother through their mother Fatima bint Amr. Guardianship of the Prophet passed to him after Abd al-Muttalib. The child entered a household with its own children, labour and material pressures, finding his uncle's protection and Fatima bint Asad's care. This responsibility cannot be reduced to the title of leader of Banu Hashim: guardianship included food, shelter, accompaniment and defence. Reports in al-Kafi connect the grandfather's concern for the child with Abu Talib's later conduct in Mecca. The uncle also appears in accounts of marriage to Khadija and protection of the mission. Travel and marriage receive fuller treatment in the next chapter; here the household's place in the sequence of upbringing is established. [18, 28, 30, 31] Source 1 · Source 2 · Source 3 · Source 4

Some reports place Hamza beside Abu Talib in defending the Prophet, describe Ali carrying his father's message to another uncle, and show Abu Talib encouraging Jafar to pray with his cousin. These connections identify the family members acting within the narrative, without authenticating every account merely because it fits a

general picture. Sources also differ over the precise timing of Abu Talib's death in relation to Khadija's. A definitive month or interval is unnecessary to understand the importance of his loss. The withdrawal of his protection was a major event in Meccan history; however, a report instructing the Prophet to leave after his death cannot by itself erase the intervening events recorded in biographical literature before the migration. [18, 31] Source 1 · Source 2

40. Abu Talib's faith in the reports of al-Kafi

The chapter on the Prophet's birth and death in al-Kafi contains explicit reports affirming Abu Talib's faith. Hadith 28 compares him with the Companions of the Cave in concealing belief; al-Majlisi grades it hasan in Mirat al-Uqul. Hadith 29 appeals to poetry attributed to Abu Talib acknowledging Muhammad's prophethood and comparing him with Moses in the scriptures. Al-Majlisi grades its main transmission sahih, while noting a disconnected ending. The whole chapter therefore cannot accurately receive one undifferentiated label of either soundness or weakness. Hadith 30 relates Abu Talib and Hamza's defence of the Prophet after an insult, and hadith 31 describes the loss of protection at Abu Talib's death. Al-Majlisi grades both hasan comparable to sahih. [18] Source text

Other reports in the same chapter discuss numerical reckoning, a hand gesture and those who carried or sheltered the Prophet, with varying assessments of their chains. They include raised or disconnected reports, weak transmissions and reports containing an unidentified transmitter. These differences matter because the strength of the Imami affirmation of Abu Talib's faith does not justify upgrading every narrated detail about him to sahih. Nor does one scholar's technical authentication mean that every hadith specialist agrees on the interpretation of each phrase. The relevant conclusion is that Abu Talib's faith is not a modern addition to the biography: it is supported by explicit material in an early Imami collection and by established Imami scholarship, whose judgments should remain attributed to their authors. [12, 13, 18] Source 1 · Source 2 · Source 3

41. Quranic passages invoked in the debate about Abu Talib

The Quran does not name Abu Talib in al-Qasas's statement that the Prophet cannot guide everyone he loves, in al-Tawba's prohibition on seeking forgiveness for polytheists, or in al-Anam's description of those who discourage others and keep their distance. Identifying the person concerned belongs to the investigation of occasions of revelation and interpretation. In Majma al-Bayan, al-Tabrisi reports interpretations associating some of these passages with Abu Talib, then examines them and states the Imami position affirming his faith. For al-Anam he explains how the context concerns people obstructing access to the Prophet and withdrawing from him. Abu Talib's protection against harm should therefore not be converted into proof that he belonged to the obstructing group. [6, 35, 36, 37] Source 1 · Source 2 · Source 3 · Source 4

The commentary distinguishes the Prophet's work of explanation and invitation from the guidance belonging to God. Denial of one kind of guidance cannot automatically

negate every merit of the person an interpreter seeks to identify. Similarly, the passage concerning Abraham's request for forgiveness for his father and his subsequent dissociation must retain its context, together with the earlier discussion of Azar's identity; it cannot be transferred to Abu Talib without argument. The disagreement is presented without concealing that commentators from other schools adopted different identifications. This chapter gives priority to the Quran and follows the Imami understanding of Abu Talib's position, while preserving the distinctions between Quranic text, interpretation and a report invoked to establish an occasion of revelation. [5, 6, 16, 35, 36, 37] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6

42. Entrusted testaments, the name Abi and identifying a successor

Hadith 18 in the same chapter of al-Kafi describes Abu Talib as a custodian of entrusted testaments who delivered them to the Prophet; al-Majlisi grades this route weak. The report matters when recording claims about his position, but cannot alone establish a documented succession of appointed heirs at every link in the genealogy. Possessing a book or trust, foretelling an awaited prophet, providing guardianship and being a believer are not necessarily identical to being an explicitly designated infallible divine authority. Each claim requires its own evidence and terminology. Adding the title "successor" to every name in the family tree cannot substitute for that examination. [18, 20, 31] Source 1 · Source 2 · Source 3

In Kamal al-Din, al-Saduq mentions Abi in connection with the later successors of Jesus and the transmission associated with Salman. He notes that some readers understood the name as "my father" and consequently identified the person with Abu Talib; he also records the name Burda. This is an early warning about possible textual misreading, not permission to suppress one version without explanation. Abi or Burda remains identified within the succession narrative, and Abu Talib remains present in reports concerning guardianship, faith and custody of testaments. Equating the two, or definitively separating every report associated with them, requires investigation of transmission routes and textual witnesses. The difference in written form cannot decide the entire question by itself. [20, 31] Source 1 · Source 2

43. Fatima bint Asad: maternal care in the guardian's household

Fatima bint Asad ibn Hashim was Abu Talib's wife and, in the familiar family register, the mother of Ali and his siblings. Ali thus descended from Banu Hashim through both parents. The account of her death in al-Kafi portrays the depth of her relationship with the Prophet: Ali approaches him in tears, the Prophet describes her place in maternal terms, and the report recounts his shirt, funeral prayer, her grave and her earlier kindness to him. It also calls her the first woman to migrate to the Messenger on foot from Mecca. That formulation belongs to the report itself, rather than to an independently established census of female migrants. Al-Majlisi grades this transmission weak; its content is therefore preserved as reported without concealing that assessment. [19, 31] Source 1 · Source 2

The story contains another woman as well: a slave woman whom Fatima intended to free and concerning whom she left instructions, with the Prophet reporting completion of the manumission. The text does not name her. She should remain the woman designated for emancipation, without being identified as Umm Ayman or Thuwayba without evidence. Women also appear in the funeral preparations, while the account from al-Amali includes Ammar asking about aspects of the Prophet's conduct; their participation belongs to the particular versions. Reports connecting Fatima with Amina and a prediction of Ali's birth thirty years later have separate chains and differing assessments. Preserving women therefore includes both the celebrated mother and the unnamed woman whose circumstances survive in the narrative, without merging distinct transmissions. [19, 31] Source 1 · Source 2

44. Talib, Aqil, Jafar and Ali

Abu Talib's familiar family register names four sons: Talib, Aqil, Jafar and Ali. Biographical works transmit intervals of ten years between some of them, but this reported chronology is not necessary to establish their brotherhood. Accounts of Talib concern departure for Badr and the subsequent loss of clear information about him. His inclusion among those who left Mecca does not by itself establish a place of death or prove that he fought the Prophet. Aqil appears in genealogical knowledge and Meccan history. Material quoted from al-Saduq records the Prophet's affection for him, including a connection with Abu Talib's love for him. His family relationships should be preserved without projecting every controversy of later periods over his entire life. [30, 31, 42] Source 1 · Source 2 · Source 3

Jafar appears in household reports through his father's instruction that he join his cousin in prayer. His later significance unfolds in the migration to Abyssinia and the battle of Muta. His wife Asma bint Umays is central to his biography and remains distinct from her sister Salma, Hamza's wife. Ali belonged to the household that raised the Prophet and was subsequently raised by the Prophet himself. His paternal and maternal ancestry and his marriage to Fatima al-Zahra establish different family connections. The chapter's reference to ancestors must not turn Ali, Jafar or Aqil into the Prophet's forebears: they were his cousins, with further scripturally supported meanings of Ahl al-Bayt applying in their appropriate places. Their histories are included here to establish the family, while complete biographies belong to their dedicated chapters. [19, 30, 31, 40, 41] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

45. Umm Hani, Jumana and Rayta in the variant family register

The passage from Ilam al-Wara quoted in Bihar names two daughters of Abu Talib: Umm Hani, identified as Fakhita, and Jumana. Some biographical works give Hind as Umm Hani's personal name; this does not create a third sister named Hind. Umm Hani appears in accounts of the conquest of Mecca and as a transmitter, retaining her place as Ali's sister and the Prophet's cousin. Ibn Saad's Tabaqat describes Jumana's marriage to Abu Sufyan ibn al-Harith, their son Jafar and an allocation associated with Khaybar. This Abu Sufyan is the son of al-Harith ibn Abd al-Muttalib, not Abu Sufyan ibn Harb; Jafar ibn Abi Sufyan is likewise distinct from his maternal uncle Jafar ibn Abi Talib. [30, 43, 44] Source 1 · Source 2 · Source 3

The Tabaqat also mentions Rayta bint Abi Talib and gives Umm Talib as possibly her teknonym, explicitly observing that Hisham ibn al-Kalbi's register does not independently list Umm Talib. Rayta and Umm Talib are therefore preserved as a possible identification of one woman in a broader account than the two-daughter list, not as two securely established additional daughters. The same passage contains an exception involving a name rendered Tariq in the electronic text, while some transmissions have Taliq. That figure should not be placed alongside the four familiar sons with equal certainty before the name and attribution are established. This is comparative evidence from a non-Imami genealogical source, guarding against a false claim of unanimous enumeration; it is not equivalent to a report with an Imami chain of transmission. [30, 43] Source 1 · Source 2

46. Hamza and his family

Hamza ibn Abd al-Muttalib was the Prophet's uncle, born to Hala bint Uhayb or Wuhayb, and a prominent defender within the family. He appears beside Abu Talib in al-Kafi's account of responding to an insult against the Prophet, while Ahl al-Bayt traditions honour his martyrdom and kinship. Nursing adds another relationship in accounts identifying Thuwayba as the nurse of both Hamza and the Prophet, distinct from biological unclehood. He is known as Abu Umara and Abu Yala; the two teknonyms do not identify two men. His death at Uhud, the involvement of Wahshi and Hind bint Utba, and the grief of the Prophet and Safiyya belong to the appropriate battle narrative. The concern here is his family position and household, without anticipating the full campaign. [18, 28, 30, 46] Source 1 · Source 2 · Source 3 · Source 4

To avoid omitting women and children, Ibn Saad's comparative register is retained: Yala and Amir, whose mother is identified as the Awsi daughter of al-Milla without a separate personal name in that passage; Umara, whose mother was Khawla bint Qays; and Umama, whose mother was Salma bint Umays. He recounts Ali, Jafar and Zayd ibn Haritha's competing claims to care for Umama and the decision in favour of Jafar because her maternal aunt Asma bint Umays was his wife. The same register gives Yala's sons as Umara, al-Fadl, al-Zubayr, Aqil and Muhammad. Umara ibn Yala should therefore remain distinct from Umara ibn Hamza. These details come from an explicitly non-Imami historical source for genealogical comparison, without a claim to authenticate every associated account. Variant names for Hamza's daughter in

biographical literature cannot automatically be counted as separate daughters. [43, 46] Source 1 · Source 2

47. Al-Abbas, Lubaba and their children

Al-Abbas ibn Abd al-Muttalib, whose mother is named Natila or Nutayla bint Janab, was the Prophet's uncle and associated with the provision of water to pilgrims. He appears in accounts of Atika's dream, Badr, the conquest of Mecca and Hunayn, while reports vary over the timing and concealment of his acceptance of Islam. His wife Umm al-Fadl is Lubaba bint al-Harith of Hilal, the sister of Maymuna bint al-Harith, the Prophet's wife. The printed Ilam al-Wara passage in Bihar has the wording "Lubaba bint al-Fadl ibn al-Harith," but al-Yaqubi and genealogical testimony identify Lubaba bint al-Harith. A teknonym should not create a new father. The name Hind in some reports about the sisters is likewise retained as an identification variant without displacing the more familiar name or creating another wife from a textual difficulty. [28, 30, 45] Source 1 · Source 2 · Source 3

The Ilam al-Wara passage names al-Abbas's children as Abd Allah, Ubayd Allah, al-Fadl, Qutham, Mabad and Abd al-Rahman, together with Umm Habib, born to Umm al-Fadl; it then gives Tammam, Kathir, al-Harith, Amina and Safiyya, born to different enslaved mothers. There are three daughters in this list, and the household should not be reduced to Abd Allah ibn Abbas alone. Nasab Quraysh provides further genealogical detail and differences among branches. Each list should retain its attribution rather than being presented as an enumeration shared by every work. Abd Allah and Ubayd Allah are two men; Qutham ibn Abbas is distinct from Qutham in some lists of Abd al-Muttalib's sons. Mothers left unnamed by the text should not receive conjectural names. [30, 45] Source 1 · Source 2

48. Al-Harith, al-Zubayr and the female cousins

Al-Harith is the eldest of Abd al-Muttalib's sons in the familiar register and appears beside his father in the account of reopening Zamzam. Ilam al-Wara names his sons as Abu Sufyan, al-Mughira, Nawfal, Rabia and Abd Shams, recording the latter's renaming as Abd Allah. Nasab Quraysh, however, makes al-Mughira the personal name of Abu Sufyan himself and adds Abd al-Muttalib, Umayya and Arwa, identifying their mother as Adiyya bint Qays. This difference should remain visible rather than treating Abu Sufyan and al-Mughira as certainly separate men. Arwa bint al-Harith is also distinct from his sister Arwa bint Abd al-Muttalib. Rabia's marriage to Umm al-Hakam bint al-Zubayr joins the branches of two paternal uncles. [27, 30, 45] Source 1 · Source 2 · Source 3

Al-Zubayr's daughters include Dubaa, whose marriage to al-Miqdad is reported in al-Kafi with an appeal to the criterion of piety. Its chain includes an unnamed transmitter, so authentication should not be assigned without examination. The Tabaqat names her mother as Atika bint Abi Wahb and her children as Abd Allah and Karima, then provides separate entries for Umm al-Hakam, Safiyya and Umm al-Zubayr. Biographical dictionaries record Safiyya or Atika as possible personal names for Umm al-Hakam or Umm Hakim, and preserve both an identification with

Dubaa and an opinion distinguishing them. All these designations should therefore remain in the variant register; separate entry headings alone cannot establish a definitive number of women. Umm Hakim bint al-Zubayr is distinct from her aunt Umm Hakim al-Bayda bint Abd al-Muttalib. [30, 45, 47, 48] Source 1 · Source 2 · Source 3 · Source 4

49. Abu Lahab, Umm Jamil and Durra

Abu Lahab, Abd al-Uzza ibn Abd al-Muttalib, is the Prophet’s uncle whom Surat al-Masad names by his teknonym. His wife is described through the image of carrying firewood but is not personally named in the Quran. Exegetical and biographical sources identify her as Umm Jamil bint Harb, called Arwa in genealogical literature, the sister of Abu Sufyan ibn Harb. The Quranic condemnation cannot be transferred to Abu Talib merely because both were uncles, nor does it contradict the Imami affirmation concerning the faith of direct forebears: an uncle belongs to a collateral branch, not the direct ancestral line. Nur al-Thaqalayn assembles accounts of Abu Lahab’s rejection and Umm Jamil’s arrival carrying a stone. Some place Abu Bakr in the scene or identify Asma bint Abi Bakr as a transmitter. These are narrative identifications, not names supplied by the surah. [10, 12, 30, 38, 45] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

His sons include Utba, Utayba and Muattib. Utba must not be confused with Utayba; genealogical works describe their differing lives and the acceptance of Islam by Utba and Muattib. Durra bint Abi Lahab must also be included. Hadith and biographical collections give her separate reports concerning harassment on account of her parents and the Prophet’s rejection of that treatment. Some routes are disconnected, while al-Haythami describes the transmitters of others as trustworthy; one blanket assessment is inappropriate. Her reported acceptance of Islam and family relationship are preserved without making condemnation of her father a judgment upon her. This household illustrates why both men and women must retain their individual identities: the Quran judges Abu Lahab and his wife’s conduct and does not authorize assigning ancestral guilt to their children. [3, 10, 30, 44, 45] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

50. Thuwayba, Halima and Umm Ayman

The household's picture is incomplete without women outside the ancestral line. Thuwayba, Abu Lahab's enslaved woman, appears in accounts of nursing the Prophet, Hamza and Abu Salama; al-Yaqubi's version also includes Jafar. The difference in the list should remain visible rather than being resolved by merging ages and relationships. Halima bint Abi Dhuayb of Sad was his nurse among Banu Sad; her husband was al-Harith ibn Abd al-Uzza, and Ilam al-Wara identifies her sister Salma as his maternal aunt through nursing. Family reports name Abd Allah, Anisa and al-Shayma in the nursing and caregiving relationships. Al-Majlisi's explanatory note identifies Anisa with al-Shayma, whereas other versions distinguish them and treat al-Shayma as a byname of Hudhafa. Counting names and bynames together cannot settle the number of people. The chronology of nursing and return from the desert belongs to chapter 47. [28, 30] Source 1 · Source 2

Umm Ayman, Baraka, was a caregiver of the Prophet. Her place in the accounts of Amina and orphanhood makes her essential to this chapter, rather than a marginal addition after the men. Later biography connects her with Zayd ibn Haritha and her son Usama, while her motherhood of Usama remains distinct from her care of the Prophet. Reports differ concerning her earliest connection with the household and certain dates in her life; the register does not settle them without evidence. Likewise, a nurse or visiting woman left unnamed in a particular account remains unnamed in that account. Every gap cannot be filled with Halima, and every woman described as a mother to the Prophet was not his biological mother. The term may signify childbirth, nursing or affectionate care according to context. [19, 28, 30, 44] Source 1 · Source 2 · Source 3 · Source 4

51. Khadija and the formation of the Prophet's own household

Khadija bint Khuwaylid ibn Asad ibn Abd al-Uzza ibn Qusayy connects the household that raised the Prophet with the household he formed through marriage. Her mother was Fatima bint Zaida; genealogical accounts also introduce Hala bint Abd Manaf and Qulaba, known as al-Arqa, within her maternal ancestry. Her siblings and Qurashi relationships clarify other family connections: al-Awwam, al-Zubayr's father, was her brother, and Hala bint Khuwaylid was her sister in the genealogical literature. That Hala is distinct from Hala bint Uhayb, mother of Hamza and Safiyya. Surat al-Duha describes God's care for the Prophet and provision after need. Identifying Khadija's part in the details of that provision belongs to commentary and biography; her name does not occur in the verse itself. [7, 22, 39, 45] Source 1 · Source 2 · Source 3 · Source 4

Al-Kafi's introductory birth notice lists the Prophet's children by Khadija as al-Qasim, Ruqayya, Zaynab and Umm Kulthum, followed by al-Tayyib, al-Tahir and Fatima, while recording disagreement over births before or after the beginning of the mission. Genealogical works name Abd Allah and differ over whether al-Tayyib and al-Tahir are separate names or descriptions. The number of sons cannot therefore be established simply by combining lists. Ibrahim belonged to the Medinan period and was born to Mariya the Copt, not Khadija. Nor is it accurate to claim that all Imami

sources call Zaynab, Ruqayya and Umm Kulthum stepdaughters rather than daughters: the consulted wording of al-Kafi identifies them as his daughters, although some researchers dispute the genealogy. The source's testimony is retained, leaving detailed investigation to the family chapter and preventing the disagreement from erasing the women. [18, 30, 45] Source 1 · Source 2 · Source 3

52. Ahl al-Bayt in the verses of purification and mutual invocation

The title "household of prophethood" is not used here to erase the specific meaning of Ahl al-Bayt in Imami traditions. At the purification verse in al-Ahzab, Nur al-Thaqalayn assembles reports concerning the Prophet, Ali, Fatima, al-Hasan and al-Husayn, including the cloak narrative in Umm Salama's house and her question about joining them. These five figures are central to the transmitted identification of the verse. Umm Salama, as the woman whose house hosted the event and as a narrator, also retains her place. Mention of the wives in the surrounding Quranic passage does not automatically include every Hashimi relative within this particular identification. Nor does a difference in the kind of relationship diminish the importance of recording women throughout the chapter. [11, 40] Source 1 · Source 2

For the mutual invocation verse in Al Imran, the reports identify Ali, Fatima, al-Hasan and al-Husayn accompanying the Prophet and interpret the references to sons, women and selves as expressions of their standing. Their names do not appear in the wording of the verse itself; the identification comes through transmission and commentary. Fatima is preserved as the Prophet's daughter and the woman of the mutual invocation in Imami interpretation, while al-Hasan and al-Husayn are identified as his sons through his daughter. A paternal genealogy must not erase that continuation through a woman. The succession of Imams descended from al-Husayn and the biographies of their mothers and wives belong to later chapters on the household's continuation. This introductory chapter cannot become an encyclopedia of every family relationship across centuries. [1, 11, 40, 41] Source 1 · Source 2 · Source 3 · Source 4

53. Further names in the nearer female family branches

Comparison with Nasab Quraysh supplies nearby family members who are not adequately represented by mentioning only their mother or best-known brother. Safiyya bint Abd al-Muttalib's children include al-Saib and Umm Habib alongside al-Zubayr; Umm Habib is identified as the mother of Umm Hasan bint Khalid ibn Hizam. Atika's children by Abu Umayya are Abd Allah, Zuhayr and Qurayba. Al-Bayda's children by Kurayz include Amir and Umm Talha, whose name is Arnab, alongside Arwa. In this account Arwa bint Abd al-Muttalib also has a daughter named Fatima by Kalada ibn Hashim. Umayma's daughters include Habiba bint Jahsh as well as Zaynab and Hamna. Habiba must not be replaced by Umm Habiba bint Abi Sufyan merely because the names resemble each other. These are explicitly attributed genealogical additions, not new reports assigned to an Imam. [45] Source text

The register connects Amina’s mother Barra bint Abd al-Uzza with Umm Habib bint Asad, then Barra bint Adi, Umayma bint Malik, Qulaba bint al-Harith, Dubba bint al-Harith and Lubna bint al-Harith in the maternal succession given by Musab. Within the family of Hala, Hamza and Safiyya’s mother, it introduces al-Abla bint al-Muttalib, Khadija bint Said, Umm al-Khayr bint Said, Atika bint Abd al-Uzza, Rayta bint Kab and Naila bint Hudhafa. The ancestry of Lubna, Abu Lahab’s mother, includes Hind bint Amr and al-Sawda bint Zuhra. These women belong to adjoining maternal branches rather than being added to the Prophet’s paternal line. Some names and connections differ between this register and al-Yaqubi’s, and that qualification remains part of their attribution. [29, 45] Source 1 · Source 2

Within Asad ibn Hashim’s family, the source names Hunayn, Khalda—whose mother is Mariya the Roman—and Fatima bint Asad, whose mother it identifies as Fatima bint Hirm ibn Rawaha. This Mariya is not Mariya the Copt, Ibrahim’s mother. Ruqayqa also appears in the branch of Abu Sayfi, requiring care when comparing a Ruqayqa directly attributed to Hashim in abbreviated accounts with Ruqayqa bint Abi Sayfi: the name alone cannot establish identity. Reports name Abd Allah, Awn and Muhammad among the children of Jafar and Asma, and Abd Allah and Karima within Dubaa and al-Miqdad’s household. These immediate relationships preserve women and men together, without claiming to enumerate all their descendants in subsequent generations. [44, 45, 47] Source 1 · Source 2 · Source 3

The name Fatima bint Hamza, with the teknonym Umm al-Fadl, must also be retained. Usd al-Ghaba records Umama or Umara as variant names for Hamza’s daughter, while the material quoted from al-Isaba adds the designation Umm Abiha. These forms supplement the discussion of Hamza without establishing four different daughters. In the report from Ali about distributing veils among women named Fatima, the transmitted wording identifies the Prophet’s daughter, Fatima bint Asad and Fatima bint Hamza, leaving a fourth woman unnamed. Ibn Hajar’s suggestion that she may have been Aqil’s wife is an interpretive proposal, not an explicit name in the report. Nor does Fatima’s appearance in that account make her one of the ancestral women named Fatima listed earlier. [49] Source text

54. The extended account attributed to al-Bakri and how it is assessed

In its chapters on the Prophet’s birth, Bihar al-Anwar preserves an extended narrative attributed to Abu al-Hasan al-Bakri. It combines the transmission of light, ancestral history, Abd Allah’s marriage and the Prophet’s birth in a lengthy account. Al-Majlisi himself notes its unusual character and disconnected transmission, explaining its inclusion through the presence of some corresponding material in other reports. That explanation does not authenticate every dialogue, name or number. A passage taken from this narrative cannot accurately be introduced as al-Majlisi transmitting a sound report from an Imam when he is quoting a story collection whose individual episodes do not all possess connected Imami chains. The references therefore distinguish this account from the separately identified reports of al-Khisal, Uyun and al-Kafi discussed earlier. [25] Source text

Some of the same people appear both in the extended story and in historical accounts, including Abd al-Muttalib, Abd Allah, Amina and Salma. Agreement on a name does not establish every unusual episode as an event in that historical person's life. Similarly, unnamed women, monks, diviners and attendants in particular scenes remain described participants; they should not receive names borrowed from another episode. Reports containing chronological conflict or distant genealogies that cannot be reconciled remain recorded traditions rather than foundations for a definitive chronology. Maintaining this distinction both respects the individuals concerned and prevents unestablished material from being attributed to the Ahl al-Bayt. [21, 22, 25, 32] Source 1 · Source 2

55. The household that received the mission

The chapter closes with a household whose layers can be distinguished: the roots of Abraham, Ishmael and Hagar beside the Sacred House; the ancestral line to Adnan and the preserved maternal names; the family of Hashim, Salma and Abd al-Muttalib; then Abd Allah and Amina; and finally the men and women connected through care, kinship and marriage. The aunts have been preserved alongside the uncles, together with nearer branches, nursing mothers and the caregiver. Variant and unnamed identities remain as their sources transmit them. The Imami doctrine concerning the faith of the forebears, the reports affirming Abu Talib's belief and the particular distinction of the People of the Cloak are related aspects of this household's history, but cannot be reduced to a rule treating every relative as equivalent. [12, 13, 18, 19, 29, 30, 40] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6 · Source 7

Chapter 47 begins from this point with Muhammad's birth, accounts of his upbringing and the source traditions concerning his preparation for the mission. The present chapter supplies the names and relationships needed to follow those events without repeatedly reconstructing each person's identity. The order of evidence remains consistent: the Quran for what it explicitly states; transmitted reports with their sources and the assessments actually established for their chains; commentary with its opinions attributed; and history within its evidentiary limits. This completes the chapter within its scope: a connected account preserving women and men, disclosing differences where they occur, and leaving later events and full biographies to their appropriate chapters.

56. References and cited passages

The numbers identify the following passages, not forty-nine separate books: several locations within one work are listed independently to make verification easier. Page numbers follow the edition displayed at the linked source and may differ in other editions. Non-Imami historical works at the end of the list are used for the expressly identified genealogical comparisons, not as substitutes for the Qur'an and Ahl al-Bayt traditions in stating doctrine.

[1] The Quran, al-Baqara 2:124–129: Abraham's covenant, the foundations of the House and the prayer for a messenger. Source text

[2] The Quran, Ibrahim 14:35–41: the sacred city, descendants, prayer and monotheism. Source text

[3] The Quran, al-Hujurat 49:13: piety as the criterion of honour. Source text

[4] The Quran, al-Shuara 26:214–219: warning the nearest relatives and movement among those who prostrate. Source text

[5] The Quran, al-Anam 6:74: Abraham and Azar. Source text

[6] The Quran, al-Tawba 9:113–114: seeking forgiveness and Abraham's position. Source text

[7] The Quran, al-Duha 93, especially verses 6–8: orphanhood, divine care and provision. Source text

[8] The Quran, al-Fil 105:1–5. Source text

[9] The Quran, Quraysh 106:1–4. Source text

[10] The Quran, al-Masad 111:1–5: Abu Lahab and his wife. Source text

[11] The Quran, al-Ahzab 33:33: the purification verse, read with its surrounding context. Source text

[12] Al-Saduq, al-Itiqadat, chapter on the Prophet's forefathers: the faith of the ancestors, Abu Talib and Amina; p. 110 onward in printed pagination, p. 112 in the linked display. Source text

[13] Al-Mufid, Tashih Itiqadat al-Imamiyya, discussion of the Prophet's forefathers, p. 139: ancestral monotheism and the interpretation of movement among those who prostrate. Source text

[14] Al-Tusi, al-Tibyan fi Tafsir al-Quran, commentary on al-Shuara 26:218–219: prayer and the transmitted genealogical interpretation. Source text

[15] Al-Fadl ibn al-Hasan al-Tabrisi, Majma al-Bayan, al-Shuara 26:218–219: the interpretation attributed to Imams al-Baqir and al-Sadiq. Source text

[16] Al-Tabrisi, Majma al-Bayan, al-Anam 6:74: Azar's name, the relationship and the Imami interpretation. Source text

[17] Abd Ali al-Huwayzi, Nur al-Thaqalayn, al-Anam 6:74, including the quotation from Rawdat al-Kafi concerning Abraham and Azar. Source text

[18] Muhammad ibn Yaqub al-Kulayni, al-Kafi, vol. 1, Kitab al-Hujja, chapter on the Prophet's birth and death, electronic chapter 111; introduction and reports 18 and 21–33. Attributed chain assessments are from al-Majlisi's Mirat al-Uqul, vol. 5, as displayed with the respective reports. Source text

[19] Al-Kulayni, al-Kafi, vol. 1, Kitab al-Hujja, chapter on the birth of Amir al-Muminin, electronic chapter 113; introduction and reports 1–3, with the displayed assessments from Mirat al-Uqul, vol. 5, pp. 277–282. Source text

[20] Al-Saduq, Kamal al-Din wa-Tamam al-Nima, vol. 1, p. 166 and surrounding material: Salman, Abi or Burda and the warning about the name's reading; related chapters concern entrusted testaments and expectations of the Prophet. Source text

[21] Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 15, pp. 104–108, reports 49–50 and related discussion: genealogy quoted from al-Manaqib and other works, textual variants and the generations before Adnan. Source text

[22] Al-Majlisi, Bihar al-Anwar, vol. 15, reports 51–67, pp. 108–127: forebears, parents, marriage, death and the five practices quoted from al-Khisal. The earlier sources cited in this entry were consulted through Bihar's quotations. Source text

[23] Al-Majlisi, Bihar al-Anwar, vol. 15, report 68, pp. 127–128, quoting al-Khisal: Abd al-Muttalib's children and al-Saduq's discussion of their names and number. Source text

[24] Al-Majlisi, Bihar al-Anwar, vol. 15, report 69, pp. 128–130, quoting Uyun Akhbar al-Rida: the two intended sacrifices, Abd Allah's ransom and Atika's participation. Source text

[25] Al-Majlisi, Bihar al-Anwar, vol. 15, report 48, pp. 26–104: the Kitab al-Anwar narrative attributed to al-Bakri, with the editorial discussion of attribution and al-Majlisi's warning about unusual content and disconnected transmission. Its individual details are not collectively authenticated here. Source text

[26] Ahmad ibn Abi Yaqub al-Yaqubi, Tarikh al-Yaqubi, vol. 1, approximately pp. 222–245 in the displayed text: Ishmael's descendants and the genealogies of Adnan and Quraysh through Hashim and al-Muttalib. Source text

[27] Al-Yaqubi, Tarikh, vol. 1, pp. 245–253: Abd al-Muttalib, Zamzam, wives, children, ransom and the elephant narrative. Source text

[28] Al-Yaqubi, Tarikh, vol. 2, pp. 9–14: birth, nursing, parents and guardianship; see also p. 48 for Lubaba, Umm al-Fadl. Source text

[29] Al-Yaqubi, Tarikh, vol. 2, pp. 118–122: the Prophet's genealogy, the mothers of his ancestors, the Atikas and the Fatimas. Pagination differs in some earlier editions. Source text

[30] Al-Majlisi, Bihar al-Anwar, vol. 22, chapter on the Prophet's kin and attendants, especially pp. 247–266, quoting al-Manaqib, Ilam al-Wara and al-Kafi; also family material at pp. 176–205 and the sisters' reports around p. 288. Source text

[31] Al-Majlisi, Bihar al-Anwar, vol. 35, chapter on Amir al-Muminin's ancestry and parents, p. 68 onward; quotations from al-Saduq's Amali, al-Ihtijaj and al-Kafi concerning Abu Talib and Fatima bint Asad. Source text

[32] Al-Tabrisi, Majma al-Bayan, commentary on al-Fil: narrative names and background, including the report quoted from al-Ayyashi. Source text

[33] Al-Tabrisi, Majma al-Bayan, commentary on Quraysh: ilaf and the interpretations of the name Quraysh. Source text

[34] Al-Huwayzi, Nur al-Thaqalayn, commentary on al-Fil: explanatory traditions whose transmission routes remain separately assessed. Source text

[35] Al-Tabrisi, Majma al-Bayan, al-Anam 6:26: discouraging others, keeping one's distance and the disputed identification with Abu Talib. Source text

[36] Al-Tabrisi, Majma al-Bayan, al-Qasas 28:56: guidance and the disputed occasion of revelation concerning Abu Talib. Source text

[37] Al-Tabrisi, Majma al-Bayan, al-Tawba 9:113–114: forgiveness, Abu Talib's faith and Abraham's position. Source text

[38] Al-Huwayzi, Nur al-Thaqalayn, al-Masad, reports 1–7 in the opening display: Abu Lahab, Umm Jamil and the report from Qurb al-Isnad. Source text

[39] Al-Majlisi, Bihar al-Anwar, vol. 16, chapters concerning the Prophet and Khadija; especially genealogical notes at pp. 105–107, quoting al-Muhabbar on mothers, Atikas and Fatimas. Source text

[40] Al-Huwayzi, Nur al-Thaqalayn, al-Ahzab 33:33: cloak traditions, the Ahl al-Bayt and Imam al-Rida's discussion of the household, with Umm Salama's distinct narrative role. Source text

[41] Al-Huwayzi, Nur al-Thaqalayn, Al Imran 3:61, especially reports 157–160: mutual invocation and the identification of Ali, Fatima, al-Hasan and al-Husayn. Source text

[42] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 244–246 and material around p. 330: Atika's dream before Badr, quoting the commentary attributed to Ali ibn Ibrahim and other biographical routes. Source text

[43] Muhammad ibn Sad, al-Tabaqat al-Kubra, vol. 8, Dar Sadir, pp. 48–49: Umm Talib, Rayta, Jumana and Umama bint Hamza; a comparative genealogical witness outside the Imami corpus. Source text

[44] Ali ibn Abi Bakr al-Haythami, Majma al-Zawaid wa-Manba al-Fawaid, Kitab al-Manaqib: Safiyya, Atika, Umm Hani, Durra, Umm Ayman and Asma, including electronic report numbers 15394–15418. Used comparatively, with disconnected transmission disclosed where stated. Source text

[45] Musab ibn Abd Allah al-Zubayri, Nasab Quraysh, edited by E. Levi-Provencal, Dar al-Maarif; sections on the descendants of Hashim, Abd al-Muttalib, Abd Allah, al-Abbas, Abu Talib, al-Harith and Abu Lahab, with related female lineages. A historical comparative witness, not an Imami doctrinal authority. Source text

[46] Ibn Sad, al-Tabaqat al-Kubra, vol. 3, edited by Abd al-Qadir Ata, Dar al-Kutub al-Ilmiyya, p. 5, Hamza's biography: his children, their mothers and Umama's care. The display cross-references pp. 8–9 of another edition. Source text

[47] Ibn Sad, al-Tabaqat al-Kubra, vol. 8, edited by Abd al-Qadir Ata, Dar al-Kutub al-Ilmiyya, p. 38, entries 4108–4111: Dubaa, Umm al-Hakam, Safiyya and Umm al-Zubayr, compared with variant identifications in biographical dictionaries. Source text

[48] Jamal al-Din al-Mizzi, Tahdhib al-Kamal, vol. 35, p. 348 and surrounding discussion, entry 7969: Umm al-Hakam or Umm Hakim bint al-Zubayr, her variant names and relationship to Dubaa; used for identification comparison. Source text

[49] Ibn al-Athir, Usd al-Ghaba, and Ibn Hajar, al-Isaba fi Tamyiz al-Sahaba, entry on Fatima bint Hamza. Both texts appear at the linked biography, recording her teknonyms, name variants and the report about the women named Fatima. A commentator's conjecture is not transferred into the report itself. Source text

Chapter 47: Muhammad: Birth, Upbringing, and Preparation for the Mission

1 Approaching the Early Years

This chapter follows Muhammad ibn Abd Allah from his birth in Mecca to the threshold of his prophetic mission. It considers divine care, the experience of orphanhood, family loyalty, work, marriage, and worship. The preceding chapter treated his ancestry and family; genealogy returns here only where it explains a particular relationship of care. The revelation and the Meccan preaching belong to the following chapter. Within these boundaries, Amina, Abd al Muttalib, Abu Talib, Fatima bint Asad, Thuwayba, Halima, Umm Ayman, and Khadija appear alongside Ali and Zayd, each with a distinct relationship to his life. A mother, a wet nurse, a caregiver, a guardian, and a later transmitter are different roles. Keeping those roles clear preserves the contributions of women and makes the account historically more precise. [1,6,19] As used in this book, (peace and blessings be upon him and his family) means “peace and blessings be upon him and his family.” Source 1 · Source 2 · Source 3

The Qur’an does not provide a daily record of the Prophet’s childhood or name everyone who cared for him. Accounts of this period are therefore distributed among reports about his upbringing, biographies, and genealogies. Differences are examined where the chapter discusses birth, nursing, and guardianship.

2 Orphanhood and Shelter in Surat al Duha

Surat al Duha recalls that God found the Prophet an orphan and sheltered him. It also recalls guidance and provision, then directs attention to the orphan, the petitioner, and the acknowledgment of divine generosity. The connection between receiving care and accepting responsibility provides an entrance into the biography. Losing his parents did not mean that care ended, and receiving shelter did not confer a right to overpower the vulnerable. Al Tabarsi explains the shelter through the guardianship of Abd al Muttalib and then Abu Talib, treating their care as a means of divine protection. The verse itself does not name those guardians or specify the Prophet’s age when either parent died. Orphanhood therefore has explicit Qur’anic grounding; the chronology and the identities of particular caregivers must be established from the relevant historical and exegetical sources. [1,2] Source 1 · Source 2

Nur al Thaqalayn transmits an interpretation attributed to Imam al Rida in which orphanhood also signifies the Prophet’s uniqueness, the people’s failure to recognize his merit explains a dimension of being unrecognized, and his knowledge enriches others. This is an interpretation of spiritual standing. It does not erase historical orphanhood or describe a precisely dated childhood incident. The same commentary includes an answer attributed to Imam al Sadiq about the wisdom of orphanhood: no creature should hold a claim of benefaction that governs the prophetic mission. That meaning cannot be used to cancel gratitude or kindness toward a mother or

guardian; the Qur’an itself commands benevolence. The historical experience and its theological interpretation can thus be read together, while the abbreviated transmission in the commentary remains an abbreviated transmission rather than an invented complete chain. [1,3] Source 1 · Source 2

3 Mecca the Sanctuary and the Year of the Elephant

The Prophet was born in Mecca, where the sanctuary, travel, and commerce shaped the city’s livelihood and public standing. Surat Quraysh connects established journeys in winter and summer with worship of the Lord of the House, who provided food and security. It offers a setting for understanding markets, caravans, and family responsibilities, without supplying the terms of Khadija’s commercial arrangements or the itinerary of every journey Muhammad made. Surat al Fil establishes the account and defeat of the People of the Elephant. It does not say that the Prophet was born on the day of that event or a specified number of days afterward. Dating his birth to the Year of the Elephant belongs to the biographical tradition. Names such as Abraha and Abd al Muttalib, and the details of their encounter, come from historical reports considered elsewhere in this work. [4,5,8] Source 1 · Source 2 · Source 3

Belonging to Banu Hashim gave the child a recognized place within a network of kinship, but it did not prevent the deaths of his father, mother, and grandfather. Family standing becomes meaningful in this account when it takes the form of feeding, nursing, protection, and companionship on a journey. Mecca should not be presented as an undifferentiated population. Some people cared for the child, some acknowledged his trustworthiness, and some later opposed his mission. Recognition of a person’s social character can coexist with later resistance to his message. A man’s conduct at Badr, for example, should not be projected backward into every earlier encounter. Distinguishing periods makes it possible to discuss al Walid ibn al Mughira, Utba ibn Rabi‘a, and others in birth or rebuilding accounts without excusing their later actions or inventing an undocumented childhood hostility. [5,19,33] Source 1 · Source 2 · Source 3

4 The Birth Date and the Surviving Disagreements

The prevailing Imami commemorative tradition places the Prophet’s birth on the seventeenth of Rabi‘ al Awwal. In Masar al Shi‘a, al Mufid gives that date and describes dawn on a Friday in the Year of the Elephant. The introduction to the birth chapter in al Kafi, however, gives the twelfth of Rabi‘ al Awwal and Friday, mentioning noon and an alternative at dawn. This introduction is al Kulayni’s historical presentation; its individual statements are not automatically separately transmitted sayings of an Imam. Al Majlisi gathers the different positions and notes al Kulayni’s departure from the prevailing date. A proposed explanation of that choice, including accommodation to a particular environment, remains an interpretation unless independently demonstrated. This chapter uses the seventeenth when referring to the Imami observance and records the twelfth as a position preserved in an early Imami source. [6,7,8] Source 1 · Source 2 · Source 3

Care becomes especially necessary when accounts of conception are compared with birth dates. Some texts combine seasons and months that do not yield a single gestation period when read straightforwardly. The answer is not to replace a month without textual support or devise a calendar merely to make every report agree. Nor should a particular date in the Common Era be asserted on the basis of a modern conversion of a disputed lunar date. The account retains the familiar setting of Mecca and the Year of the Elephant while identifying the disputed details. Such restraint does not diminish the significance of the birth. The central event belongs securely to the biography, while its exact day, hour, and some pregnancy details involve different degrees of evidence. A reader can distinguish an inherited commemoration from the critical study of the sources without requiring either to substitute for the other. [6,8,19] Source 1 · Source 2 · Source 3

5 Amina Abd Allah and the Place of Birth

Amina bint Wahb was the Prophet’s mother, and Abd Allah ibn Abd al Muttalib was his father. The familiar biographical position is that Abd Allah died while Amina was pregnant. The introduction in al Kafi instead places his death in Medina two months after the birth, and al Ya‘qubi records that early age among the accounts. Other sources preserve further variants. It is therefore appropriate to say that Muhammad lost his father at the beginning of his life. The statement that he never saw him should be attached specifically to the account of a death before birth. These materials cannot support an invented conversation between father and child or feelings described by an unnamed supposed eyewitness. Amina remains the central human figure in the pregnancy and delivery narratives; Abd Allah is present through parentage and bereavement, without extending his participation beyond the report being used. [6,8,19] Source 1 · Source 2 · Source 3

Al Kafi locates the birth in Shi‘b Abi Talib, in the house later associated with Muhammad ibn Yusuf. It also reports that al Khayzuran subsequently made the birth chamber a mosque. Muhammad ibn Yusuf and al Khayzuran belong to the later history of the property. They were not participants in the delivery, and al Khayzuran should not be listed as a midwife or wet nurse. Similarly, the place name Shi‘b Abi Talib does not place the birth during the boycott that occurred years after the mission began. These distinctions prevent events separated by generations from being combined merely because they share a place name. Identifying the historical location with a particular modern structure, or claiming certainty about the original room’s present boundaries, would require a separate investigation. The statement in al Kafi alone does not settle those questions, which are unnecessary to the account of the Prophet’s upbringing. [6,8] Source 1 · Source 2

6 The Birth Account in al Saduq’s Amali

In the forty eighth assembly of his Amali, al Saduq transmits an account from Imam al Sadiq describing Amina’s easy pregnancy and delivery, a light at the birth, the infant raising his head toward heaven, and Abd al Muttalib’s joy. Amina appears as the person whose experience and testimony the narrative preserves, rather than merely a name in a paternal genealogy. The report connects the child’s arrival with events beyond the household: the disturbance of devils, the fall of idols, and signs in Persia. This is a miraculous birth narrative transmitted in a named source. It is not presented here as a conclusion drawn from a medical record or a contemporary Persian document. Returning it to the Amali also gives the reader a more precise point of reference than a general citation to Bihar, which collected it alongside accounts of different origins. [9,11] Source 1 · Source 2

Iblis and Gabriel are among the figures in this report: the former seeks the cause of the change, while Gabriel prevents his approach to the Prophet. They are supernatural figures within the narrative, not Meccan men to be added to a family census. The account also names a man called Amr ibn Umayya in a discussion of the stars. The shared name is insufficient to identify him as the Companion Amr ibn Umayya al Damri. Other birth accounts place al Walid ibn al Mughira in a similar exchange. The names should neither be substituted silently nor treated as a single individual. Read in its own setting, the report presents the birth as an opening of guidance and a challenge to the power of error. Preserving its names and form of transmission avoids manufacturing a composite account that no source actually transmits. [9,10,11] Source 1 · Source 2 · Source 3

7 The Persian Signs and the People in Their Reports

The Amali report mentions a disturbance at Kisra’s palace, the fall of fourteen battlements, the extinguishing of the Persian fire, the recession of Lake Sawa, and the chief religious authority’s dream. Historical works preserve a more elaborate account in which Kisra seeks an explanation and al Nu‘man ibn al Mundhir, Abd al Masih ibn Baqila, and Satih al Ghassani appear. Their roles concern the interpretation of a sign or the transmission of a question; none is a witness inside Amina’s house. Mubadhan is a religious title and Kisra a royal one. Neither title alone supplies a personal name absent from the particular report. Where historians identify the ruler as Anushirwan, that identification can be recorded as their historical specification, without turning the entire narrative into an official document from the Sasanian court. [9,11,19] Source 1 · Source 2 · Source 3

A disagreement in the number of battlements illustrates why sources must remain distinguishable. Al Ya‘qubi gives thirteen in his account, whereas the Amali report gives fourteen. The discrepancy cannot be resolved by adding an unmentioned battlement or declaring a printing error without manuscript evidence. Likewise, extraordinary ages and descriptions assigned to Satih in some narratives belong to the literature of historical marvels. His presence in the tradition can be recorded without accepting those details as biological facts. A Satih narrative also differs in its transmission from a report attributed to an Imam, even when a compiler places them

side by side. Their place in the remembered story of the birth is evident; the degree to which every detail can be established historically is a separate matter. Their presentation here therefore remains explicitly attached to the particular account. [9,11,19] Source 1 · Source 2 · Source 3

8 Yusuf the Scriptural Witness and the Meccan Gathering

Kamal al Din preserves an account naming Yusuf, a Jewish man, who recognizes the Meccan newborn, speaks with members of Quraysh, and examines a mark on the child. Its transmission includes a raised report with an intervening chain not fully supplied, and its birth date differs from the prevailing Imami date. Another account, quoted by al Majlisi from al Tusi's Amali, mentions an unnamed man of the scriptures and places Hisham ibn al Mughira, al Walid ibn al Mughira, and the brothers Utba and Shayba ibn Rabi'a in the gathering. The unnamed man cannot simply be identified with Yusuf. The mark and the sequence of the conversation belong to each report separately. Taking a name from one version, a chain from another, and a date from a third would produce a testimony stronger in appearance than any of its actual sources. [10,11] Source 1 · Source 2

These narratives portray different responses among people familiar with earlier scriptures: recognition, good news, warning, and, in some individuals, envy. They do not justify attributing envy or murderous intent to every Jew or Christian in the Prophet's time or afterward. Bahira, for example, acts as an attentive adviser in the journey narratives and belongs to the same broad scriptural world. Yusuf in the birth account must also be distinguished from the prophet Joseph; a shared name does not establish a shared identity. Similarly, Ka'b al Ahbar, al Layth ibn Sa'd, and Mu'awiya, when they appear in the transmission or later discussion of birth accounts, are not witnesses to the delivery. Such distinctions allow a broad survey of named figures while keeping chronology and narrative roles intact. [10,11,22] Source 1 · Source 2

9 Women in the Delivery Narratives

Fatima bint Asad appears in a report transmitted by Ibn Shahrashub from Imam al Sadiq: she tells Abu Talib of light associated with the Prophet's birth, and he speaks of the future importance of a child she will bear. This is her place in that birth account, before her care of Muhammad in Abu Talib's household and years before Ali's birth. Other narratives describe unnamed women around Amina. Their names should not be supplied by conjecture. Fatima bint Abd Allah, the mother of Uthman ibn Abi al As al Thaqafi, appears in non Imami biographical collections, including al Isaba, as a witness to light on the night of the delivery. Her name is included with its source identified; that biographical entry is not converted into a report from the Ahl al-Bayt. [11,12,18] Source 1 · Source 2 · Source 3

Works on prophetic signs and commentaries on the biography mention al Shifa, the mother of Abd al Rahman ibn Awf, in a delivery account. She is distinct from al Shifa bint Abd Allah al Adawiyya, known from biographies of the women Companions. Similar names do not make their roles interchangeable. This chapter records the existence of the account concerning Abd al Rahman's mother in those works without

attributing it to an Imam. A further distinction separates women in Muhammad's birth narratives from those in the account of Fatima al Zahra's birth. Sarah, Asiya, Maryam, and Kulthum, Moses' sister appear in the latter report, transmitted by al Saduq and later al Majlisi. They should not be moved into Amina's room merely because the image of four assisting women has become familiar. Women's historical presence is preserved by locating each name in its actual source and event. [13,46] Source 1 · Source 2

10 Muhammad Ahmad and the Child's Name

The Qur'an names the Prophet Muhammad and places on the lips of Jesus son of Mary the announcement of a messenger to come after him whose name is Ahmad. These are not two different persons, and one name does not cancel the other. Birth narratives report that Amina was instructed to call her child Muhammad, while the biography also connects the public naming and the family's joy with Abd al Muttalib. Reports may differ about particular actions in the naming without differing about the identity of the child. Establishing that identity also distinguishes him from other men named Muhammad toward the end of the pre Islamic period, some of whom biographers enumerate. He should not be declared the first person ever to bear the name as an undisputed fact, nor can the root meaning of praise generate a complete historical list of his names in earlier scriptures. [9,24,42] Source 1 · Source 2 · Source 3

The designation Abu al Qasim is connected with his son al Qasim and therefore naturally belongs to the period of fatherhood, even when later authors use it across the whole biography. The title al Amin, the trustworthy, is connected in Meccan narratives with public confidence in him and becomes especially significant in the Black Stone dispute. That does not establish a precise date on which it was first used. The expression Messenger of God also often identifies the subject of a retrospective account rather than dating the beginning of his public mission. A narrator may speak of the Messenger travelling as a child, meaning the person later universally known by that office. Respectful retrospective language is thus not a separate chronological proof. Names and titles should clarify who is being discussed, while the date of a particular stage is established from the account itself. [6,32,33,42] Source 1 · Source 2 · Source 3 · Source 4

11 Thuwayba and the First Nursing Relationships

The biography identifies Thuwayba, a woman attached to Abu Lahab's household, among the first to nurse the Prophet. Some accounts connect the nursing with the milk she had for her son Masruh. Her role in the infant's care is specific and should not disappear behind the name of Abu Lahab. Al Ya'qubi says that she nursed him after his mother; other sources give differing descriptions of the period, insufficient for an exact daily schedule. Hamza ibn Abd al Muttalib and Abu Salama ibn Abd al Asad appear in the related nursing traditions. A legal report in al Kafi independently establishes the milk brotherhood of the Prophet and Hamza through a woman who nursed both, without naming her in that text. Her identity, the chronology, and the wider network come from biographical reports, while the legal tradition supports the particular relationship it actually states. [14,19] Source 1 · Source 2

A widely circulated account says that Abu Lahab freed Thuwayba in joy at the birth and was later seen in a dream receiving some relief because of that act. Versions differ over the reason and timing of the manumission and the identity of the dreamer. The story cannot govern the interpretation of Surat al Masad, and circulation in birth literature does not make it a sound report from an Imam. Preserving the service Thuwayba rendered also does not authenticate every narrative subsequently attached to her. Accounts differ concerning her acceptance of Islam and her death; this chapter does not settle those points beyond its evidence. Her place here is as a woman involved in the Prophet's earliest care, with her son and nursing connections identified where the sources permit. Her master's later conduct must not be substituted for an assessment of her own role. [14,19] Source 1 · Source 2

12 Halima and al Harith among Banu Sa'd

Muhammad entered the care of Halima al Sa'diyya, known as the daughter of Abu Dhu'ayb, and her husband al Harith ibn Abd al Uzza. Genealogical sources differ in the personal name and ancestry supplied for Abu Dhu'ayb, so the established designation and tribal affiliation identify her more securely than an insistence on one disputed genealogy. Accounts presented in Halima's voice describe women seeking infants to nurse during a year of hardship, her difficulty finding a child, and her eventual acceptance of the orphan. Material need forms part of the circumstances, but the narrative does not reduce her to a calculation of payment: it continues with her attachment to the child and desire to keep him. Al Harith participates in the journey and the management of the household. His role belongs within the family's decision to provide care and the consequences of that decision. [14,15,16] Source 1 · Source 2

The nursing narrative describes changed circumstances after the child is received: abundant milk, renewed strength in the riding animal, and improved livestock. Al Rawandi and Ibn Shahrashub preserve versions of these blessings, while the basic story also appears in material associated with Ibn Ishaq. These channels are not all one connected report from an Imam, and similarity does not authenticate every addition about speaking animals or extraordinary growth. The account that the infant nursed from one side and left the other for his foster brother is presented as a report

of early fairness in the virtues literature. Nursing itself remained a repeated human task involving wakefulness, carrying, feeding, and protection. Halima's contribution therefore remains central even for a reader who reserves judgment on particular miraculous expansions of the narrative. [14,15,16] Source 1 · Source 2

13 Foster Brothers Foster Sisters and Their Identities

Biographical traditions name Abd Allah ibn al Harith, Anisa bint al Harith, and al Shayma as children of Halima and al Harith. Different sources give forms of al Shayma's personal name, including Hudhafa, and Ibn Ishaq reports that she helped her mother care for the Prophet. Calling them collectively his foster siblings should not erase the two sisters. Nor does a copying error or abbreviation in a later list establish that Anisa was a man. Al Shayma is the designation by which the woman became widely known; Hudhafa and al Shayma should not be counted as separate women without evidence. Some lists also include Abu Sufyan ibn al Harith among the nursing connections. He was the Prophet's cousin and must be distinguished from Abu Sufyan ibn Harb, whose name recurs throughout the history of the public mission. [15,27,53] Source 1 · Source 2 · Source 3

The material gathered by al Majlisi also names Salma, Halima's sister, as a foster aunt. She is distinct from Salma associated with Abu Rafi‘ and his family. An extended narrative calls one of Halima's sons Damra. That occurrence does not establish either an additional son with a separate biography or a definitive replacement for the name Abd Allah. The name can be preserved with the narrative that contains it while leaving the question of identification open. Some historical lists also include Ja‘far ibn Abi Talib among Thuwayba's nursing connections; that claim requires separate chronological examination rather than being imposed on every version. Relationships through nursing form an extensive network in which the names of a mother, child, or familiar epithet can become confused. Careful identification preserves each connection only to the extent supported by its particular text. [16,19,27] Source 1 · Source 2 · Source 3

14 Returning from the Desert Household

Halima's narratives place weaning at a first return to Mecca, then describe her wish to keep the child longer and, in some versions, Amina's agreement. Concern about disease and attachment to the blessings associated with him appear among the explanations. Accounts differ over the second stay and the age of the final return. Some give approximately five years, while others link the return to an incident placed much sooner after weaning. The narrative cannot establish that every day of his early life was spent in one location or that Amina had no continuing contact with him. The two households were connected through decisions, visits, and the transfer of care. Mother and wet nurse emerge as participants in that relationship rather than rivals for the child's affection. Specific ages must remain attached to the sources giving them, with the alternatives acknowledged. [14,15,16] Source 1 · Source 2

There are also accounts of a brief disappearance, a search for the child, or recognition by people of the scriptures on a journey. Their details and named

participants vary. They should not all be counted as separate events merely because a narrator or location differs. A note in Bihar draws attention to the chronological problem in assigning a childhood encounter to Ibn Mas‘ud, whose age does not fit the alleged witnessing. This is a useful example of a compiler or edition’s annotator identifying a problem within the transmitted material. When the story is mentioned, that problem should accompany it rather than disappear behind a lengthy reconstruction of the scene. For the continuous biography, the essential movement is the child’s return to his mother and Meccan family. Disputed episodes remain explicitly reported traditions rather than silently established incidents. [14,16] Source text

15 The Chest Opening Accounts and Spiritual Expansion

Bihar preserves different accounts of washing or opening the chest or abdomen. Some come through Ibn Shahrashub’s virtues collection, while others are quoted by Ibn Abi al Hadid from biographical and historical traditions. They differ over the child’s age, the number of visitors, the washing, and whether something was removed from the body. One version describes the concern of Halima and her husband and Amina’s rejection of an explanation involving Satan’s control. Gabriel and Michael are named in some accounts; others mention only two or three figures. Combining the names, numbers, ages, and anatomical details from separate channels would produce a new narrative rather than preserve an existing one. Al Majlisi’s quotation of a non Imami source likewise does not change its origin or automatically turn it into a statement by an Imam. [14,16] Source text

The Qur’anic question about expanding the Prophet’s breast does not itself describe a physical procedure, name two angels, or specify an age in Banu Sa‘d. Majma‘ al Bayan discusses expansion in relation to knowledge, prophethood, and the capacity to bear the mission. That meaning supports an account of divine guidance and preparation; it does not require the assumption that the Prophet carried a moral evil removed by extracting a bodily substance. Conversely, it would be inaccurate to say that every washing account is absent from Imami literature. Such reports occur in compilations, but their presence and their authentication are different questions. The chapter therefore keeps distinct the Qur’anic wording, its interpretation, and the varied narratives requiring examination of both transmission and content. It does not ascribe one detailed position to all Imami scholars without evidence of that agreement. [16,48] Source 1 · Source 2

16 Amina al Abwa and the Second Bereavement

Amina’s death is associated in the biography with al Abwa, between Mecca and Medina, and the return from a visit to Yathrib. In his entry on al Abwa, Yaqut connects the journey with visiting Abd Allah’s grave and includes Umm Ayman in the account. The Prophet’s age at his mother’s death is disputed. The introduction in al Kafi gives four years, al Ya‘qubi gives six years and three months, and many biographies use the shorter expression six years. This chapter preserves the disagreement without inventing two journeys to accommodate a single death. It also avoids a precise diagnosis, duration of illness, or reconstruction of Amina’s final words without a specific supporting text. A location and an approximate age are not sufficient grounds for attributing literary dialogue to her as historical testimony. [6,19,49] Source 1 · Source 2 · Source 3

The loss of his mother deepened the child’s bereavement, although a wider family and a caregiver remained. Umm Ayman’s presence helps explain that entering his grandfather’s guardianship was not an abstract transfer of responsibility: it could include continuity of personal care. Connections with Banu al Najjar and Banu Zuhra explain a network of kinship without necessarily identifying a particular maternal uncle. The language of maternal relatives can refer to a tribe connected through women rather than an immediate brother of the mother. Genealogical sources also state that the Prophet had no brother or sister born to his parents. Anisa and al Shayma therefore remain foster sisters, not daughters of Amina; mentioning a man in his mother’s family does not make that man his brother. Attention to these relationships keeps both women and men visible without changing their actual places in the family. [15,19,27,49] Source 1 · Source 2 · Source 3 · Source 4

17 Umm Ayman and the Continuity of Care

Umm Ayman is Baraka, the caregiver whose name remains connected with the prophetic household across several periods. Biographical works and the materials gathered in Bihar describe her former servile status and later manumission by the Prophet. General accounts differ over whether her connection passed through his father or mother; the passage quoted in Bihar says that she was inherited from his mother. This does not provide a detailed ownership document or an exact date of emancipation. An account of Abd al Muttalib’s care has him address her as Baraka and urge attention to the child, locating her practical work within the arrangement of guardianship. She should not be reduced to an anonymous servant, nor should details from another caregiver’s life be borrowed to enlarge her story. [27,50] Source 1 · Source 2

The accounts name her husband Ubayd al Khazraji and her son Ayman, followed by her marriage to Zayd ibn Haritha and the birth of Usama. These relationships help identify her, but they do not imply that all the events occurred during the Prophet’s childhood or before his mission. This chapter supplies the names needed to explain her familiar designation and family, leaving later developments in their proper chronological settings. In these accounts, Ayman and Usama share a mother. Neither should be confused with Masruh, Thuwayba’s son, or Abd Allah, Halima’s son. Umm Ayman’s significance also extends beyond a passing appearance at Amina’s death:

her continuing place in the Prophet's remembered household illustrates loyalty to those involved in his care. Her later virtues, migration, and Medinan experiences belong to subsequent periods. [27] Source text

18 Abd al Muttalib and the Child beside the Sanctuary

Abd al Muttalib took responsibility for his grandson, and several accounts emphasize his attachment to the child and desire to keep him close. Al Kafi transmits from Imam al Sadiq an account of the young Prophet sitting on his grandfather's resting place beside the Ka'ba. Abd al Muttalib tells those who would move him away to leave him, speaking of the future he expects for the child. Al Majlisi grades this report hasan like sahih; that judgment is attributed to him rather than presented as unanimity among hadith scholars. Al Ya'qubi gives a comparable picture with the child's uncles around their father's resting place. Guardianship here is publicly expressed within the family: the child is not simply an inheritor of a name but a protected presence in the household elder's gathering. [19,20] Source 1 · Source 2

Other accounts place the child beside his grandfather in prayers for rain or describe people of the scriptures asking about him. Sayf ibn Dhi Yazan was considered in the chapter on anticipatory reports; here his story matters only insofar as it helps explain Abd al Muttalib's concern to protect his grandson. There is no need to repeat the extended speech. Al Kafi also contains a story of missing camels, the child's search, and the grandfather's anxiety, but al Majlisi weakens its chain. It should not receive the same evidentiary treatment as the account of the resting place. Together these materials express care and attention to the child's future, while differing in reliability. They do not establish that Abd al Muttalib knew every later event in detail or abandoned ordinary precautions because of a prediction. The narratives themselves depict a guardian who asks, searches, and leaves instructions. [6,19,20,50] Source 1 · Source 2 · Source 3 · Source 4

19 The Grandfather's Death and the Transfer of Guardianship

The introduction in al Kafi places Abd al Muttalib's death when the Prophet was about eight, an outline shared by a number of biographical accounts. Abu Talib then became his guardian. The grandfather's care was thus continued by the uncle generally identified in the genealogies as Abd Allah's full brother. Al Ya'qubi records instructions that distinguish public or sanctuary responsibilities from care of the child: al Zubayr appears in some of the former matters, while Abu Talib receives responsibility for Muhammad. This division does not establish a quarrel between the brothers, and the account should not be supplied with a detailed will beyond the source. The important movement is that after a third bereavement, care was transferred to a known family household rather than being left undefined. [6,19] Source 1 · Source 2

The grandfather's death changed the child's living arrangements, but the sources do not supply a psychological diary that can be quoted as his own account. Literary biography may reflect on grief if it identifies reflection as reflection. This chapter instead follows the documented transition and acts of care. The Prophet's uncles and

aunts remained part of his kinship environment, and their biographies were treated in the preceding chapter. A particular action at the death should therefore not be assigned to Safiyya, Atika, Umayma, Barra, Arwa, or Umm Hakim al Bayda merely because she was related to him. Their place in the family remains recognized, while attributing a specific deed requires a specific report. The same evidentiary rule applies to the men. [6,19,27] Source 1 · Source 2 · Source 3

20 The Household of Abu Talib and Fatima bint Asad

A substantial period of the Prophet's upbringing took place in the home of Abu Talib and Fatima bint Asad. Accounts describe his uncle's attachment and concern to include him in meals and journeys, while Fatima is remembered for attentive care and generosity toward him. In a report concerning her death, al Kafi has the Prophet recall how she preferred him to herself and her children. That is a later recollection of earlier care; it illuminates the upbringing without moving her funeral and Medinan events into the childhood years. The report's chain contains an unnamed intermediary and transmitters requiring scrutiny, so it should not be labelled sound merely because it contains a familiar virtue. Other historical accounts support the general picture of care, but such broad agreement does not authenticate every detail of the extended funeral narrative. [14,18,19] Source 1 · Source 2 · Source 3

Abu Talib's household included Talib, Aqil, Ja'far, and later Ali, whose ages and periods of participation differed. Ali cannot be placed in scenes from Muhammad's childhood before he himself was born. Al Majlisi notes a chronological difficulty in a story connecting youthful actions with Fatima bint Asad's pregnancy with Ali, since the Prophet was about thirty at Ali's birth in the familiar chronology. Fatima bint Asad must also be distinguished from Fatima bint Amr, the mother of Abd Allah and Abu Talib, and from Fatima al Zahra, the Prophet's daughter. These similar names belong to women of different generations: a paternal grandmother, an uncle's wife who helped raise him, and a daughter born in another period. Clear identification is the first step in preserving their distinct contributions. [6,14,18,29] Source 1 · Source 2 · Source 3 · Source 4

21 Abu Talib Guardianship and Faith

Abu Talib's role is not limited to food and accommodation. Imami reports present him as a protector of the Prophet who recognized his standing. Al Kafi transmits from Imam al Sadiq a comparison between his concealed faith and that of the Companions of the Cave, and another report invokes his poetry in rejecting the allegation of unbelief. Al Majlisi grades the comparison hasan and regards the main chain of the poetry argument as sound, while distinguishing the disconnected addition at its end. These judgments concern particular reports, not every account collected in Abu Talib's biography. His faith was considered in the preceding chapter; the material retained here explains the religious character of the home in which the Prophet grew up. The detailed history of his protection during public preaching belongs to the Meccan mission. [21] Source text

A comprehensive review should neither conceal nor accept uncritically the report that Abu Talib was miraculously given milk in the first days after the birth, before Halima was found. Al Kafi includes it in the birth chapter, and al Majlisi grades it weak. It is therefore recorded as an existing report, not used to establish a secure sequence of nursing. Its unusual content is also no reason to deny that the text exists. The example distinguishes respect for a source from treating all its contents as equally reliable. Abu Talib's faith and guardianship do not depend on authenticating this particular account; they have other lines of testimony. Amina, Thuwayba, and Halima retain their respective maternal and nursing roles without reorganizing the whole chronology to prove one weak narration. [6,17,21] Source 1 · Source 2

22 Shepherding and Work before Commerce

Ilal al Shara'i' transmits from Imam al Sadiq a report connecting the prophets' shepherding with learning to care for people. It offers an educational understanding of work: attention to the vulnerable, patience, gathering what has dispersed, and responsibility for those unable to protect themselves. The general statement about prophets does not identify the owner of every flock Muhammad tended, specify the number of years, establish a wage, or locate every pasture. Details of payment or particular places found elsewhere cannot be imported into this report without separate support. Shepherding is therefore included within the transmitted account of his early work, while professional details remain limited to their actual biographical evidence. The sources do not provide a modern employment record of his youth. [23] Source text

This perspective links the desert environment with Meccan life without claiming that an occupation produced prophethood. The report considers work in terms of the wisdom of upbringing, while the Qur'an presents the mission as divine selection. Participation in ordinary work likewise does not justify inventing a particular human instructor behind every feature of trade or shepherding. Muhammad lived among people, knew their circumstances, and formed family and commercial relationships. The Qur'an later appeals to the lifetime he had already spent among his audience. Human experience therefore has a real place in the biography, distinct from the source of revelation that the Qur'an asserts. The former need not be erased, and it cannot simply be substituted for the latter. [23,35,45] Source 1 · Source 2 · Source 3

23 The Journey to Syria with Abu Talib

Biographical works describe Abu Talib taking the young Muhammad on a trading journey toward Syria. His age varies between about nine and twelve. Al Ya‘qubi uses nine, while other compilations preserve both positions. Some versions portray the child’s attachment to his uncle as the journey is being prepared, expressing the relationship of care after his earlier bereavements. This report does not mean that every Syrian journey in the literature is the same event. The later accounts of commerce associated with Khadija concern a different period and different participants. Nor does the broad destination Syria establish that the caravan entered every major city or that Muhammad spent months studying in a monastery. Such extended stays and instruction would require evidence not supplied by the journey’s basic outline. [19,22,50] Source 1 · Source 2

Busra appears in the Bahira encounter, and the caravan is portrayed as a group of traders and travellers with their animals. One version may elaborate the number of participants, water, food, or shade, while another gives a brief encounter. These differences remain visible: brevity does not automatically refute a longer version, but a more vivid addition is not more certain merely because it contains detail. Abu Talib acts both as a relative protecting a child and as a traveller responsible for judging danger and return. A warning about possible hostility must not be expanded into a completed attack absent from the text or generalized to an entire religious population. The journey narrative itself includes a monk who offers food, advice, and protection. [22] Source text

24 Bahira Nastur and Recognition of the Signs

Bahira, whose name has variant spellings in the sources, is a monk associated with recognizing features of the child and warning against exposing him to danger. In the extended account preserved by al Saduq and quoted by al Majlisi, he asks about Muhammad, observes signs, and speaks with Abu Talib. The account includes the boy’s refusal to swear by al Lat and al Uzza, a motif consistent with the Imami portrayal of freedom from idolatry. Yet this historical narrative is not thereby transformed, in every phrase, into a sound report from an Imam. Nor does it establish that the monk conferred the mission on Muhammad or composed the Qur’an for him. Bahira’s role within the text is recognition, announcement, and warning, rather than the creation of revelation or the granting of prophethood. [22,35] Source 1 · Source 2

The same extended childhood narrative names a man called Nastur who examines the prophetic seal in Syria. Accounts of Khadija’s trading journey also name a monk in forms such as Nastur or Nastura, while another version calls the monk Bahira. Similar names or functions do not prove that every encounter involved one person; neither do they prove several independent meetings if texts are retelling a common narrative. The Nastur of this account must also not be identified without evidence with an earlier ecclesiastical figure bearing a similar name. Some sign narratives mention Sham‘un al Safa as the authority behind an earlier written prediction, not as a traveller present with the caravan. A precise inventory can record both the monk

and the figure named in the book while distinguishing their different kinds of presence. [22,24] Source 1 · Source 2

25 The Fijar Conflict and Disputed Participation

The biography records conflicts called Fijar because violations of sacred time or place were associated with them, and some accounts connect them with the Prophet's youth. Al Ya'qubi preserves differing narratives naming al Barrad ibn Qays, al Nu'man ibn al Mundhir, Urwa ibn Utba of Banu Kilab, Harb ibn Umayya, and al Zubayr ibn Abd al Muttalib in explanations of the dispute and tribal participation. These names must be distinguished from similarly named people elsewhere: this Urwa is not Urwa ibn al Zubayr, and the Prophet's uncle al Zubayr is not al Zubayr ibn al Awwam. The ages assigned to Muhammad vary, as do descriptions of collecting arrows, attendance, or direct fighting. The general label of the conflict therefore cannot establish his conduct on every one of its days. [19] Source text

Al Ya'qubi includes an account in which Abu Talib objects to fighting in a sacred month, alongside other narratives that do not all point in the same direction. His acknowledgment that he is collecting different reports prevents their conversion into a seamless story without disagreement. The reader can recognize these conflicts as part of the environment in which the Prophet's generation grew up while treating his precise participation as disputed. Neither a prohibited act nor the absence of every kind of attendance should be asserted simply to satisfy a prior preference. The men named remain participants in conflict narratives, not recipients of a virtue merely because they appear in the biography. A clearer ethical development in the ensuing material is the pact to assist the wronged, where the remembered emphasis shifts from tribal competition toward restoring another person's right. [19] Source text

26 Hilf al Fudul and Support for the Wronged

Al Ya'qubi describes a pact made in the house of Abd Allah ibn Jud'an to redress wrongdoing and associates it with the Prophet's youth. Biographical accounts agree on the importance of supporting someone whose right had been taken, while differing over the complainant's name, tribe, and opponent. Al Ya'qubi includes an account of a man of Banu Asad and another concerning Qays ibn Shayba al Sulami and Abu Khalaf al Jumahi. These versions should not be merged into a composite identity or silently replaced by names from another narrative. Al Zubayr ibn Abd al Muttalib appears in the pact's setting, while Abd Allah ibn Jud'an is identified as the owner of the meeting house. Their roles in the incident can be described without turning those roles into judgments about their entire lives. [19] Source text

Historical works discuss Hilf al Mutayyabin and Hilf al Fudul in neighbouring contexts. A story about a vessel of perfume is associated with a woman of Abd al Muttalib's family: al Ya'qubi names Atika and also records a version naming Umm Hakim al Bayda. That woman cannot automatically be transferred into the Hilf al Fudul gathering, nor can the two pacts simply be declared one event. Lists of participating clans also vary and should be read according to their sources. The ethical significance for the Prophet's early life remains intelligible: defending a right

need not depend on the claimant belonging to one’s own tribe. This meaning accords with the Qur’anic demand for justice, but a particular hadith about the pact should not be attributed to Imam al Sadiq or another Imam without an identified transmission. [19] Source text

27 Khadija before the Marriage

Khadija bint Khuwaylid entered Muhammad’s life as a woman with property, commercial responsibilities, and the ability to make decisions, from the Qurashi clan of Banu Asad. The accounts describe her choosing those with whom she did business and the man she would marry. She should therefore not be portrayed merely as wealth transferred into a man’s possession. His reputation for trustworthiness is central to narratives explaining their connection. Her sister Hala and nephew Hakim ibn Hizam appear in particular episodes, alongside other relatives, but the family network does not cancel her own agency. The marriage report in al Kafi gives her an explicit declaration of personal consent, although al Majlisi grades that report’s chain weak. Her active role is visible in the material, while caution remains necessary over the precise words of an inadequately established narration. [24,25,26,27] Source 1 · Source 2 · Source 3 · Source 4

Accounts differ over her age at marriage. Forty is widely transmitted and is the age given by al Mufid, while twenty eight appears in material preserved by biographers and al Majlisi. There are also disagreements about previous marriages, the identities of earlier husbands, and children attributed to those unions, considered in the family chapter. No decisive conclusion is built here simply by calculating the possible number of births, and a source’s position is not excluded merely because it differs from a familiar presentation. For this chapter, Khadija remains an adult woman of recognized standing who chose the marriage and accepted its consequences. Disagreement over a numerical age does not diminish her place in the account, and unsupported certainty does not enhance it. [7,24] Source 1 · Source 2

28 Trade Maysara and the Monk’s Account

Biographical works relate that Khadija arranged for Muhammad to travel to Syria in connection with her commerce and that Maysara accompanied him. On returning, Maysara reports his trustworthiness and signs associated with the journey. Maysara is a person attached to her household or business in these accounts, not a monk or a relative of the Prophet. The texts differ over the commercial arrangement, payment, and profit; al Ya‘qubi also objects to some presentations of hired employment. The transaction should therefore not be assigned a precise later legal form, with a fully specified profit sharing contract, unless its terms are actually supplied. What can be stated is that a commercial connection forms part of the marriage narrative in many biographical sources, while the objection raised by another source remains visible. [19,24] Source 1 · Source 2

Among the journey’s details are a monk recognizing Muhammad beneath a tree or observing a sign, and Maysara witnessing circumstances that increased his regard for him. Some versions name the monk Nastura, another calls him Bahira, and others

leave him unnamed. An episode from Abu Talib's journey cannot simply be reassigned to Maysara and then counted as independent testimony. Large figures for profits, gifts, or travelling companions in expanded stories also require their own evidence; they do not follow from the general claim that the commerce succeeded. Within the life narrative, the important connection is that work brought Muhammad's character and reliability more closely to Khadija's attention. The accounts leave her with thought and choice after that experience, rather than reducing the marriage to a decision made for her by a male witness to a marvel. [22,24] Source 1 · Source 2

29 Hala Nafisa and Ammar in the Marriage Accounts

Accounts of the approach to marriage differ over the intermediary. Al Ya'qubi places Ammar ibn Yasir with the Prophet and Hala bint Khuwaylid, Khadija's sister, in the contact between the two households. Ibn Sa'd's entry for Nafisa describes her role in bringing Khadija and Muhammad together. In that entry she is Nafisa bint Umayya, also known through her mother Munya; the two forms of her name do not establish two women. This account comes from a non Imami historical source and is used for comparison and identification, not presented as a report from an Imam. Hala likewise should not be renamed Nafisa. Each woman has her own name, family relationship, and role in a particular line of transmission. [19,25] Source 1 · Source 2

Different intermediaries do not necessarily contradict the occurrence of the marriage, but a detailed reconciliation requires evidence. It would be improper to write a meeting attended by Hala, Nafisa, Ammar, and Maysara together and call it history when no cited source describes that gathering. A woman's role can be preserved in one account without categorically excluding another, provided the accounts remain distinguishable. The resulting inventory shows that women are not a silent background to the marriage narratives. Khadija expresses the wish, Hala acts as a close family connection in one account, and Nafisa serves as an intermediary in another. Identifying those functions is more informative than listing their names at the end without explaining each person's connection to the event. [19,24,25] Source 1 · Source 2 · Source 3

30 The Marriage Gathering and Abu Talib's Address

In the chapter on marriage addresses, al Kafi transmits from Imam al Sadiq an account of Abu Talib arriving with members of his family and Quraysh, praising his nephew, and describing the mutual wish of Muhammad and Khadija to marry. The speech places character and standing above transient wealth and connects the family with Abraham, Ishmael, and the sanctuary. Khadija then declares her consent. The account describes her undertaking the financial obligation, an objection from a man of Quraysh, Abu Talib's reply, and a wedding meal. These are the elements of the transmitted text, but al Majlisi grades its chain weak. Its every word cannot therefore be declared certain, nor can the report alone establish a general legal rule about the marriage payment. [26] Source text

This version names Waraqa ibn Nawfal and calls him Khadija's uncle, whereas the usual genealogy identifies him as her cousin. Other marriage accounts name her

uncle Amr ibn Asad. The discrepancy should remain explicit: the name is not silently corrected, and the description of Waraqa as an uncle is not asserted as an undisputed genealogy. The end of the report also names Abd Allah ibn Ghanm as a poet associated with the marriage; he is not the Prophet's father Abd Allah. Accounts of intoxicating Khuwaylid or another guardian to secure the marriage vary in transmission and face contrary reports about the father's earlier death. They do not enter the established narrative or become sayings of the Ahl al-Bayt without evidence. Here especially, the marriage itself must be distinguished from disputed reconstructions of the gathering at which it was contracted. [19,24,26] Source 1 · Source 2 · Source 3

31 Khadija's Household and Continuing Loyalty

The marriage established a household that continued through the remaining years before the mission and then through the hardest period of Meccan preaching. The Prophet's age at marriage is commonly given as twenty five, with other positions preserved in the sources. Explaining that stability requires neither invented domestic diaries nor unsupported calculations of Khadija's wealth. Her choice of him and recognition of his character help explain her later support, but they do not reduce everything she did before revelation to a silent preparation for her husband's work. She had commercial responsibilities, decisions, family relationships, and later a decisive religious commitment. The prophetic household therefore took shape through a relationship in which her identity remained visible rather than disappearing behind the principal subject of the biography. [7,19,24,26] Source 1 · Source 2 · Source 3 · Source 4

Al Majlisi's quotation from al Muntaqa includes a report of Halima visiting after the marriage to complain of hardship among her people. The Prophet speaks to Khadija on her behalf, and livestock is given to help her. The account specifies forty sheep and a camel; that figure remains a claim of this particular transmission rather than a verified financial record. The story also connects women from different stages of the life: the former nurse becomes a concern of the new household, and Khadija participates in gratitude toward someone who had cared for her husband. Other accounts describe honouring a woman who had nursed him and spreading a garment for her. Where such a woman is unnamed, her identity cannot be fixed without an additional indication. Loyalty is a recurring theme, but the date and participants of each scene still require separate identification. [50] Source text

32 Fatherhood and the Children’s Names

The introduction in al Kafi names al Qasim, Ruqayya, Zaynab, and Umm Kulthum among the Prophet’s children by Khadija before the mission, followed in another sequence by al Tayyib, al Tahir, and Fatima. It also records a position placing all except Fatima before the mission. Biographical works differ over whether al Tayyib and al Tahir are separate children or designations of Abd Allah. Combining variant lists without criticism would artificially increase the number of sons. Some later writers also debate the parentage of daughters other than Fatima, but that debate does not justify deleting the wording preserved in al Kafi or declaring the entire Imami tradition unanimous. The chapter retains the names and the historical character of the introduction, while the fuller genealogical controversy belongs to the family chapter. [6,24] Source 1 · Source 2

The introduction to Fatima al Zahra’s birth chapter in al Kafi places her birth five years after the mission. On that chronology, she should not be placed with her father at Hira before revelation. Ibrahim, the son of Mariya, likewise does not belong to the children of Khadija’s household, even when mentioned in a general account of the Prophet’s children. Khadija bint Khuwaylid must be distinguished from her sister Hala, and Hind ibn Abi Hala in accounts of her family from Hind bint Utba and other women bearing that name. A child’s inclusion in a genealogy also does not authorize a reconstructed celebration, illness, or death scene without a particular report. Fatherhood is an essential part of these years, and domestic history deserves the same precision as accounts of battles or rulers. [6,24,29] Source 1 · Source 2 · Source 3

33 Ali in the Prophet’s Care

Ali ibn Abi Talib was born when the Prophet was about thirty in the familiar chronology. The household of Abu Talib and Fatima bint Asad thus connected two generations of care: their upbringing of Muhammad and his subsequent attention to their son. In the Qasi‘a sermon, preserved in Nahj al Balagha, Ali describes a special closeness to the Prophet from childhood, his being carried and taught, and his presence with him at Hira. This is testimony expressed from within the relationship as the collection preserves it, not merely an inference from kinship. The work does not supply a separate detailed chain for every sentence, a feature that must be recognized in technical hadith evaluation. The passage nevertheless makes its own meaning clear: education took place through close companionship and example, and Ali’s knowledge of the Prophet’s life did not begin only with public preaching. [18,31] Source 1 · Source 2

A historical account quoted by Ibn Tawus from al Tha‘labi and preserved in Bihar says that Quraysh suffered hardship. The Prophet proposed to al Abbas that they help Abu Talib with his dependants. Muhammad took Ali into his care, al Abbas took Ja‘far, and Abu Talib asked to retain Aqil. This explains a change of residence through family cooperation, not a father’s rejection of his child or the cancellation of family ties. Its transmission from Mujahid does not become a saying of Imam al Sadiq merely because it appears in a Shia compilation. Other accounts differ in allocating the sons, so this version remains attached to its own source. The household picture

nevertheless places Ali close to the Prophet and within his domestic circle before the community of believers expanded. [30,31] Source 1 · Source 2

34 Zayd Haritha and Hakim ibn Hizam

Zayd ibn Haritha belongs to the household's history before the mission, but accounts differ over how he arrived there. Biographical material collected in Bihar says that Hakim ibn Hizam purchased him for Khadija, who gave him to the Prophet, and that the Prophet freed him. Tafsir al Qummi transmits from Imam al Sadiq, through Jamil and Ibn Abi Umayr, that the Prophet purchased him at the market of Ukaz while conducting commerce connected with Khadija after the marriage. These are not automatically two successive transactions invented to reconcile the versions. Both accounts are identified, leaving a firmer choice to evidence beyond their mere coexistence. Hakim is Khadija's nephew in the first version, while Zayd has his own parentage and life; his name is not a designation for an unidentified household attendant. [27,51] Source 1 · Source 2

Tafsir al Qummi names his father Haritha ibn Sharahbil, with Sharahil a common genealogical form, and describes his approach to Abu Talib, his request for his son's return, and Zayd's choice to remain with the Prophet. The sequence of that report mentions Zayd's conversion after the mission before narrating the father's visit. The chapter therefore does not assert that every detail of the visit preceded revelation. Al Akhbar al Muwaffaqiyyat identifies his mother as Sa'da bint Tha'laba and connects his capture with a raid during a visit to her people. That is a historical source for the detail, not part of al Qummi's chain. The later Qur'anic correction of adoption and insistence on paternal names are mentioned here to distinguish affection from biological descent. The Zayd named in the Qur'an is Zayd ibn Haritha, not a son born to the Prophet. [28,51,52,54] Source 1 · Source 2 · Source 3 · Source 4

35 Rebuilding the Ka'ba

The rebuilding of the Ka'ba was one of the major public events connected with the Prophet before the mission. Accounts differ over the immediate causes, including flood damage, cracked walls, and other incidents. A raised report in al Kafi also mentions the theft of an item from the sanctuary's treasures and the low height of the walls. The narratives describe Quraysh wishing to repair the House while fearing the consequences of demolition. In the connected account from Imam al Sadiq, the builders are urged to use the purest property, excluding gains obtained through severing family ties or unlawful means. Construction then reaches the place of the Black Stone. Al Majlisi grades this particular chain sound, giving the event a more precisely identified hadith foundation than a general reference to its appearance in biographical books. [32,33] Source 1 · Source 2

Many accounts place the rebuilding when he was thirty five. Al Ya'qubi gives twenty five, while the raised report in al Kafi contains wording placing it thirty years before the mission, which does not agree with the familiar chronology. The narrative therefore establishes the pre mission setting and reports the common age alongside the discrepancy, rather than deleting or silently changing the difficult phrase. Al Kafi

also transmits through Dawud ibn Sarhan from Imam al Sadiq an account of the Prophet's participation and his allotted portion of the construction. Al Majlisi grades it hasan. Another wording gives the section assigned to Banu Hashim, and al Majlisi notes the difficulty of reconciling some of the descriptions. These statements should not be converted into a definitive architectural diagram. [19,32,33,34,50] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

36 The Black Stone and the Resolution of the Dispute

When construction reached the Black Stone, the tribes disputed the honour of placing it, and the disagreement approached violence. Imam al Sadiq's account in al Kafi says that they accepted the judgment of the first person to enter. Muhammad arrived, called for a cloth, placed the Stone upon it, and had the tribes lift its edges together. He then took the Stone and set it in place. The solution is concrete: those disputing the honour share the act of carrying, while the person they accepted completes the placement. Its wisdom requires no invented speeches for individual chiefs. The report graded sound does not name four men; it describes the tribes collectively. Particular names come from a different text with a different transmission. [32] Source text

The raised text in al Kafi names Utba ibn Rabi'a, al Aswad ibn al Muttalib, Abu Hudhayfa ibn al Mughira, and Qays ibn Adi as representatives of quarters of Quraysh. Al Ya'qubi gives a comparable list with differences and includes al As ibn Wa'il as an alternative in one position. The first list is retained as the list of that report; alternatives are not simply added to create more participants at the cloth's corners than the narrative describes. Abu Hudhayfa ibn al Mughira is distinct from Abu Hudhayfa ibn Utba, and al Aswad ibn al Muttalib from al Aswad ibn Abd Yaghuth. Some figures in the gathering later opposed the mission. Their acceptance of Muhammad's arbitration demonstrates a social standing before the public religious conflict, without proving that they already believed in his future message. [19,33] Source 1 · Source 2

37 Builders the Fire Account and Unnamed Participants

Al Walid ibn al Mughira takes the initiative in some demolition accounts, and al Ya'qubi names Abu Wahb ibn Amr ibn A'idh in connection with a foundation stone. Material quoted by al Majlisi from al Muntaqa names Baqum, a Roman builder associated with a vessel wrecked near Jeddah, whose timber and skills were used by Quraysh. The raised report in al Kafi mentions a ship, materials, and workmen without naming Baqum. His name should not be attributed to that particular text, and neither a Roman ruler's personal name nor an additional carpenter's identity can be inferred merely from a title or profession. This distinction preserves the worker named in one account while respecting the other account's silence without treating that silence as a conclusive denial of his existence. [19,33,50] Source 1 · Source 2 · Source 3

Al Ya'qubi also records an unnamed woman burning incense in the House, with fire reaching its covering; other narratives emphasize flood damage. The woman is not named, and she cannot be identified as Amina, Khadija, or one of the Prophet's aunts

without evidence. Workmen, the ship’s crew, and most people carrying stones likewise remain unnamed where the text leaves them so. Accounts concerning a garment during construction vary, including whether al Abbas or Abu Talib appears in the scene. Their provenance must be respected, and they should not be combined into an invented narrative or used carelessly to disparage the Prophet. The clearer evidence from the Imami reports already discussed is his participation in the building and his effective settlement of the dispute. Those elements explain his public place in Mecca without assigning equal certainty to every circulating detail. [19,32,34,50]

Source 1 · Source 2 · Source 3 · Source 4

38 Guidance before the Revealed Book

Within the Imami reading adopted in this work, the statement in Surat al Duha about being found without guidance is not an admission that the Prophet worshipped idols before his mission. Majma‘ al Bayan discusses meanings connected with not yet knowing the detailed revealed law before God made it known, or with his people not recognizing his merit. It also records historical explanations proposed by some commentators. The Arabic term must be understood in context and does not mean unbelief in every occurrence. The interpretation attributed to Imam al Rida, considered earlier, locates the failure of recognition in the people. These explanations remain interpretations of the verse; they should not each be converted into a separate incident assigned to a particular childhood age. [1,2,3] Source 1 · Source 2 · Source 3

Surat al Shura likewise speaks of the Prophet not previously knowing the Book and faith in a passage presenting revelation as a light by which God guides. Al Tabarsi discusses faith in terms of revealed ordinances or knowledge subsequently communicated to the Messenger, rather than treating the verse as a necessary proof of former polytheism. Another Qur’anic passage says that he had not expected the Book to be delivered to him except through his Lord’s mercy. Not possessing the contents of an unrevealed Book differs from hostility to God or the worship of an idol. Preparation for the mission can therefore be understood while revelation remains a divine gift, neither a ready made text learned from a human instructor nor a transition from a moral corruption supposedly established by these verses. [38,39,40]

Source 1 · Source 2 · Source 3

39 The Ummi Prophet and His Known Life

The Qur’an calls Muhammad the ummi prophet and states that before the Qur’an he did not recite a book or write one with his right hand, which would have offered disputants a basis for suspicion. Read alongside the appeal to the lifetime he had spent among his people, this argument concerns a person and history already familiar to his audience. It is not a claim that anyone who does not write lacks the capacity to think. Rather, the revealed text cannot be explained by a known prior activity of studying and copying earlier books. Majma‘ al Bayan develops that argument and quotes al Sharif al Murtada on the negative statement’s application to the period before prophethood, without making a categorical determination about reading and writing afterward. [35,36,44,45] Source 1 · Source 2 · Source 3 · Source 4

A journey to Syria therefore does not prove that Bahira secretly supplied a book, and participation in commerce does not prove that Muhammad personally wrote every contract. Both deductions exceed the material. The designation ummi also does not mean ignorance of God, moral conduct, or human affairs. Some Imami reports interpret it through association with Umm al Qura, while others relate the people’s designation to their lack of a revealed scripture. These interpretations are presented with their differences. The precise Qur’anic claim takes precedence over expansive definitions that might imply an absolute incapacity for learning or knowledge. The question concerns the origin of the Qur’an and the argument advanced for it; it should not become a disparagement of the Prophet or an assertion of human instruction that the sources do not establish. [22,35,36,37] Source 1 · Source 2 · Source 3 · Source 4

40 Variations in Reports about Reading and Writing

Al Majlisi collects reports from Ilal al Shara’i‘, Ma‘ani al Akhbar, Basa’ir al Darajat, and exegetical material that do not use one uniform formulation about reading and writing. Some attribute to Imam al Sadiq the statement that the Prophet read but did not write. Another, attributed to Imam al Jawad, speaks of knowledge of reading and writing in several languages and explains ummi through association with Mecca. Some channels are raised or include transmitters requiring investigation; they cannot all be presented as sound without examination. A report from Imam al Jawad must also not be reassigned to Imam al Baqir because both bear the designation Abu Ja‘far. Where the text explicitly identifies Muhammad ibn Ali al Rida, that identification determines which Imam is intended in that particular channel. [37]

Source text

Comparison prevents the invention of scholarly unanimity. Al Murtada’s reading preserves an open possibility for the period after prophethood, while other reports affirm extensive knowledge. The difference can be explained without disparaging either position or concealing its wording. Nor can a report about receiving a written message in Medina establish a detailed childhood education in Mecca; moving between those periods requires evidence. For this biography, the necessary conclusions are narrower: the Qur’an is not presented as the product of prior copying from human books; divine preparation cannot be measured by an undocumented

school career; and disagreements concerning capacity, practice, or timing remain visible. A general statement that everyone agreed would obscure precisely the distinctions that the surviving sources require. [35,36,37] Source 1 · Source 2 · Source 3

41 Hira Retreat and Worship

The account reaches the years of retreat at Hira. Ali states that the Prophet withdrew there each year and that he saw him in that setting. This testimony is significant for the relationship between retreat and household life: Hira is not presented as an entirely unknown disappearance from every human connection, but as worship accompanied by Ali's special proximity. Biographical accounts also mention feeding people in need and circumambulating the sanctuary on returning, with variations in periods and months. The later rules of Ramadan worship cannot all be projected into the period before the mission, nor can a complete schedule of subsequently prescribed prayers be supplied without evidence. The clear thread in the narrative is repeated devotion and turning toward God; the precise form of every act of worship requires its own text. [31,50] Source 1 · Source 2

The prominence of Hira does not remove Khadija's part in the household's stability or turn her into a passive recipient of news unrelated to her own understanding. Her recognition of his truthfulness and character at the beginning of revelation rests within the biography on years of shared life, although the detailed first reception belongs to the next chapter. Ali's presence at Hira likewise does not establish that he was a prophet. The sermon itself distinguishes his rank from prophethood while affirming closeness and assistance. Both positions are preserved: Muhammad is the Messenger who receives the legislative revelation, and Ali is the close companion who recounts aspects of the preparation. In this framework the retreat is worship and divine preparation, not a programme devised by a soothsayer or monk to manufacture a human religious mission. [24,31] Source 1 · Source 2

42 Divine Direction from Early Childhood

The Qasi'a sermon describes divine care from the Prophet's weaning, through a great angel directing him in noble conduct by night and day. The passage does not name that angel. Gabriel or Michael therefore cannot be specified without additional evidence, even though Gabriel's role in conveying the Qur'an is separately established. The phrase from weaning also does not describe a second birth or the beginning of instruction under a human teacher. In the sermon's setting, it expresses continuous divine direction associated with moral excellence, whose effects appear in Ali's education. The passage combines unseen care for the Prophet with the visible practice of the Prophet educating the child close to him. The unseen element does not erase daily teaching, and daily teaching does not cancel the divine source of preparation affirmed in the Imami understanding. [31] Source text

The Qur'an addresses the Messenger as possessing a magnificent character. This is a Qur'anic affirmation of his standing, not a dated register of every childhood trait. It helps frame the coherence of the moral biography without automatically authenticating a report with a confused date or unidentified transmitter. Wise

arbitration over the Black Stone, loyalty to a nurse, care for Ali, and reliability in dealings are different kinds of testimony that can contribute to one portrait while retaining their individual evidentiary status. Devotion to the Prophet can therefore motivate accuracy rather than justify attributing every edifying story to him. Reserving judgment on a particular narrative likewise does not deny the underlying divine direction affirmed by the religious text. [31,32,43,50] Source 1 · Source 2 · Source 3 · Source 4

43 Pilgrimage and Worship before the Mission

Al Majlisi quotes, through the supplementary material in al Sara'ir and the collection of al Bazanti, a report transmitted by Zurara from Imams al Baqir and al Sadiq concerning the Prophet's discreet pilgrimages. It gives a total of twenty and preserves variation over how many preceded prophethood. The numerical hesitation is visible in the transmission or textual variants. This chapter therefore does not choose one figure and turn it into a complete annual schedule as though no disagreement existed. Discretion in the report does not mean absence of worship or adherence to Meccan idolatry; it concerns how the worship was performed or displayed. Transmission through a later compiler from an earlier collection also requires acknowledging that intermediary. It is not equivalent to a direct examination of al Bazanti's original manuscript. [56] Source text

The collected wording also mentions prayer at Busra at the age of four, a date that does not fit the usual age given for Abu Talib's journey. That detail does not automatically establish a separate journey at four; textual variation or chronological disturbance remains possible. It helps separate two questions: whether the reports portray the Prophet worshipping before the mission, and whether the exact time of every attributed practice is known. The first has testimony in the Qasi'a sermon and other material. The second involves more detailed and less consistent evidence. The chapter therefore affirms pre mission devotion within its Imami framework while leaving the number, years, and some forms of pilgrimage explicitly disputed. Neither a sudden beginning of all religious life at forty nor complete knowledge of every earlier practice is warranted. [31,56] Source 1 · Source 2

44 Vision Prophethood and Messengership

Al Kafi's chapter distinguishing messenger, prophet, and one addressed by an unseen voice discusses different modes of reception. A report from Imam al Baqir refers to what the Messenger experienced of the beginnings of prophethood before Gabriel brought the message. This is important for understanding preparation: the preceding years are not portrayed as devoid of knowledge of God, but neither does every vision become a revelation of the Qur'an or a public announcement of the mission. Abraham's vision appears as an explanatory example, which is a teaching reference to an earlier prophet rather than his temporal participation in Muhammad's Mecca. The classification of spiritual reception does not provide the date or words of every vision. Detailed dreams cannot be invented and attributed to the Imam simply because the hadith recognizes the existence of visions. [41] Source text

The same report identifies Gabriel as the bearer of the message and distinguishes seeing and hearing according to the recipient's rank. Another report in the chapter states that the recipient is enabled to recognize the truth of the experience. Prophethood is therefore not presented as necessarily depending on an outsider's verdict that the experience came from God. This does not deny Khadija's belief or the recognition of signs by some people of the scriptures. It places such recognition in its proper role: a response to the Messenger rather than the creation of his mission. Divergent first revelation narratives require fuller comparison in the next chapter, particularly where some versions describe fear, uncertainty, or consultation with Waraqa. Here the preparation reaches the threshold of the message, with the relevant distinctions in the reports kept intact. [24,41] Source 1 · Source 2

45 Abu al Muwayhib and the Travellers in His Account

Abu al Muwayhib is easily overlooked when only Bahira and Nastura are mentioned. Al Saduq gives his report a separate chapter in Kamal al Din. The account names Abd Manat ibn Kinana and Nawfal ibn Mu'awiya, who describe a young man of Banu Hashim working in connection with Khadija's commerce. The monk then meets him, announces his future, and asks about Ali ibn Abi Talib. Some versions differ between Abd Manat and Abd Manaf. A name alone cannot make an ancient tribal ancestor a contemporary of the Prophet, and Nawfal ibn Mu'awiya is not Waraqa's father Nawfal. Abu al Muwayhib is also distinct from Abu Muwayhiba, the Prophet's freedman associated with later events. These distinctions concern identity itself, not merely dispensable spelling preferences. [55] Source text

The chain ends with Bakr ibn Abd Allah al Ashja'i reporting from his forebears; in this passage al Saduq does not present it as a connected saying of Imam al Sadiq. Its question about Ali's imminent or recent birth, alongside Muhammad's association with Khadija's commerce, also requires chronological care before it is identified with the familiar journey at twenty five. The usual placement of Ali's birth when the Prophet was about thirty prevents an automatic detailed reconciliation. The chapter retains the monk and his named companions as part of the anticipatory material connected with the upbringing, without constructing a new travel schedule from it. Repetition in Bihar and al Durr al Nazim also does not constitute two independent testimonies if both derive from the same earlier account. [18,55] Source 1 · Source 2

46 Extended Narratives and Names Peculiar to Them

Al Majlisi quotes extended passages from Kitab al Anwar, attributed to Abu al Hasan al Bakri, on the birth, nursing, and marriage. They contain dialogues, poems, figures, and details beyond the shorter accounts. Nasih appears alongside Maysara in the commercial story, and Damra occurs in some narratives concerning Halima's household. Preserving these names does not require presenting them as independently established by a chain to an Imam. They can be identified as Nasih in al Bakri's story and Damra in that version of the nursing account. Enormous wealth, elaborate caravans, and long gatherings attributed to Khadija and her relatives do not all enter the critically presented biography without examination. The quantity of detail is not a substitute for the antiquity of a source or the continuity of its transmission. [16,57] Source 1 · Source 2

Birth literature also contains named angels or figures in supernatural narratives, including Ridwan in some material and figures in accounts ending with Ka'b al Ahbar. They cannot all be classified as Meccan men and women. Al Ma'mun and the astrologer Masha'allah appear in later discussion of birth calculations; they belong to the history of interpreting the report, not to the date of the event. The quoted astrology does not establish an exact birthday or the source of prophethood. This treatment keeps less secure material within the review without assigning it an inappropriate status. A reader can distinguish a participant in the upbringing from a figure in a vision or example, and from a transmitter, author, or later interpreter. Combining these categories into one numerical total would falsely imply equal participation. [8,11,57] Source 1 · Source 2

47 Qur'anic Figures in the Background of the Upbringing

Abraham and Ishmael form part of the background of the sanctuary and the prayer for a messenger who would recite the signs and teach scripture and wisdom; the Qur'an places their supplication in the account of raising the foundations. Jesus son of Mary appears in the announcement of Ahmad, and Mary is present through his identity and her own Qur'anic standing. These connections explain prophetic continuity; they do not place these figures among the human witnesses to Muhammad's birth in Mecca. Moses appears in some anticipatory reports and comparisons between missions, while Abraham's vision supplies an example in the report from al Kafi. Adam, Seth, and David, where named in lists of scrolls and books in extended narratives, retain that particular kind of presence. A list of titles does not independently verify the wording of an earlier book that the source does not reproduce. [26,41,42,47,57] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

Khadija, Fatima, Maryam, and Asiya appear in reports about the excellence of women, while Sarah and Kulthum, Moses' sister are named in a particular account concerning Fatima's birth. These passages should not be made into one narrative of the Prophet's delivery. The Companions of the Cave appear as a Qur'anic comparison in the report about Abu Talib's faith; they are not members of his household. Gabriel is named as the bearer of the mission, Michael occurs in some washing narratives, and the great angel in the Qasi'a sermon remains unnamed. These boundaries

preserve a figure mentioned by name or description without assigning a participation the text never claims. Qur'an, hadith, and biography offer different kinds of connection, and accurate presentation keeps each connection identifiable. [14,21,31,41,46] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

48 Unnamed People and Uncertain Identifications

Not every participant in the reports has a name: a woman burning incense in the Ka'ba, a man proposing the use of pure funds, a group of wet nurses, women around Amina, a scriptural observer examining a sign, caravan companions, and workmen from a ship. Absence of a name does not remove their role in the narrative, but it does not authorize inventing one. Where one channel supplies a name, that identification remains attached to it: Yusuf in one account and an unnamed scriptural observer in another; al Shifa, Abd al Rahman's mother, in some works on prophetic signs, and Fatima, Uthman's mother, in biographical entries. Caregivers, wet nurses, and foster sisters are integral to the history of care, rather than a decorative supplement added after the men's biography is complete. [11,12,13,15,32,33] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6

Completing this chapter also does not mean repeating every figure from neighbouring chapters. Anticipatory accounts involving Salman, Quss, and others belong to their earlier setting; the extended genealogies of grandmothers, aunts, and uncles belong to the family chapter; Waraqa's place in first revelation accounts and the early believers and opponents belong to the mission. Where such a person appears here, the treatment concerns the upbringing rather than the whole life. Usama, the Prophet's son Ibrahim, or the events surrounding Zaynab bint Jahsh's marriage must not be moved into the pre mission period simply to enlarge the inventory. Useful comprehensiveness requires a correct relationship and chronology, locating each person where the relevant account actually belongs rather than implying that every event occurred within the first forty years. [24,27,28,51,54] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

49 At the Threshold of the Mission

The period has a clear course despite disagreements over some numbers: a Meccan birth associated with the Year of the Elephant; care by Amina and the nurses; the loss of the parents; guardianship by Abd al Muttalib and then Abu Talib and Fatima bint Asad; youth involving work and social relationships; marriage to Khadija; a household including children, Ali, and Zayd; participation in the affairs of the Ka'ba; and retreat at Hira. This course does not depend on eliminating differences over the birth date, ages at bereavement, or rebuilding chronology. It becomes clearer when the reader can distinguish a shared outline from disputed particulars. Major and minor figures are not names added to increase a total; each belongs through an identified act, testimony, or relationship. [6,19,24,31,32,51] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6

The chapter stops at that threshold. Muhammad is known to his family and people; Khadija, Ali, and those connected with the household are present around him; and

reports from the Ahl al-Bayt describe divine preparation before the public mission. Gabriel appears at the transition to revelation, after which another period begins, with the revealed words, belief and rejection, and the demands of preaching. The varied reports have not been treated as equal, and none of the women or men included has been moved into a period unsupported by the cited account. The upbringing thus emerges as the life of a human being chosen by God: bereavement, care, work, loyalty, and worship, followed by a mission addressed beyond his immediate world. The next chapter begins from that point, with the commencement of revelation and the call in Mecca. [31,38,40,41,45] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

50 Sources and References

Numbers in the text refer to the locations below; one number may cover several passages in the same work. Electronic hadith numbers identify the text's location and do not replace the chapter title. Assessments of sound, fair, or weak transmission are attributed to al-Majlisi where his name is expressly given, and do not constitute an independent judgment on every route of an account. For reports accessed through Bihar, the earlier source named by the compiler is identified, with the intermediary expressly retained where the reference is not directly to the earlier work.

[1] Qur'an, Surat al Duha 93:1–11, especially 6–11 on orphanhood, shelter, guidance, provision, and responsibility toward the vulnerable. Source text

[2] Al Tabarsi, Majma' al Bayan, commentary on 93:1–11, especially the interpretations of 6–8. The passage collects exegetical opinions and reports of differing origins. Source text

[3] Al Huwayzi, Nur al Thaqalayn, commentary on 93:6, displayed reports 13–14, including interpretations attributed to al Rida and al Sadiq. Source text

[4] Qur'an, Surat al Fil 105:1–5. The surah does not specify the Prophet's birthday or its interval from the event. Source text

[5] Qur'an, Surat Quraysh 106:1–4, on established journeys and worship of the Lord of the House. Source text

[6] Al Kulayni, al Kafi, volume 1, Book of the Divine Proof, electronic chapter 111, the Prophet's birth and death: historical introduction and childhood material, including report 24 on the camels. The introduction is not an independently chained hadith. Source text

[7] Al Mufid, Masar al Shi'a, displayed pages 29–30, events of Rabi' al Awwal: the marriage and birth on the seventeenth, with the sentence continued on the next page. Source text

[8] Al Majlisi, Bihar al Anwar, volume 15, pages 248–251 on birth dates and location, with the related later discussion of calculations. The compiler's proposed reconciliations are distinguished from transmitted texts. Source text

[9] Al Saduq, al Amali, assembly 48, first report, continuous number 444 in the consulted edition, pages 360–362: the birth account from Imam al Sadiq. Also quoted in Bihar, volume 15, pages 257–260. Source text

[10] Al Saduq, Kamal al Din wa Tamam al Ni‘ma, birth chapter, account of Amina and Yusuf, with the raised transmission noted; compare Bihar, volume 15, pages 269–270. Report numbering varies across presentations. Source text

[11] Bihar, volume 15, pages 257–275, birth and sign narratives, including quotations from al Tusi’s Amali, Kamal al Din, and Ibn Shahrashub’s Manaqib. The range contains reports from different authorities. Source text

[12] Ibn Hajar, al Isaba, volume 8, displayed page 275, entry 11603: Fatima bint Abd Allah, mother of Uthman ibn Abi al As. A non Imami biographical comparison. Source text

[13] Al Zurqani, Sharh al Mawahib al Ladunniyya, discussion of al Shifa, mother of Abd al Rahman ibn Awf, in birth accounts quoted from works on prophetic signs. Used for identification and provenance, not authentication as an Imami report. Source text

[14] Bihar, volume 15, pages 331–340, nursing and childhood material from al Khara’ij, al Manaqib, and al Kafi, including chronological observations and the report of Hamza’s milk brotherhood. Source text

[15] Ibn Ishaq, al Sira, displayed page 55, names of Abd Allah, Anisa, and al Shayma and the Halima narrative; compare the name forms preserved by Ibn Hisham and al Rawd al Unuf. A non Imami biographical source. Source text

[16] Bihar, volume 15, pages 364–379, nursing, washing, and expanded narratives, with biographical, historical, and Kitab al Anwar sources identified by the compiler. The collection does not carry one uniform chain assessment. Source text

[17] Al Kafi, 1/4/111/27, report of milk given to Abu Talib; al Majlisi, Mir’at al Uqul 5:252, grades it weak. Source text

[18] Al Kafi, volume 1, Book of the Divine Proof, electronic chapter 113, introduction and report 2 concerning Fatima bint Asad. The recollection of care is presented with caution about its transmission. Source text

[19] Al Ya‘qubi, al Tarikh, volume 2, pages 7–21: birth, nursing, guardianship, youth, Fijar, pacts, rebuilding, and marriage. A historical compilation preserving divergent accounts. Source text

[20] Al Kafi 1/4/111/26, Abd al Muttalib’s resting place; the displayed assessment from Mir’at al Uqul 5:249 is hasan like sahih. Source text

[21] Al Kafi 1/4/111/28–29, Abu Talib’s faith, the Companions of the Cave comparison, and the poetry argument. The main transmission is distinguished from the disconnected addition in report 29, with al Majlisi’s displayed assessments. Source text

[22] Al Saduq, Kamal al Din, Bahira and Abu Talib’s journey, quoted in Bihar, volume 15, pages 193–199, including Nastur and textual variants. This reference identifies the compilation and its stated earlier source. Source text

[23] Al Saduq, Ilal al Shara’i‘, volume 1, displayed page 75, Uqba’s report from Imam al Sadiq on the prophets’ shepherding; the passage is page 32 in other editions. Source text

[24] Bihar, volume 16, pages 1–20 on Khadija and the marriage, and 129–131 on names and designations, quoting Imami and other works including Kashf al Ghumma, al Muntaqa, and al Manaqib. Source text

[25] Ibn Sa‘d, al Tabaqat al Kubra, volume 8, page 193 in the displayed Dar al Kutub al Ilmiyya edition, entry 4184: Nafisa bint Umayya, her mother Munya, and her role in the marriage. Source text

[26] Al Kafi, volume 5, Book of Marriage, marriage addresses, electronic location 5/3/44/9: Abu Talib’s address and Khadija’s consent. Mir’at al Uqul 20:98 grades the report weak. Source text

[27] Bihar, volume 22, pages 262–263, nursing relations and household dependants, including Salma, Halima’s sister, Zayd, Hakim, Umm Ayman, Ubayd, Ayman, and Usama. The list spans later periods and is not entirely pre mission. Source text

[28] Qur’an, al Ahzab 33:4–5, on adoption and paternal identification. Source text

[29] Al Kafi, 1/4/114, historical introduction to Fatima al Zahra’s birth, placing it five years after the mission. Source text

[30] Bihar, volume 35, pages 24–25, through Ibn Tawus’s al Tara’if from al Tha‘labi’s commentary, attributed to Mujahid: hardship, assistance to Abu Talib, and the care of Ali and Ja‘far. Source text

[31] Al Sharif al Radi, Nahj al Balagha, the Qasi‘a sermon, commonly numbered 192, passages on Ali’s upbringing, direction from weaning, and Hira. Compared with Bihar 15:361 and the text displayed by the Nahj al Balagha Sciences Foundation. Source text

[32] Al Kafi 4/3/9/3, Sa‘id al A‘raj from Imam al Sadiq, pure funds and the Black Stone dispute. The displayed assessment by al Majlisi is sahih. Source text

[33] Al Kafi 4/3/9/4, raised account of rebuilding, named cloth bearers, and the ship. Its difficult chronological wording is retained as a discrepancy rather than silently corrected. Source text

[34] Al Kafi 4/3/9/5, Dawud ibn Sarhan from Imam al Sadiq on the Prophet’s participation in building; Mir’at al Uqul 17:59 grades it hasan, alongside a variant concerning Banu Hashim’s portion. Source text

[35] Qur’an, al Ankabut 29:48, concerning reading and writing a book before the Qur’an. Source text

[36] Al Tabarsi, Majma‘ al Bayan, commentary on 29:46–50, especially 48, including al Sharif al Murtada’s discussion of reading and writing before and after prophethood. Source text

[37] Bihar, volume 16, pages 131–134, reports 65–72 and related material from Ilal al Shara’i‘, Ma‘ani al Akhbar, Basa’ir, and commentary, on ummi, reading, and writing. Each position remains attached to its own transmission. Source text

[38] Qur’an, al Shura 42:51–53, especially 52, on revelation, scripture, and guidance. Source text

[39] Al Tabarsi, Majma‘ al Bayan, commentary on 42:51–53, interpretations of spirit, scripture, and faith. Source text

[40] Qur’an, al Qasas 28:86, on the Book being granted through divine mercy. Source text

[41] Al Kafi 1/4/3, distinction between messenger, prophet, and one addressed, especially reports 3–4, on beginnings of prophethood before revelation and recognition of its truth. Source text

[42] Qur’an, al Saff 61:6, Jesus son of Mary’s announcement of Ahmad. Source text

[43] Qur’an, al Qalam 68:4, on the Prophet’s magnificent character. Source text

[44] Qur’an, al A‘raf 7:157–158, the description of the ummi prophet. Source text

[45] Qur’an, Yunus 10:16, the appeal to the Prophet’s preceding lifetime among his people. Source text

[46] Bihar, volume 16, page 2 on the excellence of women and pages 79–81 on Fatima’s birth, quoted from al Saduq’s Amali, session 87, report 1, naming Sarah, Asiya, Maryam, and Kulthum, Moses’ sister in that setting. Source text

[47] Qur’an, al Baqara 2:127–129, Abraham, Ishmael, the foundations, and the prayer for a messenger. Source text

[48] Al Tabarsi, Majma‘ al Bayan, commentary on al Sharh 94:1–8, meanings of the expansion of the breast. Source text

[49] Yaqut al Hamawi, Mu‘jam al Buldan, entry al Abwa, on Amina’s death, the journey, and Umm Ayman. A historical geographical comparison. Source text

[50] Bihar, volume 15, pages 359–363 and 400–411, retreat, later nursing connections, guardianship, and rebuilding material, quoting Ibn Abi al Hadid’s commentary, al Muntaqa, and other works. Quoted reports are distinguished from editorial observations. Source text

[51] Tafsir al Qummi, volume 2, page 172 and continuation, commentary on 33:4, through Ali ibn Ibrahim, his father, Ibn Abi Umayr, and Jamil from Imam al Sadiq: Zayd’s purchase, Haritha’s arrival, and the choice to remain. Source text

[52] Al Zubayr ibn Bakkar, al Akhbar al Muwaffaqiyyat, edited by Sami Makki al Ani, printed page 317, digital page 324, on Zayd, his mother Sa‘da bint Tha‘laba, and his capture. Source text

[53] Al Zurqani, Sharh al Mawahib al Ladunniyya, discussion of nursing siblings, including Abu Sufyan ibn al Harith and variants of the names of Halima’s children. A non Imami comparison. Source text

[54] Qur’an, al Ahzab 33:37, naming Zayd; used for identification without moving the verse’s later event into the pre mission period. Source text

[55] Al Saduq, Kamal al Din, chapter 16 on Abu al Muwayhib, the single report at electronic location 39/2/16, through Bakr al Ashja‘i from his forebears rather than a saying attributed to an Imam in that chain. Source text

[56] Bihar, volume 15, page 361, report 17, quoting material in al Sara’ir from al Bazanti’s collection, on pilgrimage before prophethood, with numerical and chronological variation. Source text

[57] Bihar, volume 16, pages 20–29 and continuation, quoting Kitab al Anwar attributed to Abu al Hasan al Bakri, especially page 29 on Nasih and Maysara; compare the extended nursing narrative in volume 15, pages 371–379. Source text

Chapter 48: Muhammad: The Prophetic Mission and the Call in Makkah

1. From Hira to the threshold of migration

This chapter begins when Muhammad moved from preparation for his mission to its proclamation. It ends when the believers found people in Yathrib willing to protect them. Between these moments, a small community formed around revelation, endured ridicule, persecution and a boycott, crossed the sea to Abyssinia, and discovered a new path beyond Mecca. In the introductory notice to his chapter on the Prophet's birth and death, al-Kulayni places thirteen years between the mission and the migration. That provides the broad framework here, while differences over individual dates remain visible. Ali's night in the Prophet's bed, the cave, the journey to Medina and the building of its mosque belong to Chapter 49. [4,12,54] As used in this book, (peace and blessings be upon him and his family) means “peace and blessings be upon him and his family.” Source 1 · Source 2 · Source 3

2. “Read”: creation and learning at the opening of the mission

The opening verses of Surat al-Alaq place humanity before its Creator and Teacher: “Read in the name of your Lord who created.” The mission begins by relating knowledge and existence to God, rather than announcing the supremacy of one tribe over another. Accounts of the call give Hira and Gabriel a central place, while differing over particular scenes and expressions. A report reproduced by al-Majlisi from the commentary attributed to Imam al-Askari presents the command to read within a scene of divine signs and reassurance. The attribution of that commentary and the transmission of its reports require separate examination. Its narrative therefore accompanies the discussion without making every detail equal in authority to the Qur'anic verses. [1,6] Source 1 · Source 2

The reference to the pen is more than an ornament. Addressing a society that valued ancestry and inherited distinction, the message makes learning a responsibility and joins it to humility: human beings are taught what they did not know and cannot become independent of their Creator. The same surah then addresses the transgression of someone who considers himself self-sufficient. Its opening thus anticipates a central conflict of the mission: the powerful person trusts wealth and his assembly, while revelation calls the worshipper to prostration and nearness to God. The surah does not name Khadija, Waraqa or Abu Jahl. Their identification, where relevant, belongs to reports and interpretation rather than to the wording of these opening verses. [1] Source text

3. The twenty-seventh of Rajab and the descent of the Qur'an

Imami observance places the prophetic mission on the twenty-seventh of Rajab, supported by reports in the chapters on fasting. Al-Kafi transmits a report from Abu al-Hasan the First, Imam Musa al-Kazim, describing Muhammad's commissioning as a mercy to the worlds on that day; related material is attributed to Imam al-Sadiq. One route contains Sahl ibn Ziyad and an unnamed intermediary described as “one of our companions,” so that chain should not simply be labelled sound. Al-Majlisi gathers the reports and competing dates, including a report connecting prophethood with Ramadan, and discusses possible reconciliations. This chapter follows the established Imami commemorative date while keeping the transmitted differences visible. [5,57] Source 1 · Source 2

The statements that the Qur'an was sent down in Ramadan and on the Night of Decree must remain part of the discussion. Scholars have distinguished the beginning of the prophetic commission, the Qur'an's descent on the Night of Decree, and its gradual revelation throughout the mission. These are interpretive approaches to reconciliation, not a single transmitted daily calendar on which all sources agree. The chapter therefore does not automatically identify the night of commissioning with the Night Journey or the Night of Decree, nor assign absolute certainty to a date simply because it is familiar. What governs the narrative is the emergence of a duty to proclaim and the Qur'an's continuing engagement with the changing circumstances of that duty. [5,57] Source 1 · Source 2

4. Gabriel and the recognition of revelation

The Qur'an names Gabriel, describes the bearer of revelation through trustworthiness and strength, and places the descent upon the Prophet's heart under God's authority. Al-Kafi distinguishes the prophet, the messenger and the person addressed by an angel, describing the messenger's sight and hearing of the angel. Al-Majlisi also transmits an Imami report asking Imam al-Sadiq how the Messenger knew that Gabriel came from God; the answer relates this knowledge to divine enabling. These texts do not make prophetic certainty depend on a judgment issued by someone outside revelation. Believers recognise the Prophet's truthfulness, but their recognition does not confer the source or authority of his mission. [7,8] Source 1 · Source 2

The sources describe the weight of revelation, and some reports from Imam al-Sadiq distinguish Gabriel's arrival from divine communication without that angelic intermediary. Such reports are not converted into medical diagnoses or descriptions of God as a body occupying a place. Michael and Israfil are retained where particular reports name them, but their appearance in one account does not make them participants in every episode involving Gabriel. Likewise, later reports of an angel appearing in the likeness of Dihya al-Kalbi do not place Dihya at the first revelation. The human whose appearance is represented must remain distinct from the angel appearing in that form. [8,39] Source 1 · Source 2

5. Khadija: belief expressed through support

Khadija bint Khuwaylid belonged to the first household that received the mission. Her role is not confined to hearing the initial news: she believed, prayed, offered the security of her home and contributed her wealth when the household's commitment led to an economic siege. In the Qasi'a sermon, the Commander of the Faithful recalls the earliest household of Islam as comprising the Messenger, Khadija and Ali. Within this portrayal, a woman stands at the beginning of the believing community rather than at its margins. Giving Khadija a distinct place in the narrative preserves her religious and social agency instead of reducing her to the marital status through which later readers often encounter her. [9,12,43] Source 1 · Source 2 · Source 3

Some historical accounts introduce Waraqa ibn Nawfal into Khadija's contact with earlier scripture and the first reports of revelation. His background belongs to the preceding chapter; here his place is limited to the accounts concerning the beginning of the mission, whose wording and transmission vary. Khadija's confidence in the Prophet is not replaced by a presumed dependence on Waraqa's approval, nor does his familiarity with scripture make him the source of the Qur'an. Each reported encounter remains attached to its source. Waraqa, Addas and Bahira are not assembled into an invented common scene: their appearance in books of prophetic signs does not establish that they were present together. [12,57] Source 1 · Source 2

6. Ali ibn Abi Talib and the first household of prayer

Ali ibn Abi Talib grew up close to the Prophet, and that closeness became visible in his early belief, prayer and support. The Qasi'a sermon describes his perception of the light of revelation and his hearing of Satan's cry when revelation descended. This participation is not a claim that Ali was a prophet: the passage itself distinguishes his position from the Messenger's. Imami reports affirm his precedence in belief, without treating youth as a defect in that belief. The reports give differing numerical ages for him at the beginning of the mission. The chapter therefore records his youth and precedence without constructing an entire chronology upon a disputed number. [9,10,13] Source 1 · Source 2 · Source 3

In the report of Afif reproduced by al-Majlisi from Dala'il al-Nubuwwa, an observer outside the household sees a man, a woman and a boy praying. He asks al-Abbas ibn Abd al-Muttalib about them and learns that they are Muhammad, Khadija and Ali. The account preserves Afif as an observer and al-Abbas as the person explaining the scene; it does not automatically place both among its believers at that moment. Other reports describe Abu Talib asking Ja'far to join his cousin's other side in prayer. Worship thus developed from an individual's devotion into the practice of a household and a small community before believers possessed a secure public place of assembly. [13,14] Source 1 · Source 2

7. Zayd, Ja'far and the circle of early believers

Zayd ibn Haritha appears with Khadija and Ali in accounts of the earliest believers. His importance lies in his companionship, service and participation in the burdens of the mission. He is also the man later named in Surat al-Ahzab, but the episode associated with that verse belongs to the Medinan period; it is not relocated to Mecca here. Ja'far ibn Abi Talib appears in accounts of early prayer and later assumes a prominent role in Abyssinia. The two brothers, Ali and Ja'far, share the beginning of support but receive different responsibilities: Ali remains close to the Messenger, while Ja'far represents the community before a ruler beyond Arabia. [12,13,24] Source 1 · Source 2 · Source 3

Al-Ya'qubi names Abu Dharr, Amr ibn Abasa, Khalid ibn Sa'id ibn al-As, Sa'd ibn Abi Waqqas, Utba ibn Ghazwan, Khabbab ibn al-Aratt and Mus'ab ibn Umayr among early believers, and also mentions Abu Bakr, while acknowledging differences in precedence. Al-Zubayr ibn al-Awwam, Talha ibn Ubayd Allah, Abd al-Rahman ibn Awf, Uthman ibn Affan and Abu Ubayda ibn al-Jarrah occur in accounts of early conversion and migration. Their historical presence is retained without being erased by later disagreements or converted into an agreed ranking where none exists. Salman al-Farisi is not made a member physically present in the Meccan circle merely because of his high standing; his familiar encounter with the Prophet belongs to the Medinan setting. [12,24,26,57] Source 1 · Source 2 · Source 3 · Source 4

8. Discretion and the gradual public proclamation

Discretion did not mean complete withdrawal from people. It protected a developing community in a setting capable of crushing those without clan support. Al-Saduq, as quoted in Bihar al-Anwar, transmits a report from Imam al-Sadiq describing three years of concealment within thirteen years in Mecca; another report gives five years. Editorial accuracy requires preserving the difference rather than erasing one account or treating both numbers as the same description. The command to proclaim what has been ordered clearly marks a movement towards open declaration, but the verse by itself does not provide a detailed calendar for every earlier meeting. [6] Source text

Historical accounts give the house of al-Arqam ibn Abi al-Arqam a place in the community's meetings and instruction, associating certain conversions with entry into it. It reflects the need for a setting in which believers could learn and recite; it does not displace the first household of the Prophet, Khadija and Ali. The word “first” may mean the first to believe, the first to declare belief publicly, the first from a particular tribe, or the first within a specific narrated scene. Claims of precedence must therefore be read in relation to their questions and contexts. They are not all necessarily contradictory, and their evidentiary weight is not identical merely because they use the same expression. [9,23,57] Source 1 · Source 2 · Source 3

9. “Arise and warn”: worship becoming responsibility

Surat al-Muddaththir calls for warning, magnifying God, purification, abandonment of defilement and patience for the Lord. Surat al-Muzzammil presents night prayer and measured recitation as preparation for bearing a weighty word. The caller is formed through prayer, patience and self-command as well as through persuasive speech. Confronting the mockery of leading men requires renewed contact with revelation so that the mission does not become merely a reaction to opponents. These passages illuminate the life of the household and the growing community: recitation learned and remembered, prayer maintained, and hearts trained to understand that awaiting divine help does not mean abandoning responsibility. [2,3] Source 1 · Source 2

Reports about the institution of prayer are read within this setting while distinguishing their different stages. Early prayer is attested in accounts involving Ali, Khadija and Ja'far. Differences over when the five daily prayers became obligatory do not establish that the Prophet never prayed before the Night Journey. Nor should every legal detail familiar from the Medinan period be projected backwards into Mecca. Worship established allegiance to God and gave believers a shared rhythm of recitation and prostration before they possessed institutions or the power to protect everyone who joined them. [13,14,38,39] Source 1 · Source 2 · Source 3 · Source 4

10. Warning the clan and summoning the Banu Abd al-Muttalib

The Qur'anic command was to warn the nearest kin. In reports of the gathering for a meal, the Prophet summons the Banu Abd al-Muttalib, Ali prepares what he has been asked to provide, and the Messenger calls the family to belief and support. The wording varies over the number present and the repetition of the gathering, but preserves Abu Lahab's opposition and Ali's response. Imami sources, including Ilal al-Shara'i, the commentary attributed to al-Qummi and the material collected in Nur al-Thaqalayn, transmit expressions concerning assistance, trusteeship, repayment of obligations and fulfilment of promises. Their wording is preserved according to their routes rather than reducing the episode to a family meal without implications for the continuing responsibility of the mission. [10,11] Source 1 · Source 2

Abu Talib, al-Abbas and Hamza belong to the surrounding family setting, while some accounts include Ubayda ibn al-Harith among those responding. However, a person praised within an interpretation of the verse was not necessarily physically present at the meal. References to al-Hasan, al-Husayn and the Imams as the purified continuation of the family do not place their births before this gathering. Similarly, additions transmitted as explanatory readings are identified as such and are not inserted into the text of the received Qur'an. This preserves both the report's meaning and Ali's role while maintaining the distinction between scriptural wording, interpretation and historical chronology. [10,11,12] Source 1 · Source 2 · Source 3

11. Abu Talib confronting Quraysh

Quraysh discovered that access to the Prophet depended upon Abu Talib's position. Delegations asked him to stop his nephew's criticism of their gods. Reports describe offers of wealth and authority, eventually reaching the proposal that he take Umara ibn al-Walid in exchange for surrendering Muhammad to be killed. Abu Talib rejected the logic of raising their son while handing over his nephew for execution. The sources preserve his arguments, poetry and protective measures; his role cannot be reduced to an uncle's affection. Supporting the Prophet became a practical commitment that exposed him, his household and the Banu Hashim to danger. [12,34,45] Source 1 · Source 2 · Source 3

A report in al-Kafi, reproduced by al-Majlisi, describes opponents casting filth upon the Prophet in the Sacred Mosque. When he told Abu Talib, his uncle summoned Hamza and confronted the group. Hamza is thus visible in the Meccan struggle long before his biography becomes associated principally with Uhud. Accounts of harassment are not necessarily descriptions of a single incident: one concerns soiled clothing, another material thrown upon the back during prostration, and another the throwing of stones. Their common significance is persecution and protection, while the particulars of each remain within the report that supplies them. [14,34] Source 1 · Source 2

12. Abu Lahab and Umm Jamil in Surat al-Masad

Abu Lahab is one of the few opponents of the mission explicitly identified by his familiar name in the Qur'an. The surah describes his wife as the carrier of firewood without naming her. Commentary identifies her as Umm Jamil bint Harb, Abu Sufyan's sister, and records Arwa as her personal name; her husband was Abd al-Uzza ibn Abd al-Muttalib. Close kinship and active hostility appear side by side: neither the Prophet's uncle nor his wife receives immunity from judgment through family connection. Majma al-Bayan discusses the firewood as thorns, slander or accumulated wrongdoing. The different interpretations remain visible rather than being reduced to one supposedly undisputed scene. [18] Source text

Al-Tabrisi includes a report from Asma bint Abi Bakr in which Umm Jamil comes searching for the Prophet with hostile intent and Abu Bakr is present. It is identified as a report from Asma within a commentary, not transformed into a report from an Imam merely because al-Tabrisi transmits it. Utba and Utayba, Abu Lahab's sons, appear in family and opposition narratives, with variation over the name attached to an account of death by a wild animal. One name is not silently substituted for the other, and that story is not made part of what Surat al-Masad itself states. The surah establishes the couple's opposition and fate; reports about their sons are a separate evidentiary layer. [18,56] Source 1 · Source 2

13. Al-Walid ibn al-Mughira and Abu Jahl

Surat al-Muddaththir describes a man given abundant wealth and sons at his side, who calculates his response and eventually calls the Qur'an sorcery. The verses do not name him, but Majma al-Bayan and historical reports identify him as al-Walid ibn al-Mughira. The accounts portray tension between the effect of what he heard and his determination to preserve his standing among Quraysh. Resistance is therefore more than an inability to appreciate language: accepting the message would challenge the standards by which status was measured. Al-Walid's identification belongs to commentary, while the Qur'anic description has a wider relevance to arrogance and deliberate denial. [3,19] Source 1 · Source 2

Abu Jahl was Amr ibn Hisham al-Makhzumi, also known by his earlier title Abu al-Hakam. He must not be confused with al-Walid ibn al-Mughira, or with al-Walid ibn al-Walid, who appears later among persecuted Muslims. Interpretation of the closing verses of al-Alaq associates Abu Jahl with obstructing prayer and issuing threats; historical accounts show him negotiating and encouraging harassment. Some reports connect his objection to rivalry between clans: why should the Banu Hashim alone claim prophethood? That background is supplied by commentary and history. It does not become an excuse relieving him of responsibility for his choices. [1,19,34] Source 1 · Source 2 · Source 3

14. Ridicule, pressure and attempted compromise

Opposition was not confined to two men. Reports name al-As ibn Wa'il, al-Aswad ibn al-Muttalib, al-Aswad ibn Abd Yaghuth and a man called al-Harith in some lists of mockers, with variation in the last name and genealogy. Umayya ibn Khalaf and his brother Ubayy, Uqba ibn Abi Mu'ayt, al-Nadr ibn al-Harith, Utba and Shayba the sons of Rabi'a, and Abu Sufyan ibn Harb appear in particular accounts. Their shared designation as Quraysh does not mean that each played the same role or attended every event. Historical accounts also mention al-Hakam ibn Abi al-As and Adi ibn Hamra or Hamran in episodes of harassment. These names and variants are retained without inventing a detailed biography for each person. [12,23,56] Source 1 · Source 2 · Source 3

Another form of pressure proposed a compromise in worship: each group would worship the other's objects of devotion for a period, restoring communal unity at the expense of monotheism. Surat al-Kafirun rejects the interchange, and Majma al-Bayan names figures associated with the proposal, including al-Walid, al-As, Umayya and al-Aswad ibn al-Muttalib. The Qur'anic response does not abolish justice towards those who disagree. It rejects making God one item in a collection of deities whose worship can be exchanged. The mission's steadfastness is therefore more than personal stubbornness; it preserves the principle upon which the message is founded. [20,34] Source 1 · Source 2

15. Al-Nadr, Uqba and questions posed as challenges

In commentary, al-Nadr ibn al-Harith represents an attempt to draw listeners away from the Qur'an through stories of kings and heroes. Discussing “idle discourse,” Majma al-Bayan associates him with accounts of Rustam and Isfandiyar intended to rival the prophetic narratives heard from Muhammad. Rustam and Isfandiyar belong here to the stories attributed to al-Nadr; they were neither visitors to Mecca nor persons named in the Qur'an. Accounts of occasions of revelation also describe al-Nadr and Uqba seeking questions from people familiar with earlier scripture. The Companions of the Cave, Dhu al-Qarnayn and the question about the spirit enter a setting of challenge and argument rather than a mere collection of marvels. [30,31,32] Source 1 · Source 2 · Source 3

Surat al-Isra records demands for springs, gardens, a falling sky, the appearance of God and angels, and an ascent bringing back a specially addressed document. Some reports identify Abd Allah ibn Abi Umayya with these defiant demands. The answer restores the distinction between a human messenger carrying God's message and a performer expected to satisfy conditions imposed by an audience. Surat al-Furqan describes the wrongdoer's regret over a misleading companion, and al-Tabrisi includes an account concerning Uqba and Ubayy ibn Khalaf. Their names are not inserted into the verses. They explain a transmitted identification while the moral concern remains the corruption of companionship and obstruction of truth. [30,33] Source 1 · Source 2

16. Believers without protection

Unequal access to protection was among the harshest realities of Mecca. Some believers could shelter behind a clan, while others remained exposed to the power of an owner, patron or wealthy opponent. A narrative concerned only with prominent families would therefore be incomplete. Al-Ya'qubi names Bilal ibn Rabah, Khabbab ibn al-Aratt, Suhayb ibn Sinan, Abu Fukayha and Amir ibn Fuhayra alongside the family of Yasir among those persecuted. Their social positions and backgrounds differ; the description “vulnerable” should not make each person enslaved at every stage of life. What joins them is that commitment to the message carried a cost in their bodies and daily security. [12,21,23] Source 1 · Source 2 · Source 3

Reports preserve Abd Allah ibn Mas'ud's public recitation before Quraysh and the beating that followed, as well as Khabbab's appeal for prayer on behalf of the persecuted. Patience did not acknowledge an oppressor's right to torture. It meant steadfastness when the community lacked the means to remove the injustice immediately. The later migration can thus be understood as action to preserve faith and life, rather than as a failure of courage. Vulnerable believers were not required to remain indefinitely within an enemy's control until they died. Nor should their suffering become an impressive collection of stories that leaves the reader unable to remember the people who endured it. [12,23] Source 1 · Source 2

17. Sumayya, Yasir and Ammar: faith under coercion

Ammar ibn Yasir's story cannot be separated from his mother Sumayya and his father Yasir. Commentary and historical writing describe the family's persecution, present Sumayya among the earliest martyrs of Islam, and attribute her killing to Abu Jahl. Accounts differ over the precise form of the assault, making it unnecessary to reconstruct more than the central testimony supports. Sumayya was a woman who believed, remained steadfast and was killed because of that belief; she is not merely an entry appended to her son's biography. Abu Hudhayfa ibn al-Mughira appears in accounts of the family's connection to the Banu Makhzum and must not be confused with Abu Hudhayfa ibn Utba, the migrant to Abyssinia. [12,21,56] Source 1 · Source 2 · Source 3

At the verse in al-Nahl exempting a coerced person whose heart remains secure in faith, Majma al-Bayan recounts Ammar's words under torture. Nur al-Thaqalayn gathers reports from Imam al-Sadiq invoking his case in discussions of coercion and protective concealment. A statement extracted through violence is thus distinguished from willing acceptance of disbelief. The concession does not diminish the witness of Sumayya and Yasir, nor make their response the mandatory legal course for every coerced person. Different circumstances and rulings cannot be equated without evidence. In the narrative, the Prophet receives Ammar with compassion and reassurance, preserving the believer's dignity after suffering as before it. [21,22] Source 1 · Source 2

18. Vulnerable women whose names history preserved

Alongside Sumayya stand Zinnira, al-Nahdiyya and her daughter, Umm Ubays, and the woman belonging to the Banu Mu'ammal whom some sources call Lubayna or Lubayba. Biographical and historical works, including Ibn al-Athir's al-Kamil, recount their persecution and emancipation, sometimes differing over the owner or persecutor. These names are included to preserve women's presence, with an explicit distinction: this passage draws upon comparative historical testimony and does not claim an Imami report with a chain establishing every detail. Al-Nahdiyya's daughter retains the relational identification preserved by the account; a personal name is not invented merely to complete a list. [23,58] Source 1 · Source 2

These accounts attribute the purchase and emancipation of several vulnerable believers to Abu Bakr, and some include a conversation with Abu Quhafa. The attribution is retained as a particular historical claim: it is neither removed because of a prior sectarian position nor expanded into authentication of every related story. Nor are the persecuted women used to condemn an entire sex or tribe. The same society included women who harmed others, women who supported the mission and women who migrated. The narrative's measure is conduct and choice, rather than ancestry, wealth or whether the person was male or female. [23,58] Source 1 · Source 2

19. Hamza and the accounts of Umar's conversion

Accounts of Hamza connect a woman's observation of abuse with the response of a man possessing social protection. In the familiar narrative, a woman tells him what Abu Jahl has done to his nephew; he approaches carrying his bow, confronts the aggressor and declares his adherence to the Prophet's religion. Some historical accounts identify her as a woman attached to Abd Allah ibn Jud'an, while another transmission describes a woman speaking from a rooftop. The sources used here do not establish her personal name, but preserve her action: she reported an assault that might otherwise have remained unchallenged. Some accounts place Hamza's conversion in the fifth year, others in the sixth. [14,23,56] Source 1 · Source 2 · Source 3

The historical tradition places Umar ibn al-Khattab's conversion in the Meccan period. Its familiar account involves his sister Fatima bint al-Khattab, her husband Sa'id ibn Zayd and Khabbab ibn al-Aratt, with variations among transmissions. They are identified as participants in that historical account, without attributing its details to Imam al-Sadiq or Imam al-Baqir without a chain. Statements that Muslims became more public after Umar's conversion do not erase the earlier prayer of the Prophet, Ali and Khadija. Greater collective visibility and protection are different from the beginning of worship. This distinction preserves historical testimony without cancelling the evidence already encountered. [13,23] Source 1 · Source 2

20. Fatima al-Zahra in the Meccan household

In his chapter on Fatima's birth, al-Kulayni records that she was born five years after the mission began, while other works transmit different dates. This account governs her place within the Imami narrative here, without concealing the disagreement. Fatima grew up in a household receiving revelation and facing hostility; she knew her mother as a believer and supporter before losing her. A report through Zurara and Humran from Imams al-Baqir and al-Sadiq describes the Prophet's daughter removing material thrown upon him while he prostrated. Some transmissions name Fatima, whereas others simply say “his daughter.” The wording is kept precise when the report is attributed. [4,15,59] Source 1 · Source 2 · Source 3

Al-Saduq's al-Amali contains a report from Imam al-Sadiq describing Fatima's birth and naming women who came to assist Khadija: Sarah, Asiya bint Muzahim, Maryam bint Imran, and Kulthum or Kaltham, the sister of Moses. Their presence belongs to the report's account of the unseen, not to a visit by women ordinarily living in Khadija's century. The narrative also mentions heavenly women without individual names. These figures are recorded because omitting them would remove part of the Ahl al-Bayt tradition under discussion. Their evidentiary category remains clear: Maryam is named in the Qur'an, whereas the personal names of Sarah, Asiya and Moses' sister come from transmitted tradition. [16] Source text

21. The children, al-Kawthar and the wider household

The introductory notice in al-Kafi names al-Qasim, Ruqayya, Zaynab and Umm Kulthum, then al-Tayyib, al-Tahir and Fatima, while recording differences over births after the mission began. Some historians treat al-Tayyib and al-Tahir as titles of Abd Allah; other wording lists them separately. Names and titles therefore cannot simply be added together to produce a total. Nor should modern debate over the parentage of Ruqayya, Zaynab and Umm Kulthum be presented as an agreed Imami ruling: the reviewed text of al-Kafi includes them among the Prophet's children, alongside other discussions found elsewhere. The purpose here is to preserve the people and their contexts, not silently decide a complete genealogical dispute. [4,12] Source 1 · Source 2

In the interpretation of Surat al-Kawthar, al-As ibn Wa'il appears in an account of taunting the Prophet after the loss of a son. Majma al-Bayan discusses a river, a pool, abundant good, descendants and intercession, transmitting some of these meanings from Imam al-Sadiq. The continuation of the Prophet's descendants through Fatima belongs within the gift of abundant good without requiring every other transmitted meaning to disappear. Zaynab and Abu al-As ibn al-Rabi re-enter the story through accounts of assistance during the boycott, while Ruqayya appears in the Abyssinian migration. Mecca thus retains a domestic history of birth, loss and loyalty, interwoven with the mission rather than dissolved into it. [17,24,43] Source 1 · Source 2 · Source 3

22. The route to Abyssinia

When persecution intensified, the Prophet permitted migration to Abyssinia, where the historical accounts describe a ruler under whom those seeking refuge would not be wronged. The sea offered an unfamiliar route to people leaving their homes to preserve their faith. Familiar reports place an initial departure in the fifth year and describe a larger movement afterwards, but differ over the numbers of men and women and the assignment of particular people to the first or second journey. Al-Ya'qubi gives twelve men in the first and seventy in the second; other accounts give eleven men and four women initially, followed by a total exceeding eighty. These are transmitted counts, not figures from which an artificial single total should be produced. [12,24,26] Source 1 · Source 2 · Source 3

Lists of early departures include Uthman ibn Affan with Ruqayya, Abu Hudhayfa ibn Utba with Sahla bint Suhayl, Abu Salama Abd Allah ibn Abd al-Asad with Umm Salama, and Amir ibn Rabi'a with Layla bint Abi Hathma. They also name al-Zubayr, Abd al-Rahman ibn Awf, Mus'ab ibn Umayr, Uthman ibn Maz'un and Suhayl ibn Bayda, with variation concerning Abu Sabra, Hatib ibn Amr and Abd Allah ibn Mas'ud. The women in these lists are believers who left family and homeland, not possessions transported with men. Identifying a married couple clarifies the migrating household without depriving either person of agency. [24,26] Source 1 · Source 2

23. Ja'far and Asma bint Umays

In the Abyssinian accounts, Ja'far ibn Abi Talib speaks on behalf of the community. Choosing a spokesman was consequential: the Muslims faced opponents carrying gifts and familiar with the language of influence, and needed to explain both their departure and their beliefs. Asma bint Umays appears beside him as a migrant, and the accounts record Abd Allah ibn Ja'far's birth in Abyssinia. Genealogical traditions mention other sons of Ja'far and Asma, but assigning a birth year to each requires separate evidence. Their later family history is not projected wholesale into the moment of arrival. [12,25,26] Source 1 · Source 2 · Source 3

Material preserved in I'lam al-Wara and reproduced by al-Majlisi mentions a son of the Negus named Muhammad whom Asma nursed. This detail remains attached to that transmission and does not establish the identity of every royal child or the ruler's complete political chronology. It nevertheless reveals human relationships surrounding refuge: nursing, childbirth and care alongside argument at court. Ja'far's return to the Prophet, the prayer associated with his name and the events at Khaybar belong to a later Medinan period. His continuing stay is acknowledged here, while the return is reserved for its proper place in the biography. [25] Source text

24. The Negus, Maryam and Jesus in the hearing at court

Negus is the title of the Abyssinian ruler, whom the reports call Ashama, with differences in spelling and genealogy. Ja'far's address portrays a movement from idols, injustice and broken family bonds towards monotheism, justice, chastity and care for relatives. Asked about the revelation brought by the Prophet, he recites from Surat Maryam, bringing Maryam bint Imran and Jesus son of Mary into the migrants' explanation. Maryam was not a woman travelling with the refugees, nor was Jesus physically witnessing the court hearing. They are Qur'anic figures through whose story the listeners encounter the message. That relationship makes their inclusion essential to the Abyssinian account. [24,25] Source 1 · Source 2

Priests and monks also appear in the hearing, with some accounts describing tears and others disagreement. They are not assigned invented names, and Christianity as a whole is not reduced to a single response. Connecting the verses in al-Ma'ida about closeness in affection with the Negus and his companions is an interpretation concerning an occasion or application; it does not make the entire surah Meccan. The traditions also include delegations reaching Medina. A single chapter in a source may gather episodes from the first refuge through news of Badr to the ruler's death. The Meccan setting is therefore separated from later material invoked to illustrate the Negus's sincerity and support. [24,25,60] Source 1 · Source 2 · Source 3

25. Quraysh's embassy and differing names of its envoys

Quraysh sent representatives to demand the migrants' return. The commentary attributed to al-Qummi, al-Khara'ij and the material reproduced by al-Majlisi name Amr ibn al-As and Umara ibn al-Walid. A familiar historical route through Umm Salama names Abd Allah ibn Abi Rabi'a instead. The two names are not treated as one person, nor is the existence of separate embassies asserted as a settled solution without independent evidence. The shared element is that the Negus did not rely solely on the accusers: he heard the people whose surrender they demanded. Giving the migrants an opportunity to speak exposed the difference between accusations against them and the substance of their beliefs. [25,26,61] Source 1 · Source 2 · Source 3

Some extended versions include a story about Umara and a woman or attendant at the Negus's court, together with Amr's wife, whom al-Ya'qubi's version calls Rabita bint Munabbih. These figures are registered in the review, but the inconsistent details are not used to construct a confident account of private relationships. Some transmissions also give Abd Allah ibn Jahsh where the husband of Umm Habiba is generally identified as Ubayd Allah ibn Jahsh. Mariya likewise appears in some passages about gifts from the Negus, although her familiar account concerns the Muqawqis and the Medinan period. Such passages require separation and correction rather than uncritical reproduction of every detail in a compilation. [12,25,26] Source 1 · Source 2 · Source 3

26. Abyssinian households beyond their spokesman

Historical lists supply women and households not all visible in the brief court narrative: Umm Habiba, Ramla bint Abi Sufyan, with Ubayd Allah ibn Jahsh; Sawda bint Zam'a with al-Sakran ibn Amr; Umm Kulthum bint Suhayl with Abu Sabra; Fatima bint Safwan with Amr ibn Sa'id; Amina or Umayma bint Khalaf with Khalid ibn Sa'id; Baraka bint Yasar with Qays ibn Abd Allah; Umm Harmala with Jahm ibn Qays; and Ramla bint Abi Awf with al-Muttalib ibn Azhar. This is comparative historical material used to complete the coverage, not a single report from an Imam or a guarantee that every copy agrees on every genealogy. [26] Source text

The lists also include Rayta bint al-Harith with al-Harith ibn Khalid, Fatima bint al-Mujallal with Hatib ibn al-Harith, Fukayha bint Yasar with Khattab ibn al-Harith, Hasana with Sufyan ibn Ma'mar, and Amra bint al-Sa'di with a Malik whose father's name varies between transmissions. Children born there include Muhammad ibn Abi Hudhayfa, Zaynab bint Abi Salama, Abd Allah ibn Ja'far, and Sa'id and Ama, the children of Khalid ibn Sa'id. These names show refuge as the life of whole households rather than a journey undertaken only by men. The later completion of Umm Habiba's story and her marriage to the Prophet are not moved into the period before the migration to Medina. [26] Source text

27. Abd Allah ibn Umm Maktum and Surat Abasa

The opening of Surat Abasa names neither the person who frowned and turned away nor the blind visitor. Commentators identify the visitor as Abd Allah ibn Umm Maktum, with variation in his personal name and genealogy. Majma al-Bayan transmits the familiar account attributing the frown to the Prophet, then presents al-Sharif al-Murtada's objection and a report from Imam al-Sadiq identifying an unnamed man of the Banu Umayya who was present with him. Nur al-Thaqalayn also transmits from the commentary attributed to al-Qummi an account naming Uthman ibn Affan, alongside material from Majma al-Bayan. This diversity is not converted into a nonexistent consensus, and a disputed identification is not attributed to the wording of the Qur'an. [27,28] Source 1 · Source 2

This chapter gives precedence to the interpretation transmitted from the Ahl al-Bayt that clears the Prophet of dismissing a seeker of guidance because of poverty, while identifying the reported attribution as evidence requiring examination rather than as an editorial preference. The ethical concern of the verses is clear: disability and poverty do not diminish a person seeking purification, and social independence does not entitle someone to displace a learner. Ibn Umm Maktum is therefore remembered as a seeker of recitation and guidance, not merely as an instrument in an argument about another person. His presence exposes an enduring question: whom does a community consider worthy of its attention? [27,28] Source 1 · Source 2

28. Poor believers in the prophetic gathering

The Qur'an commands that those who call upon their Lord morning and evening, seeking His favour, must not be expelled. Majma al-Bayan explains the verse through reports of demands to separate socially prominent visitors from vulnerable believers, mentioning Ammar, Bilal, Khabbab and Suhayb within this setting. Some versions, however, include al-Aqra ibn Habis and Uyayna ibn Hisn, whose familiar encounters belong to the Medinan period. The Qur'anic principle is established here without moving every scene gathered by a commentator into Mecca. A commentary may assemble an occasion, a later application and a thematically related report; the surah's classification alone does not date every narrative placed beneath it. [29] Source text

The principle means that the gathering does not belong to wealthy visitors who may decide who is allowed to remain. A believer without clan protection receives recognition that neither the market nor tribal status provides. The verses in al-Kahf about remaining with those who call upon their Lord and not overlooking them for worldly adornment express a related concern. Teaching the community to recognise devotion and integrity rather than measuring people by clothing or possessions is part of the mission itself. Bilal, Khabbab, Suhayb, Abu Fukayha and Amir ibn Fuhayra consequently illuminate the social change taking place; they are not supplementary names attached to a story concerned only with leaders. [29,31] Source 1 · Source 2

29. The Qur'an reshaping Meccan life

The Meccan surahs address much more than idols. Al-Isra commands care for parents, relatives, the poor and travellers, and prohibits killing children, sexual wrongdoing, unlawful killing, misuse of an orphan's property, dishonest measure and arrogant conduct. Al-Balad describes the difficult ascent through emancipation and feeding people in a time of hunger. Mother, father, orphan and poor person enter the message even when no biography preserves an individual name. Comprehensive attention to people does not require inventing names for those left unnamed by the Qur'an. It requires retaining their presence and the obligations revelation establishes towards them. [55,62] Source 1 · Source 2

The stories of earlier prophets strengthen the Messenger and address his listeners: Noah, Hud, Salih, Lot and Shu'ayb confronting their peoples; Abraham challenging idols; Moses and Aaron opposing Pharaoh; Joseph enduring trial; and Jonah experiencing distress. Women act within those narratives through faith or testing: Maryam, Moses' mother and sister, Pharaoh's wife, the wife of the Aziz, the Queen of Sheba and others treated in preceding chapters. Their presence here is through recitation and instruction, not physical participation in Meccan society. Recognising that presence does not require inserting all their biographies into the Prophet's own narrative. [31,40,55,63] Source 1 · Source 2 · Source 3 · Source 4

The Owners of the Garden: Wealth as a Test

Al-Qalam 68:17–33 describes a group intending to harvest at dawn while excluding the poor. Their garden is struck during the night. On seeing it, they first think they have lost their way, then acknowledge deprivation and wrongdoing. Their most balanced member reminds them to glorify God; they blame one another and turn to their Lord. Jannah here means a garden. Its owners, their adviser, and the poor remain unnamed in the verses. The story belongs here as revelation addressed to Meccan listeners, without placing its owners among the Prophet’s contemporaries. [66] Source text

Tafsir al-Qummi preserves an account from Ibn ‘Abbas about a father who fulfilled the poor’s rights and five sons who inherited his garden. The youngest and wisest resisted their plan before being coerced. These details belong to Ibn ‘Abbas’s account. A following report through Abu al-Jarud from Imam al-Baqir relates the example to Mecca’s trial and mentions a garden in Yemen. The first account’s details cannot all be attributed to the Imam; the Qur’an supplies neither the sons’ number nor their father’s name. [67] Source text

The Owner of Two Gardens and His Companion: Pride Exposed in Dialogue

Al-Kahf 18:32–44 presents two men: a garden owner proud of wealth and followers, doubting that his prosperity will end or the Hour arrive, and a believing companion who recalls the Creator and gratitude. The crop is destroyed, leaving its owner regretful and without rescuers. The Qur’an names neither man nor their children. Majma‘ al-Bayan records a view that they were a king’s sons, then quotes Tafsir al-Qummi’s account of a rich man and his poor neighbour, preferring the latter as closer to the wording. These remain exegetical identifications; the adviser, followers, and children retain their unnamed roles. [68] Source text

The Woman Who Undid Her Yarn: An Image of a Broken Covenant

Al-Nahl 16:92 likens broken oaths to a woman undoing firmly spun yarn. Majma‘ al-Bayan quotes al-Kalbi’s identification of a Qurashi woman called Raytah bint ‘Amr and female servants who spun with her. It also records the view that this is a parable requiring no particular historical woman. The Qur’an supplies the description; the name and servants belong to the transmitted interpretation. The comparison does not provide a detailed Qur’anic biography. [69] Source text

Figures in Parables: A Description Does Not Require a Historical Name

Al-Nahl 16:75–76 contrasts an enslaved person without power with a person who spends from granted provision, and a mute dependent and his guardian with one who commands justice. Al-Zumar 39:29 contrasts a man subject to quarrelling partners with one belonging exclusively to a single man. These roles explain monotheism and conduct through parables; they do not all require dated biographies. For al-Nahl, Majma‘ al-Bayan records identifications attributed to ‘Ata’ and Muqatil, including Ubayy ibn Khalaf, Hamza, ‘Uthman ibn Maz‘un, and Hashim ibn ‘Amr. These differing exegetical opinions are neither names stated by the verses nor an Imam’s list. [70] Source text

In al-Saffat 37:50–61, an inhabitant of Paradise recalls a companion who challenged belief in resurrection, sees him in the Fire, and recognises the blessing of deliverance. Neither man is named. An exegetical view connects them with the two men of the gardens, but that identification goes beyond the wording of the two surahs and cannot establish a single certain biography. Their place here concerns Qur’anic teaching about companionship and choice; fuller treatment of the Hereafter belongs to its dedicated books in the series. [71] Source text

30. The integrity of revelation and the gharaniq report

Before connecting it with the return of some Abyssinian migrants, the gharaniq story attributed to a recitation of Surat al-Najm requires scrutiny. Majma al-Bayan introduces it when discussing the verse in al-Hajj concerning messengers and prophets, then reports al-Sharif al-Murtada's criticism of the transmitted accounts and his defence of prophetic integrity. The discussion considers explanations involving distortion by listeners or interference by opponents; it does not equate satanic interference with the Prophet approving praise of idols as revelation. This chapter therefore does not narrate praise of al-Lat, al-Uzza and Manat as established Qur'anic words spoken by the Messenger. [35,40] Source 1 · Source 2

Al-Lat, al-Uzza and Manat are names of pre-Islamic objects of worship mentioned in the Qur'an in order to reject them; they are not women to be included among biographical entries. Reports that some migrants returned after hearing that conditions in Mecca had improved must be examined through their own transmission. Their return does not authenticate every explanation offered for the rumour. Distinguishing the event from its proposed cause avoids circular reasoning in which the story proves the return's cause and the return proves the story. The preserved Qur'an remains the first authority for attributing words to revelation, followed by examination of the reports offered to explain it. [26,35,40] Source 1 · Source 2 · Source 3

31. The splitting of the moon and the limits of the accounts

Surat al-Qamar opens with the approach of the Hour and the splitting of the moon, then describes opponents dismissing a sign as continuing sorcery. Majma al-Bayan and Nur al-Thaqalayn present reports interpreting the splitting as a sign manifested during the Prophet's lifetime, transmitting material from Ibn Mas'ud, Ibn Abbas, Anas, Hudhayfa, Jubayr ibn Mut'im and others. A transmitter's name does not automatically make him a direct eyewitness to every detail; he may be reporting what others witnessed. The Qur'anic statement and its established traditional interpretation are therefore distinguished from disputed claims concerning precise location, number of observers and date. [36,37] Source 1 · Source 2

An account of this verse does not require adding an unexamined Indian king narrative, a modern observation claim or a supposed geological trace. Nor should reports about the moon, a tree, a stone and an animal be merged into one event. Books of prophetic signs mention Rukana in a wrestling and tree narrative and identify other people asking for signs. Each remains attached to its report rather than receiving a single blanket judgment. Qur'anic signs concern guidance and moral testing; multiplying scenes should not obscure the distinction between scripture, historical narration and a miracle account transmitted through a particular route. [23,36,37] Source 1 · Source 2 · Source 3

32. The Night Journey from the Sacred Mosque

The Qur'an establishes a night journey of God's servant from the Sacred Mosque to the Farthest Mosque, whose surroundings are blessed, for the showing of divine signs. This is the starting point of the discussion. Al-Tabrisi reviews differences over the departure point and date, including reports placing the beginning at the house of Umm Hani bint Abi Talib. She is retained by her identity and relationship, without being confused with Umm Ayman, Baraka, or Asma bint Umays. Commentaries discuss the wording concerning a house or mosque through the broader designation of the sanctuary or through differences between reports. The narrative does not impose a certain solution that its sources have not established. [12,38] Source 1 · Source 2

The established Imami approach affirms the reality of the Night Journey and Ascension while recognising variation in their reported details. Al-Tabrisi distinguishes material that is accepted, possible, unsuitable for a literal reading, or rejected. This is criticism within the commentary tradition itself: affirming the Night Journey does not require accepting every story later attached to it. Reports describe al-Buraq as the mount and Gabriel as guide by God's permission, with Michael and Israfil present at the beginning in some versions. These particulars belong to narration. The verse itself does not name al-Buraq or supply the sequence of the heavens. [38,39] Source 1 · Source 2

33. The prophets in the Ascension narrative

In the long report transmitted from the commentary attributed to al-Qummi through a route ending with Imam al-Sadiq, Adam appears in the first heaven; John and Jesus in the second; Joseph in the third; Idris in the fourth; Aaron in the fifth; Moses in the sixth; and Abraham in the seventh. This sequence is attributed to that report, not to an enumeration in Surat al-Isra. The exchanges of greeting express continuity between prophetic missions rather than placing the final mission under the authority of an earlier prophet. These figures participate in a narrated encounter with the unseen, a category distinct from the earlier people whose stories Meccan listeners heard in recitation. [39] Source text

Moses also appears in reports of discussion over the number of prayers, with differences in wording and detail among routes. The dialogue is not used to diminish the Prophet's knowledge or God's mercy, nor simply removed because interpretation is difficult; it is reported within its limits and referred to its theological and hadith discussion. At Surat al-Najm, commentators examine the identity of the one seen, the language of nearness and the great signs of the Lord. The text does not establish God as a body visible to the eye or make divine nearness a material distance between Creator and creature. Divine transcendence governs the interpretation of seeing and approaching. [39,40] Source 1 · Source 2

34. Angels and unnamed women in the Ascension reports

The reports name Malik, the keeper of the Fire, and mention the angel of death, guardians of heavenly gates and groups of angels engaged in praise and humility. Malik is named in Surat al-Zukhruf, while the particulars of his conversation during the Ascension belong to the report. The Qur'an identifies the angel of death by function; the name Azrael should not be attributed to a verse that does not supply it. Descriptions of angels, whether figurative or transmitted as descriptions of the unseen, are not descriptions of God. The distinction between the Creator and His angelic messengers remains necessary throughout. [39] Source text

Some journey reports describe an adorned woman calling to the Prophet and interpret her appearance as the world. Other scenes of recompense include unnamed men and women characterised by acts such as consuming orphans' property, usury or falsifying lineage. These are representative figures or unnamed groups within the narratives. They are not given invented names or automatically identified as contemporaries whose final fate the Prophet witnessed. Reports of varying transmission should not be transformed into a general indictment of women. Their concern with responsibility and wrongdoing remains visible, while each detailed account retains its own evidentiary standing. [38,39] Source 1 · Source 2

35. The listening jinn and the wider reach of warning

Surat al-Jinn and al-Ahqaf describe a group who listened to the Qur'an, believed and returned to warn their people. The Qur'an supplies neither individual names nor a fixed count of seven or nine. Majma al-Bayan presents accounts connecting them with Nasibin or Yemen, names Zawba'a in a statement attributed to Zirr ibn Hubaysh, and records conflicting reports about Ibn Mas'ud's presence on a night involving the jinn. These names and affiliations remain interpretive particulars of differing strength. The narrative's foundation is the listening, belief and warning explicitly stated by the text. Material collected under the subject of jinn is not compressed into one incident on a single night. [41,42] Source 1 · Source 2

Some reports place the listening at Nakhla after the return from Ta'if; others connect it with travel towards the market of Ukaz or a separate encounter. It is therefore discussed thematically without imposing a date on which the sources do not agree. Iblis appears in interpretations of “our foolish one” and in accounts of his cry at the beginning of the mission, but he is not one of the believers returning to warn their people. Nor is a named female jinn added to this Meccan gathering merely because such a figure occurs in the story of another prophet. The verses establish the reach of the message, not permission to join unrelated narratives without evidence. [6,41,42] Source 1 · Source 2 · Source 3

36. The boycott document and entry into the valley

When opposition failed to obtain the Prophet's surrender, Quraysh turned to a boycott of the Banu Hashim and Banu al-Muttalib. Reports describe a document restricting trade, marriage and social dealings until Muhammad was handed over. Persecution became a collective system pressing an entire family group in order to reach one person. Abu Lahab appears outside the Hashimite solidarity in the boycott, so a single position is not attributed to all descendants of Abd al-Muttalib. Al-Ya'qubi names Mansur ibn Ikrima as the writer of the document, while other sources differ over the scribe. The act of writing is part of the transmitted story; the writer's identity remains attached to each route. [12,43,44] Source 1 · Source 2 · Source 3

The material gathered by al-Majlisi varies between two, three and four years of confinement and differs over when it began. The familiar three-year duration is therefore not presented as the only figure known to the tradition. The accounts agree that the boycott endured, food became difficult to obtain, and access during seasonal gatherings did not end the continuing hardship. The valley was not merely a retreat chosen for worship. It was a setting of confinement, guarding and fear for the Prophet's life, borne by children, women and men whose experience cannot be reduced to the names of Hashimite leaders. [43,44] Source 1 · Source 2

37. Guarding, expenditure and the delivery of food

The reports describe Abu Talib changing the Prophet's sleeping place, guarding him and drawing on the help of his sons and nephews. They describe Khadija spending her wealth during the ordeal. Protection meant repeated work at night, and expenditure meant prolonged depletion rather than a symbolic gift at the story's beginning. One account describes Abu al-As ibn al-Rabi sending food into the valley after dark. Others mention Hakim ibn Hizam carrying supplies to his aunt Khadija, Abu Jahl's obstruction and Abu al-Bakhtari's intervention. These forms of assistance are retained as reported without assuming that someone helping in a particular episode already shared every belief of those he helped. [43,44] Source 1 · Source 2

Hisham ibn Amr, Zuhayr ibn Abi Umayya, Mut'im ibn Adi, Zam'a ibn al-Aswad and Abu al-Bakhtari appear in accounts of efforts to end the boycott, with differences in detail between sources. Their names matter because society did not respond as one uniform body. Someone who had not accepted the mission could still reject starving relatives. Conversely, proximity to the Banu Hashim does not prove that every protective action was detached from kinship or practical interest. The narrative has room for specific acts—feeding, protesting and offering protection—while leaving final judgment of inward motives to the One who knows them. [23,44] Source 1 · Source 2

38. The document exposed and the end of confinement

Imami historical sources relate that the Prophet informed Abu Talib that insects had consumed the document's provisions of injustice and broken kinship while leaving God's name. Abu Talib asked for it to be produced and used the reported fulfilment to confront Quraysh. Al-Majlisi notes differences over what was consumed and what remained, preferring the version consistent with the other accounts and Abu Talib's poetry. The variants are not erased before being considered. The end of the boycott combines two elements in the narrative: a sign announced by the Prophet and action by men refusing to sustain the exclusion. Mentioning one does not require removing the other, nor does their combination authenticate every reported sentence. [43,44] Source 1 · Source 2

Leaving the valley did not erase hunger and exhaustion. Wealth had been depleted, livelihoods disrupted, and children had experienced adults withholding food to force their families to surrender a relative. The boycott consequently demands more than counting its years or describing its document. It tests the meaning of kinship when collective loyalty becomes an instrument of injustice, and steadfastness when waiting continues. The Banu Hashim returned to ordinary social contact, but security was not fully restored. In the sequence preserved by the historical accounts, the loss of the two great protectors was approaching. [12,43,44] Source 1 · Source 2 · Source 3

39. The loss of Khadija and Abu Talib

The deaths of Khadija and Abu Talib brought successive losses to the Prophet, and historical accounts call the period the Year of Sorrow. They differ over who died first, the interval between the deaths and the remaining time before migration. Al-Ya'qubi gives one sequence, the introductory notice in al-Kafi another, and al-Majlisi gathers estimates involving days, weeks and months. An interval of three days or thirty-five nights is therefore not presented as universally agreed. The central change is that the Messenger lost the support within his household and his uncle's public protection, after which Quraysh acted more boldly against him. [4,12,47] Source 1 · Source 2 · Source 3

Accounts of Fatima describe her asking after her mother and receiving reassurance concerning Khadija's dwelling in Paradise. A report preserved in al-Faqih and reproduced by al-Majlisi also mentions Maryam, Asiya and Moses' sister in the setting of Khadija's final illness. They are recorded as figures in a promise concerning the unseen, not recast as women physically present in Mecca. The grief reveals Khadija's irreplaceable contribution, which the community's growing numbers could not simply replace. The mission did not abolish the pain of bereavement, and the Prophet's patience did not mean that his heart could not grieve. [12,47] Source 1 · Source 2

40. Abu Talib's faith in the Ahl al-Bayt tradition

At the verse in al-An'am about those who prevent others and remain distant, al-Tabrisi rejects an interpretation identifying Abu Talib. He appeals to the passage's context and to the Ahl al-Bayt's affirmation of Abu Talib's faith. At the statement that the Prophet cannot guide everyone he loves, he also discusses reports connecting it with Abu Talib's death. This chapter presents the position of the Imami source being followed, not a consensus of all interpretive schools. The existence of disagreement does not justify suppressing the Ahl al-Bayt's position in a work devoted to their tradition. Nor does a later compiler's inclusion of a contrary account make it an endorsed report from them. [45,46] Source 1 · Source 2

Accounts of protection, poetry and final counsel shape Abu Talib's image within this tradition: a believer defending the Messenger through conduct suited to his place among his people, without necessarily declaring everything inwardly held in the form opponents demanded. An argument drawn from the combined material does not remove the need to assess individual chains when making a precise hadith judgment. The chapter therefore does not call every verse of poetry mass-transmitted or make an unsupported report sound simply because it agrees with the preferred conclusion. It preserves the theological position and the reasoning offered for it while distinguishing this from detailed transmitter judgments not independently established here. [12,45,46,47] Source 1 · Source 2 · Source 3 · Source 4

41. Sawda, Khawla and Aisha after Khadija

Historical accounts describe the Prophet's marriage to Sawda bint Zam'a after Khadija's death, name Khawla bint Hakim, the wife of Uthman ibn Maz'un, in proposing marriage, and place his marriage contract with Aisha bint Abi Bakr before migration. Sawda also belongs to the Abyssinian setting through her earlier marriage to al-Sakran ibn Amr. This passage preserves distinct roles: a woman who had experienced migration and bereavement, a woman arranging a connection, and a woman whose marriage contract linked her to the prophetic household. Consummation and the later Medinan household are not relocated to Mecca, and the debated question of age is not decided through a passing remark. [26,49] Source 1 · Source 2

Around the wider household, Umm Ayman, Baraka, Fatima bint Asad, Safiyya bint Abd al-Muttalib, Umm Hani and Asma bint Abi Bakr remain identities that must be kept distinct, even where the sources supply no separate scene for each woman in every Meccan year. Their earlier connections belong to Chapter 47, and some migration roles follow in the next chapter. Asma bint Umays is not placed in Meccan events during her Abyssinian residence without evidence, nor confused with Fatima bint al-Khattab or Asma bint Abi Bakr. Repeated names and familiar titles require identifying the person before assigning the action. [4,12,26,38] Source 1 · Source 2 · Source 3 · Source 4

42. Ta'if: three brothers and Addas

After losing Abu Talib, the Prophet approached Thaqif at Ta'if seeking people who would listen and protect the proclamation. The account transmitted in I'lam al-Wara names three leading brothers: Abd Yalil ibn Amr, Mas'ud ibn Amr and Habib ibn Amr. They rejected the call with hostile replies, and the Messenger was then pelted with stones. Zayd ibn Haritha appears as his companion in accounts of the journey. The entire population of Ta'if is not reduced to these men, nor is every inhabitant imagined to have participated in the assault. The report identifies leaders and those involved in the harassment; it does not justify a verdict on everyone else. [12,48] Source 1 · Source 2

At the orchard, Utba and Shayba ibn Rabi'a appear and send their servant Addas with grapes. The account identifies him as a Christian from Nineveh, and mention of Jonah son of Matta opens an exchange between him and the Prophet. Jonah enters through conversation about an earlier prophet known to Addas, not through physical presence at Ta'if. Despite differences in particulars, the scene retains its significance: those possessing authority may reject a message that someone without their power is willing to hear. The Prophet's wounds did not prevent him from addressing one person, and Addas's social position did not diminish his capacity to understand. [12,42,48] Source 1 · Source 2 · Source 3

43. Returning under Mut'im ibn Adi's protection

Returning to Mecca brought the problem of protection into view again. The account describes requests to al-Akhnas ibn Shariq, then Suhayl ibn Amr, and finally Mut'im ibn Adi, who accepted. It names Tu'ayma ibn Adi alongside Mut'im's sons and relatives by marriage in an armed display of protection at the sanctuary. These are consequential identities: even circumambulating the sacred house in his own birthplace required publicly recognised security for the Messenger. Al-Akhnas and Suhayl appear elsewhere in the narrative, but their refusals are not assigned the same explanation. The report gives al-Akhnas an argument based on his allied status and records Suhayl's refusal separately. [48] Source text

The accounts differ over the duration of this protection. One has the Prophet decline to remain under it beyond a day after circumambulation and the ritual passage; another gives a longer interval. A fixed chronology is therefore not built on either estimate without explanation. The shared point is that accepting a specific social guarantee did not require surrendering monotheism, and a beneficial act could be acknowledged even when its provider had not accepted the faith. Mut'im ibn Adi consequently appears twice in the register of people: in ending the boycott and in offering protection, with each action kept in its own setting. [44,48] Source 1 · Source 2

44. Presenting the call to the tribes

The Prophet continued approaching tribes during the seasonal gatherings, seeking protection so that he could deliver his Lord's message. Reports name Kinda, Kalb and the Banu Hanifa and describe differing refusals. In some scenes Abu Lahab follows, warning people against him, leaving a potential listener between the Messenger's invitation and a relative publicly denying him. The market was more than a place of trade: it brought tribes together and allowed the message to move beyond Quraysh's control. Seasonal assemblies therefore remained an opening for the mission even while ordinary life within Mecca became increasingly constrained. [12,43,49] Source 1 · Source 2 · Source 3

In the account concerning the Banu Amir ibn Sa'sa'a, Bayhara ibn Firas asks whether authority after the Prophet would belong to them if they supported him. The reply places that matter with God, to assign as He wills. This historical report illustrates a political condition that could confront the mission; it does not authenticate every extended narrative concerning tribal delegations. The central point is that the Messenger sought protection for proclamation without treating the mission as property exchangeable for political support. [64] Source text

45. Yathrib between warfare and the search for a way forward

Yathrib had endured conflict between Aws and Khazraj and warfare that burdened its households. Reports mention the Jewish communities of the Banu al-Nadir, Qurayza and Qaynuqa in the background of expectations concerning a prophet, while differing over wording and speakers. The same knowledge or intention is not assigned to every individual in those communities, and later Medinan relationships are not used to prejudge every earlier encounter. Within this setting, some people of Yathrib saw the call as both an invitation to faith and a possibility of reconciliation after prolonged hostility. The accounts explicitly preserve their hope that God might unite them through the Prophet. [12,50,64] Source 1 · Source 2 · Source 3

Before the two familiar pledges, Suwayd ibn al-Samit appears in an account concerning the writings or wisdom of Luqman, and Iyas ibn Mu'adh in an account of a delegation seeking an alliance. Luqman is present through wisdom being discussed, not as a living visitor to Mecca. Sources differ over the extent of Suwayd's and Iyas's acceptance of Islam and the sequence of visits. I'lam al-Wara also records As'ad ibn Zurara and Dhakwan ibn Abd Qays meeting the Prophet, with As'ad listening after warnings from Utba ibn Rabi'a. These beginnings are retained without merging the men into one delegation or calling every encounter a separate pledge at Aqaba. [12,50,64] Source 1 · Source 2 · Source 3

46. The six visitors and the twelve at the first pledge

The familiar account names six Khazraj visitors at the initial meeting: As'ad ibn Zurara, Awf ibn al-Harith, known through his mother Afra, Rafi ibn Malik, Qutba ibn Amir, Uqba ibn Amir and Jabir ibn Abd Allah ibn Ri'ab. The last is distinct from the famous Jabir ibn Abd Allah ibn Amr ibn Haram, so his name is not shortened in a way that creates confusion. Afra's name remains visible in identifying her son, without that fact alone placing her at the meeting. Some transmissions contain altered spellings, making comparison with the historical list necessary. [49,64] Source 1 · Source 2

For the following year, the historical list gives twelve men: As'ad; Awf and Mu'adh, the sons of al-Harith; Rafi ibn Malik; Dhakwan ibn Abd Qays; Ubada ibn al-Samit; Yazid ibn Tha'laba; al-Abbas ibn Ubada ibn Nadla; Uqba ibn Amir; Qutba ibn Amir; Abu al-Haytham ibn al-Tayyihan; and Uwaym ibn Sa'ida. Some reports call this the pledge of women, meaning a commitment to faith and conduct before an obligation to fight, not that the twelve participants were women. The designation does not date the Medinan verse in al-Mumtahana to this occasion; it draws a comparison between the terms of the pledges. [52,53,64] Source 1 · Source 2 · Source 3

47. Mus'ab, As'ad, Sa'd and Usayd

Mus'ab ibn Umayr was sent to teach the Qur'an and invite people in Yathrib, staying with As'ad ibn Zurara in the familiar accounts. Instruction changed a brief seasonal encounter into repeated work within homes and gatherings. I'lam al-Wara describes meetings with Usayd ibn Hudayr and then Sa'd ibn Mu'adh, in which initial objection became willingness to listen and then acceptance. As'ad matters as a host and someone connected to his own community; Mus'ab matters as a reciter and teacher. The growth of belief is not reduced to the status of the leader accepting it at the end of a scene. [50,52,64] Source 1 · Source 2 · Source 3

The reports describe men and women entering Islam in households of Aws and Khazraj without naming everyone. Statements about widespread acceptance are not a census of every home or proof that all Yathrib believed at one moment. Abd Allah ibn Ubayy appears in the background as a prospective leader whose position was affected by the change; he later appears when Quraysh asks about the pledge and he does not know its details. His role remains within that time frame, while his Medinan conduct belongs later. Likewise, Sa'd ibn Mu'adh is not inserted into the list of Aqaba representatives merely because of his standing among his people. [50,51,64] Source 1 · Source 2 · Source 3

48. The second pledge: a commitment to protection

The larger meeting at Aqaba followed the spread of the call in Yathrib. Some accounts give seventy men, others seventy-three, accompanied by two women. Ka'b ibn Malik's narrative describes the night gathering, while al-Bara ibn Ma'rur, Abd Allah ibn Amr ibn Haram, As'ad ibn Zurara and Abu al-Haytham appear in the discussion. The request went beyond admiration for the Prophet: the participants were to protect him as they protected themselves and their families. Those familiar with warfare and tribal relationships understood that this commitment carried substantial consequences. [51,52,53,64] Source 1 · Source 2 · Source 3 · Source 4

Al-Abbas ibn Abd al-Muttalib appears in securing the undertaking, while the I'lam al-Wara account includes Hamza and Ali in protecting the meeting place. Al-Abbas ibn Ubada ibn Nadla also appears, warning against withdrawing support when hardship comes. He is distinct from the Prophet's uncle; the shared name must not merge them. Differences between versions concerning participants and speeches are not resolved by inventing a composite address assembled from everyone's words. The narrative establishes the commitment, identifies the people according to their roles and transmissions, and leaves exact wording to the source where quotation is needed. [51,53,64] Source 1 · Source 2 · Source 3

49. The twelve representatives and the variant list

The I'lam al-Wara account preserved in Bihar names nine men of Khazraj: As'ad ibn Zurara, al-Bara ibn Ma'rur, Abd Allah ibn Amr ibn Haram, Rafi ibn Malik, Sa'd ibn Ubada, al-Mundhir ibn Amr, Abd Allah ibn Rawaha, Sa'd ibn al-Rabi and Ubada ibn al-Samit. Its three men of Aws are Abu al-Haytham ibn al-Tayyihan, Usayd ibn Hudayr and Sa'd ibn Khaythama. A representative bore responsibility for his people under the undertaking; this was more than an honorary title. The report compares their number with the representatives of Israel. That comparison belongs to the report, rather than to a Qur'anic naming of the Aqaba participants. [51,64] Source 1 · Source 2

In Ibn Ishaq's account transmitted by Ibn Hisham, Rifa'a ibn Abd al-Mundhir replaces Abu al-Haytham; Ibn Hisham then records the alternative that includes Abu al-Haytham and omits Rifa'a from the representatives. This chapter preserves the difference instead of combining both names in a closed list still called twelve. Jabir’s father is Abd Allah ibn Amr ibn Haram; some texts corrupt Haram to Hizam. Usayd ibn Hudayr is distinguished from his father Hudayr, and Sa'd ibn Khaythama from Sa'd ibn Mu'adh and Sa'd ibn Ubada. Shared first names are a frequent source of mistaken additions and omissions. [51,64] Source 1 · Source 2

50. Nusayba and Asma: women at the pledge

The sira names the two women as Nusayba bint Ka'b, Umm Umara, of Banu Mazin ibn al-Najjar, and Asma bint Amr ibn Adi, Umm Mani', of Banu Salima. Their names make women's participation part of the founding commitment of protection, rather than a general addition to a history of men. Nusayba's actions at Uhud and afterward are not Meccan events, although they help readers recognize her. Information about her sons Habib and Abd Allah and their later experiences must likewise distinguish family biography from evidence that a particular relative attended the meeting. [64]

Source text

This Asma is distinct from Asma bint Umays, who migrated to Abyssinia, from Asma bint Abi Bakr, and from Asma bint Yazid, who appears in other reports. Umm Sulaym and Umm Haram should not be added to the two women merely because of their prominence in the history of the Ansar. Ibn Hisham describes a pledge without handshaking with women; the manner of acknowledgment remains within the report's evidence. At this stage the undertaking had family and communal implications, and a woman of Banu al-Najjar and another of Banu Salima entered it under their own names. [64] Source text

51. The wider Aqaba register: Aws and Khazraj

To prevent the Aqaba register from shrinking to the representatives alone, Ibn Ishaq's extended naming as transmitted by Ibn Hisham is reviewed as a historical register, rather than as an individually authenticated Imamic report for each person. Its men of Aws include Usayd ibn Hudayr, Abu al-Haytham ibn al-Tayyihan, Salama ibn Salama ibn Waqsh, Zuhayr ibn Rafi, Abu Burda ibn Niyar whose name is Hani, Nuhayr ibn al-Haytham, Sa'd ibn Khaythama, Rifa'a ibn Abd al-Mundhir, Abd Allah ibn Jubayr, Ma'n ibn Adi and Uwaym ibn Sa'ida. Inclusion establishes that the name appears in that register; it does not automatically assign all participants an identical religious standing or move their later battlefield experiences into this meeting. [64]

Source text

Among Khazraj, the register's Banu al-Najjar and related branches include Abu Ayyub Khalid ibn Zayd; Mu'adh, Awf and Mu'awwidh, sons of al-Harith identified with their mother Afra; Umara ibn Hazm; As'ad ibn Zurara; Sahl ibn Atik; Aws ibn Thabit; Abu Talha Zayd ibn Sahl; Qays ibn Abi Sa'sa'a; and Amr ibn Ghaziyya. Banu al-Harith include Sa'd ibn al-Rabi, Kharija ibn Zayd, Abd Allah ibn Rawaha, Bashir ibn Sa'd, Abd Allah ibn Zayd, Khallad ibn Suwayd and Uqba ibn Amr, Abu Mas'ud. Banu Bayada include Ziyad ibn Labid, Farwa ibn Amr and Khalid ibn Qays; Banu Zurayq include Rafi ibn Malik, Dhakwan ibn Abd Qays, Abbad ibn Qays and al-Harith ibn Qays. Afra's name preserves the children's identification through their mother without independently establishing her attendance. [64] Source text

52. Completing the Aqaba register and retaining its variants

For Banu Salima and its branches, the names include al-Bara ibn Ma'rur and his son Bishr; Sinan ibn Sayfi; al-Tufayl ibn al-Nu'man; Ma'qil ibn al-Mundhir; Yazid ibn al-Mundhir; Mas'ud ibn Yazid; al-Dahhak ibn Haritha; Yazid ibn Haram; Jabbar ibn Sakhr; al-Tufayl ibn Malik; Ka'b ibn Malik; Sulaym ibn Amr; Qutba ibn Amir and his brother Yazid; Abu al-Yasar Ka'b ibn Amr; Sayfi ibn Sawad; Tha'laba ibn Ghanama; Amr ibn Ghanama; Abs ibn Amir; Abd Allah ibn Anis; Khalid ibn Amr; Abd Allah ibn Amr ibn Haram and his son Jabir; Mu'adh ibn Amr ibn al-Jamuh; Thabit ibn al-Jadha'; Umayr ibn al-Harith; Khadij ibn Salama; and Mu'adh ibn Jabal. Ibn Hisham notes differences in some genealogies, including those of Sayfi and Umayr. The names are therefore retained with their reference rather than expanded into detailed biographies based on a single transcription. [64] Source text

The remaining Khazraj branches include Ubada ibn al-Samit, al-Abbas ibn Ubada ibn Nadla, Yazid ibn Tha'laba and Amr ibn al-Harith; then Rifa'a ibn Amr, also given as Rifa'a ibn Malik; Malik ibn al-Walid ibn Abd Allah; Uqba ibn Wahb; and finally Sa'd ibn Ubada and al-Mundhir ibn Amr. This register follows names and variants in the transmitted text rather than forcing every disputed entry into a single total. The work states seventy-three men while preserving internal differences in naming, enumeration and commentary. An ancestor is not automatically another attendee, and a personal name and kunya do not constitute two people. Nusayba and Asma remain the two women named at its conclusion. [64] Source text

53. Al-Tufayl ibn Amr and the call beyond Mecca

Al-Tufayl ibn Amr al-Dawsi is easily overlooked if the call is confined to Meccan residents. The sira describes his arrival in Mecca, Quraysh's warning against listening to the Prophet, and his eventual decision to listen after recognizing his own ability to judge what he heard. It relates his acceptance of Islam, his return as a caller to his people, and the acceptance of his father and wife. His wife is unnamed in this passage; an identity must not be invented for her. The account also includes light on his whip, which is presented as a sira report rather than as a Qur'anic verse or an authenticated hadith merely because it occurs in the book. [61] Source text

The narrative then describes the slow response of Daws, al-Tufayl's return to the Prophet, and guidance to invite his people gently. Its subsequent account of a Daws delegation around Khaybar, and the history of his son Amr and Yamama, exceed this chapter's period. Members of that later delegation are not all made Meccan converts by association. Abu Dharr remains among the early believers already discussed, without constructing a day-by-day conversion sequence where reports differ. The aim is to show the call's several paths: the household of Khadija and Ali, Abu Talib's protection, the migration of Ja'far and his companions, a visitor from Daws, and finally the Yathrib group that undertook protection. [12,57,61] Source 1 · Source 2 · Source 3

Dimad: Listening After Quraysh’s Accusation

In Sahih Muslim, through Ibn ‘Abbas, there is an account of Dimad of Azd Shanu’a. He came to Makkah, heard some of its foolish people accuse the Prophet of madness, and, being someone who practised ruqya, offered what he thought might help. He heard the Prophet praise Allah, seek His assistance, and pronounce the two testimonies of faith. He asked for the words to be repeated, then declared his acceptance and pledged allegiance; the account extends the pledge to his people. This man’s name is preserved as Dimad. He is distinct from Dimam ibn Tha‘laba, known for his visit as a delegate. [72]

The account presents a man’s movement from hearing other people’s accusations to listening directly. This is why it appears beside the conversion of al-Tufayl. They remain two accounts about different people: similarity of meaning does not establish that they occurred at precisely the same time or in one gathering. The source for Dimad here belongs to the Sunni hadith corpus and is used for biographical comparison. It is not attributed to Ahl al-Bayt traditions, and the offer of ruqya is not made to carry a medical judgment or a legal argument beyond the purpose of the narrative. [72]

54. Al-As, Khabbab and Ibn al-Ziba'ra: further figures in the disputes

An additional Meccan passage is the report in Majma al-Bayan on Maryam 19:77 concerning Khabbab ibn al-Aratt and al-As ibn Wa'il. It places an attempt to make Khabbab renounce belief within his effort to recover money owed to him, and recounts al-As's claim about wealth and children after resurrection. Al-As is an identification supplied by the occasion-of-revelation report; the verse itself does not name him. The episode adds economic pressure to the picture of persecution and prevents Khabbab from appearing only as the reader of the written passage in the account of Umar's conversion. [21,23,65] Source 1 · Source 2 · Source 3

Abd Allah ibn al-Ziba'ra appears in accounts of an objection to the warning concerning objects of worship, invoking angels, Jesus and Ezra, whom some people worshipped. The sources describe an answer that distinguishes servants obedient to God from those who accepted or encouraged their own worship. Jesus and Ezra therefore do not become human participants present in Mecca; their names occur within the argument. Nu'aym ibn Abd Allah al-Nahham is also retained in the account of directing Umar to the house of his sister Fatima and her husband Sa'id ibn Zayd. Each person is included according to a role in the report, distinguishing the objector, the informant and a historical figure discussed in the argument. [23,57,61] Source 1 · Source 2 · Source 3

55. Completing the Abyssinian register: men and children

The extended register attributed to Ibn Ishaq shows how many migrants disappear if the account stops with Ja'far, Uthman and Abu Salama. Beyond those already discussed, the names completing the picture include Abu Hudhayfa ibn Utba, al-Zubayr ibn al-Awwam, Mus'ab ibn Umayr, Abd al-Rahman ibn Awf, Uthman ibn Maz'un, Amir ibn Rabi'a, Abu Sabra ibn Abi Ruhm with differences in some first-migration lists, Suhayl ibn Bayda, Amr and Khalid the sons of Sa'id, Abd Allah ibn Jahsh, Qays ibn Abd Allah, Mu'ayqib ibn Abi Fatima, Utba ibn Ghazwan, Yazid ibn Zam'a, Amr ibn Umayya ibn al-Harith, Tulayb ibn Umayr, Suwaybit ibn Sa'd, Jahm ibn Qays and his sons Amr and Khuzayma, Abu al-Rum ibn Umayr, Firas ibn al-Nadr, Amir ibn Abi Waqqas, and al-Muttalib ibn Azhar and his son Abd Allah. These people do not all belong to the same initial crossing. [24,26] Source 1 · Source 2

The register also includes Abd Allah ibn Mas'ud and his brother Utba, al-Miqdad ibn al-Aswad, al-Harith ibn Khalid, Amr ibn Uthman, Shammas ibn Uthman, Habbar ibn Sufyan and his brother Abd Allah, Hisham ibn Abi Hudhayfa, Salama ibn Hisham, Ayyash ibn Abi Rabi'a, Mu'attib ibn Awf, Qudama and Abd Allah the brothers of Uthman ibn Maz'un, al-Sa'ib ibn Uthman, Hatib ibn al-Harith and his sons Muhammad and al-Harith, Khattab ibn al-Harith, Sufyan ibn Ma'mar and his sons Jabir and Junada, and Shurahbil ibn Abd Allah, known as Ibn Hasana. Al-Miqdad's familiar attribution is retained for recognition, while variant names are handled carefully: Shammas as a sobriquet does not create a second person beside the Uthman identified in the genealogical account. [26] Source text

56. Further Abyssinian names and the reported totals

Further men in this register are Uthman ibn Rabi'a, Khunays ibn Hudhafa, Abd Allah ibn al-Harith ibn Qays, Hisham ibn al-As, Qays and Abd Allah the sons of Hudhafa, Abu Qays ibn al-Harith and his brothers al-Harith, Ma'mar, al-Sa'ib, Bishr and Sa'id, Sa'id ibn Qays for whom the text gives another identification, Umayr ibn Ri'ab, Mahmiya ibn Jaz', Ma'mar ibn Abd Allah, Urwa ibn Abd al-Aziz, Adi ibn Nadla and his son al-Nu'man, Abd Allah ibn Makhrama, Abd Allah ibn Suhayl, Salit ibn Amr and his brother al-Sakran, Malik ibn Rabi'a, Abu Hatib ibn Amr, Sa'd ibn Khawla, Abu Ubayda ibn al-Jarrah, Amr ibn Abi Sarh, Iyad ibn Zuhayr, Amr ibn al-Harith, Uthman ibn Abd Ghanm, and Sa'id ibn Abd Qays and his brother al-Harith. These abbreviated lineages distinguish individuals; their full forms and variants remain accessible in the source. [26] Source text

The totals require their conditions. The transmission gives eighty-three men if Ammar is included, while recording uncertainty about his migration to Abyssinia. Ibn Kathir also questions counting Abu Musa al-Ash'ari among the migrants from Mecca, distinguishing this migration from Abu Musa's departure from Yemen and later meeting with Ja'far in Abyssinia. This chapter does not turn a possibility into certainty or assign Abu Musa to the Meccan migration merely because he occurs in a list whose transmitter criticizes that inclusion. His name is nevertheless retained in the audit, with the reason for caution and with chronology dependent on the evidence. [26] Source text

57. Abyssinian households: the women behind the family register

The emigrant women and their spouses were identified in the discussions of the Abyssinian route, Asma bint Umays, and migrant households, especially sections 22–26; the same list need not be repeated here. The children’s register below completes the picture of families across the journey’s stages. Khadija and Fatima remained in Mecca and are not counted among the women who migrated to Abyssinia. Inclusion in a combined household register also does not establish that every family member left on the first crossing. [15,24,25,26] Source 1 · Source 2 · Source 3 · Source 4

Children appear in birth or household notices: Abd Allah ibn Ja'far, Muhammad ibn Abi Hudhayfa, Zaynab bint Abi Salama, Sa'id and Ama the children of Khalid ibn Sa'id, Abd Allah ibn al-Muttalib ibn Azhar, and the children of al-Harith ibn Khalid: Musa, Aisha, Zaynab and Fatima. Not every child named with a family was born in Abyssinia or accompanied its first journey; such details are retained only where stated. Zaynab bint Abi Salama is distinct from the Prophet's daughter Zaynab, Fatima bint al-Harith from Fatima al-Zahra, and Umm Kulthum bint Suhayl from the Umm Kulthum associated with the Prophet's household. Reviewing women and children therefore contributes directly to historical precision. [25,26] Source 1 · Source 2

58. Prophets and Qur'anic women within Meccan teaching

Comprehensive attention to persons does not mean collecting every Qur'anic name into a list of the Prophet's contemporaries. Adam, Noah, Hud, Salih, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Shu'ayb, Moses, Aaron, David, Solomon, Job, Jonah, Zechariah, John, Jesus, Idris, Elijah, Elisha and Dhu al-Kifl appear within prophetic teaching and admonition, across suras including Maryam, al-Anbiya, al-Shu'ara, al-Saffat and Sad. Luqman, Dhu al-Qarnayn, the Companions of the Cave and Moses' companion occur in narrative instruction, while the prophetic status or extra-Qur'anic names of some figures remain subjects of discussion. Exegetical identifications such as al-Khidr, or Joshua for Moses' young companion, are not names explicitly supplied by Surat al-Kahf. [31,63] Source 1 · Source 2

Women's presence includes Mary, Moses' mother and sister, Pharaoh's wife, the two women at the water of Midian, Abraham's wife, Lot's wife, the wife of al-Aziz and the women in Joseph's story, the queen in Solomon's story, and Adam's wife. Some, such as Mary, are named; others are identified by relationship or role. Asiya, Bilqis and further personal names belong to transmitted or exegetical identification according to its evidence. Eve, Sarah and women who argued or pledged allegiance in the Prophet's own lifetime must not be conflated. Pharaoh, Haman, Qarun, al-Samiri, al-Aziz and the king in Joseph's story likewise belong to the revealed narratives rather than to contemporary Qurayshi opposition. Qur'anic references locate this instructional presence without reproducing their earlier chapters here. [16,31,38,63] Source 1 · Source 2 · Source 3 · Source 4

59. Distinguishing participants from transmitters

The Imams of the Ahl al-Bayt have a central interpretive presence through their transmitted teachings even when they did not live during the event. Ali participates in and reports episodes from the period; the names of Imam al-Baqir, Imam al-Sadiq and other Imams in chains or explanations do not place them at Hira or Aqaba. Likewise, Zurara, Hisham ibn Salim, al-Mufaddal ibn Umar, Muhammad ibn Muslim and other transmitters do not become Meccan actors merely by narrating an account. For passages attributed to Tafsir al-Imam al-Askari, attribution of the work is distinguished from evaluation of a particular transmission. A book's title does not automatically authenticate every report it contains. [6,7,9,16,22,39] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6

The audit therefore brings together the verses, their treatment in Majma al-Bayan and Nur al-Thaqalayn, accessible original reports in al-Kafi and al-Saduq's Amali, transmissions preserved in Bihar from al-Qummi, al-Ayyashi, I'lam al-Wara, al-Khara'ij and other works, and sira literature for names and genealogies. Repetition across these books does not create independent chains when they derive from one source. This chapter does not supply a definitive narrator-critical judgment for every chain. It distinguishes Qur'anic wording from reports, interpretation and historical narrative, and makes consequential differences visible. Its coverage is bounded by the referenced materials examined, rather than claiming every manuscript or lost work. [4,6,16,23,25,26,28,51] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6 · Source 7 · Source 8

60. At the threshold of migration

The period ended with a community learning and believing, families bearing persecution, protection that had lost two central supports with the deaths of Khadija and Abu Talib, and a new undertaking linking Mecca to Yathrib. Through this course Muhammad remained the Messenger conveying his Lord's revelation; Ali participated from the beginning; Khadija sustained the call; and Fatima grew within a household that experienced revelation and loss. The circle extended to Ja'far, Asma, Umm Salama and the migrants, and to the men and women who pledged at Aqaba. These names mark different forms of belief, endurance, protection and learning rather than serving as decoration in the margins. [4,9,15,25,26,43,51,64] Source 1 · Source 2 · Source 3 · Source 4 · Source 5 · Source 6 · Source 7 · Source 8

Al-Anfal 8:30 recalls the opponents' plotting to restrain, kill or expel the Prophet, but does not name the individuals at Dar al-Nadwa. The preparations for departure conclude here. The following chapter treats the night in the bed, departure, cave and journey, the roles of Abu Bakr, Asma, Abd Allah, Amir ibn Fuhayra and the guide, and the migrants' arrival in Medina and construction of the new community. This chapter thus retains its own completeness: from the beginning of the public mission's foundations to the undertaking of protection, documenting its men and women, preserving consequential variants and preparing for the next stage without narrating it prematurely. [54,64] Source 1 · Source 2

61. Sources and reference locations

Numbers in the narrative link to the following locations. A work may recur for a different verse or chapter. Bihar page numbers refer to printed volume pagination reproduced electronically, rather than browser screens. Where Bihar preserves a quotation from an earlier work, that source is identified when clear; the reference does not imply independent collation of every original edition. Comparative sira references serve as supporting historical sources and are not attributed to the Ahl al-Bayt unless the transmission explicitly does so.

[1] Qur'an, al-Alaq 96:1–19: the command to read and opposition to prayer. Source text

[2] Qur'an, al-Muzzammil 73: night worship and the burden of proclamation. Source text

[3] Qur'an, al-Muddaththir 74: warning, purification and rejection. Source text

[4] Al-Kulayni, al-Kafi, Book of Divine Authority, chapter on the Prophet's birth and death: introductory chronology and related reports concerning Abu Talib. Source text

[5] Al-Kulayni, al-Kafi, vol. 4, p. 149, report 2, recommended fasting: the twenty-seventh of Rajab, with attention to its transmission. Source text

[6] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 176–208: the mission and first revelation, including transmissions from Kamal al-Din and the tafsir attributed to Imam al-Askari. Source text

[7] Al-Kulayni, al-Kafi, Book of Divine Authority: the distinction between messenger, prophet and one addressed by angels. Source text

[8] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 256–268: revelation and the Messenger's recognition of it. Source text

[9] Nahj al-Balagha, the Qasi'a sermon, on Ali's closeness to the Prophet; reproduced in Bihar al-Anwar, vol. 18, p. 223. Source text

[10] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 178–182 and 191–193: warning the clan and the household gathering, with differing transmissions. Source text

[11] Al-Huwayzi, Nur al-Thaqalayn, on al-Shu'ara 26:214 onward: warning close relatives. Source text

[12] Al-Ya'qubi, Tarikh, vol. 2, pp. 22–39: the mission, early response and opposition. Source text

[13] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 208–210: Afif's report and Ali's early prayer. Source text

[14] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 210–211: Hamza's acceptance of Islam. Source text

[15] Al-Kulayni, al-Kafi, Book of Divine Authority, chapter on Fatima al-Zahra's birth; chapter 114 in the linked electronic arrangement. Source text

[16] Al-Saduq, al-Amali, session 87, report 1, continuous number 947, pp. 690–691 in the linked edition: al-Mufaddal's report from Imam al-Sadiq on Fatima's birth. Source text

[17] Al-Tabarsi, Majma al-Bayan, on al-Kawthar 108:1–3: abundant good and the continuation of descendants. Source text

[18] Al-Tabarsi, Majma al-Bayan, on al-Masad 111: Abu Lahab and his wife. Source text

[19] Al-Tabarsi, Majma al-Bayan, on al-Muddaththir 74:11 onward: al-Walid ibn al-Mughira. Source text

[20] Al-Tabarsi, Majma al-Bayan, on al-Kafirun 109: proposals for shared worship. Source text

[21] Al-Tabarsi, Majma al-Bayan, on al-Nahl 16:106: coercion, Ammar and his parents. Source text

[22] Al-Huwayzi, Nur al-Thaqalayn, on al-Nahl 16:106: reports concerning coercion and protective concealment. Source text

[23] Ibn al-Athir, al-Kamil fi al-Tarikh, the beginnings of Islam: persecution, Hamza and Umar, public recitation and the boycott; a comparative historical source. Source text

[24] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 410–414: Abyssinian migration material transmitted from Majma al-Bayan. Source text

[25] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 414–421: Ja'far, the Negus and the migrants, including material from al-Qummi, I'lam al-Wara and al-Khara'ij, with conflations identified in the chapter. Source text

[26] Ibn Kathir, al-Bidaya wa al-Nihaya, al-Sa'ada edition, chapter on migration from Mecca to Abyssinia: Ibn Ishaq's register and Ibn Kathir's comments on disputed entries. Source text

[27] Al-Tabarsi, Majma al-Bayan, on Abasa 80:1–10: differing identifications and al-Sharif al-Murtada's discussion. Source text

[28] Al-Huwayzi, Nur al-Thaqalayn, on Abasa 80:1–10: the report from al-Qummi and other transmissions. Source text

[29] Al-Tabarsi, Majma al-Bayan, on al-An'am 6:52 onward: the prohibition of dismissing believers and differing contextual reports. Source text

[30] Al-Tabarsi, Majma al-Bayan, on al-Furqan 25:27–29: reports concerning Uqba ibn Abi Mu'ayt and his companion. Source text

[31] Al-Tabarsi, Majma al-Bayan, on al-Kahf from 18:1: the questions concerning the Cave and Dhu al-Qarnayn, and Moses with his companion. Source text

[32] Al-Tabarsi, Majma al-Bayan, on Luqman 31:6: distracting discourse and reports about al-Nadr ibn al-Harith. Source text

[33] Al-Tabarsi, Majma al-Bayan, on al-Isra 17:90–93: opponents' demands and identifications in contextual reports. Source text

[34] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 238–240: reports of persecution and Meccan confrontation. Source text

[35] Al-Tabarsi, Majma al-Bayan, on al-Hajj 22:52: criticism of the gharaniq story and al-Murtada's discussion. Source text

[36] Al-Tabarsi, Majma al-Bayan, on al-Qamar 54:1–3: the splitting of the moon. Source text

[37] Al-Huwayzi, Nur al-Thaqalayn, on al-Qamar 54:1: reports on the splitting of the moon. Source text

[38] Al-Tabarsi, Majma al-Bayan, on al-Isra 17:1: accounts and interpretations of the night journey and ascension. Source text

[39] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 319–330: the ascension account from Tafsir al-Qummi through Hisham ibn Salim from Imam al-Sadiq. Source text

[40] Al-Tabarsi, Majma al-Bayan, on al-Najm 53:1 onward: revelation, vision and the passage's meaning. Source text

[41] Al-Tabarsi, Majma al-Bayan, on al-Jinn 72:1 onward: the jinn's hearing and differences over place and number. Source text

[42] Al-Tabarsi, Majma al-Bayan, on al-Ahqaf 46:29–32: the group of jinn and reports identifying them. Source text

[43] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 1–5: the refuge in the valley, boycott and cancellation of the compact. Source text

[44] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 18–22: Abu Talib's protection and differing boycott details and duration. Source text

[45] Al-Tabarsi, Majma al-Bayan, on al-An'am 6:26: discussion of associating the verse with Abu Talib. Source text

[46] Al-Tabarsi, Majma al-Bayan, on al-Qasas 28:56: guidance and reports about the occasion of revelation. Source text

[47] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 5, 14–17 and 24–25: the deaths of Abu Talib and Khadija and differing dates. Source text

[48] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 6–8: Taif, Addas and protection on the return to Mecca. Source text

[49] Al-Majlisi, Bihar al-Anwar, vol. 19, p. 23: approaching tribes and notices concerning marriages and early Ansar. Source text

[50] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 8–11: As'ad, Dhakwan, Mus'ab, Usayd, Sa'd and the spread of Islam in Yathrib. Source text

[51] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 12–14: the Aqaba pledge and its representatives in the account from I'lam al-Wara. Source text

[52] Al-Majlisi, Bihar al-Anwar, vol. 19, p. 24: the reported number of Aqaba participants. Source text

[53] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 25–27: the meeting, undertaking and participants' roles. Source text

[54] Qur'an, al-Anfal 8:30: plotting restraint, killing or expulsion. Source text

[55] Qur'an, al-Isra 17:23–39: justice, compassion and responsibility. Source text

[56] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 236–243: further Meccan reports on the call, opposition and signs. Source text

[57] Al-Majlisi, Bihar al-Anwar, vol. 18, pp. 194–205: the early call, converts, disputants and variant accounts. Source text

[58] Al-Kala'i, al-Iktifa, accounts of persecuted believers and women's emancipation; a comparative historical reference for identifying names. Source text

[59] Al-Majlisi, Bihar al-Anwar, vol. 18, p. 205: the report from al-Ayyashi through Zurara and Humran concerning Qurayshi abuse and the Prophet's daughter removing it. Source text

[60] Al-Tabarsi, Majma al-Bayan, on al-Ma'ida 5:82 onward: the Negus and the delegation, with attention to the sura's Medinan setting. Source text

[61] Ibn Hisham's Sira in Abd al-Salam Harun's abridgment: Abyssinian migration, Umm Salama's report and al-Tufayl ibn Amr; the transmitted sira text supplies the comparison. Source text

[62] Qur'an, al-Balad 90: freeing a person from bondage, feeding those in need and enjoining compassion. Source text

[63] Qur'an: al-A'raf 7:11–25; Hud 11:25–95; Yusuf 12; al-Kahf 18; Maryam 19; Ta Ha 20; al-Anbiya 21; al-Shu'ara 26; al-Naml 27; al-Qasas 28; Luqman 31; al-Saffat 37; Sad 38. Locations of persons recalled within Meccan teaching. Source text

[64] Ibn Hisham's Sira in Abd al-Salam Harun's abridgment: approaching tribes, early Ansar, the two pledges and the Aqaba register; PDF pages 226–250 in the linked file. Source text

[65] Al-Tabarsi, Majma al-Bayan, on Maryam 19:77–80: Khabbab ibn al-Aratt and al-As ibn Wa'il. Source text

[66] Qur’an 68:17–33; al-Tabrisi, Majma‘ al-Bayan on these verses: the garden owners, their adviser, and the poor. Source text

[67] Tafsir al-Qummi on 68:17–33: Ibn ‘Abbas’s account of the father and five sons, followed by Abu al-Jarud’s report from Imam al-Baqir; the two routes are distinguished. Source text

[68] Qur’an 18:32–44; Majma‘ al-Bayan on 18:32–36 and 37–44: the two men and differing identifications. Source text

[69] Qur’an 16:91–94; Majma‘ al-Bayan: the woman undoing her yarn, al-Kalbi’s identification of Raytah, and the alternative view of an unspecified parable. Source text

[70] Qur’an 16:75–76 and 39:29; Majma‘ al-Bayan at both passages, especially the views attributed to ‘Ata’ and Muqatil on 16:76. Source text

[71] Qur’an 37:50–61; Majma‘ al-Bayan on 18:37–44 for the view attributed to Ibn ‘Abbas connecting the two companions. Source text

[72] Muslim, Sahih, Book of Friday Prayer, hadith 868 in the digital numbering: the account of Dimad from Ibn ‘Abbas. A comparative hadith source. Source text

Chapter 49: Muhammad: Migration and the Building of the Community

1. From Persecution to a Community of Responsibility

The migration to Medina followed the acceptance of Islam by a group from Yathrib and their pledge of protection. Believers now had somewhere to gather and worship beyond Quraysh's immediate control. Yet this was not a single journey on which everyone departed together. Individuals and families went ahead, others were detained, and households were separated before they could reunite. The new community had to provide shelter, food, and security, connect the Emigrants with the Helpers, and organize relations with those who had not embraced Islam. The story therefore begins before the Prophet's departure and continues after his arrival, in homes, the mosque, and everyday relationships. [10,17] As used in this book, (peace and blessings be upon him and his family) means “peace and blessings be upon him and his family.” Source text

This chapter covers the departure from Mecca, the night in the Prophet's bed, the cave, and the journey, followed by Quba, settlement in Medina, and the formation of the community. It ends with the developments preceding Badr. Some later examples appear in the discussions of family and mutual care to explain how institutions grew; they did not all occur in the first year.

2. Men, Women, and Children in the Migration Verses

Surat al-Nisa distinguishes those able to leave a place of religious coercion but remaining there from the truly powerless: men, women, and children who have neither the means nor a way to escape (4:98). Women, children, elderly people, and the sick are present within the ruling itself; their capacity cannot simply be equated with that of an able traveler. Majma al-Bayan explains powerlessness in terms of limited means, inability to escape, and lack of knowledge of a route. Reading migration solely as a record of fighting men would therefore omit part of the Qur'an's own subject. [7] Source text

In 3:195, the promise that no good work will be lost explicitly includes male and female, followed by migration, expulsion, and suffering. Al-Tabrisi transmits Umm Salama's question about men being mentioned in connection with migration while women were not. The account of Ali and the Fatimas applies these verses to their journey and worship. These are distinct transmitted approaches and should be presented as such, while the verse retains its general application to believing people who act. Women appear here as believers making choices and undertaking work, and sometimes as narrators preserving events otherwise lost. [3,8] Source 1 · Source 2

3. Abu Salama, Umm Salama, and Salama: A Separated Family

The sira relates through Hind bint Abi Umayya, Umm Salama, that her husband Abu Salama, Abdullah ibn Abd al-Asad, prepared his camel to take her and their son Salama to Medina. Her relatives from Banu al-Mughira intervened and detained her. Banu Abd al-Asad then claimed the child, whom the two groups pulled between them. Father, mother, and son were separated. Abu Salama reached Medina while Umm Salama remained in Mecca grieving. Eventually a sympathetic relative interceded; she received permission to leave, and her husband's family returned her child. This version does not name the intercessor, whose action can be preserved without inventing an identity. [10] Source text

Umm Salama traveled with her son until she met Uthman ibn Talha at al-Tan'im. After asking where she was going, he accompanied her and led her camel to her husband's location in Quba, then returned. Her account praises his courtesy and careful conduct when she mounted and dismounted. This was Uthman ibn Talha, associated with the custody of the Kaaba, not Uthman ibn Affan. His assistance does not require assuming that he was already Muslim. Likewise, Umm Salama was still Abu Salama's wife during this migration, even when a narrator calls her “the Prophet's wife” by reference to her later life. [10] Source text

4. Migrating Households: Banu Jahsh and the Women of Banu Ghanm

Ibn Ishaq, as transmitted by Ibn Hisham, preserves accounts of households whose departure left their Meccan homes empty, particularly Banu Jahsh, Banu Maz'un, and Banu al-Bukayr. Banu Jahsh included Abdullah and his brother Abu Ahmad. The account of Banu Ghanm ibn Dudan also names their women: Zaynab bint Jahsh, Umm Habib bint Jahsh, Hamna bint Jahsh, Judhama bint Jandal, Umm Qays bint Mihsan, Umm Habib bint Thumama, Amina bint Ruqaysh, and Sakhbara bint Tamim. These names prevent migration from being reduced to household heads alone. Women also left homes and networks of kinship behind. [10] Source text

The sira additionally names Ukkasha ibn Mihsan; Shuja and Uqba, sons of Wahb; Arbad ibn Humayyira; Munqidh ibn Nubata; Said ibn Ruqaysh; Muhriz ibn Nadla; Yazid ibn Ruqaysh; Qays ibn Jabir; Amr ibn Mihsan; Malik, Safwan, and Thaqf, sons of Amr; Rabia ibn Aktham; al-Zubayr ibn Ubayd; Tammam and Sakhbara, sons of Ubayda; and Muhammad ibn Abdullah ibn Jahsh. Variations in spelling should neither erase individuals nor multiply them into separate people. This register comes from comparative sira, not from a single list attributed in its entirety to an Imam. [10] Source text

5. Ayyash, Hisham, and Those Detained in Mecca

The sira describes an arrangement between Umar ibn al-Khattab, Ayyash ibn Abi Rabia, and Hisham ibn al-As to meet before departing. Hisham was detained, while the other two left. Abu Jahl and al-Harith ibn Hisham later approached Ayyash in Medina, appealed to his concern for his mother, and induced him to return under assurances of safety. On the journey they bound him and took him back to Mecca. The account shows how family ties could be used to recapture and coerce an emigrant, and how the experience of vulnerability could continue after an initial escape. [10] Source text

Majma al-Bayan records a prayer for the deliverance of al-Walid, Salama ibn Hisham, Ayyash ibn Abi Rabia, and vulnerable Muslims. The sira describes al-Walid ibn al-Walid rescuing Ayyash and Hisham. A woman carrying food to the prisoners enabled him to locate them by following her route; the account neither names her nor says she intentionally guided him. Umar's letter to Hisham containing verses of hope from Surat al-Zumar appears as an account of overcoming despair after coercion. Their placement together in a narrative does not establish that all these events occurred during the same week as the Prophet's migration. [7,10] Source 1 · Source 2

6. Suhayb and Abu Dharr: Property and the Ability to Leave

Ibn Hisham relates that Quraysh prevented Suhayb ibn Sinan from leaving with his wealth, arguing that he had arrived poor and prospered among them. He relinquished his property to preserve his faith. The episode also appears in commentary on 16:41 and in some interpretations of 2:207, alongside Abu Dharr. Majma al-Bayan presents these opinions together with the account connecting the latter verse to Ali's night in the Prophet's bed. One account should not silently replace another. Suhayb's practical choice in this version is clear: accepting material loss to secure a route of migration. [2,10,41] Source 1 · Source 2 · Source 3

Abu Dharr al-Ghifari has his own sequence of conversion, return to his people, and later association with the Prophet; accounts differ about when he settled in Medina. Nur al-Thaqalayn, quoting Tafsir al-Qummi, identifies Ali, Salman, Abu Dharr, and Ammar in relation to the migration and suffering passages of Al Imran. This application extends across their experiences; it does not turn them into a single party traveling out of Mecca. The distinction preserves Abu Dharr's and Salman's relevance without inventing a shared route with the Prophet. [9] Source text

7. Dar al-Nadwa and the Plan to Kill the Prophet

Qur'an 8:30 summarizes the hostile alternatives: confinement, killing, or expulsion. Exegetical reports describe Quraysh meeting at Dar al-Nadwa and fearing that the Prophet would join the Helpers and gain protection for his mission. Abu Jahl appears as the advocate of an assassination involving men from several clans, making it difficult for Banu Hashim to demand retribution from one clan alone. The danger was therefore organized, and migration combined revelation with practical measures for survival. [1,3,4] Source 1 · Source 2 · Source 3

Names occurring across accounts of the consultation or surveillance include Utba and Shayba, sons of Rabia; al-Nadr ibn al-Harith; Abu al-Bakhtari; Zama ibn al-Aswad; Hakim ibn Hizam; Umayya and Ubayy, sons of Khalaf; al-Hakam ibn Abi al-As; Uqba ibn Abi Muayt; Nubayh and Munabbih, sons of al-Hajjaj; Abu Lahab; Tuma ibn Adi; and Ibn al-Ghaytala. These do not form one unanimously attested attendance list: some versions name participants in the consultation, others men watching the house. Accounts describing an elderly Najdi as a manifestation of Iblis introduce a supernatural narrative element, not another human named by the Qur'an in this event. [1,4] Source 1 · Source 2

8. The Night in the Bed: Ali's Responsibility

In the extended account of al-Tusi's Amali, the Prophet tells Ali of the plot and instructs him to sleep in his bed, concealing the departure. Ali asks whether doing so will secure the Messenger's safety, then accepts the task. In Imami narration, this night is an act of conscious self-sacrifice: a young man knows that the occupant of the bed is the intended target and remains there to give the bearer of the message an opportunity to leave. The action is inseparable from his subsequent responsibility for returning entrusted property and caring for those who would follow the Prophet. [3,4] Source 1 · Source 2

Al-Tusi also transmits from Ali ibn al-Husayn that the verse concerning one who gives his life seeking God's pleasure (2:207) was revealed concerning Ali when he slept in the bed. Majma al-Bayan records this interpretation, and al-Mizan discusses the suitability of the idea of self-sacrifice. Ali's name is not part of the verse's wording; it is a transmitted identification of its application. Other accounts introduce Gabriel and Michael protecting Ali and witnessing his selflessness. These belong to the reports of his virtues, while the central event should remain distinguishable from the details supplied by different transmission routes. [2,3,39] Source 1 · Source 2 · Source 3

9. Leaving the House: Umm Hani and Hind ibn Abi Hala

A report through Umm Hani bint Abi Talib says that the Prophet entered her house after passing the watchers, that she received news of Ali's safety, and that he then went toward the cave of Thawr. Its sequence differs in some respects from the version describing movement to an agreed meeting point. Preserving Umm Hani's role does not require combining these versions into a detailed itinerary found in neither source. She is the woman whose home and testimony appear in one account of that night. [3,4] Source 1 · Source 2

The Amali narrative names Hind ibn Abi Hala, the Prophet's stepson and Khadija's son, among those involved in reaching the cave before returning to Mecca under instructions. It also describes him going with Ali to the cave the next night. Hind here is a man and should not be confused with Umm Salama, Hind bint Abi Umayya. Ammar ibn Yasir and Abu Rafi appear at the beginning as transmitters of the account, while Hind performs actions within it. Distinguishing witnesses, transmitters, and participants prevents names from being assigned roles they did not have. [3] Source text

10. Returning Deposits: Trust Despite Hostility

The Prophet did not treat property entrusted to him as spoils because his people were hostile. He left Ali to return deposits to their owners. The Amali and sira accounts agree on this responsibility, although details concerning contact with the cave and the purchase of mounts differ. One account describes an announcement inviting depositors to collect what belonged to them. Migration was therefore more than removing a person from danger: outstanding obligations had to be fulfilled so that entrusted property would not remain unaccounted for in the Messenger's name. [3,11] Source 1 · Source 2

The Amali account connects resources used for assistance and migration with Khadija's wealth and her support for captives, people in need, and emigrants. Khadija is present through the continuing effect of her generosity after her death, not as a traveler to Medina. Abu Talib likewise appears in the explanation of intensified persecution after the loss of his protection. Preserving their contribution is different from listing them among the traveling party: some people helped make escape possible without living to witness its outcome. [3] Source text

11. The Cave in the Qur'an and Imami Exegesis

Qur'an 9:40 establishes the scene of two people in the cave, the Messenger telling his companion not to grieve because God is with them, and the descent of tranquility and support through unseen forces. Exegesis identifies the companion as Abu Bakr and the refuge as the cave of Thawr. Neither proper name occurs in the verse itself. Distinguishing its wording from its explanation does not mean denying the historical identification transmitted by the sources. The verse's central subject remains God's support for His Messenger when the unbelievers drove him out. [5,6] Source 1 · Source 2

Al-Tusi in al-Tibyan and al-Tabrisi in Majma al-Bayan favor referring the pronoun associated with tranquility to the Prophet, considering the surrounding pronouns and divine support. Al-Tusi also questions deriving a particular theological rank from companionship alone, distinguishing the fact of accompanying someone from praise established by that fact. This chapter presents the argument as a reasoned Imami interpretation. Later polemical details should not be turned into events witnessed on the journey, nor should the verse be described as explicitly stating judgments absent from its wording. [5,6] Source 1 · Source 2

12. Asma, Abdullah, and Amir: A Network of Support

The sira describes complementary tasks around the cave: Abdullah ibn Abi Bakr gathered and relayed news; Amir ibn Fuhayra tended sheep and supplied what was needed; and Asma bint Abi Bakr prepared provisions. It relates her use of her waistband to secure the food, explaining her epithet “the woman of the two waistbands.” Another report describes Abu Jahl questioning her about her father and striking her. She acted in preparation and endured pressure herself; her father's prominence should not obscure her own role. [11] Source text

The account also preserves Asma's conversation with her blind grandfather Abu Quhafa, who feared that Abu Bakr had left his household without money. She reassured him using covered stones placed where money had been kept. Aisha narrates the Prophet's visit to Abu Bakr's house and the permission to depart; this makes her a narrator of preparations, not a woman present in the cave. A version in Ilam al-Wara describes the guide contacting Ali, Asma, and Amir to prepare the journey. These connections should be retained within their respective versions without assuming identical movements throughout. [11,12] Source 1 · Source 2

13. Abdullah ibn Urayqit and the Less Familiar Route

Abdullah ibn Urayqit served as the guide; the sources also spell his name Urayqit or Arqat. The sira expressly describes him as a polytheist at that time, so his guiding role should not itself place him among the believers. His task was to know the routes and bring the party to its destination, distinct from companionship inside the cave or carrying provisions. Employing his expertise was part of the practical planning for safety. The journey is not reduced in these reports to miraculous events alone. [11,12] Source 1 · Source 2

Ibn Ishaq lists a route through the lower part of Mecca toward the coast before turning toward Quba, with locations including Usfan, Qudayd, and al-Arj. At al-Arj he names Aws ibn Hajar al-Aslami, who provided a camel, and his servant Masud ibn Hunayda, whom he sent with the travelers. Both are easily lost in abbreviated accounts of migration, although this version assigns them specific tasks. Aws al-Aslami here should not be confused with the Tamimi poet of the same name. [11] Source text

14. Pursuit and Suraqa ibn Malik

The sira relates that Suraqa ibn Malik ibn Jushum learned of the travelers and pursued them in hope of the reward. It then describes his horse stumbling, his failure to seize the Prophet, his request for a written assurance of safety, and his return discouraging others from following that direction. In one version Abu Bakr writes the document at the Messenger's command. The episode also appears in works on prophetic signs, although the details concerning the horse and the number of attempts vary between accounts. [11,12] Source 1 · Source 2

A later continuation describes Suraqa meeting the Prophet after the mission's circumstances had changed, presenting his written assurance and asking about watering stray camels. This explains the person's later trajectory without moving that meeting into the original journey. The pigeons, spider's web, and tree at the cave belong to reports of protection found in several transmission routes. The verse itself mentions unseen forces without naming these creatures or objects. Careful attribution preserves both the reports and the limits of the Qur'anic wording. [4,6,11] Source 1 · Source 2 · Source 3

15. Umm Mabad, Abu Mabad, and a Woman's Memory of the Journey

Umm Mabad al-Khuzaiyya occupies a distinctive place in the journey accounts. The travelers sought food to buy but found none. The Prophet then saw an exhausted sheep from which milk was not expected, asked its owner's permission, prayed, and milked it. She and the travelers drank, and some milk remained. When Abu Mabad returned, he asked about it, and she described the man who had visited. Her well-attested epithet should not be silently replaced with a disputed personal name. These versions establish her presence through that epithet. [4,36] Source text

Her description conveys the Prophet's appearance, composure, clear speech, and the attention of his companions. It is a woman's observation of a passing guest, not merely an addition to her husband's words. Some versions in al-Kharaij add an account of her child, previously unable to walk or speak, being healed, together with further signs involving a tree or fruit. The child remains unnamed in that version, and this addition should not be treated as essential to every account of Umm Mabad. Hassan ibn Thabit appears in accompanying poetry as a responding poet, not as a fellow traveler. [4,36] Source text

16. Burayda ibn al-Husayb and a Change of Allegiance

Bihar al-Anwar quotes al-Muntaqa on Burayda ibn al-Husayb al-Aslami setting out with men from his people, meeting the Prophet, answering questions about his name and tribe, and embracing Islam. The report describes him making a banner from his turban and walking with the party. It portrays a movement from pursuit or watchful uncertainty toward faith and support, but remains a particular transmitted account. The number of men stated in it should not become a definitive census of the migration's companions. [4] Source text

Burayda's role differs from that of Aws ibn Hajar, who supplied a mount; Suraqa, who pursued and then sought an assurance; and Abdullah ibn Urayqit, who worked as a guide. Collecting names without their functions obscures the journey. Connecting each person to the action actually reported shows how expertise, assistance, pledges, and religious change surrounded the same movement, without assuming equal religious standing or an identical time of conversion. [4,11] Source 1 · Source 2

17. The Migration of Ali and the Fatimas

After the deposits had been returned and preparations made, the Amali account describes a letter from the Prophet reaching Ali through Abu Waqid al-Laythi, instructing him to come. Ali allows the vulnerable believers with him to depart and leaves with Fatima, the Messenger's daughter; his mother Fatima bint Asad; and Fatima bint al-Zubayr ibn Abd al-Muttalib. Ayman, the son of Umm Ayman, and Abu Waqid accompany them. The account emphasizes Ali's care for the women, asking that their mounts be driven gently despite the fear of pursuit. [3] Source text

The narrative then describes riders from Quraysh intercepting them near Dajnan, naming Janah, a dependent of al-Harith ibn Umayya, among those who advanced. It

relates Ali's defense and the retreat of the others. These details belong to the extended report, not to names explicitly supplied by a Qur'anic verse. Its introduction states that material from Hind, Ammar, and Abu Rafi has been combined; it should therefore not be treated as one uninterrupted eyewitness record of every detail. It nevertheless remains an important source for identifying this party in Imami tradition. [3] Source text

18. Fatima al-Zahra in the Traveling Party

Fatima bint Muhammad leaves Mecca to join her father before her married household has been established in Medina. Her migration combines her place within the prophetic household with the hardships borne by women and vulnerable travelers. The report describes the Prophet waiting for Ali and his daughter and subsequently meeting them at his lodging. Fatima's presence is therefore more than a name appended to Ali's. She has a place in responsibility, care, and worship, before entering a new stage of life in Medina. [3,14] Source 1 · Source 2

The application of the Al Imran verses to the Fatimas highlights shared action: remembering God, praying, and traveling from stopping place to stopping place. The phrase “male or female” remains broader than this particular party. Interpretation should neither restrict migration's reward to a few named women nor erase the specific acts remembered about them. From this point Fatima's story connects to the new community: the home later established for her and Ali belongs within a city organized around worship, fidelity, and mutual care. [3,8] Source 1 · Source 2

19. Fatima bint Asad and Fatima bint al-Zubayr

Fatima bint Asad is Ali's mother and the woman who had cared for the Prophet in Abu Talib's home. Al-Kafi preserves her migration and kindness, while the Amali narrative records her departure with her son. Together these accounts show the continuity of her care from the Meccan household into the Medinan community. She is more than a name in Ali's ancestry. Reports describing her traveling on foot should not automatically be equated with another account's references to mounts; each version retains its own wording and implications. [3,24] Source 1 · Source 2

The third woman is named Fatima bint al-Zubayr ibn Abd al-Muttalib. The Bihar text notes an opinion identifying her as Dubaa. That variant should neither create an additional fourth woman nor erase the name in the main account in favor of an identification not uniformly transmitted. The recorded name is retained and the alternative explained. Abu Waqid al-Laythi should likewise be distinguished from Waqid ibn Abdullah al-Tamimi, who appears among emigrants and in expedition reports. A shared element in their names does not make them one person. [3,4,10] Source 1 · Source 2 · Source 3

20. Umm Ayman, Ayman, and the Vulnerable Travelers Who Followed

The Amali account says that Umm Ayman joined Ali at Dajnan with a group of vulnerable believers, while her son Ayman had already left with the party. The mother's point of arrival therefore differs from the son's place at the start of the account. Umm Ayman, Baraka, who had cared for the Prophet, possessed her own history of service and faith. Her son Ayman is distinct from Usama ibn Zayd, although they share a mother. Keeping these identities clear prevents a family's contribution from disappearing into a general phrase such as “his household accompanied him.” [3] Source text

The report does not name every vulnerable person who joined the party, whether male or female. Their collective presence in travel and worship can be preserved without invented identities. Fidelity includes respecting what a source leaves unrecorded. Escape was a collective undertaking, but the survival of the story does not guarantee the survival of every participant's name. Identities recoverable from other sources may be added with attribution; genuine gaps remain acknowledged. [3,7] Source 1 · Source 2

21. Quba and the Wait for Ali

A report in the Rawda section of al-Kafi, through Ali ibn al-Husayn, presents the Prophet's waiting for Ali at Quba as part of the arrangements for settlement. It describes their subsequent movement to Banu Salim and then Medina. Accounts in Ilam al-Wara and Manaqib Al Abi Talib preserve the connection while differing over the length of the stay. The immediate historical point is that Ali's responsibilities in Mecca were connected to the Prophet's stay in Quba; the family and entrusted property had not been left without coordinated arrangements. [13,14] Source 1 · Source 2

Some versions include a discussion with Abu Bakr about moving into Medina before Ali arrived, accompanied by a critical interpretation of his attitude. Such statements belong to their particular sources; a narrator's judgment about inner motives is not an independently observable fact. Other reports cited in Bihar describe Ali's swollen feet after the journey and the Prophet's reception of him. These details must be assessed by their individual transmission routes. Agreement that the meeting occurred does not make every additional detail equally established. [13,14] Source 1 · Source 2

22. Arrival: Shared Chronology and Disputed Details

Historical accounts make migration the beginning of the Medinan phase and identify Rabi al-Awwal as the month of arrival. They differ over the day of the month and the time spent in the cave and at Quba: the eleventh and twelfth appear, while the stay is variously described as a few days or more than ten nights. Departure from Mecca, arrival in Quba, and entry into the area of the Medinan mosque are separate stages. Collapsing them can make reports appear contradictory before their different reference points have even been considered. [4,13,14] Source 1 · Source 2

The Hijri year's beginning in Muharram does not mean that the migration itself occurred in Muharram. Naming an era after the migration is distinct from locating the journey within that year's months. Ibn Shahrashub explicitly distinguishes the event from dating the year's beginning to Muharram. The narrative therefore uses the first year and Rabi al-Awwal where the basic accounts agree, while leaving disputed days unresolved. A precise Gregorian date should not be manufactured merely to produce a tidy chronology. [4] Source text

23. Kulthum ibn al-Hidm, Sad ibn Khaythama, and the People of Quba

Kulthum ibn al-Hidm appears as the Prophet's host in Quba, while Sad ibn Khaythama owned a house where people gathered and unmarried emigrants lodged. The sira considers that the Prophet's sleeping quarters may have differed from the place where he received visitors. The two names therefore need not cancel one another's role. Banu Amr ibn Awf had already accommodated emigrants before his arrival. He came to an existing network of homes and relationships, not to an unprepared place. [11,13] Source 1 · Source 2

Accounts mention an unnamed Jewish man who saw the travelers and called out to the people, followed by men, women, and children going to meet them. He should not be identified as Abdullah ibn Salam without a text establishing that connection. Nor does announcing or welcoming the arrival automatically establish a person's religious affiliation. Another version describes Abu Bakr shading the Prophet with his cloak when the shade shifted, enabling people who had not previously seen him to recognize the Messenger. [11,13] Source 1 · Source 2

24. Asad ibn Zurara and Restoring Relations between Aws and Khazraj

The settlement accounts describe Asad ibn Zurara initially visiting the Prophet discreetly in Quba because the lodging was among Aws and the consequences of war with Khazraj remained. The Prophet asked who would grant him protection. Uwaym ibn Saida and Sad ibn Khaythama did so, allowing him to visit, converse, and pray. Building the community was not a slogan instantly erasing tribal memory. The report depicts a practical arrangement protecting a visitor and enabling people to gather. [13] Source text

The same narrative names Sad ibn al-Rabi and Abdullah ibn Rawaha in the removal of idols among Khazraj, while preserving Asad's earlier work in teaching and receiving believers. These developments can be read alongside 3:103, which recalls enmity followed by the joining of hearts and brotherhood through God's favor. The verse does not supply a complete list of those reconciled; the Medinan reports identify people and households in which the change became visible. [13,33] Source 1 · Source 2

25. Salman: Seeking Truth before Gaining Freedom

In the Ilam al-Wara account, Salman had left Persia seeking religion, spent time with people of scripture, and eventually reached Yathrib as an enslaved man working among date palms. Hearing of the Prophet's arrival, he brought dates as charity and observed that the Prophet did not eat them. He then brought a gift, from which he ate, and examined the seal of prophethood. The account records his testing of signs he had learned, his acceptance of Islam, and his hope of release from slavery. His place in the story therefore begins before his celebrated role at the Trench several years later. [13] Source text

Chapter 45 examines Salman’s journey, including its women and monks. Longer accounts of Salman contain stages involving teachers, monks, traders, and owners, with differing details. Here the focus is his meeting in Medina; a monk or owner remains unnamed when the selected source leaves him so. Salman should not be counted among those who traveled from Mecca to Quba with the Prophet. His migration was a wider search culminating in that encounter. His early presence also shows that the emerging community was not confined to Arab ancestry or to people who already possessed social freedom. [9,13] Source 1 · Source 2

26. The Mosque of Quba and Foundation upon Piety

The building of Quba's mosque appears in accounts of the first days. Hadith sources transmit from al-Sadiq an identification of the mosque founded upon piety as Quba. Majma al-Bayan presents this and other interpretations of 9:108, including reports from al-Baqir and al-Sadiq connecting the love of purification with cleansing after relieving oneself. The mosque is thus a place of prayer, purity, and shared commitment, not simply a structure whose merit is unrelated to its purpose and the conduct of its people. [15,16] Source 1 · Source 2

Although the verse illuminates Quba's standing, the surrounding account of the mosque of harm belongs to a later period, connected in the commentary with the return from Tabuk. Abu Amir al-Rahib and those who built that mosque should not be placed within Quba's original foundation scene or counted among its builders. They appear here only to clarify the chronological distinction; the dispute itself belongs in the later narrative. [16] Source text

27. The Woman of Quba and Sahl ibn Hunayf

Ibn Ishaq preserves a report attributed to Ali concerning an unmarried Muslim woman in Quba who received something from a man at night. When Ali asked her about it, she explained that Sahl ibn Hunayf broke his people's idols and brought her the wood for practical use. The story appears within Ali's stay in Quba and says that he continued to remember Sahl's action. The woman is unnamed, but she explains her circumstances and bears witness to what happened; she is not merely incidental scenery. [11] Source text

This is a comparative sira report and must not be recast as a saying of al-Sadiq or al-Baqir. Nor should it be turned into an accusation against the woman: the

narrative's resolution explains an act of assistance. It connects rejection of idolatry with meeting a practical need. Religious change reaches the daily life and fuel supply of a woman living without a husband, as well as public acts of confrontation. [11] Source text

28. Friday Prayer among Banu Salim

Accounts of the move from Quba place the Prophet's Friday prayer among Banu Salim ibn Awf in the valley of Ranuna, where he prayed and addressed the gathering. The al-Kafi report says that Ali accompanied him. Exegetical accounts also describe believers gathering for Friday prayer in Yathrib before the Prophet's arrival under Asad ibn Zurara. “The first Friday prayer led by the Prophet after arriving” should therefore not be confused with the earliest Friday gathering of believers in the town. [14,17,40] Source 1 · Source 2 · Source 3

The sources transmit different versions of the first sermon. Their themes include piety, preparation for the hereafter, generosity even in small amounts, and truthful speech. These versions should not be combined into a newly composed sermon and presented as the Prophet's exact words. Summarizing their themes while directing readers to the differing texts preserves the educational meaning of arrival in Medina: a community listening, learning, and examining itself before becoming a center of political power. [17,40] Source 1 · Source 2

29. The Helpers' Neighborhoods along the Entry Route

Among Banu Salim, Itban ibn Malik and al-Abbas ibn Ubada offer lodging. Banu Bayada are represented by Ziyad ibn Labid and Farwa ibn Amr; Banu Saida by Sad ibn Ubada and al-Mundhir ibn Amr; and Banu al-Harith ibn al-Khazraj by Sad ibn al-Rabi, Kharija ibn Zayd, and Abdullah ibn Rawaha. The account depicts households competing to host the Messenger and his response that the camel should be allowed to continue. These are not simply names repeated from the Aqaba pledges: here they act as hosts and welcomers. [13,17] Source 1 · Source 2

Among Banu Adi ibn al-Najjar, the narrative names Sulayt ibn Qays and Abu Sulayt, Usayra ibn Abi Kharija. It recalls the Prophet's connection to them through Salma bint Amr, Abd al-Muttalib's mother. Salma belongs to an earlier generation and is mentioned genealogically, not as someone present at the welcome. Copies also require care: Itban may be corrupted into Ghassan, and Ziyad ibn Labid into Ziyad ibn al-Walid. Readings clarified by context and textual parallels should be retained without creating new people from scribal errors. [17] Source text

30. Abu Ayyub, Khalid ibn Zayd

The camel knelt near the site associated with the mosque's construction, and Abu Ayyub, Khalid ibn Zayd, carried the Prophet's belongings into his home. His personal name and epithet both appear in sira and hadith accounts; Khalid ibn Zayd is not a second person distinct from Abu Ayyub. The Prophet stayed there while his own quarters were prepared. The house became a destination for visitors, small delegations, and people in need, bringing private hospitality and public responsibility together during the first phase of settlement. [13,14,17] Source 1 · Source 2 · Source 3

The account preserves the Prophet's choice of the lower floor because it was easier for callers, and the host's concern that activity upstairs might disturb him. It describes a broken water vessel being absorbed with a covering so that water would not drip down, along with the preparation and delivery of meals. This service is not measured by military participation. It sustained the Messenger's daily life and made an Ansari household part of the foundation of the believing city. [13,17] Source 1 · Source 2

31. Umm Ayyub, Abu Ayyub's Mother, and the Girls of Banu al-Najjar

Ibn Ishaq's version, spoken by Abu Ayyub, places him and Umm Ayyub upstairs and describes her helping absorb the spilled water and prepare food. The Ilam al-Wara version instead says “the mother of Abu Ayyub,” assigning her roles in taking in the belongings and living upstairs; Manaqib records another report about his mother. These expressions are linguistically different: Umm Ayyub is a woman's epithet, while Abu Ayyub's mother identifies his parent. The chapter therefore does not combine them into one woman with an invented personal name. [13,17] Source 1 · Source 2

Girls of Banu al-Najjar appear in a reception account expressing joy at becoming the Prophet's neighbors, and he answers with affection. They remain an unnamed group in this version; they cannot each be assigned the name of a woman known from later events. The song “Tala al-badru alayna” likewise occurs in some sira works, but its transmission and the precise occasion of its performance are not as secure as the arrival and welcome themselves. The narrative preserves the community's joy without turning every famous lyric into a definitive record of that day. [13] Source text

32. Meals Supplied by the Helpers' Households

The settlement narrative says that Asad ibn Zurara sent meals to the Prophet and that Sad ibn Ubada, Sad ibn Khaythama, al-Mundhir ibn Amr, Sad ibn al-Rabi, and Usayd ibn Hudayr also provided for him. Usayd is described carrying a cooking pot himself when no one else was available. Such details reveal another form of support: farming, cooking, vessels, carrying, and distribution combined to receive people who had left their livelihoods behind. [13] Source text

The account does not name every woman, servant, or household member who cooked, so the work should not be attributed exclusively to the named men as though

they performed every task alone. The identified people are those who sent or carried the food; other domestic assistance remains unspecified. Hospitality was not merely a gift offered on arrival. It was a repeated commitment while accommodation was built and livelihoods could be resumed. [13] Source text

33. Sahl and Suhayl: The Orphans' Rights in the Mosque Site

The mosque site was a drying yard belonging to Sahl and Suhayl, two orphaned boys from Banu al-Najjar. Accounts differ over who cared for them: one names Muadh ibn Afra and another Asad ibn Zurara. Ilam al-Wara describes their offering the land without payment and the Prophet insisting on purchasing it; the sira describes Muadh undertaking to satisfy their claim. The shared point is that the land had recognized owners and its conversion into a mosque required attending to their rights rather than overlooking them because they were young. [13,17] Source 1 · Source 2

Neither Sahl nor Suhayl is named in a Qur'anic verse concerning this event; their names come from historical narration. A phrase such as “two orphans of his” indicates care or guardianship, not necessarily biological fatherhood, which would contradict the description of orphanhood. The boys belong within the foundation story: construction began on their land. Their presence reminds readers that a public institution arises among individual rights, including those of people unable to defend their claims independently. [13,17] Source 1 · Source 2

34. Building the Mosque in al-Sadiq's Account

Al-Kulayni transmits from Abdullah ibn Sinan, from al-Sadiq, that the Prophet first built his mosque with a simple arrangement of bricks and enlarged it as the number of Muslims grew. The report describes successive brick patterns, then palm-trunk columns and a covering of beams, woven palm material, and grass against the heat. When rain penetrated the roof, people asked for it to be plastered; the account retains the image of a simple shelter like that of Moses. It depicts construction developing with need, not the entire final building appearing on one day. [15] Source text

The report explains the terms samit, saida, and “male and female” as arrangements of bricks; they are not the names of builders. Moses appears as an earlier prophet invoked through an architectural comparison, not as someone present in Medina. The narrative moves from the wall's materials to shadows and prayer times. The mosque is a working place of worship and instruction, shaped by communal life rather than by decoration detached from its purpose. [15] Source text

35. Ali, Ammar, and the Work of Construction

The Prophet worked with his companions carrying bricks and stones. The sira preserves verses recited by Ali about building mosques and says Ammar ibn Yasir repeated them. It describes Ammar burdened with bricks, the Prophet brushing away dust, and a statement about the faction that would eventually kill him. Sumayya appears in the expression “son of Sumayya.” She is his martyred mother from the Meccan narrative, not a woman who survived to participate in the mosque's construction. [13,17] Source 1 · Source 2

Some versions describe a dispute over the verses. Ibn Hisham's main text omits the objector's name, while other transmitted material identifies him as Uthman ibn Affan. That identification must remain attached to those versions rather than being presented as explicit in every account. The broader scene brings people of different social positions into shared work and rejects humiliating Ammar because of his origins or what he had endured in Mecca. [17] Source text

36. Homes around the Mosque and the Closing of Doors

The Prophet's quarters and those of his household developed near the mosque, with sites allotted to some companions. The relationship between homes and the place of prayer became part of the town's organization. Imami reports describe the closing of doors opening into the mosque except Ali's; the al-Kafi narrative of Juwaybir specifically mentions Ali's door and Fatima's residence. The account presents this as a divine instruction, not worldly favoritism in allocating property. [13,23] Source 1 · Source 2

Ilam al-Wara includes Hamza among those whose reactions are described in the door-closing account, while al-Kafi connects the arrangement with regulating overnight lodging and providing a sheltered area for the poor. Combining their themes does not establish one date for every development around the mosque or prove that every extension and lodging rule preceded Badr. Ali, Fatima, and Hamza are figures within the account; al-Baqir, who narrates the Juwaybir story, belongs to a later generation of Ahl al-Bayt transmitters. [13,23] Source 1 · Source 2

37. The Call to Prayer: Gabriel, Ali, and Bilal

In al-Kafi's chapter on the beginning of the adhan and iqama, Mansur ibn Hazim reports from al-Sadiq that Gabriel brought the call to prayer, Ali heard and memorized it, and the Prophet instructed that Bilal be summoned so Ali could teach him. Another report from al-Baqir connects the adhan with the Prophet's prayer during the ascent. These accounts present the call as revealed instruction, with Bilal's role being its public proclamation and practice rather than the invention of its wording. [18] Source text

The sira also records a dream of Abdullah ibn Zayd ibn Thalaba and Umar's statement that he had seen something similar. This is noted comparatively, not blended with the Ahl al-Bayt account as a single accepted origin of the prescription. Al-Kafi further describes Bilal raising his voice above the mosque wall when prayer

time began. A man persecuted in Mecca for affirming divine unity thus becomes the community's public voice in Medina, linking the faith for which he suffered with daily life organized around prayer. [18,19] Source 1 · Source 2

38. Prayer and the Developing Organization of Worship

The Rawda report through Ali ibn al-Husayn discusses additional prayer units in Medina as Islam became established, with dawn prayer remaining two units. It explains the witnessed dawn recitation in relation to the angels of night and day. Here the account is presented within the community's formation, without treating a single historical narration as a substitute for the detailed legal chapters that bring together other texts and the rulings of travel and residence. [14] Source text

The mosque, call, Friday gathering, and congregational prayer form connected arrangements: a meeting place, a public summons, repeated instruction, and shared times across households. Women also participate in religious learning and worship, even when a particular text does not name every woman present. The absence of women's names from an account specifically describing wall construction cannot establish their absence from religious life as a whole. A narrative's focus limits what it records. [14,18,23] Source 1 · Source 2 · Source 3

39. Brotherhood: Mutual Support before Lists of Pairs

Qur'an 8:72–75 joins believers who migrated and struggled with those who sheltered and supported them. Imami commentaries transmit an initial arrangement of inheritance through brotherhood, followed by the precedence of blood relatives in inheritance. Changes in inheritance rules must be distinguished from the continuation of mutual care and support. Ending one form of inheritance did not abolish religious brotherhood or responsibilities toward neighbors and people in need. Brotherhood addressed an urgent social problem created by emigrants leaving their homes and property. [20] Source text

Reports give different totals for those included in brotherhood and disagree over some pairings. A final number should not be produced by adding overlapping lists, nor should every recorded pairing be assigned to one day. Some lists include Jafar while he was in Abyssinia, and Salman with Abu al-Darda, requiring attention to the chronology of each report. A register may preserve relationships formed or remembered across more than one stage. [21] Source text

40. The Prophet and Ali in Brotherhood

Imami tradition treats the Prophet's brotherhood with Ali as an indication of his special closeness. Ibn Ishaq's account of brotherhood likewise describes the Prophet taking Ali's hand and identifying him as his brother. Al-Majlisi considers this alongside the reports of Ali's virtues. Within these traditions, Ali is not portrayed as someone left without a brother or requiring an artificial place in a list of Ansari partners. Their point is his particular association with the Messenger himself. [21] Source text

Bihar notes a differing genealogical report pairing Ali with Sahl ibn Hunayf and points out its departure from the better-known account. This is a transmission difference, not two independent facts that must both be accepted. The particular brotherhood does not erase Hamza's, Jafar's, or anyone else's contribution. The roles of other members of the Prophet's family can be preserved without losing the distinctive relationship assigned to Ali in these reports. [21] Source text

41. Brotherhood Names in Ibn Ishaq's Register

Ibn Ishaq's register includes Hamza ibn Abd al-Muttalib with Zayd ibn Haritha; Jafar ibn Abi Talib with Muadh ibn Jabal, while noting Jafar's absence in Abyssinia; Abu Bakr with Kharija ibn Zayd; Umar ibn al-Khattab with Itban ibn Malik; Abu Ubayda ibn al-Jarrah with Sad ibn Muadh; Abd al-Rahman ibn Awf with Sad ibn al-Rabi; Uthman ibn Affan with Aws ibn Thabit; Talha ibn Ubaydullah with Kab ibn Malik; Said ibn Zayd with Ubayy ibn Kab; and Musab ibn Umayr with Abu Ayyub. This preserves the transmitted register without implying that it independently dates every pairing. [21] Source text

The list also pairs Abu Hudhayfa ibn Utba with Abbad ibn Bishr; Hatib ibn Abi Baltaa with Uwaym ibn Saida; Bilal with Abu Ruwayha, Abdullah ibn Abd al-Rahman al-Khathami; Abu Dharr with al-Mundhir ibn Amr; and Salman with Abu al-Darda. Al-Zubayr is associated with either Salama ibn Sallama ibn Waqsh or Abdullah ibn Masud, and Ammar with either Hudhayfa ibn al-Yaman or Thabit ibn Qays ibn Shammas. Alternatives must remain alternatives. Abu Hudhayfa and Hudhayfa ibn al-Yaman are different men, just as Abu Ruwayha is distinct from Abu Rafi. [21] Source text

42. Additional Brotherhood Records and Easily Missed Names

Bihar quotes additions and alternatives from al-Muhabbar, including Abu Marthad al-Ghanawi with Ubada ibn al-Samit; Marthad ibn Abi Marthad with Aws ibn al-Samit; Ubayda ibn al-Harith with Umayr ibn al-Humam; al-Tufayl ibn al-Harith with al-Mundhir ibn Muhammad; al-Husayn ibn al-Harith with Rafi ibn Anjada; Shuja ibn Wahb with Aws ibn Khawli; Abdullah ibn Jahsh with Asim ibn Thabit; Muhriz ibn Nadla with Umara ibn Hazm; Salim, the client of Abu Hudhayfa, with Muadh ibn Mais; Utba ibn Ghazwan with Abu Dujana; and Sad, the client of Utba, with Tamim, the client of Khirash. Client descriptions identify people just as genealogical names do. [21] Source text

Further pairings include Tulayb ibn Umayr with al-Mundhir ibn Amr; Sad ibn Abi Waqqas with Sad ibn Muadh; Abdullah ibn Masud with Muadh ibn Jabal; Dhu al-Shimalayn, Umayr ibn Abd Amr, with Yazid ibn al-Harith; Khabbab ibn al-Aratt with Jabbar ibn Sakhr; al-Miqdad ibn Amr with Jabr ibn Atik; Umayr ibn Abi Waqqas with Amr ibn Muadh; Masud ibn Rabi al-Qari with Ubayd ibn al-Tayyihan; Amir ibn Fuhayra with al-Harith ibn Aws; Suhayb with al-Harith ibn al-Simma; Abu Salama with Sad ibn Khaythama; Shammas ibn Uthman with Hanzala ibn Abi Amir; and al-Arqam with Abu Talha, Zayd ibn Sahl. These remain one source's additions, not consensus on every pairing. [21] Source text

43. Remaining Names in the Expanded Brotherhood Account

The expanded account continues with Mutib ibn Hamra and Thalaba ibn Hatib; Zayd ibn al-Khattab and Man ibn Adi; Waqid ibn Abdullah and Bishr ibn al-Bara; Amir ibn Rabia and Yazid ibn al-Mundhir; Aqil ibn Abi al-Bukayr and Mubashshir ibn Abd al-Mundhir, with al-Mujadhdhar ibn Ziyad as an alternative; Amir ibn Abi al-Bukayr and Thabit ibn Qays; Khalid ibn Abi al-Bukayr and Zayd ibn al-Dathinna; Iyas ibn Abi al-Bukayr and al-Harith ibn Khazma; Uthman ibn Maz'un and Abu al-Haytham ibn al-Tayyihan; Abdullah ibn Maz'un and Sahl ibn Ubayd ibn al-Mualla; and al-Saib ibn Uthman and Haritha ibn Suraqa. [21] Source text

It also names Mamar ibn al-Harith with Muadh ibn Afra; Khunays ibn Hudhafa with Abu Abs ibn Jabr; Abdullah ibn Makhrama with Farwa ibn Amr; Abu Sabra with Salama ibn Sallama; Wahb ibn Sarh with Suwayd ibn Amr; and Safwan ibn Bayda with Rafi ibn al-Mualla. Other alternatives associate Zayd ibn Haritha with Usayd ibn Hudayr, Abu Ubayda with Muhammad ibn Maslama, and Salman with Rukhayla ibn Yakhlud. Recording alternatives protects the register from omission while preventing the conclusion that every relationship was established at one occasion. [21] Source text

44. From Hospitality to Earning a Living

Brotherhood enabled assistance, but emigrants did not all have identical resources or capacities. In a comparative report in al-Bukhari, Sad ibn al-Rabi offers help to Abd al-Rahman ibn Awf, who asks to be shown the market, begins trading, and later marries an Ansari woman. The source is identified explicitly here. The account brings together the host's generosity and the newcomer's wish to earn a livelihood. The woman is not named in this particular text; a name should not be imported from another work without verification. [42] Source text

Qur'an 59:8 describes emigrants expelled from their homes and wealth, then praises the generosity of those already established in the abode and in faith. Surat al-Hashr belongs to a later setting, but its wording explains a relationship that began with migration. It should neither be restricted to the first day nor used to interpret hospitality as humiliation or permanent dependence. Assistance responded to forced displacement and helped people recover the ability to live and work. [22] Source text

45. Generosity at Home: Ali, Fatima, and the Guest

Commenting on 59:9, Majma al-Bayan presents several accounts of selfless generosity, including a guest for whom food was unavailable in the Prophet's household. A man takes him home, offers the household's provisions, and extinguishes the lamp. Al-Tabrisi then specifies a transmission identifying Ali and Fatima as the hosts. Naming the woman makes her action visible: managing the food, caring for the children, and sharing the hunger. Hospitality should not be described solely as the man's act while the woman's work disappears. [22,34] Source 1 · Source 2

The same commentary includes other accounts, such as the Helpers preferring the Emigrants in the distribution connected with Banu al-Nadir and food passing between needy households. Multiple applications do not require assuming a separate

revelation each time. Nor does the guest narrative establish a first-year date, particularly when it mentions children. It is retained as an exegetical example of generosity in the Medinan household, with the guest unnamed where the transmission does not identify him. [22] Source text

46. Juwaybir and the Suffa: Shelter and Dignity

Al-Kafi transmits from al-Baqir the story of Juwaybir, a man from al-Yamama who came seeking Islam. The Prophet drew him close, fed him, and provided clothing; he was poor and without established connections. The report then describes growing numbers of strangers and impoverished people, the provision of shelter known as the Suffa, and the Prophet supplying available food, with Muslims following his example. The Suffa was not a tribe or a group with an unchanging membership, but a place serving people whose circumstances changed as they arrived, departed, or gained livelihoods. [23] Source text

The narration describes what Juwaybir considered barriers to marriage: poverty, low social standing, ancestry, and appearance. The Prophet redirects the standard of worth toward faith, piety, and obedience to God. The text gives no precise year, so it belongs to the development of Medinan society without being forced into the first month after migration. The opening of the hadith mentions Munjih ibn Rabah and a marriage question in al-Baqir's own time. That later situation prompts the earlier story; Munjih is not a participant in the Prophet's encounter with Juwaybir. [23] Source text

47. Al-Dhalfa and Ziyad ibn Labid: A Woman's Voice in the Decision

The Prophet sent Juwaybir to Ziyad ibn Labid seeking marriage to his daughter al-Dhalfa. Ziyad was surprised and invoked his people's customary standards of suitable marriage. Al-Dhalfa heard the exchange, questioned her father, and asked him to recall Juwaybir while he verified the message with the Messenger. After Ziyad returned, she accepted what he reported and urged a favorable response. In the narration she speaks decisively; she is not a silent daughter transferred between two men's decisions. [23] Source text

A home, furnishings, and clothing were prepared for them. Juwaybir spent his first nights in gratitude and worship, leading his wife's family to fear that he lacked interest in marriage. The Prophet questioned him, and he explained that he was remembering his former poverty and giving thanks for his changed circumstances. He then promised to fulfill his wife's rights. The report ends with his martyrdom in an unnamed expedition and al-Dhalfa's subsequent life. The expedition should not be identified as Badr or Uhud without evidence, and her story does not disappear with her husband's death. [23] Source text

48. Why the Suffa Is Not a Fixed Membership List

A later report calling someone a member of the Suffa does not establish that he was present when it began. Abu Hurayra appears in comparative reports concerning the Suffa, but his Medinan presence belongs after the original migration; he should not be placed among those welcoming the Prophet in Quba. The same chronological care applies to other visitors arriving over several years. Juwaybir's hadith establishes care and accommodation for the poor and displaced, not a permanent roster replacing investigation of each person's life. [23,48] Source 1 · Source 2

The report includes ordinary foods, repeated provision, and needs for housing and marriage, moving from relief of hunger toward participation in society. Care is linked with dignity: a poor person retains a name, a story, and the possibility of forming a household, and is addressed as a responsible believer. Assistance extends beyond the mosque to the home of Ziyad and al-Dhalfa and their work in preparing a new residence. [23] Source text

49. Families Following: Sawda, Aisha, and Umm Ruman

Bihar, quoting al-Muntaqa, describes Zayd ibn Haritha and Abu Rafi being sent to bring the Prophet's household, naming Sawda bint Zama. It also records Abdullah ibn Abi Bakr bringing his father's family, including Umm Ruman and Aisha, with Talha accompanying them in the account. This is not the cave party but a later movement of households. Aisha's establishment in the Prophet's home in Medina is also distinct from the marriage contract preceding migration; reports differ over the year in which married life began there. [35] Source text

A longer comparative account places Fatima, Umm Kulthum, Umm Ayman, Ayman, and Usama with Zayd and Abu Rafi. This differs from the Amali account in which Fatima and Umm Ayman travel with Ali. The chapter does not reconcile them by inventing two journeys for the same woman. The difference is stated, with the Fatimas' migration forming the main Imami narrative while names in the alternative route remain recorded. Al-Muntaqa's inclusion of Abd al-Rahman among Abu Bakr's family also requires caution and does not automatically establish him as an early Muslim emigrant. [3,35,45] Source 1 · Source 2 · Source 3

50. Asma and Abdullah ibn al-Zubayr: A Birth after Migration

In comparative hadith sources, Asma bint Abi Bakr relates that she migrated while pregnant with Abdullah ibn al-Zubayr, gave birth in Quba, and brought him to the Prophet, who performed tahnik and prayed for him. This supplements her work preparing provisions with the physical realities of travel, pregnancy, and childbirth. The child is Abdullah ibn al-Zubayr, distinct from Abdullah ibn Abi Bakr, who carried intelligence, and Abdullah ibn Urayqit, the guide. [43] Source text

Descriptions of him as “the first” must retain their limits, such as the first child born to the Emigrants in Medina. They neither erase earlier Ansari children nor make him the first Muslim child anywhere. His birth brings the next generation into the story. Migration involved more than adults leaving a city: households grew and raised

children in a new environment while carrying memories of Mecca and reorganizing their lives. [43] Source text

51. Umm Sulaym, Anas, and Abu Talha

Biographical sources place Umm Sulaym bint Milhan, the mother of Anas ibn Malik, among the early believing women of the Helpers. They preserve her refusal to marry Abu Talha while he remained a polytheist and their marriage after his conversion. Her reports concern her son's upbringing, his connection with the Prophet, and prayer for Anas. She is distinct from the emigrant Umm Salama and from Umm Ayman, the Prophet's former caregiver. Similar epithets do not erase different families, households, and actions. [44] Source text

Abu Talha is Zayd ibn Sahl, not the emigrant Talha ibn Ubaydullah. Umm Sulaym's biography mentions her young son Abu Umayr, who died, and Abdullah ibn Abi Talha, born afterward. The household's story spans time and should not be compressed into the year of arrival. These people appear here insofar as their family illustrates the community's formation, with fuller events left in their proper settings and comparative biographical reports not collectively attributed to Ahl al-Bayt. [44] Source text

52. The Marriage of Ali and Fatima and Their New Home

Ilam al-Wara relates Ali's request to marry Fatima, his mention of his armor among his possessions, and the marriage proceeding with the Prophet's approval. Reports differ over the month and the interval between contract and commencement of married life, but place the marriage in Medina after migration. The Rawda account gives a time a year after the migration, while virtue literature records other opinions. The proximity of marriage and mosque construction in a written narrative does not mean that they happened in the same week. [14,25] Source 1 · Source 2

The account names Haritha ibn al-Numan in providing accommodation and describes his willingness to place his property at the Prophet's disposal. An Ansari benefactor thus participates in establishing the Ahl al-Bayt household through generosity rather than kinship. The report describes simple bedding made from a sheepskin. Limited possessions do not diminish the household's standing: its significance lies in its relationships, worship, and service rather than decoration. [25] Source text

53. Women in the Wedding Accounts and the Problem of Asma bint Umays

Some wedding accounts describe women preparing and assisting, and Umm Ayman appears in a version transmitted by Kashf al-Ghumma. Certain routes name Asma bint Umays, although her residence with Jafar in Abyssinia creates a chronological difficulty for her presence at Fatima's early wedding. Her name is recorded as it appears in that report, together with the difficulty. It should not automatically be “corrected” to Asma bint Yazid or Asma bint Abi Bakr merely because an alternative identity would be convenient. [46] Source text

After reporting these accounts, al-Irbili himself identifies the conflict and proposes Salma bint Umays, Asma's sister and Hamza ibn Abd al-Muttalib's wife, as the woman present at the wedding. He suggests that Asma's greater fame or a transmitter's mistake may have displaced her sister's name. Salma is therefore recorded as al-Irbili's preferred identification, not an agreed reading across all chains. Umm Ayman remains in the other account, while Asma bint Umays retains her proper place in the migrations to Abyssinia and Medina. [3,46] Source 1 · Source 2

54. Fatima bint Asad: Loyalty after Migration

Al-Kafi transmits from al-Sadiq an account of Fatima bint Asad, her kindness to the Prophet, her wish that her servant be freed, and Ali informing him of her death. The Prophet calls her his mother. The report describes women washing her, his providing a shirt for her shroud, carrying her bier, and praying for her. This belongs to her later Medinan life rather than the arrival day, and turns gratitude for earlier care into visible action at her death. [24] Source text

The servant whose freedom she requested is a real woman within the account even though the text does not name her. The women who washed the body likewise remain unnamed. Ali appears as a family participant, while Abu Talib is recalled through the Prophet's gratitude for his and his wife's care. The transmission includes an unnamed intermediary and should not be declared wholly authenticated merely because it appears in al-Kafi. Her remembered virtue is preserved while the details remain attributed to their particular report. [24] Source text

55. Al-Bara, Asad, and Kulthum: Losing Early Supporters

Accounts place al-Bara ibn Marur's death before the Prophet's arrival and describe prayer at his grave afterward. He is present through his pledge and contribution, not physically at Quba's welcome. Asad ibn Zurara dies early in the Medinan period while the mosque is being built; Banu al-Najjar seek someone to replace their representative, and the Prophet takes responsibility for them. Kulthum ibn al-Hidm is also reported to have died soon after the arrival. Their contributions are not diminished because they did not live to see the city's later growth and campaigns. [17,35] Source 1 · Source 2

Sources differ over the first burial in al-Baqi, naming Asad ibn Zurara among the Helpers and Uthman ibn Maz'un among the Emigrants. The disagreement should not be resolved by deleting either man. “First” may reflect a particular group, burial location, or narrative tradition. Uthman belongs to a later stage of the community's life and must remain distinct from Uthman ibn Affan and Uthman ibn Talha. Tracking deaths and absences matters as much as recording arrivals because it prevents placing someone in an event after his death. [35] Source text

56. Medina's Fever and Longing for Mecca

In the sira, Aisha recounts fever affecting Abu Bakr, Amir ibn Fuhayra, and Bilal after arrival, preserving words and verse expressing illness and longing for Mecca, followed by the Prophet's prayer for Medina. Arrival did not immediately end physical and emotional hardship. The emigrants encountered a new environment, sickness, and separation from familiar places, requiring hospitality to include nursing and care. [47] Source text

Aisha appears here as a narrator of illness within the household, a role distinct from describing preparations in Mecca or entering the Prophet's home. Mountains and places named in Bilal's verse are objects of longing, not people to be added to a personal register. The report gives Medina a human dimension: it is a place of faith and security, but also one requiring patience through illness and the growth of familiarity between residents and newcomers. [47] Source text

57. Houses of Refuge and People Beyond the Famous Names

The emigrants' lodging arrangements in Ibn Hisham reveal a broad network of hospitality. Umar and his companions stayed with Rifaa ibn Abd al-Mundhir at Quba. The list includes Zayd ibn al-Khattab; Amr and Abd Allah, sons of Suraqa; Khunays ibn Hudhafa, then Hafsa's husband; Said ibn Zayd; Waqid ibn Abd Allah; Khawli and Malik, sons of Abi Khawli; and Iyas, Aqil, Amir, and Khalid, sons of al-Bukayr. Talha and Suhayb stayed with Khubayb ibn Isaf, while another version places Talha with Asad ibn Zurara. These are guests and hosts, not necessarily the participants in a single brotherhood agreement. [10] Source text

Alongside Hamza and Zayd, the sira names Abu Marthad Kannaz ibn Hisn, also given as Ibn Husayn; his son Marthad; and the Prophet's freedmen Anasa and Abu Kabsha. Accounts differ over whether their host was Kulthum, Sad, or Asad. Ubayda, al-Tufayl, and al-Husayn, sons of al-Harith, together with Mistah ibn Uthatha, Suwaybit ibn Sad, Tulayb ibn Umayr, and Khabbab, the client of Utba ibn Ghazwan, stayed with Abd Allah ibn Salama. This Khabbab is distinct from Khabbab ibn al-Aratt. Other hosts include al-Mundhir ibn Muhammad for al-Zubayr and Abu Sabra, Sad ibn Muadh for Musab, Abbad ibn Bishr for Utba ibn Ghazwan, and Aws ibn Thabit for Uthman. Salim's entry also names Thubayta bint Yaar, who freed him: the designation “client of Abu Hudhayfa” should not conceal her contribution to his freedom. [10] Source text

58. The Agreement of Emigrants and Helpers in an Ahl al-Bayt Report

In its chapter on granting protection, al-Kafi transmits from al-Sadiq, through his father, material read in a document of Ali: the Prophet made a written agreement among the Emigrants, Helpers, and those joining them from Yathrib. Its provisions concern justice, the sharing of military burdens, the sanctity of protected neighbours, and a common policy of peace based on fairness. A community requires more than enthusiasm; written commitments define responsibilities and protect those seeking refuge. This is an Imami witness to the agreement and some of its contents, not a transmission of every word of the longer, commonly known document. [32] Source text

Other reports in the same chapter explain that protection granted by one Muslim must be respected by others. One account says that Ali upheld a protection pledge made by an enslaved man because he belonged to the believers. A person assigned low social status could thus create an obligation binding those with power. These general teachings illuminate the meaning of the Medinan compact. The unnamed man's case should not, however, be assigned to the migration day: this report supplies neither his name nor that date. [32] Source text

59. The Document and the Rights of Different Communities

Ibn Ishaq's longer document, preserved by Ibn Hisham, begins with believers and Muslims from Quraysh and Yathrib and those who follow them. It addresses mutual aid, ransom, blood money, resistance to wrongdoing, protection of neighbours, and referral of serious disputes to God and His Messenger. It names the Helpers' groups: Banu Awf, Saida, al-Harith, Jusham, al-Najjar, Amr ibn Awf, al-Nabit, and al-Aws. Recording these communities shows that unity did not erase household and clan responsibilities but connected them through shared obligations. [27] Source text

The document distinguishes Jewish and Muslim religious commitments and provides for support and expenditure in shared defence. It names the Jews of Banu Awf, al-Najjar, al-Harith, Saida, Jusham, al-Aws, and Thalaba, together with Jafna, a branch of Thalaba; Banu al-Shutayba; Thalaba's clients; and associates of the Jews. These are the document's own designations. Replacing them automatically with Qaynuqa, al-Nadir, and Qurayza would require a separate argument about their relationships. Its clause concerning women makes the granting of protection to a woman conditional upon her family's permission. That historical restriction must remain visible when presenting its broader rules of protection. [27] Source text

60. Abd Allah ibn Salam and Khalida bint al-Harith

The sira preserves the story of the learned Abd Allah ibn Salam, giving his earlier name as al-Husayn. He heard of the Prophet's arrival while working in a palm tree, with his aunt Khalida bint al-Harith nearby. Surprised by his exclamation, she questioned him, and he explained the prophetic signs he recognized before going to meet the Prophet. The account reports his conversion, that of his household, and his aunt's. Khalida enters the story through her question and response, not merely as a female relative attached to a famous man. [26] Source text

The account says that Abd Allah asked for his community's opinion of him to be sought before his conversion was announced, so that the change in their answer afterward would become apparent. This exchange is attributed to its sira source; criticism of those participating is not a verdict upon all Jews. Reading Abd Allah and Khalida's story alongside the document prevents reducing Medina's diverse inhabitants to a single position. Individuals responded differently, and each response requires its own context and evidence. [26,27] Source text

61. Safiyya, Huyayy, Abu Yasir, and Mukhayriq

Ibn Ishaq transmits a childhood memory attributed to Safiyya bint Huyayy ibn Akhtab. Her father and uncle Abu Yasir went to see the Prophet at Quba and returned exhausted late in the day. They did not respond to her with their usual affection, and she overheard them discussing his identity and her father's attitude toward him. The account combines a child's observation of a changed household atmosphere with a particular conversation attributed to its speakers. At this point she should be presented as a daughter in her father's home, later recounting an early memory; her subsequent marriage to the Prophet belongs to a different stage. [26] Source text

The Ilam al-Wara account preserved in Bihar names Huyayy, Abu Yasir, Juday ibn Akhtab, Kab ibn Asad, and Mukhayriq in relations between Jewish groups and the Prophet. Some identifications differ from Ibn Ishaq's account and should not be harmonized by guessing. The sira's story of Mukhayriq leaving his property to the Prophet, taking part in battle, and dying is dated to Uhud. It is noted here only as a later development in these relationships and charitable endowments, not as an event of the first year. [13,26] Source 1 · Source 2

62. Reconciliation and Resisting Renewed Tribal Hostility

Qur'an 3:103 commands holding fast together to God's bond and recalls the blessing of reconciliation after hostility. In the sira, Ibn Ishaq reports the revival of memories of Buath among the Aws and Khazraj. Aws ibn Qayzi and Jabbar ibn Sakhr exchange boasts, bringing people close to taking up arms again before the Prophet reminds them of their new bonds. The account names Shas ibn Qays as the instigator and an unnamed young Jewish man as his intermediary. The youth should not be assigned an invented name, nor should his religious community bear collective blame for an individual's action. [33,54] Source 1 · Source 2

The sira also describes a gathering containing Abd Allah ibn Ubay that the Prophet passed, addressing its members and reciting to them. Ibn Ubay objected, while Abd Allah ibn Rawaha asked the Prophet to continue visiting and teaching them. Sad ibn Ubada subsequently explained the effect of Medina's political changes on Ibn Ubay. Transmitted through Usama ibn Zayd, this account shows that the city did not receive the message with one uniform response. Patience with internal opposition belonged to community building, without requiring every later incident of hypocrisy to be placed on the arrival day. [49] Source text

At verses 102–103, Majma al-Bayan preserves another account from Muqatil naming Thalaba ibn Ghanm and Asad ibn Zurara as the disputants. Its boasts mention Khuzayma ibn Thabit, Hanzala, Asim ibn Thabit, Sad ibn Muadh, Ubayy ibn Kab, Muadh ibn Jabal, Zayd ibn Thabit, and Abu Zayd. Yet placing Asad, whose early death the sira records, alongside honours dated to Uhud and Banu Qurayza creates an evident chronological problem. These names are retained as the wording of a different report, not used to reconstruct a verified first-year gathering. [17,33] Source 1 · Source 2

Another opponent in the sira is Abu Amir Abd Amr ibn Sayfi, formerly known as the monk, who rejected the Prophet and left Medina. He was Hanzala's father, but their different responses prevent transferring judgment upon one to the other. The sira records his exchange with the Prophet about Abrahamic religion. His subsequent alliances, journey to Syria, and inheritance dispute fall beyond the chronological scope examined here. [49] Source text

63. Voices of Medina: Sirma, the Householder, and Fatima bint al-Numan

The sira names Abu Qays Sirma ibn Abi Anas of Banu al-Najjar, describing his abandonment of idols, devotion to one God, and conversion when the Prophet arrived. It preserves verse recalling the years of preaching and the Emigrants and Helpers. This biographical entry must be distinguished from the varying names in reports about fasting legislation. Another account comes from an unnamed woman of Banu al-Najjar whose house stood high near the mosque: Bilal called the dawn prayer from it. Her home thus supported the city's daily worship even though the narrator's name was not preserved. [19,50] Source text

Al-Muntaqa, as quoted in Bihar, includes an account of a Najjari woman named Fatima bint al-Numan and a jinn companion said to have announced the Prophet's arrival and prohibition of wrongdoing. Her name is retained because the account occurs within the migration material, but the story is neither Qur'anic text nor, at this location, a connected report from an Imam of the Ahl al-Bayt. Its unseen details are not asserted as certain. She remains distinct from Fatima al-Zahra, Fatima bint Asad, and Fatima bint al-Zubayr; a shared first name does not justify merging biographies. [35] Source text

64. The Qibla and a Shared Direction

Qur'an 2:142–150 declares that east and west belong to God, commands turning toward the Sacred Mosque, and connects the change with following the Messenger. Majma al-Bayan preserves different periods for praying toward Jerusalem after the migration: sixteen or seventeen months, nine or ten, thirteen, and an account from al-Sadiq through Ali ibn Ibrahim giving seven months. None of these figures should be presented as the Qur'an's wording or a unanimous Imami chronology. The Qur'an establishes the command; the precise timing depends upon transmitted accounts and their evaluation. [28,51] Source 1 · Source 2

In al-Tabrisi's report from al-Sadiq, Gabriel comes while the Prophet is praying and turns him toward the Kaaba; this version names the mosque of Banu Salim. Differences in mosque names and dates should not be concealed by silently changing the text. Al-Tabrisi names al-Bara ibn Azib, Anas, and Muadh ibn Jabal among transmitters of differing durations; they are witnesses in the reports, not people named explicitly in the verse. The instruction addresses worshippers wherever they are, women and men alike, uniting their direction without requiring direct sight of the mosque. [28,51] Source 1 · Source 2

65. Fasting and the Household: Scripture and Different Occasion Reports

Qur'an 2:183–187 combines the duty of fasting with concessions for illness and travel and permissions concerning food and married life. On 2:187, al-Tabrisi quotes through Ali ibn Ibrahim a report ascribed to al-Sadiq about Mutim ibn Jubayr, brother of Abd Allah ibn Jubayr, who slept before eating and became weak. This version mentions digging the trench. That detail cannot simply be moved into Medina's first Ramadan because fasting belongs to the community's formative legislation. Abd Allah ibn Jubayr is mentioned to identify his brother and recall his role at Uhud, not to place him in the meal scene. [29] Source text

The commentary preserves other names in non-Imami reports: Qays ibn Sirma, Abu Sirma, Abu Qays ibn Sirma, and Sirma ibn Iyas. It also transmits an account of Umar and other men acknowledging breaches of the earlier restriction. These are differing identifications, not four men all established as the subjects of one incident. The wife or household preparing the delayed food remains unnamed. The verse itself describes husbands and wives through mutual closeness and covering and permits food and drink until dawn. That meaning does not depend on settling the disputed personal identification. [29] Source text

66. Those Remaining in Mecca: Responsibility and Inability

Migration does not end as a subject once those able to travel arrive. Qur'an 4:97–99 distinguishes blameworthy failure to leave from the plight of vulnerable men, women, and children without the means or knowledge of a route. Connecting these verses with Badr, Majma al-Bayan names Qays ibn al-Fakih, al-Harith ibn Zamaa, Qays ibn al-Walid, Abu al-As ibn Munabbih, and Ali ibn Umayya, attributing the identification to Ikrima and Abu al-Jarud's route from al-Baqir. These names come from exegesis; the verses do not name them. [7] Source text

In the reported testimony, Ibn Abbas identifies himself among vulnerable children and includes his father and mother among vulnerable men and women. The family is retained here in connection with the exemption, while the changing circumstances of their ability to leave belong to the later narrative. Absence from a migration caravan is therefore not automatic proof of hypocrisy, nor does the exemption cancel the responsibility of those who can travel. The distinction depends upon actual capacity, not fame, sex, or age alone. [7] Source text

67. Death on the Road: Jundab or Junda ibn Damra

On Qur'an 4:100, Majma al-Bayan describes a sick man in Mecca named Junda or Jundab ibn Damra. Believing that he knew the route and could leave, he asked his sons to carry him. They took him out on a bed, and he died at al-Tanim. Al-Tabrisi attributes the report to Abu Hamza al-Thumali, Qatada, and Said ibn Jubayr. Both the name variation and the unnamed sons who carried their father are preserved, so that his journey does not lose the people who cared for him. [37] Source text

The verse affirms divine reward for someone who leaves home migrating to God and His Messenger but dies before arriving. The commentary also gives a later application involving Zurara and his son Ubayd, whom he sent to inquire about the Imamate after al-Sadiq. It transmits the Imam's hope that Zurara would fall within the verse's meaning. This is not part of the Prophet's migration chronology; it illustrates an Ahl al-Bayt application of the principle that seeking truth is not wasted when death comes before the destination. Musa ibn Jafar and the Abd Allah whose position was being investigated belong only to this later context. [37] Source text

68. From Expulsion to Permission to Defend

Qur'an 22:39–40 connects permission to fight with injustice and expulsion because of belief and mentions monasteries, churches, places of prayer, and mosques in the context of preventing destruction. Majma al-Bayan reports from al-Baqir that the passage concerned the Emigrants and also applies to Muhammad's family when expelled and threatened. Its meaning is not exhausted by a particular commander or expedition: it concerns protecting a persecuted community and preventing the destruction of worship. Explanations of terminology and the precise timing of permission remain matters for exegesis, not occasions for adding unsupported names. [30] Source text

Al-Kafi transmits through al-Sadiq the Prophet's instructions to expeditions: no misappropriation, treachery, mutilation, or killing of the aged, children, and women; no destruction of trees except under necessity; and protection for a person seeking safety until he has heard the message and can be returned to a secure place if he does not join them. These instructions provide a transmitted ethical framework for military action. They do not imply that every provision comes through one chain or that all related legal details are undisputed. The chapter contains different routes, including a narrator's expressed uncertainty about an intermediary, which must be retained when describing the evidence. [31] Source text

69. Early Expeditions and Agreements Before Badr

Accounts describe Hamza's expedition to the coast, his encounter with Abu Jahl, and Majdi ibn Amr al-Juhani's intervention to prevent fighting. They also describe Ubayda ibn al-Harith's expedition, Sad ibn Abi Waqqas shooting an arrow, and al-Miqdad ibn Amr and Utba ibn Ghazwan joining the Muslims. The Qurayshi commander is variously identified as Ikrima ibn Abi Jahl, Mikraz ibn Hafs, or, in another account, Abu Sufyan. Sad's expedition to al-Kharrar is also recorded. Disagreement over the first banner or sequence of these expeditions cannot be turned into one certain chronology; it is visible within the sira material itself. [38,52] Source 1 · Source 2

At al-Abwa, or Waddan, the sira records an agreement with Banu Damra and their leader Makhshi ibn Amr. It then describes Buwat, al-Ushayra, and agreements with Banu Mudlij and their allies. It preserves those left responsible for Medina, including Sad ibn Ubada, al-Saib ibn Uthman ibn Mazun, and Abu Salama, followed by Zayd ibn Haritha during the pursuit of Kurz ibn Jabir al-Fihri after his raid on grazing animals. One al-Ushayra account places Ali and Ammar resting near Banu Mudlij's work and connects Ali's designation Abu Turab with that scene, while other accounts explain the name differently. These events precede the major Battle of Badr and should not be treated as equivalent in scale or consequence. [38,52] Source 1 · Source 2

70. Nakhla: Names, Sacred Time, and Responsibility

For the Nakhla expedition, the sira names Abd Allah ibn Jahsh as commander, accompanied by Abu Hudhayfa ibn Utba, Ukkasha ibn Mihsan, Utba ibn Ghazwan, Sad ibn Abi Waqqas, Amir ibn Rabia, Waqid ibn Abd Allah, Khalid ibn al-Bukayr, and Suhayl ibn Bayda. Sad and Utba fell behind while looking for a camel and must not be placed at the killing. The caravan contained Amr ibn al-Hadrami; Uthman and Nawfal, sons of Abd Allah ibn al-Mughira; and al-Hakam ibn Kaysan, the client of Hisham ibn al-Mughira. Waqid killed Amr, Uthman and al-Hakam were captured, and Nawfal escaped. The account later records al-Hakam's conversion. [38] Source text

The incident is connected with Qur'an 2:217 on fighting during a sacred month. Reports differ about the day: was it the end of Rajab, or a day thought to belong to Jumada when Rajab had begun? Majma al-Bayan preserves the issue and its moral responsibility, while the sira reports the Prophet denying that he had ordered fighting during the sacred month. Comparing killing with obstruction and expulsion does not erase the sanctity of life or establish that every action taken by an

expedition had been specifically commanded. The chapter closes at this threshold, where the community begins facing the test of power. The major Battle of Badr and subsequent events belong to the next narrative. [38,53] Source 1 · Source 2

71. What Migration and Community Building Accomplished

The message entered a city of households, roads, palms, markets, and diverse communities. Faith became a responsibility expressed in hospitality, justice, worship, and binding commitments. At the centre stood the Prophet, Ali, and Fatima, surrounded by women and men whose names were sometimes preserved and sometimes lost: someone granting protection, a guide, a carrier of provisions, a mother protecting her child, a woman opening her home, and sons carrying their sick father. A contribution does not lose human value because its participant remains unnamed, and a report does not become stronger merely because its subject is famous.

This chapter draws on the Qur'an and the accessible material compared in al-Kafi, al-Tusi's Amali, Majma al-Bayan, al-Tibyan, and Nur al-Thaqalayn. Bihar al-Anwar is used with attention to its underlying sources, and early sira supplies comparative accounts and additional names. Qur'anic wording is distinguished from exegetical identification and historical reports, and early events from later Medinan developments. The chapter completes the material that could be documented within its subject and the sources examined; it does not claim to exhaust every manuscript or transmission, or authenticate every report. The references allow the evidence to be checked while acknowledging differences between editions.

72. Sources and Reference Locations

The following numbers identify locations of evidence; several may refer to one book at different chapters or pages. Digital links are attached to the reference labels. Page numbers for Tahdhib al-Sira follow the linked edition, not another full edition of the sira. Comparative sources are distinguished from Imami sources, and citation of a collection does not replace assessment of individual transmission routes.

[1] Al-Tabrisi, Majma al-Bayan, Qur’an 8:30; Quraysh’s plans to restrain, expel, or kill the Prophet. Source text

[2] Al-Tabrisi, Majma al-Bayan, Qur’an 2:207; differing occasion reports and Ali’s night in the Prophet’s bed. Source text

[3] Al-Tusi, al-Amali, session 16, report 1031/37, pp. 463–472; the combined migration account from Ammar, Abu Rafi, and Hind, entrusted property, and Ali’s journey with the Fatimas. Source text

[4] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 28–103; migration chapter, collecting several routes including al-Muntaqa, al-Kharaij, and al-Amali. Citation of the collection does not authenticate every report. Source text

[5] Al-Tusi, al-Tibyan fi Tafsir al-Qur’an, vol. 5, on Qur’an 9:40; companionship and tranquillity in the cave passage. Source text

[6] Al-Tabrisi, Majma al-Bayan, Qur’an 9:40; the cave, divine support, and tranquillity. Source text

[7] Al-Tabrisi, Majma al-Bayan, Qur’an 4:97–99; names in reports connected with Badr and the exemption for vulnerable men, women, and children. Source text

[8] Al-Tabrisi, Majma al-Bayan, Qur’an 3:195; Umm Salama’s question and the promise concerning male and female believers. Source text

[9] Al-Huwayzi, Nur al-Thaqalayn, on Qur’an 3:195; transmitted explanations and applications, including material from Tafsir al-Qummi. Source text

[10] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 250–257; Umm Salama, Banu Jahsh and other emigrants, prisoners, and lodging arrangements. Comparative sira evidence. Source text

[11] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 258–266; Dar al-Nadwa, the cave, the guide, Suraqa, the route, and Quba. Source text

[12] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 69–77; reports from Ilam al-Wara and al-Kharaij on the journey and transmitted miracle accounts. Source text

[13] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 104–114; quoting al-Tabrisi’s Ilam al-Wara on Quba, arrival, the mosque site, construction, and relations with Jewish groups. Source text

[14] Al-Kulayni, al-Kafi, Rawda, vol. 8, pp. 338–341, Said ibn al-Musayyab’s report from Ali ibn al-Husayn on migration; also in Bihar, vol. 19, pp. 115–117. The viewer’s page number differs from the printed page. Source text

[15] Al-Kulayni, al-Kafi, vol. 3, Book of Prayer, chapter on mosque construction, property, and conduct, especially report 1; building the mosque. Source text

[16] Al-Tabrisi, Majma al-Bayan, Qur’an 9:107–110; the mosque founded on piety and the mosque of harm, distinguishing the foundation from the later Qur’anic comparison. Source text

[17] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 266–273; arrival, hospitality, the mosque site, construction, brotherhood, and Asad’s death. Source text

[18] Al-Kulayni, al-Kafi, vol. 3, Book of Prayer, chapter on the origin and merit of adhan and iqama, reports 1, 2, and 31; revelation and teaching the call. Source text

[19] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 274–275; the comparative account of Abd Allah ibn Zayd’s dream and the woman of Banu al-Najjar whose roof Bilal used. Source text

[20] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 32–38; exegesis of migration and solidarity in al-Anfal, including Tafsir al-Qummi material on verses 72–75. Source text

[21] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 130–138; brotherhood reports and the edition’s footnotes quoting Ibn Hisham and Ibn Habib’s al-Muhabbar, pp. 70–75. Editorial notes are distinguished from al-Majlisi’s own text. Source text

[22] Al-Tabrisi, Majma al-Bayan, Qur’an 59:8–10 within the displayed passage; emigrants, selflessness, and the report concerning Ali and Fatima’s guest. Source text

[23] Al-Kulayni, al-Kafi, vol. 5, Book of Marriage, chapter on a believing man being a suitable match for a believing woman, report 1; Juwaybir, al-Dhalfa, Ziyad ibn Labid, and the Suffa. Source text

[24] Al-Kulayni, al-Kafi, vol. 1, Book of Divine Authority, chapter on the birth of the Commander of the Faithful; the account of Fatima bint Asad’s death and burial. Source text

[25] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 112–114; Ilam al-Wara on Ali and Fatima’s marriage and Haritha ibn al-Numan’s house, followed by reports on the qibla and prayer. Source text

[26] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 279–281; Abd Allah ibn Salam, Khalida bint al-Harith, Mukhayriq, and Safiyya’s recollection of Huyayy and Abu Yasir. Source text

[27] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 270–272; the agreement between believers and Jewish groups; protection, obligations, and defence. Source text

[28] Al-Tabrisi, Majma al-Bayan, Qur’an 2:144; changing the qibla and the direction of prayer. Source text

[29] Al-Tabrisi, Majma al-Bayan, Qur’an 2:187 in the context of 2:183–187; Mutim ibn Jubayr, alternative names, and an unnamed household. The chain to al-Sadiq is abbreviated in this transmission. Source text

[30] Al-Tabrisi, Majma al-Bayan, Qur’an 22:39–40 within 22:36–40; permission for the wronged and application to Muhammad’s family. Source text

[31] Al-Kulayni, al-Kafi, vol. 5, Book of Jihad, chapter on the instructions of the Messenger and the Commander of the Faithful to expeditions, especially report 1; compare Bihar, vol. 19, p. 177. Source text

[32] Al-Kulayni, al-Kafi, vol. 5, Book of Jihad, chapter on granting protection, reports 1, 2, and 5. Report 5 preserves the agreement among Emigrants and Helpers, p. 31 in the common edition. Source text

[33] Al-Tabrisi, Majma al-Bayan, Qur’an 3:102–103; reconciliation, unity, and Muqatil’s differing names for the disputants. Compare also the commentary on 3:100–101. Source text

[34] Al-Huwayzi, Nur al-Thaqalayn, on Qur’an 59:9; transmitted explanations of selflessness. Source text

[35] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 129–133; al-Muntaqa material on families moving to Medina, early deaths, and the report about Fatima bint al-Numan. Source text

[36] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 75–76; al-Kharaij material concerning Umm Mabad and an unnamed boy; a separate addition to the milk narrative. Source text

[37] Al-Tabrisi, Majma al-Bayan, Qur’an 4:100; Junda or Jundab ibn Damra and his sons, and the later application concerning Zurara and Ubayd. Source text

[38] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 327–336; Waddan, early expeditions, al-Ushayra, Kurz, and Nakhla; differences in banners, command, and sequence, and the members of Abd Allah ibn Jahsh’s party. Source text

[39] Al-Tabatabai, al-Mizan, on Qur’an 2:204–207; the verse’s general meaning and the night-in-the-bed reports in the transmitted discussion. Source text

[40] Al-Tabrisi, Majma al-Bayan, Qur’an 62:9; accounts of the first Friday gathering, also collected in Bihar, vol. 19, pp. 125–128. Source text

[41] Al-Tabrisi, Majma al-Bayan, Qur’an 16:41–42; migration after oppression and reports concerning Suhayb and others. Source text

[42] Al-Bukhari, al-Sahih, Book of Sales, the account of Abd al-Rahman ibn Awf, Sad ibn al-Rabi, and the request for directions to the market. Comparative rather than Imami evidence. Source text

[43] Muslim, al-Sahih, report 2146 in the common numbering; Asma bint Abi Bakr on Abd Allah ibn al-Zubayr’s birth at Quba. Source text

[44] Ibn al-Athir, Usd al-Ghaba, women’s kunyahs, entry on Umm Sulaym; Anas, Abu Talha, and their household. Source text

[45] Al-Tabarani, al-Mujam al-Kabir, account of Aisha and the household’s journey, report 60 in the displayed original text. Its chain includes Muhammad ibn al-Hasan ibn Zabala and is not treated as sound. Source text

[46] Al-Irbili, Kashf al-Ghumma, vol. 1, pp. 375–376; wedding reports followed by the author’s objection to Asma bint Umays’s presence and his preference for her sister Salma. Source text

[47] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 325–326; the fever of Abu Bakr, Amir ibn Fuhayra, and Bilal, Aisha’s recollection, and the Prophet’s prayer. Source text

[48] Abu Dawud, al-Sunan, report 2724; Abu Hurayra’s arrival in Medina while the Prophet was at Khaybar, displayed with original sources. Used for chronology, not to place him in the first-year caravan. Source text

[49] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 323–325; Abu Amir and Ibn Ubay, Usama’s report of the gathering, Abd Allah ibn Rawaha, and Sad ibn Ubada. Source text

[50] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 275–277; Abu Qays Sirma ibn Abi Anas and his poetry concerning monotheism and the Prophet’s arrival. Source text

[51] Al-Tabrisi, Majma al-Bayan, Qur’an 2:142; differing durations for the earlier qibla and the report transmitted from al-Sadiq. Source text

[52] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 173–177; early campaigns and expeditions, with attention to the edition’s corrections of names in the Nakhla account. Source text

[53] Al-Tabrisi, Majma al-Bayan, Qur’an 2:217; Abd Allah ibn Jahsh’s expedition, the sacred month, and the disputed day. Source text

[54] Ibn Hisham, transmitting Ibn Ishaq, al-Sira al-Nabawiyya, in Abd al-Salam Harun’s Tahdhib Sirat Ibn Hisham, pp. 304–305; Shas ibn Qays, Aws ibn Qayzi, Jabbar ibn Sakhr, and the revival of Buath memories followed by reconciliation. Source text

Chapter 50: Muhammad: The Completion of the Message and the Declaration of Succession

1. From the Founding of the Community to the Completion of the Message

The preceding chapter ended with the preparations for Badr, after migration had become a community with a mosque, agreements, households, and shared responsibilities. This chapter begins there. Its years brought victory and trial, bereavement and the return of emigrants, the expansion of the message, and revealed guidance concerning families, property, and relations between people. The narrative reaches the Farewell Pilgrimage and Ghadir, then the Messenger's final illness, death, and burial. It concludes with the testament understood in the school of the Ahl al-Bayt as the continuation of guidance after the sealing of prophethood. These years cannot be reduced to battles or their participants to commanders: they include the woman pleading for her household, the mother asking about her son, the captive, the emigrant, the child, and people who remained firm, faltered, or reconsidered their position. As used in this book, (peace and blessings be upon him and his family) means "peace and blessings be upon him and his family."

The finality of prophethood is stated in Qur'an 33:40. In the Imami understanding, the Imamate explains and preserves the revealed religion; it introduces neither a new prophethood nor a book after the Qur'an. [1] Source text

2. Badr Between the Caravan and the Army

The Muslims set out in the second year after the Hijra. Abu Sufyan ibn Harb's caravan lay behind the initial expedition, but events brought them into confrontation with a Quraysh army that had marched to support it. The Qur'an records differing hopes as battle approached: they wished for the less heavily armed of the two groups, while events led to an encounter with the army, as reflected in 8:5–8 and 8:42. The sira names Basbas ibn Amr and Adi ibn Abi al-Zaghba as scouts concerning the caravan, and Damdam ibn Amr al-Ghifari as the messenger who summoned Quraysh from Mecca. Abu Sufyan ibn Harb, the caravan leader, must be distinguished from Abu Sufyan ibn al-Harith ibn Abd al-Muttalib, who appears in other accounts of Badr. [2] Source text

The departure of Quraysh is also associated with Atika bint Abd al-Muttalib's dream, its communication to al-Abbas, and Abu Jahl's mockery. Sira sources present the dream as a warning of disaster; the Qur'an does not include it in its description of the battle. Some of Quraysh returned after the caravan escaped, including al-Akhnas ibn Shariq and Banu Zuhra in the familiar account, while others insisted on advancing. Such distinctions show that the opposing side was not a single person or a single

decision. Assigning an identical position to every member of a tribe would erase differences preserved by the reports themselves. [2] Source text

3. Consultation Water and the Night of Prayer

Al-Miqdad ibn Amr, also known as al-Miqdad ibn al-Aswad, declared his readiness to support the Prophet, while Sad ibn Muadh spoke for the Helpers. The report describes the Prophet renewing his consultation to establish the position of those who had pledged support in Medina when facing combat outside it. Ali, al-Zubayr, and Sad ibn Abi Waqqas appear in the reconnaissance account concerning the water. Aslam, a servant of Banu al-Hajjaj, and Urayd Abu Yasar, a servant of Banu al-As, are named among those questioned about the Quraysh army. In that account the Prophet objected to their being beaten when their answers did not match the questioners' expectation: a report does not become true simply because it says what its hearers hoped to hear. [2] Source text

The sira records al-Hubab ibn al-Mundhir's advice about the position near the water, followed by preparations and prayer before the encounter. In a report cited by al-Mufid from Ali, the others slept on the night before Badr while the Messenger continued praying and supplicating. Qur'an 8:9–12 establishes the appeal for help and the support of angels; details of their appearance, names, and individual actions belong to the reports that transmit them. Rain and drowsiness appear in the Qur'anic account as reassurance and strengthening, not as a denial of human fear or of the practical measures taken by the believers. [2, 3] Source 1 · Source 2

4. The Duel and the Role of the Commander of the Faithful

Ali ibn Abi Talib, Hamza ibn Abd al-Muttalib, and Ubayda ibn al-Harith went out against Utba ibn Rabia, Shayba ibn Rabia, and al-Walid ibn Utba. Sira accounts differ over which of Utba and Shayba faced Hamza and Ubayda, while the familiar account consistently places Ali against al-Walid. Ubayda suffered a wound that led to his death during the return journey, and his duel remained part of the memory of Badr. Al-Mufid treats Ali's fighting here as an early demonstration of his role in supporting the message. He then lists opponents killed by Ali, although comparison of the lists reveals disagreement over some names and cases in which more than one fighter participated. [3, 4] Source 1 · Source 2

Prominent names in these reports include al-As ibn Said, Tuayma ibn Adi, Nawfal ibn Khuwaylid, Hanzala ibn Abi Sufyan, and Zamaa ibn al-Aswad. Those killed during combat must be distinguished from those killed after capture: the accounts of al-Nadr ibn al-Harith and Uqba ibn Abi Muayt concern a later stage, and reports differ concerning who carried out Uqba's execution. Qur'an 8:17 attributes ultimate efficacy to God while also affirming the Messenger's act of throwing. It does not erase human participation, and differing numerical accounts should not be presented as though they constituted an undisputed census. [4, 5] Source text

Umm Waraqa and Her Request to Take Part at Badr

Sunan Abi Dawud records an account of Umm Waraqa, named in this route as Umm Waraqa bint Nawfal. When the Prophet set out for Badr, she asked to accompany him to nurse the sick, hoping for martyrdom, but he instructed her to remain at home. The report preserves her intention and the role she wished to undertake; it does not establish that she actually went to Badr. It describes her as a reader of the Qur’an and mentions permission for a caller to prayer in her household. Her killing, described in the continuation of the report during ‘Umar’s time, falls beyond the end of this part and is not presented as an event during the Prophet’s lifetime. This is a narration from Sunan Abi Dawud used for comparison, not an Imami narration or a legal ruling derived here concerning leadership of prayer. [162]

5. The Martyrs of Badr and the Mothers Remembered in Their Names

The familiar list contains fourteen martyrs. Among the Emigrants were Ubayda ibn al-Harith, Umayr ibn Abi Waqqas, Dhu al-Shimalayn Umayr ibn Abd Amr, Aqil ibn al-Bukayr, Mihja the freedman of Umar, and Safwan ibn Bayda. Among the Helpers were Mubashshir ibn Abd al-Mundhir, Sad ibn Khaythama, Haritha ibn Suraqa, Awf and Muawwidh the sons of Afra, Umayr ibn al-Humam, Rafi ibn al-Mualla, and Yazid ibn al-Harith. Some reports add Anasa, the Prophet’s freedman, Muadh ibn Maas, and Ubayd ibn al-Sakan, with differences over counting those who died of their wounds after the encounter. The principal list and these additions are therefore presented as distinct transmissions. [6] Source text

The designation “sons of Afra” preserves the presence of their mother, Afra bint Ubayd, just as Safwan’s name preserves that of his mother al-Bayda. Haritha’s mother appears asking about her son’s fate; biographical works identify her as al-Rubayyi bint al-Nadr. Reports connect Umayr ibn Abi Waqqas with his brother Sad, and remember Sad ibn Khaythama in the account of his eagerness to depart alongside his father Khaythama. These family relationships are not incidental. They reveal the households that bore bereavement and the mothers whose names endured in the identification and remembrance of the dead. [6, 2, 7] Source 1 · Source 2

6. The Captives Al Abbas and the Limits of the Accounts

The captives included al-Abbas ibn Abd al-Muttalib, Aqil ibn Abi Talib, Nawfal ibn al-Harith, Abu al-As ibn al-Rabi, Suhayl ibn Amr, Abu Aziz ibn Umayr, and al-Walid ibn al-Walid. Accounts name Abu al-Yasar Kab ibn Amr as the captor of al-Abbas and mention Ubayd ibn Aws and Jabbar ibn Sakhr in connection with captives from Banu Hashim, while differing over the allocation of particular prisoners to particular captors. Qur’an 8:67–71 places captivity and ransom within an ethical discussion of conduct and sincerity. Kinship with the Prophet or Ali does not by itself establish an identical religious position for everyone named on that day. [5, 8] Source 1 · Source 2

Al-Abbas’s story includes money left with Umm al-Fadl, Lubaba bint al-Harith, and mentions his sons al-Fadl, Abd Allah, and Qutham. Amr ibn Abi Sufyan appears in an

exchange for Sad ibn al-Numan, who had been detained in Mecca. Reports describe monetary ransom, release of those unable to pay, and, in other accounts, teaching literacy. The Prophet is also reported to have rejected a proposal to mutilate Suhayl ibn Amr. These accounts belong alongside traditions concerning covenants and humane treatment of captives, while their individual chains remain different. They must not be combined into a single hadith or all attributed to one Imam. [5] Source text

7. Zaynab Khadija's Necklace and Abu al As's Fidelity

Zaynab sent a necklace as part of Abu al-As's ransom, a necklace associated with Khadija and the preparations for Zaynab's marriage. Its appearance among the captives' payments brought Khadija's memory into the gathering after her death. The sira reports that the Prophet sought the Muslims' agreement to release Zaynab's captive and return her property, and they agreed. Her subsequent departure from Mecca involves Kinana ibn al-Rabi, Zayd ibn Haritha and his companion sent to meet her, and the intimidation inflicted by Habbar ibn al-Aswad and those acting with him. Zaynab is described here according to these reports. Disagreement in some works over whether Zaynab, Ruqayya, and Umm Kulthum were daughters or whether some were stepdaughters cannot be settled by removing their names or ignoring conflicting texts. [9, 10] Source 1 · Source 2

Years later Abu al-As reappears when his caravan's property was seized. Zaynab granted him protection; the property was returned, and he delivered it to its owners in Mecca before declaring his Islam. Accounts differ over whether Zaynab was restored to him under the original marriage contract or a renewed one, so this later reunion must not be placed on the day of Badr. Umama bint Abi al-As, subsequently mentioned in family history, is Zaynab's daughter in the familiar account; variant names should not be silently substituted for hers. Ruqayya's illness and Uthman's absence from Badr to care for her also belong in the account, while reports concerning the sequence of his marriages to Ruqayya and Umm Kulthum are not uniform. [9, 10] Source 1 · Source 2

8. News of Badr in Mecca and Umm al Fadl's Intervention

Abu Rafi related that he was working near Zamzam when news of the defeat arrived, and that both he and Umm al-Fadl rejoiced in the Prophet's victory. Abu Lahab was present, followed by Abu Sufyan ibn al-Harith, who described what had happened to Quraysh. When Abu Lahab attacked Abu Rafi, Umm al-Fadl intervened to defend him in this account. Lubaba thus appears as someone actively resisting an assault, not merely as al-Abbas's wife or the mother of his sons. Reports connect this episode with Abu Lahab's subsequent illness and death, while the Qur'anic judgement concerning him and his wife Umm Jamil in Surat al-Masad remains earlier and independent of the story's particulars. [11] Source text

Among Badr's later consequences is the account of Umayr ibn Wahb and Safwan ibn Umayya: Umayr travelled to Medina with a concealed purpose in the report, but his meeting with the Prophet ended in his conversion. Abu Azza al-Jumahi, Amr ibn Abd Allah, appears in the account of release on account of his poverty and dependants,

followed by renewed incitement. These are sira reports with their own transmissions and details. They preserve the names of people whose positions changed, without implying that all Meccans retained one position or that everyone who participated at Badr subsequently followed an identical course. [12] Source text

9. Between Badr and Uhud

Tensions did not end when the army returned. Sources describe Banu Qaynuqa, Abd Allah ibn Ubayy ibn Salul's attachment to his alliance with them, and Ubada ibn al-Samit's renunciation of that alliance when it conflicted with the community's position. They also record the expedition of al-Sawiq and Abu Sufyan's movement, Dhu Amarr, Bahran, and the al-Qarada expedition. Duthur ibn al-Harith appears in the sword incident associated with Dhu Amarr, whereas similar reports name Ghawrath ibn al-Harith in another setting. A similar lesson does not justify merging two people or episodes without evidence. [13] Source text

Kab ibn al-Ashraf appears in accounts of agitation after Badr and his subsequent killing. Sira reports name Muhammad ibn Maslama, Abu Naila Silkan ibn Salama, Abbad ibn Bishr, al-Harith ibn Aws, and Abu Abs ibn Jabr in the party sent against him. These are historical episodes to be read within the conflict, Medina's agreements, and the differing transmissions. They do not constitute a general rule for harming opponents or an individual licence to kill. Nor should an entire religious community be assigned responsibility for particular individuals' conduct: Qur'an 3:113 expressly distinguishes among the People of the Book rather than treating them as all alike. [13] Source text

10. Uhud and the Position of the Archers

Quraysh came to Uhud in the third year after the Hijra seeking vengeance for Badr. Abu Sufyan ibn Harb led them, and women accompanied the army, including Hind bint Utba. Qur'an 3:121–122 connects the Prophet's departure from his household with arranging positions for battle, and mentions two groups contemplating failure without naming them. Exegetical reports identify them as Banu Salama and Banu Haritha. Abd Allah ibn Ubayy withdrew with a group on the way. The army then took up its position at Uhud, with Abd Allah ibn Jubayr commanding the archers under instructions to hold their station. [14, 15] Source 1 · Source 2

Khalid ibn al-Walid and Ikrima ibn Abi Jahl appear among the Quraysh cavalry. The abandonment of their position by many archers became consequential as the battle changed. Qur'an 3:152 describes disagreement, disobedience, and differing desires for this world and the next. Uhud therefore cannot be narrated as an uninterrupted victory without accountability. Conversely, a verse should not be used to identify an individual whom the supporting report does not name. The narrative's rule remains to affirm what the Qur'an states, attribute the details supplied by reports, and describe steadfastness or withdrawal according to the evidence for each person. [16, 15] Source 1 · Source 2

11. Ali the Standard Bearers and Those Who Returned to the Messenger

Several Imami sources emphasize Ali's steadfastness during Uhud's most difficult hours, and al-Mufid recounts his repelling groups attacking the Messenger. Among the Quraysh standard bearers were Talha ibn Abi Talha and other men of Banu Abd al-Dar, including Abu Sad, Uthman, Musafi, al-Harith, Artat, and their servant Sawab. Lists differ over both names and who killed some of these men, so a single list should not be copied with a claim of universal agreement. On the opposing side, reports also name Amra bint Alqama al-Harithiyya as the woman who raised the fallen standard. Preserving her name describes the encounter as transmitted; it does not endorse her position. [15] Source text

Accounts of steadfastness and return mention Abu Dujana Simak ibn Kharasha, Sahl ibn Hunayf, al-Harith ibn al-Simma, Musab ibn Umayr, Sad ibn Abi Waqqas, Talha ibn Ubayd Allah, and others, but do not describe their presence identically at every stage of the day. Abu Ubayda ibn al-Jarrah and Malik ibn Sinan occur in reports concerning treatment of the Prophet and removal of links from his helmet. Statements that everyone except one or two fled should not be indiscriminately merged with accounts of a group subsequently returning: one may describe the moment of greatest exposure and another what followed it. Ali remains central to the Imami accounts without erasing others whom the sources explicitly describe as returning or participating. [15, 17] Source 1 · Source 2

12. Hamza Safiyya Hind and Wahshi

The martyrdom of Hamza ibn Abd al-Muttalib was among Uhud's heaviest losses. Reports name Wahshi, then enslaved to Jubayr ibn Mutim, as killing him with a spear, and connect the promise of freedom with revenge for Tuayma ibn Adi's death at Badr. Hind bint Utba appears in accounts of incitement and the mutilation of Hamza, while details and accompanying miraculous elements vary. The prohibition of mutilation does not depend on authenticating every detail of the liver account. Al-Hulays also appears objecting to Abu Sufyan's behaviour beside Hamza's body, although his lineage is given differently across transmissions. [15, 17] Source 1 · Source 2

Safiyya bint Abd al-Muttalib—Hamza's sister, al-Zubayr's mother, and the Prophet's aunt—came to the scene of bereavement. Reports describe an attempt to shield her from the mutilation and her patience after learning what had happened. The women of the Helpers appear offering consolation when the Prophet heard Medina's households mourning their dead. Grief is not treated as weakness: the Prophet grieved and wept, while the people were called to patience and restraint from wrongdoing. Hind bint Utba must also be distinguished from Hind bint Amr ibn Haram, the woman of the Helpers who lost her husband, son, and brother. Sharing a first name does not make them the same person. [15, 18] Source text

13. Fatima Beside Her Wounded Father

When news of the army's distress reached Medina, Fatima came out; Aban ibn Uthman's reports describe her arrival with Safiyya. Other accounts describe her washing away blood while Ali brought water, then using a burnt mat to help stop the bleeding. Fatima appears here as a daughter caring for her father in pain, while Ali participates through both protection and practical care. This human scene should not disappear among lists of the dead and accounts of martial courage. [15] Source text

An important disagreement concerns the injury itself. Familiar sira accounts describe a broken incisor, whereas al-Majlisi transmits an account from al-Sadiq through Aban that denies this while affirming a facial wound. This narrative therefore affirms the injury and bleeding while preserving the disagreement about the tooth, rather than combining affirmation and denial into one statement. Utba ibn Abi Waqqas, Abd Allah ibn Shihab, and Ibn Qamia are named in connection with different attacks, with variations concerning the weapon and location of injury. A precise reconstruction should not be built by silently combining contradictory accounts. [15, 17] Source 1 · Source 2

14. Nusayba and Her Household

Nusayba bint Kab, Umm Umara, initially went out to provide water, then fought to defend the Prophet when many people had withdrawn from him. Her accounts preserve the wound to her shoulder, the encounter with Ibn Qamia, Umm Sad's question about the injury, and Abd Allah ibn Zayd's account of participating and binding his mother's wound. Some sira transmissions mention her husband Ghaziyya and Umara ibn Ghaziyya among the family members present. The aim is to retain the family relationships as each route records them, not to turn varying formulations into a single unanimously accepted genealogy. [19] Source text

One account transmitted from Tafsir al-Qummi says that her son was killed that day and that she took his sword, while other routes describe Abd Allah ibn Zayd alive beside her and connect him with later events. This disagreement should not be obscured by merging the stories. Nor should the injury to Nusayba's hand at al-Yamama be relocated to Uhud: al-Yamama occurred after the Prophet's death. The Uhud accounts preserve his prayer for her household and praise of her conduct. People left unnamed in a report remain unnamed where the source does not identify them; a later author's interpretation is not the narrator's own wording. [19, 15] Source text

Umm Sulayt also belongs in the picture of service at Uhud. Sahih al-Bukhari preserves testimony that she carried waterskins to the fighters that day. The recollection appears in a later account about 'Umar distributing garments; the time at which the testimony was recounted differs from the time of the action to which it bears witness. Umm Sulayt does not replace Nusayba or Fatima in the scene. She adds another action by another woman named in the source. [163]

15. The Households of the Martyrs and Hind bint Amr

The account of Uhud widens through Musab ibn Umayr, Abd Allah ibn Jahsh, Shammas ibn Uthman, Abd Allah ibn Amr ibn Haram the father of Jabir, Amr ibn al-Jamuh and his son Khallad, Sad ibn al-Rabi, Kharija ibn Zayd, Anas ibn al-Nadr, and Hanzala ibn Abi Amir. Wahb ibn Qabus and his nephew al-Harith ibn Uqba also deserve remembrance: accounts describe their arrival, fighting, and martyrdom. Qur'an 3:169–171 speaks of the martyrs' life with their Lord without supplying a list of their names. The names come from battle traditions; the Qur'anic meaning is broader than a single person. [18, 20] Source 1 · Source 2

Hind bint Amr ibn Haram's account carries three bereavements: her husband Amr ibn al-Jamuh, her son Khallad, and her brother Abd Allah, Jabir's father. Amr had a disability affecting his leg; the Prophet recognized his exemption but permitted him to go when he insisted. Reports describe Amr and Abd Allah being buried together and recall their friendship. Hanzala, remembered as the man washed by angels, must not be confused with his father Abu Amir, who adopted a hostile position. His wife appears in the account of his departure from home and is named in some biographical works as Jamila bint Abd Allah ibn Ubayy, with disagreement over her lineage and distinction from Jamila bint Ubayy. Hamna bint Jahsh also appears in accounts of consolation as she learns of the deaths of her brother, uncle, and husband Musab. [18, 17, 21, 22] Source 1 · Source 2 · Source 3 · Source 4

16. Hamra al Asad After the Wounds

The Prophet followed the Quraysh army after Uhud with men whose wounds had not healed. Qur'an 3:172–175 speaks of those who responded to God and the Messenger after suffering injury. Interpretations connect this with Hamra al-Asad, while other explanations concern the subsequent appointment at Badr. The account of Mabad al-Khuzai preserves his role in conveying information that weakened Quraysh's resolve to return to Medina. Abu Azza al-Jumahi and Muawiya ibn al-Mughira appear in the aftermath, with differences over protection and responsibility for killing. Muawiya ibn al-Mughira must not be confused with Muawiya ibn Abi Sufyan. [23, 20] Source 1 · Source 2

Uhud's significance does not end with a casualty count. The declaration in Qur'an 3:144 that Muhammad is a messenger raises the question of steadfastness should the Messenger be absent or die. Imami interpretation relates this lesson to what would happen at his death, but the connection does not erase the verse's Uhud setting. It teaches that worship of God does not cease with a prophet's death, and that fidelity to the Messenger consists in following what he conveyed, not merely professing love while disregarding his direction. [16] Source text

17. Al Raji Khubayb Zayd and Asim

Sira sources describe a request for religious instruction ending in betrayal at al-Raji. They name Marthad ibn Abi Marthad, Khalid ibn al-Bukayr, Asim ibn Thabit, Khubayb ibn Adi, Zayd ibn al-Dathinna, and Abd Allah ibn Tariq. Some routes add Muaqqib ibn Ubayd and differ over the number sent and whether Marthad or Asim commanded them. Some were killed at the encounter, while others were captured and sold in Mecca. Khubayb’s account involves Hujayr ibn Abi Ihab and Uqba ibn al-Harith; Zayd’s involves Safwan ibn Umayya, in narratives of revenge for deaths at Badr. [24] Source text

Sulafa bint Sad appears seeking Asim’s head in revenge for her sons, followed by the account of bees protecting his body and a flood carrying it away. Khubayb’s captivity includes a woman and a child near him while he held a borrowed razor: he reassured her and did not make the child an instrument of revenge. Sources differ over the woman’s name and relationship to the household, so these differences should not be collapsed into a settled identity. Zayd is reported to have rejected even the thought of a thorn harming the Prophet while he himself was safe with his family. The account preserves his fidelity, while Khubayb ibn Adi must remain distinct from Khubayb ibn Isaf and others with similar names. [24] Source text

18. Bir Mauna and Abu Bara’s Protection

At Bir Mauna, Abu Bara Amir ibn Malik, known as Mulaib al-Asinna, appears offering protection; al-Mundhir ibn Amr leads the envoys, and Haram ibn Milhan conveys the message. Amir ibn al-Tufayl appears summoning those who betrayed them, with Ril, Dhakwan, and Usayya named among the tribes. Routes collected by al-Majlisi differ between somewhat more than twenty, forty, and seventy participants, so no single figure should acquire the status of a Qur’anic statement. Survivors included Kab ibn Zayd, whose death is recorded later, and Amr ibn Umayya al-Damri, who was captured and released. [25] Source text

Umm Sulaym and Umm Haram are connected to Haram ibn Milhan through their family, while Amir ibn Fuhayra, Abu Bakr’s freedman, is named among the dead. The narrative also recounts Amr ibn Umayya killing two men who possessed protection, followed by the Prophet’s undertaking to pay compensation. The harm suffered by the Muslims did not cancel the rights of people under a covenant. Women connected to the victims are remembered without assuming their battlefield presence where no report establishes it. Statements that some accounts describe as once recited and later removed are not inserted into the received Qur’an; Qur’anic citation remains to the verses contained in the mushaf. [25] Source text

19. Banu al Nadir and Fay

Surat al-Hashr describes the expulsion of a group from the People of the Book, their expectation that their fortresses would protect them, and the hypocrites' promises followed by abandonment. Exegetical accounts identify the group as Banu al-Nadir and name Huyayy ibn Akhtab, Sallam ibn Mishkam, Kinana ibn al-Rabi, and others among their leaders, with Abd Allah ibn Ubayy promising support. The familiar sira account places the Prophet there seeking a contribution towards compensation for the two men killed by Amr ibn Umayya, before a plot against him was disclosed. Another version mentions Kab ibn al-Ashraf; this creates a chronological problem when combined with the account placing his death earlier. The two should not be presented as one agreed description. [26, 27] Source 1 · Source 2

Accounts of the distribution name Sahl ibn Hunayf and Abu Dujana, with disagreement over additional Helpers included because of need. The Helpers' acceptance of assistance for the Emigrants exemplifies the selflessness discussed in the preceding chapter and is connected here with its historical setting. Fay in Qur'an 59:6–10 is not an invitation for wealth to circulate only among the powerful: the passage names relatives, orphans, the needy, and travellers. Those categories include men, women, and children whom reports do not identify individually. Names should not be invented for them, nor should their presence be forgotten because they remain unnamed. [27, 26] Source 1 · Source 2

20. Prayer in Danger and the Households Behind the Expeditions

The accounts of Dhat al-Riqa and Usfan help explain prayer in danger in Qur'an 4:102. Sira works differ over the dating of some expeditions and the attachment of reports involving Abu Musa and Abu Hurayra, whose arrival is placed later in other traditions. The guard-duty account names Abbad ibn Bishr and Ammar ibn Yasir and describes the praying guard being struck by arrows. Jabir's camel story also brings his wife and her care for his sisters into view after his father's martyrdom; biographical works name her Suhayma bint Masud, with Suhayla occurring in hadith commentaries. The episode should not be reduced to a camel's price while the household Jabir had undertaken to support disappears from it. [28, 29, 30] Source 1 · Source 2 · Source 3

During these years al-Hasan and al-Husayn grew in the household of Fatima and Ali, the generation through whom the message's continuity would be preserved. Later titles should not be imposed on every childhood account, nor should each virtue be attached to a date its source does not establish. Their births are commonly placed in the third and fourth years after the Hijra, with differences concerning both year and day. They will reappear in the cloak account, the mutual invocation, charity traditions, and their grandfather's final illness: children present in events that would later be understood within the account of the Imamate. [10, 1] Source 1 · Source 2

21. The Confederates and Salman at the Trench

Quraysh, Ghatafan, and their allies gathered around Medina. Accounts of the coalition prominently name Abu Sufyan ibn Harb, Uyayna ibn Hisn, al-Harith ibn Awf, and Huyayy ibn Akhtab, while differing over the full leadership and troop numbers. Qur'an 33:9–22 portrays the crisis, when hearts rose to throats and the believers' fidelity and the hypocrites' agitation became visible. The trench is associated with Salman al-Farisi, his advice about fortification in the sira accounts, and his work digging it. The Prophet's statement drawing Salman close to the Ahl al-Bayt concerns proximity and support; it does not establish biological descent or make every use of "Ahl al-Bayt" identical in scope. [31, 32] Source 1 · Source 2

The rock-breaking account names a group including Salman, Hudhayfa, al-Numan ibn Muqarrin, and Amr ibn Awf, with the Prophet joining in the work. Jabir and his wife's meal—their small provision and the feeding of the gathering—is transmitted among accounts of prophetic signs. His wife participates through preparing the food and reassuring him when the Prophet arrives with his companions. The quantities and number fed belong to each version; combining every numerical detail is unnecessary to convey the report's meaning of divine care amid hunger and siege. [31] Source text

22. Ali and Amr ibn Abd Wudd

A group of opposing horsemen crossed a part of the trench. Reports name Amr ibn Abd Wudd, Ikrima ibn Abi Jahl, Dirar ibn al-Khattab, Hubayra ibn Abi Wahb, and Nawfal ibn Abd Allah. Ali moved to block the opening and then, after seeking permission, to face Amr. This encounter occupies a prominent place in al-Irshad and accounts of the Commander of the Faithful's virtues: he stood firm at a moment of intense fear, and the duel ended in Amr's death and the retreat of his companions. Imami exegesis relates the victory to the interpretation and application of Qur'an 33:25 concerning Ali's fighting, while the Qur'anic text itself affirms God's delivering the believers from the battle. [33] Source text

Versions of the story preserve Ali's refusal to take his opponent's armour and words attributed to Amr's sister concerning the standing of the man who killed him. Poems, explanations, and subsequent details vary; her personal name should not be asserted where the cited text does not establish it. Reports comparing Ali's blow with other deeds of worship also have differing wording and chains. His role is established through the encounter's narratives, while statements of spiritual reward remain attributed to their particular sources rather than treated as one uniformly transmitted text. [33] Source text

23. Fatima Safiyya and Women During the Siege

In Uyun Akhbar al-Rida, al-Saduq transmits a report from al-Rida through his forefathers from Ali concerning a piece of bread Fatima brought to her father during the trench episode after baking for al-Hasan and al-Husayn. The hunger of the camp thus meets the household's small provision. The children appear behind the food their mother carries, not as combatants. The scene preserves women's work of sustenance and care and the scarcity shared by the Prophet's household and community. [34] Source text

Safiyya bint Abd al-Muttalib's account at the fortress of Fari includes Hassan ibn Thabit, the women and children sheltering there, and a man circling the fortress whom she feared would expose their position. She relates that she went down and killed him when Hassan did not go out against him. Al-Tusi transmits the account in his Amali, and it also appears in the sira. It concerns a particular incident, not a basis for judging everyone sharing the man's religion or people. The mothers and children in the fortress are not all individually named, but their fear and need for safety belong at the centre of the event. [34] Source text

24. Nuaym Hudhayfa and the Confederates' Withdrawal

Nuaym ibn Masud al-Ashjai came to the Prophet declaring his Islam in the trench account and then moved between Banu Qurayza, Quraysh, and Ghatafan in ways that weakened their mutual trust. On the cold night, Hudhayfa ibn al-Yaman went to discover the condition of the opposing camp, obeying the Prophet's instruction to return with information without initiating another action. Al-Kafi transmits his account through a chain with an unnamed intermediary. Versions differ over the two men beside whom he sat: one names Muawiya and Suhayl ibn Amr, another Amr ibn al-As and Muawiya. [35] Source text

Qur'an 33:9 establishes the wind and unseen forces, followed in verse 25 by the unbelievers' withdrawal in anger. Details concerning overturned cooking pots, uprooted tents, and the leaders of each tribe belong to the reports. Among Medina's men, Sad ibn Muadh was wounded in the arm; accounts name Hibban ibn al-Ariqa as the archer, with variants in the name. Sad's injury links the end of the siege with the Banu Qurayza episode, his subsequent death, and the traditions concerning his funeral. [35, 32] Source 1 · Source 2

25. Banu Qurayza and Reading the Episode Within Its Limits

Qur’an 33:26–27 describes those who supported the confederates being brought down from their fortifications, with one group killed and another taken captive. It names neither the tribe nor a number. Exegetical accounts identify Banu Qurayza and mention Kab ibn Asad, Huyayy ibn Akhtab, and Sad ibn Muadh’s judgement after the siege. Al-Mufid records Ali advancing with the standard; sira sources then describe implementation of the judgement and the captivity of women and children. These difficult details are present in the tradition and should not be concealed. They must nevertheless be distinguished from the Qur’anic wording and from differing estimates, conditions, and descriptions of the judgement’s implementation. [36, 37] Source 1 · Source 2

Some reports describe one woman being killed for an attack attributed to her, but the wording differs: one version concerns a stone cast at the Prophet, whereas the sira describes a millstone that killed Khallad ibn Suwayd. The narrative should neither assign her an unsupported name nor combine both actions without evidence. Rayhana appears among the episode’s consequences. Her lineage, conversion, and status in the Prophet’s household differ between accounts of concubinage and marriage. These differences are retained in the family account, without erasing captivity or portraying it as freely chosen where the evidence does not establish that. [37, 38] Source 1 · Source 2

26. Those Who Kept Faith and Rufayda’s Care for Sad

The reports do not treat every member of Banu Qurayza and their neighbours identically. They name Thalaba ibn Saya, Usayd ibn Saya, and Asad ibn Ubayd among those who embraced Islam, and Amr ibn Suda as refusing betrayal before Muhammad ibn Maslama allowed him to leave. Al-Zubayr ibn Bata appears with Thabit ibn Qays ibn Shammas, who sought to repay an earlier kindness by obtaining protection for him, his family, and his property. The story then describes al-Zubayr choosing to join his people after asking about their leaders. Some names vary, including Izzal ibn Samawal in his questions. These individual distinctions prevent tribal affiliation from becoming an unchanging moral judgement upon every member. [37] Source text

Sad ibn Muadh was cared for in Rufayda’s tent. Ibn Hisham’s sira describes her as a woman of Aslam who treated the wounded and voluntarily served Muslims in need. The Prophet instructed that Sad be placed nearby so that he could visit him. This gives Rufayda a specific documented role in care for the wounded; assigning her one universally agreed full name, or attaching every medical account in the sira to her, requires separate evidence. Sad later died from his wound. Funeral traditions describe his honour while also warning about harsh behaviour towards one’s household, keeping high standing connected with moral responsibility. [39, 37] Source 1 · Source 2

27. Abu Lubaba Umm Salama and the Account of Repentance

Banu Qurayza summoned Abu Lubaba ibn Abd al-Mundhir. Moved by the women and children, he gestured towards his throat when asked about surrendering to judgement. He then regarded his action as a betrayal and tied himself in the mosque. The report places the news of the acceptance of his repentance while the Prophet was in Umm Salama's room. Umm Salama conveyed the good news, but Abu Lubaba would accept release only from the Messenger himself. Some routes also mention his unnamed wife untying him for prayer. Her care should not be attributed to Umm Salama merely because Umm Salama appears at the story's conclusion. [37] Source text

Abu Lubaba also appears in explanations of Qur'an 9:102, with accounts differing between this episode and his remaining behind from Tabuk alongside others. The appearance of a name in a verse's interpretation does not prove that the verse was revealed during an earlier episode: it may preserve an alternative occasion report or apply the meaning of repentance. Tabuk will be discussed in its own setting, with this distinction between events retained. [40] Source text

28. Banu al Mustaliq and Juwayriyya

The sira records the expedition against Banu al-Mustaliq at al-Muraysi, with disagreement over whether it occurred in the fifth or sixth year after the Hijra. Al-Harith ibn Abi Dirar appears as the group's leader, and his daughter Barra—later known as Juwayriyya—appears in the account of captivity, her allocation to Thabit ibn Qays ibn Shammas, a manumission agreement, and her subsequent marriage to the Prophet. Aisha relates that Juwayriyya's relationship with him moved people to release captives from her community. This records a reported effect of the marriage in freeing particular people; it does not justify concealing that her story begins with captivity in these accounts. [41, 38] Source 1 · Source 2

The return journey is connected with a quarrel over water between Jahjah, employed by Umar ibn al-Khattab, and a Helper or an ally of the Helpers named Sinan ibn Wabr in some routes, with other forms also transmitted. Partisanship threatened to turn the dispute into a confrontation between Emigrants and Helpers. Abd Allah ibn Ubayy then spoke of the stronger expelling the weaker; the young Zayd ibn Arqam heard him and informed the Prophet. Surat al-Munafiqun records the statement without naming its speaker, who is identified in occasion-of-revelation reports. This distinction preserves both the young witness's role and the precision of the Qur'anic wording. [41, 42] Source 1 · Source 2

29. Abd Allah ibn Abd Allah and the Different Choices of Father and Son

When Abd Allah ibn Ubayy denied his words, the accusation weighed heavily upon Zayd ibn Arqam, before the report describes his vindication. On the other side stood Ibn Ubayy's son, also named Abd Allah, afraid that if someone killed his father the anger of kinship might drive him to kill a believer. He offered to undertake whatever might be commanded, but the Prophet's response in the account was to continue treating the father well while he remained among them. A son does not bear his father's guilt, and religious commitment does not automatically cancel every human obligation. [41] Source text

The episode contains three distinct elements: a political statement intended to divide the community, a young man's testimony despite its cost, and a son's refusal to follow his father's position. It illustrates why the Qur'an describes men and women through their actions rather than merely their family relationships. One household can contain people with different commitments, and each person remains accountable for the choices they make. [42, 41] Source 1 · Source 2

30. The Slander and the Protection of Reputation

Qur'an 24:11–26 establishes that circulating an accusation without proof is no small matter and calls believing men and women to think well of one another and reject slander. The verses name neither the accused woman nor those involved in spreading the allegation. Majma al-Bayan presents the account of Aisha and Safwan ibn al-Muattal, including Abd Allah ibn Ubayy, Mistah ibn Uthatha and his mother, Hassan ibn Thabit, Hamna bint Jahsh, Abu Bakr, Umm Ruman, Usama ibn Zayd, Ali, and Barira. In the sira, Zaynab bint Jahsh testifies favourably despite being Aisha's co-wife, while Umm Ayyub and Abu Ayyub reject the accusation. [43, 44] Source 1 · Source 2

The commentary attributed to al-Qummi transmits another account connecting the verses with Mariya the Copt and Jurayh the Copt, attributing the accusation to Aisha. The stories should not be merged: Ibrahim was born considerably later than Banu al-Mustaliq in the familiar chronology. The command to kill appearing in some versions of the Copt's story also requires examination of the report's chain and meaning; it does not establish permission to kill an accused person without proof. The account itself describes Ali verifying the matter and the accusation being disproved. Whatever the disagreement over the occasion, the Qur'an establishes the protection of the innocent and the prohibition of slander. Studying the reports must not become a way of repeating the accusation as fact. [45, 43] Source 1 · Source 2

Surah al-Nur also protects women left unnamed in this account. At 24:33, Majma al-Bayan, quoted by Nur al-Thaqalayn, reports the complaint of enslaved women whom Abd Allah ibn Ubayy forced into prostitution for profit. The commentary applies forgiveness to the coerced women and assigns responsibility for coercion to the perpetrator. They appear as complainants entitled to protection, not willing participants in exploitation; this passage supplies no personal names. [159] Source text

31. Zayd Zaynab and the Ending of Adoptive Kinship Rules

Among Medina's events were verses changing social rules; collecting them here does not assign them all one date. Zayd ibn Haritha is the Companion explicitly named in Qur'an 33:37. He had been called Zayd ibn Muhammad before the instruction to call adopted sons by their fathers' names. Zaynab bint Jahsh, her mother Umayma bint Abd al-Muttalib, her brother Abd Allah, and her sister Hamna appear in accounts of her marriage to Zayd, their separation, and her marriage to the Prophet. The verse states a legal purpose: removing the prohibition associated with former wives of adopted sons and distinguishing adoption from biological descent. [46, 47] Source 1 · Source 2

Al-Tabrisi transmits from Ali ibn al-Husayn that what the Prophet kept unspoken was God's prior disclosure that he would later marry her, and regards this interpretation as corresponding to what the verse reveals: the marriage. Some books transmit a story of seeing and admiration, but that story is not the Qur'an and should not override an explanation that accords with the verse's purpose and preserves the standing of prophethood. Zaynab herself has agency and standing in these reports; she is not merely a device in an argument concerning men. She must also be distinguished from Zaynab bint Khuzayma, Mother of the Needy, and from the Zaynab associated with Abu al-As in the Prophet's family. [46, 47] Source 1 · Source 2

32. The Prophet's Households and the Responsibility of the Mothers of the Believers

Qur'an 33:6 calls the Prophet's wives the mothers of the believers, while verses 28–34 address their choice, worship, dignity, and remembrance, connecting standing with increased responsibility. These households include Sawda bint Zamaa, Aisha bint Abi Bakr, Hafsa bint Umar, Umm Salama Hind bint Abi Umayya, Zaynab bint Khuzayma, Zaynab bint Jahsh, Umm Habiba Ramla bint Abi Sufyan, Juwayriyya bint al-Harith, Safiyya bint Huyayy, and Maymuna bint al-Harith. Khadija had died before the Hijra, but remained present in remembrance and family loyalty. Dates of marriages and deaths differ in some accounts; these women should not all be imagined as living in the households at the same time. [38] Source text

Umm Salama's designation preserves the memory of her children by Abu Salama, while Umm Habiba's recalls her daughter Habiba by Ubayd Allah ibn Jahsh. Family accounts identify Maymuna as a sister of Lubaba, Umm al-Fadl, and connect al-Abbas with her marriage. Biographical accounts remember Zaynab bint Khuzayma for caring for the needy; she did not live long after the marriage. Women whose marriage contracts or entry into married life are disputed are treated within that disagreement, rather than automatically added to the list of wives who survived the Prophet. [38] Source text

Qur'an 33:50 mentions an unnamed believing woman offering marriage to the Prophet without a dower. Majma al-Bayan attributes her identification as Umm Sharik bint Jabir to Ali ibn al-Husayn, and records alternatives naming Maymuna, Zaynab bint Khuzayma, or Khawla bint Hakim, alongside a view denying that such a

marriage occurred. These are differing identifications; an offer alone does not establish that every woman became his wife. [160] Source text

33. Muslim Women and Believing Women

Qur'an 33:35 deliberately names men and women in submission, faith, devotion, truthfulness, patience, humility, charity, fasting, chastity, and remembrance. Exegetical accounts include Umm Salama's question and also Asma bint Umays asking about women's mention after returning from Abyssinia. If Asma's report is treated as a specific occasion, her return should not be moved to a date before Khaybar without evidence. Al-Tabrisi's collection of explanations does not make their chronologies identical. The verse's established teaching is that forgiveness and great reward are open to women and men through faith and action. [48] Source text

A report from al-Sadiq connects Fatima's tasbih with abundant remembrance. This belongs alongside the account of Fatima seeking assistance with household work and being taught the remembrance preserved in Ahl al-Bayt traditions. It does not erase women's needs or make their labour insignificant: the story preserves her fatigue and request as well as the teaching. In accounts naming Fizza as a member of the household's service, Fizza remains a person with a name, faith, and activity, rather than an anonymous function. [48, 49] Source 1 · Source 2

Al-Shifa bint 'Abd Allah and the Teaching of Writing

Al-Shifa bint 'Abd Allah was mentioned earlier to distinguish her from the al-Shifa named in some birth accounts. Her work in teaching becomes clear here. In Sunan Abi Dawud, she relates that the Prophet came to her while she was with Hafsa and referred to her teaching Hafsa to write in the context of a question about teaching a ruqya. Within its limits, this account indicates a teaching relationship between two women and the presence of writing in the household. It does not date the lesson or make al-Shifa the only teacher of Madinan women. This passage neither validates a treatment nor provides a medical prescription. It preserves al-Shifa's educational role with attribution to the comparative source. [164]

34. The Purification Verse and the People of the Cloak

Qur'an 33:33 contains the purification statement, which the school of the Ahl al-Bayt reads through the Prophet's identification of those under his cloak: Ali, Fatima, al-Hasan, and al-Husayn together with himself. Al-Kulayni transmits from Abu Basir from al-Sadiq the account of their gathering under the cloak in Umm Salama's house, her question, and the Prophet's reassurance that she was upon good, while identifying these particular people in that declaration. Al-Tabrisi records routes from Umm Salama, Abu Said, Anas, Wathila, Aisha, and others. Umm Salama is thus a principal witness; distinguishing the cloak's members does not cancel her standing or her role in transmitting the account. [1, 48] Source 1 · Source 2

The underlying cloak event should be distinguished from the extended recital familiar in some gatherings. That entire later wording must not be attributed to al-Kafi merely

because al-Kafi records the original gathering. The report should also be distinguished from the theological argument for protection from sin: the report identifies the people, while the argument considers the meaning of divine will, purification, and the passage's indications. Here Fatima and her sons stand within the Prophet's identification of his household. The account of the Imamate should not become a story of men in which the woman he gathered with them disappears. [1, 48] Source 1 · Source 2

35. Feeding Others Fizza the Needy the Orphan and the Captive

Imami commentaries on Qur'an 76:5–22 transmit the account of Ali, Fatima, al-Hasan, al-Husayn, and Fizza, their vow to fast after the children's illness, and their giving food to a needy person, an orphan, and a captive. Majma al-Bayan summarizes the account and its routes, while Nur al-Thaqalayn collects related reports. Details differ concerning the duration, sequence, and accompanying poetry. The narrative preserves the household's identity and Fizza's place in the report while reading their selflessness through the sura's wording, without requiring acceptance of particulars on which the versions do not agree. [49, 50] Source 1 · Source 2

The Qur'an does not supply the three recipients' personal names, ages, or lineages. They remain the needy person, the orphan, and the captive, without poverty or captivity making their humanity less present than that of the household giving to them. The passage declares the purpose to be God's countenance, without seeking reward or thanks. Women, children, those who serve, and those deprived of liberty therefore belong within the same moral field of care. A celebrated genealogy is not a condition for deserving food. [49] Source text

36. Authority and Charity During Bowing

In his interpretation of Qur'an 5:55, al-Tabrisi presents the account of Ali giving his ring in charity while bowing, with routes involving Abu Dharr, Abd Allah ibn Salam, and Ibn Abbas, and transmission from al-Baqir and al-Sadiq. Some versions include Abd Allah ibn Salam and his companions complaining of their people's boycott, followed by the petitioner's account of what he received. The petitioner is unnamed in the familiar form and should not be assigned a definite identity. A different report in al-Kafi mentions a garment and identifies the petitioner as an angel. That is a distinct version, whose chain al-Majlisi judged weak according to the prevalent assessment; it should not be silently fused with the ring account. [51, 1] Source 1 · Source 2

The Imami school uses the verse in its argument concerning authority and connects it with the Prophet's public declaration at Ghadir. The name "Ali," however, is supplied by reports identifying the verse's referent, not by the recited wording itself. This distinction does not diminish the reports' significance; it clarifies how the argument is made. Moses and Aaron appear in prayers within some versions as a comparison concerning support and assistance, not as an assertion of prophethood for Ali after Muhammad, the Seal of the Prophets. [51, 1] Source 1 · Source 2

37. Khawla and a Household Whose Plea God Hears

Surat al-Mujadila opens with a woman arguing with the Prophet concerning her husband and complaining to God. Majma al-Bayan names her Khawla bint Thalaba in one account and Khawla bint Khuwaylid in another, and identifies her husband as Aws ibn al-Samit. She complains of zihar and fears for her small children: in the report, keeping them with her would expose them to hunger, while leaving them with their father would leave them neglected. The Qur'an affirms that her dialogue is heard, denies that a wife becomes a mother through her husband's pronouncement, and sets out expiation. [52] Source text

The woman in this account is not a silent recipient of a decision imposed upon her. She asks, returns to the issue, and explains its consequences for the household. Aws is distinct from Ubada ibn al-Samit despite their kinship, and this Khawla is distinct from Khawla bint Hakim and other women with the same name. Aisha appears in some transmissions as a witness to the gathering, not as the complainant. The children are unnamed in both the verse and the account presented here, but remain directly affected participants in the household's crisis. [52] Source text

38. Banu Ubayriq and Justice Beyond One's Own Group

Occasion reports on Qur'an 4:105–115 connect the betrayal case with Banu Ubayriq: Bishr, Bashir, and Mubashshir, with Bashir called Abu Tuma in the account presented. They name Rifaa ibn Zayd, his nephew Qatada ibn al-Numan, Labid ibn Sahl who was accused, and Usayd ibn Urwa who defended his people. Another route describes the accusation being shifted to a Jewish man named Zayd ibn al-Suhayyn in the displayed text, with other name forms occurring in commentaries. The account then describes Bashir fleeing to Mecca and staying with Sulafa bint Sad, who rejected him after Hassan's verse criticized her connection with him. [53] Source text

The passage rejects defending a betrayer merely because he belongs to one's own group and places truth above partisanship. Details in some routes concerning the Prophet's initial understanding must be read alongside al-Tabrisi's explicit protection of the prophetic standing, not converted into an allegation of deliberate injustice. The wronged non-Muslim deserves to have his name and rights preserved alongside the Companion who raised the complaint. Religious difference does not authorize attaching another person's offence to the innocent. [53] Source text

39. Mutual Oaths Wills and Witnesses of Different Faiths

Explanations of Qur'an 24:6–9 include Hilal ibn Umayya and his wife, Sharik ibn Sahma as the man accused, and Asim ibn Adi and Sad ibn Ubada asking about the issue before the ruling. The displayed route calls the wife Khawla, while hadith sources also transmit an account concerning Uwaymir al-Ajlani. The two need not be one incident, nor should details be transferred indiscriminately between them. However intense anger or jealousy may become, the verses establish a process of testimony and oaths rather than treating a husband's allegation alone as final proof against a woman. [54] Source text

At 24:3, Majma al-Bayan records an unnamed man asking to marry Umm Mahzul, attributing this identification to commentators rather than an Imam. It then transmits from al-Baqir and al-Sadiq an interpretation concerning men and women known for such conduct, with repentance taken into account. Umm Mahzul is therefore named in an exegetical report, not explicitly in the Qur'an. Her account must remain distinct from the coerced women in 24:33: willing conduct and coercion entail different responsibility. [161] Source text

Qur'an 5:106–108 concerns the will of a traveller. The report names Tamim al-Dari and Adi in conveying the property, and Ibn Abi Mariya as its owner, with variations in some names and relationships. Al-Tabrisi transmits the underlying account from al-Baqir and the acceptance of two non-Muslim witnesses when Muslim witnesses are unavailable in the circumstances of the verse from al-Baqir and al-Sadiq. The narrative concerns the deceased person's property and the unnamed heirs' rights. Responsibility does not end at death, and apparent trustworthiness does not remove the need for investigation when evidence of a shortfall appears. [55] Source text

40. Al Hudaybiyya and the Journey for Umra

In the sixth year after the Hijra, the Prophet set out for umra, bringing sacrificial animals and entering consecration, but Quraysh prevented access to the sanctuary. Accounts name Khalid ibn al-Walid, before his conversion, among the force blocking the route, followed by the arrival at al-Hudaybiyya. Envoys and intermediaries included Budayl ibn Warqa al-Khuzai, al-Hulays, Urwa ibn Masud al-Thaqafi, Mikraz ibn Hafs, and finally Suhayl ibn Amr, with whom the agreement was concluded. Uthman ibn Affan was sent to Mecca; an unconfirmed report of his killing prompted the pledge remembered as Bayat al-Ridwan. The rumour that shaped the response must be distinguished from what actually happened to him. [56, 57] Source 1 · Source 2

Qur'an 48:18 affirms God's pleasure with the believers as they pledged beneath the tree, His knowledge of their hearts, and the descent of tranquillity. Reports differ over the number taking the pledge and mention al-Jadd ibn Qays in connection with staying behind. The Qur'an gives no roster of those present, and its approval of obedient conduct should not be converted into immunity from accountability for every later action. Unknown believing men and women within Mecca were among the reasons for restraining conflict, as 48:25 explicitly states. Their protection thus has a direct place in the Qur'anic explanation of why confrontation was prevented. [57, 56] Source 1 · Source 2

41. The treaty’s scribe and Umm Salama’s counsel

Ali ibn Abi Talib wrote the treaty, while Suhayl ibn Amr represented Quraysh. The objection to the title “Messenger of God” revealed Ali’s reverence for the Prophet, who accepted the wording needed to complete the truce. Suhayl’s son Abu Jandal arrived in chains, making his predicament one of the agreement’s most painful moments. The episode belongs beside the Quran’s description of a manifest opening or victory (48:1). Immediate anguish does not establish that the covenant failed. Reports differ over some wording and the erasure of the title; their versions must not be combined into a purported verbatim document. [56] Source text

When the Muslims delayed sacrificing and shaving their heads, the Prophet discussed the difficulty with Umm Salama. She advised him to act first. This role occurs in the report Majlisi transmits from Tafsir al-Qummi, rather than being merely an addition from a late biography. The Prophet proceeded, and the people followed. Umm Salama consequently appears as a participant whose judgment mattered in a public crisis; Abu Jandal appears as a suffering person, rather than simply a name attached to a treaty clause. [58] Source text

42. Emigrant women and Abu Basir

The Quran gives believing emigrant women a specific ruling: their faith is to be examined, they are not to be returned to unbelieving husbands, and the financial claims mentioned in the passage are to be addressed (60:10–11). Umm Kulthum bint Uqba ibn Abi Muayt is a prominent example; the sira names her brothers Umara and al-Walid among those who sought her return. Majma al-Bayan also presents accounts concerning Subaya bint al-Harith al-Aslamiyya and Umayma bint Bishr, with differences over husbands’ names and other details. These reports do not establish that all the women arrived together or that every identification has an independently sound chain. [59, 60] Source 1 · Source 2

Abu Basir, identified in the sira as Utba ibn Asid, appears in the implementation of the provision concerning men and the subsequent formation of a group along Quraysh’s caravan route. Abu Jandal joined him. The killings and interception of caravans belong within the reported circumstances and agreement, rather than providing an unrestricted rule for individuals. The separate Quranic ruling for women must remain visible: believing women possess faith and obligations protected by the text, and are not simply objects of negotiation. [56, 59] Source 1 · Source 2

43. Khaybar: fortresses, fighters, and the wounded

Khaybar followed Hudaybiyya, conventionally in year seven. It consisted of several fortresses, engagements, and sieges, followed by arrangements concerning land and cultivation. Al-Natat, al-Qamus, al-Watih, and al-Sulalim recur in the accounts. Marhab and his brother al-Harith appear among the opposing fighters, Mahmud ibn Maslama among those wounded during the siege, and Amir ibn al-Akwa in the report of a fatal injury from his own weapon. In Amir's case the Prophet rejects the assumption that the manner of injury deprived him of reward. Salama ibn al-Akwa is among the transmitters of the episode. [61] Source text

The contents of military histories must be distinguished from judgments about their reliability. Accounts of Kinana ibn al-Rabi's treasure, interrogation, torture, and execution occur among the sources collected by Majlisi. Their inclusion in Bihar does not make them authenticated sayings of an Imam. Recording their provenance is more responsible than either suppressing them or presenting them as a general legal rule. Nor do the actions attributed to particular historical participants establish a judgment about Jewish people in every age. The narrative concerns specific fortresses, parties, and actions. [62] Source text

44. Ali receives the banner

The banner at Khaybar occupies a central place among Ali's merits. Reports describe the Prophet promising it to a man who loved God and His Messenger and was loved by them. Ali was summoned despite suffering from his eyes; the Prophet prayed for him and gave him the banner. Al-Irshad and Bihar present accounts placing the breakthrough in his hands after earlier attempts had failed. His encounter with Marhab expresses courage in the service of the prophetic mission, rather than military prowess detached from obedience. [63, 61] Source 1 · Source 2

A report attributed to Imam al-Baqir describes Ali removing the gate and using it as a shield. Other accounts differ over how it was carried and how many men later tried to move it. The core report can be identified without merging every numerical or physical detail into an allegedly unanimous narrative. Some versions also mention Marhab's wet nurse and her warning to him. Since these versions do not name her, she remains "Marhab's wet nurse"; a personal name must not be invented. [64] Source text

45. Safiyya and women at Khaybar

Safiyya bint Huyayy ibn Akhtab is a person in her own right within this event. She had lost relatives and her husband; the sources then describe her emancipation and marriage to the Prophet. Tabarsi's report through Aban includes Ali entrusting her to Bilal and the Prophet objecting to her being led past her people's dead. Another woman accompanies her in some versions without a consistently established name. Umm Sulaym appears in preparations for the marriage, and Abu Ayyub in guarding the Prophet's lodging. Captivity and its consequences therefore cannot be narrated solely through the combatants. [62, 65] Source 1 · Source 2

The Tabaqat preserves accounts of Umm Sinan al-Aslamiyya, Umm Muta al-Aslamiyya, and Umayya bint Qays al-Ghifariyya with a group of women from Ghifar at Khaybar. In the report transmitted by her daughter Thubayta, Umm Sinan describes care for the sick and wounded and repairing waterskins; the Prophet placed her with Umm Salama. These biographical reports supplement the record of women. Their inclusion here does not certify them as sound Imami chains. Nor does Umayya's account, by itself, settle general legal questions about shares of booty. [66, 67] Source 1 · Source 2

46. Poison and Fadak: two distinct subjects

Khaybar accounts identify Zaynab bint al-Harith, wife of Sallam ibn Mishkam, as presenting a poisoned sheep. Bishr ibn al-Bara ibn Marur ate from it and died. Versions differ over how much the Prophet consumed and what happened to the woman after her admission. Umm Bishr is also described visiting him during his final illness, when he linked his suffering to the food at Khaybar. This connection can be reported without offering a modern medical diagnosis or accusing an additional person without sufficient evidence. The common identification of Zaynab as Sallam's wife also requires care where a transmitted wording confuses the relationship. [68] Source text

Fadak concerns land, property, and fay. Imami reports connect its grant to Fatima with the command to give the near relative their due (17:26), while historical works describe the settlement over the land. Its position during the Prophet's life must be distinguished from Fatima's claim after his death. The later dispute neither erases the earlier reported grant nor makes all the property of Khaybar and Fadak a single legal category. Fatima's argument will return where it bears directly on the Prophet's death and the transition that followed. [69, 70] Source 1 · Source 2

47. Jafar, Asma, and the return from Abyssinia

The victory at Khaybar is linked with the arrival of Jafar ibn Abi Talib and those returning from Abyssinia. Reports of the Prophet's joy at Jafar's arrival appear in biographical and virtues literature. Jafar's wife Asma bint Umays and their sons Abd Allah, Muhammad, and Awn belong to the family shaped by that long migration. Accounts also mention Abu Musa al-Ashari and a group arriving by way of Abyssinia. Different migration routes and arrival dates matter when assigning participation in earlier expeditions; a name's presence in the Medinan biography does not establish attendance at every event. [71] Source text

Some sources transmit Asma's account of the sun's return for Ali on the Khaybar journey. It should be identified as a report with its own transmission history, rather than made into an explanation of a Quranic verse that does not mention it. It must also remain separate from accounts of sleeping through a prayer while travelling, a different issue on which Imami scholars have discussed prophetic forgetfulness. The chapter's immediate sequence is Jafar's return with his family and its later connection to his death at Muta and care for his household. [72] Source text

48. Letters and the widening mission

Correspondence expanded after Hudaybiyya. The sira describes Dihya al-Kalbi going to Heraclius, Abd Allah ibn Hudhafa al-Sahmi to the Persian ruler, Hatib ibn Abi Baltaa to al-Muqawqis, Amr ibn Umayya al-Damri to the Negus, Shuja ibn Wahb to al-Harith ibn Abi Shamir, and Salit ibn Amr to Hawdha ibn Ali. Al-Ala ibn al-Hadrami appears with al-Mundhir ibn Sawa in Bahrain, and Amr ibn al-As with Jayfar and his brother, sons of al-Julanda, in Oman. Their dates require differentiation; they should not be staged as simultaneous arrivals. [73, 74] Source 1 · Source 2

The Quran's invitation to the People of the Book to a common word (3:64) supplies a clear foundation for a call to monotheism and dialogue. The wording and reception of each letter still require their own evidence. Badhan in Yemen and Shirawayh in the Sasanian succession also enter these accounts and must not be confused with the messengers. "Caesar," "Khosrow," and "Negus" function as royal titles; careless use can collapse different individuals into one biography. [73, 74] Source 1 · Source 2

49. Umm Habiba, Abraha, Mariya, and Sirin

The account of Umm Habiba Ramla bint Abi Sufyan's marriage includes a woman often omitted from abridgements: Abraha, who attended to the Negus's clothes and perfumes. She brought the news, helped prepare Umm Habiba, and asked that her greetings be conveyed to the Prophet. The narrative includes Khalid ibn Said ibn al-As as Umm Habiba's representative and Jafar with the Muslims still present there. These details remain attributed to the historical report collected by Majlisi. The story of Umm Habiba's former husband Ubayd Allah ibn Jahsh must not be transferred to his brothers Abd Allah and Abu Ahmad or his sister Zaynab. [75] Source text

The account of al-Muqawqis's gifts names Mariya the Copt, her sister Sirin, Hatib as the returning envoy, and Mabur, whose name has variant spellings. Mariya became Ibrahim's mother, and Sirin the mother of Abd al-Rahman ibn Hassan ibn Thabit. A textual note in Bihar corrects "Hassan ibn Wahb" to Hassan ibn Thabit; the corruption should not be carried into the chapter. Salma, Abu Rafi's wife, appears as the midwife at Ibrahim's birth, with Abu Rafi bringing the news. This family and female network deserves more than the impersonal statement that a gift arrived. [76] Source text

50. Muta: the dead and their households

Zayd ibn Haritha, Jafar ibn Abi Talib, and Abd Allah ibn Rawaha were killed at Muta. Some Imami reports give a command order different from the familiar sequence in military histories. Their identities can be established while preserving that disagreement. After the commanders' deaths, Thabit ibn Aqram appears rallying the men and passing the banner to Khalid ibn al-Walid; sources differ in their evaluation of the army's withdrawal. The expedition's background also includes the killing of the Prophet's envoy al-Harith ibn Umayr al-Azdi by Shurahbil ibn Amr al-Ghassani. [77] Source text

Asma bint Umays and Jafar's children stand at the centre of the account. Imami tradition reports that the Prophet directed Fatima to prepare food for Asma's household for three days, establishing care for the bereaved. Abd Allah ibn Jafar appears as a child whose head the Prophet gently stroked, alongside the wider family that included his brothers. The reported practice is service to those grieving, rather than imposing hospitality upon them. Jafar's title al-Tayyar remains connected to accounts of God's recompense after the loss of his hands. [78] Source text

51. Dhat al-Salasil and the distinction between expeditions

Imami sources describe an expedition led by Ali to Wadi al-Yabis or al-Raml, with some versions connecting it to Surat al-Adiyat. Military histories also describe a campaign called Dhat al-Salasil under Amr ibn al-As. A shared title does not establish one event with identical participants and dates. Majma al-Bayan records other interpretations of the charging animals, including cavalry and pilgrims' camels. The connection with Ali's expedition is therefore presented as a transmitted interpretation; the Quranic text itself names neither commander nor location. [79] Source text

52. The compensatory umra, Maymuna, and Hamza's daughter

Families and children shared in the compensatory umra. Reports describe the marriage to Maymuna bint al-Harith, the involvement of her sister Umm al-Fadl and al-Abbas, and Abu Rafi remaining to bring her. Hamza's daughter also left Mecca: Ali, Jafar, and Zayd ibn Haritha claimed responsibility for her care, and Fatima carried her in the narrative. The Prophet placed her with her maternal aunt Asma bint Umays, Jafar's wife; her mother was Salma bint Umays. Biographical sources give variant names for the child, including Umara and Umama. Variation alone does not establish two daughters. [80] Source text

53. Hatib's letter and its carrier

The approach to the conquest of Mecca includes Hatib ibn Abi Baltaa's warning letter to Quraysh and a woman named Sara in accounts attached to Surat al-Mumtahana. Versions differ over her patronage and the number of horsemen sent after her. Ali and al-Zubayr are prominent, with al-Miqdad and others appearing in additional routes. An unnamed "woman" in an abbreviated report does not disprove a name in a fuller version, but neither does the fuller version establish universal agreement. Majma al-Bayan connects the incident with the sura's opening prohibition on compromising the believing community through ties with its adversaries. [81, 82] Source 1 · Source 2

54. The approach to Mecca and assurances of safety

The conquest followed the violation of the alliance in which Khuzaa had joined the Prophet. Amr ibn Salim and Budayl ibn Warqa appear seeking assistance. Al-Abbas, Abu Sufyan ibn Harb, and Hakim ibn Hizam feature in the approach, followed by assurances of safety in several forms, including closing one's door and refraining from fighting. Abu Sufyan ibn Harb must be distinguished from the Prophet's cousin Abu Sufyan ibn al-Harith, who arrived with Abd Allah ibn Abi Umayya and whose case involved Umm Salama's intercession. The entry cannot be reduced to a single battlefield scene: limiting bloodshed is prominent in the accounts. [83] Source text

55. Women's pledge: Hind and Umm Hakim

The Quran gives believing women's pledge an explicit formulation (60:12), bringing together monotheism, protection of property, chastity, children, and obedience in what is right. In al-Kafi's report from Imam al-Sadiq, reproduced in Bihar, Hind bint Utba and Umm Hakim bint al-Harith ibn Hisham, Ikrima's wife, appear; Umm Hakim asks about what is right. The report describes a pledge involving water and the Prophet's statement that he did not shake women's hands. Some routes give Umm Hakim a different lineage, requiring care before identifying all women sharing the same kunya as one person. [84, 85] Source 1 · Source 2

56. Umm Hani, the Kaaba's key, and pardon

Umm Hani bint Abi Talib gave protection to men on the day of the conquest, and the Prophet upheld it; Ali and Fatima appear in the account. Versions differ over the protected men's identities, with some naming al-Harith ibn Hisham and Qays ibn al-Saib. Reports about the Kaaba's key name Uthman ibn Talha, while others mention Shayba and his mother; the custodial family's members require careful differentiation. Bilal called to prayer from the Kaaba, and the removal of its idols publicly affirmed monotheism. [83, 86] Source 1 · Source 2

Accounts of protection and pardon include Ikrima and Umm Hakim, Safwan ibn Umayya and Umayr ibn Wahb, and Abd Allah ibn Sad ibn Abi Sarh with Uthman ibn Affan. Lists of exceptions name Ibn Khatal, his two singing women—including Fartana, with variant spellings—Sara, and al-Huwayrith, whose patronymic differs between copies. Neither the lists nor the reported outcomes are identical. Inclusion on a list does not establish that a person was killed, just as the broad policy of pardon does not establish that every case had the same outcome. [87, 83] Source 1 · Source 2

57. Banu Jadhima and restitution

The Prophet sent Khalid ibn al-Walid to Banu Jadhima, where killings and captivity occurred from which he dissociated himself. Ali was sent to make restitution. Versions include the positions of Abd al-Rahman ibn Awf and Abd Allah ibn Umar; obedience to an order to kill prisoners must not be attributed to every member of the expedition. Al-Irshad and Bihar emphasize compensation for lives and property, down to small losses in some wordings. Affiliation with the Muslim army did not exempt an action from criticism, and repudiation required restoration of rights. [88, 89] Source 1 · Source 2

58. Hunayn: numbers and steadfastness

The Quran describes confidence in numbers, the earth seeming constricted, retreat, and then divine tranquillity (9:25–27). Malik ibn Awf al-Nasri and Durayd ibn al-Simma appear on the opposing side. Accounts of steadfastness include Ali, al-Abbas, Abu Sufyan ibn al-Harith, and Ayman, son of Umm Ayman. Lists differ in size and membership, with versions adding al-Fadl ibn al-Abbas, Aqil, Rabia, Nawfal, and others. A combined list cannot be presented as an agreed census. Ayman must also be distinguished from his maternal half-brother Usama ibn Zayd. [90, 91] Source 1 · Source 2

59. Umm Sulaym, al-Shayma, and the women of Hawazin

The sira places Umm Sulaym at Hunayn carrying a dagger and records her exchange with Abu Talha and the Prophet. The account describes her as pregnant with Abd Allah ibn Abi Talha; she was also Anas ibn Malik’s mother. Al-Shayma bint al-Harith, the Prophet’s foster sister and Halima’s daughter, subsequently appears among the captives. He recognized and honoured her, offering a choice of remaining or returning. Bihar’s reference to his foster sister need not indicate another woman distinct from the one named in the sira. [92, 93] Source 1 · Source 2

In the Hawazin delegation, Zuhayr ibn Surad invoked maternal relatives, caregivers, and families, placing the return of women and children within the negotiations. The suffering of captivity should remain visible rather than reducing women to numbers in a booty account. This sequence connects with Malik ibn Awf’s change of allegiance and the return of captives, although details differ concerning conditions and compensation for those who retained claims. [93] Source text

60. Awtas, Taif, and the distribution of wealth

Awtas accounts name Abu Amir al-Ashari and Abu Musa. The Taif siege includes enslaved people who came out to the Muslims, among them Abu Bakra Nufay in the sira. Later came Urwa ibn Masud’s conversion and death after returning to his people, the Thaqif delegation, and al-Mughira ibn Shuba with Abu Sufyan in the destruction of al-Lat. These are successive stages, not evidence that everyone in Taif converted when the siege ended. [94, 95] Source 1 · Source 2

The distributions name Uyayna ibn Hisn, al-Aqra ibn Habis, and al-Abbas ibn Mirdas, alongside the distress of some Ansar and the Prophet's address to them. In the account involving Ali and Ibn Mirdas, "cutting off his tongue" means satisfying his complaint through a grant, not mutilation. The Quran includes those whose hearts are to be reconciled among recipients of charitable dues (9:60), but a shared purpose does not make booty and obligatory charity legally identical. [96, 97] Source 1 · Source 2

Abu Mahdhura and the Call to Prayer in Makkah

Among the accounts of the return from Hunayn is one al-Nasa'i transmits in Abu Mahdhura's own words. He relates that he was with a group mockingly imitating the caller to prayer. The Prophet summoned them, identified the person with the loud voice, and taught him the call to prayer. Abu Mahdhura says he asked to give the call in Makkah, and the Prophet permitted him. He then went to 'Attab ibn Asid and gave the call there at his command. This narration neither specifies the total number of callers to prayer nor redates the beginning of the call. It adds to the picture of teaching after Hunayn a man's movement from mockery to accepting responsibility. It is presented here as a comparative account from Sunan al-Nasa'i; legal disagreement about the wording of the call is left to its appropriate setting. [165]

61. Tabuk, Ali, and the report of position

Tabuk involved heat, distance, and shortages. Ali remained behind at the Prophet's direction. In response to criticism of his remaining, the report compares his position to that of Aaron toward Moses, while excluding prophethood after Muhammad. Imami sources understand this as an indication of status and deputation, not simply personal consolation. The exception safeguards the finality of prophethood; the comparison does not introduce a new prophet or require every event in Aaron's life to recur in Ali's. [98, 99] Source 1 · Source 2

62. Abu Dharr, Abu Khaythama, and Dhu al-Bijadayn

The journey's accounts describe Abu Dharr, delayed by his camel and later catching up, and Abu Khaythama leaving his garden's shade and food prepared by his two wives to join the Prophet. The version used here does not name those wives, so their role is preserved without invented names. Abd Allah Dhu al-Bijadayn appears in the sira's account of his death and burial during the expedition, with variations in his lineage. Tabuk's human story thus includes travellers and those who caught up, as well as those who stayed behind. [98, 100] Source 1 · Source 2

63. The three left behind and those unable to afford the journey

The commentary on 9:118 names Kab ibn Malik, Murara ibn al-Rabi, and Hilal ibn Umayya. Their wives and households appear in questions about marital relations and in bringing food; their presence should not disappear because the verse refers to the men. Reports distinguish these men's delay, honesty, and repentance from hypocrisy. Those with valid excuses and those who wept because no mounts were available (9:91–92) form another category. Lists of the "weepers" vary, and poverty must not be confused with disobedience or every absence treated alike. [101, 102] Source 1 · Source 2

64. The harmful mosque and the pass incident

For the harmful mosque, the Quran identifies the purposes of harm, division, and support for an opponent of God and His Messenger (9:107–110). Commentaries connect it with Abu Amir the monk and a group of hypocrites. Names of those sent to dismantle the building vary: Malik ibn al-Dukhshum appears with a differently named companion, while another version gives Ammar and Wahshi. The chapter concerns the event identified by revelation; it supplies no basis for condemning a present-day mosque without evidence. [103, 104] Source 1 · Source 2

Accounts of an attempt against the Prophet at a mountain pass include Hudhayfa and Ammar, while differing over the number and identification of the conspirators. Unidentified participants must remain unidentified; a list of accusations cannot be manufactured by combining uneven reports. Abd Allah ibn Ubay ibn Salul's death and the role of his son Abd Allah also belong to this period. Details concerning the prayer and shirt differ, and the believing son's position must be distinguished from his father's. [105, 106] Source 1 · Source 2

65. Proclaiming Bara'a and the existing covenants

Sources describe Abu Bakr being sent and Ali subsequently commissioned to proclaim Bara'a, with reports emphasizing that this proclamation belonged to the Prophet or a man from him. Details concerning return and leadership of the pilgrimage differ. The Quranic proclamation does not cancel every covenant: those who honoured their agreements are explicitly excepted (9:4), and a person seeking to hear the message is to receive protection and safe passage (9:6). Ali's role in proclamation must therefore be read alongside the complete covenant provisions. [107, 108] Source 1 · Source 2

66. Najran’s delegation and the mutual invocation

Najran’s delegation includes al-Aqib Abd al-Masih, al-Sayyid al-Ayham, and Abu Haritha ibn Alqama, alongside men whose detailed identification varies. Some versions name Abu Haritha’s brother Karz or Bishr; textual variation does not by itself establish two brothers. Discussion centred on Jesus, followed by the comparison with Adam (3:59) and the verse of mutual invocation (3:61). This Christian delegation must not be merged with every other delegation from the Najran region. [109, 110] Source 1 · Source 2

The Prophet came with Ali, Fatima, al-Hasan, and al-Husayn. In the Imami reading, this choice identifies the participants represented by sons, women, and selves in this setting. Fatima’s presence is integral to the prophetic demonstration. The meeting ended in an agreement rather than the invocation itself. Sources transmit financial terms and guarantees in differing forms; additions in extended narratives must not all be attributed to one universally agreed document. [109, 111] Source 1 · Source 2

67. Delegations and the women who opened the way

Delegations multiplied. The Tayy accounts include Hatim’s daughter and her brother Adi ibn Hatim. Biographical works commonly call her Saffana, while some sira texts simply say “Hatim’s daughter.” Her release and advice helped bring her brother to the Prophet. Other accounts include Thumama ibn Uthal, Dimam ibn Thalaba, and the Banu Tamim delegation, naming al-Aqra ibn Habis, al-Zibriqan ibn Badr, Utarid ibn Hajib, and Amr ibn al-Ahtam. Thabit ibn Qays and Hassan ibn Thabit respond as speaker and poet. These participants should not be assigned identical positions or equal evidentiary standing. [112, 113] Source 1 · Source 2

68. Yemen: Ali, judgment, and proclamation

Sources describe Ali’s mission to Yemen for proclamation and judgment, including the account of Hamdan’s acceptance. They also describe campaigns under Khalid followed by Ali’s appointment, and a complaint brought by Burayda to which the Prophet responded in Ali’s favour. Distinct missions must not be collapsed into one journey. Muadh ibn Jabal, Abu Musa, and al-Muhajir ibn Abi Umayya appear in accounts of teaching and appointments with differing dates. Events involving al-Aswad al-Ansi, Fayruz al-Daylami, and Qays ibn Makshuh require a clear boundary: their connection with the Prophet’s final period does not bring every subsequent apostasy-war episode into this chapter. [114, 115] Source 1 · Source 2

69. Verification and communal conduct

Majma al-Bayan connects the command to verify news (49:6) with al-Walid ibn Uqba and Banu al-Mustaliq, while also presenting an interpretation connected with Mariya. The routes must remain separate. Reports concerning ridicule and offensive naming (49:11) include Thabit ibn Qays in some accounts and Safiyya's treatment on account of her ancestry in others. Al-Aqra and those calling from outside the chambers appear in delegation accounts. These are exegetical identifications, not names written in the verses. The requirements of verification and respect extend beyond the particular occasions. [116, 117, 118] Source 1 · Source 2 · Source 3

70. The family: children and grandchildren

Al-Qasim and Abd Allah are named among Khadija's sons. Some accounts treat al-Tayyib and al-Tahir as epithets of Abd Allah, so they should not silently increase the number of children. Ibrahim was born to Mariya. Sources list Zaynab, Ruqayya, Umm Kulthum, and Fatima among the daughters, alongside an opinion in parts of Imami literature that some were stepdaughters; the chapter has preserved that disagreement. Fatima's children during the Prophet's life included al-Hasan, al-Husayn, Zaynab, and Umm Kulthum. Reports of al-Muhsin's miscarriage belong, in the familiar Imami account, after the Prophet's death and must not be moved before it. [10] Source text

71. Surat al-Tahrim and the limits of inference

Accounts of the opening of Surat al-Tahrim differ between honey and Mariya, while versions of the honey account name Hafsa, Zaynab bint Jahsh, or Umm Salama as its provider. Aisha and Hafsa appear in identifying the two women acting together, and Sawda in some narrative details. The Quranic rebuke can be affirmed without merging the stories or deriving an accusation of murder from verses that make no such allegation. The passage names Gabriel and the angels; Imami transmitted interpretation identifies Ali with the righteous believer in 66:4. [119, 120] Source 1 · Source 2

The sura closes with Noah's wife and Lot's wife as examples in which marriage alone does not save, followed by Pharaoh's wife and Mary daughter of Imran as examples of independent faith (66:10–12). The name Asiya belongs to transmitted accounts, not the verse's wording. The betrayal attributed to the first two women must not automatically be read as sexual misconduct; Imami exegesis relates it to their response to the prophetic mission. These are Quranic exemplars within the argument, not women living in Medina. [121] Source text

72. Ibrahim’s death and the eclipse

Ibrahim, Mariya’s young son, died, and the Prophet grieved and wept. Reports associate his death with a solar eclipse, followed by the Prophet correcting those who connected the phenomenon with the child’s death: the sun and moon are divine signs, not consequences of a person’s death. Imami accounts include Ali in preparing Ibrahim for burial. Mariya must remain visible within this loss, alongside Salma and Abu Rafi in the birth narrative and the child’s caregivers where the sources identify them. Acceptance of God’s decree does not erase parental grief. [122] Source text

73. The Farewell Pilgrimage: women learning the rites

On the pilgrimage journey, Asma bint Umays gave birth to Muhammad ibn Abi Bakr and received instructions preserving her consecration while observing the rules of postpartum bleeding. The account is transmitted from al-Baqir and al-Sadiq in legal sources. Asma was now Abu Bakr’s wife following Jafar’s death; family relationships must not remain frozen at Muta. Aisha appears in reports about menstruation and umra, Safiyya in questions concerning the circumambulation, and other women in inquiries about pilgrimage for relatives. Their presence belongs to the teaching of the rites. [123, 124, 125] Source 1 · Source 2 · Source 3

74. Ali’s arrival from Yemen, Fatima, and Suraqa

Ali arrived from Yemen and found Fatima had ended her consecration and put on dyed clothing. She said her father had instructed her, and the Prophet confirmed her statement. Suraqa ibn Malik’s question—whether the ruling was for that year or permanently—appears in explaining the relationship between umra and hajj. Fatima conveys the prophetic ruling reliably, Ali verifies it through inquiry, and Suraqa asks about its duration. Those who brought sacrificial animals and those who did not cannot be assigned identical ritual circumstances. [123] Source text

75. The pilgrimage addresses and protected rights

The pilgrimage addresses repeatedly affirm the protection of life and property, restoration of trusts, rejection of earlier injustices, duties toward women, and conveying the message to those absent. Usama ibn Zayd and al-Fadl ibn al-Abbas appear in the journey’s details. The woman from Khatham asks about performing pilgrimage for her father, without a securely established personal name in the familiar report. Addresses delivered at Arafat, Mina, and Ghadir must not be fused into a single speech allegedly delivered at one location. Shared themes can be explained while particular texts retain their own settings. [123, 126] Source 1 · Source 2

76. Ghadir Khumm and the proclamation of authority

Ghadir Khumm took place on the return from the pilgrimage, conventionally dated in Imami tradition to the eighteenth of Dhu al-Hijja in year ten. Al-Mufid describes the gathering and Ali's public elevation, connecting it with the command to proclaim (5:67). The central declaration states that whoever has the Prophet as mawla has Ali as mawla. The Imami reading understands this as designation of authority after the Prophet within a context of priority and obedience, rather than confining it to the general love due to believers. Ali's name is not written in the verse itself; the identification comes through transmitted interpretation. [127, 128] Source 1 · Source 2

77. Al-Baqir's report and the completion of religion

Al-Kafi transmits from a group of Imam al-Baqir's companions a report linking Ali's authority, its proclamation at Ghadir, and the verses of proclamation and completion (5:67, 5:3). Majlisi grades this particular report hasan in Mirat al-Uqul. That assessment concerns a specified chain; it does not authenticate every extended Ghadir narrative. Commentaries also record an Arafat setting for the completion verse. The chapter identifies the Imami report it follows while acknowledging the alternative, rather than claiming agreement among all interpreters. [129, 130] Source 1 · Source 2

78. Congratulation, women, and details requiring care

Al-Irshad records congratulation of Ali, naming Umar ibn al-Khattab, and some routes include verses attributed to Hassan ibn Thabit. Establishing the central Ghadir event does not remove the need to examine each poetic wording or ceremonial detail. In particular, the water procedure reported for women's pledge at the conquest of Mecca must not be transferred to Ghadir without a connecting source. Women's participation in the pilgrimage and the general proclamation remains visible, while a specific role for a named woman at Ghadir requires a text. [127, 85] Source 1 · Source 2

Some commentary gives an objector a variant name, al-Harith or al-Numan ibn al-Harith al-Fihri, and connects his story with the opening of Surat al-Maarij. This remains a disputed report, including the chronological difficulty raised by dating the sura to Mecca. It should neither carry the main case for Ghadir nor have its dating problem solved through an unsupported reconstruction. [131] Source text

79. The two weighty trusts and guidance after the Messenger

The report of the two weighty trusts joins God's Book with the Prophet's household in guidance after him. Al-Kafi's report from Abu Basir through al-Sadiq, graded sound through both chains by Majlisi, identifies the household and discusses obedience, naming Ali, al-Hasan, al-Husayn, and the continuation after them. Zayd ibn Arqam's account in Sahih Muslim, delivered at the water of Khumm, also mentions the Book and household, with differing wording and context. The versions must not be presented as one verbatim formula. [1, 132] Source 1 · Source 2

80. The twelve Imams and Fatima’s tablet

Imami belief identifies the succession as Ali, al-Hasan, al-Husayn, Ali Zayn al-Abidin, Muhammad al-Baqir, Jafar al-Sadiq, Musa al-Kazim, Ali al-Rida, Muhammad al-Jawad, Ali al-Hadi, al-Hasan al-Askari, and Muhammad al-Mahdi. Al-Kafi devotes a chapter to the twelve and their designation. Its first report describes al-Khidr meeting Ali, al-Hasan, and Salman, and Majlisi grades it sound. These are successors in guidance according to the school, not prophets after the final Prophet; neither are all their names explicitly written in the Quran. [133] Source text

In the tablet report, Fatima holds the document and Jabir ibn Abd Allah witnesses it, later comparing his copy with Imam al-Baqir. Majlisi nevertheless grades the third report’s chain in this chapter weak. Its chain must therefore not be equated with that of the first report. This judgment neither erases Fatima’s role in other evidence nor should be concealed because the contents agree with belief. References to Moses, Jesus, and Job in the report’s description of al-Mahdi are comparisons, not claims that they were present in Medina. [134] Source text

81. Usama’s expedition during the final illness

The Prophet appointed Usama ibn Zayd to lead an army toward the Syrian region associated with his father Zayd’s death at Muta. Al-Mufid’s account stresses repeated instructions to dispatch the army and includes Abu Bakr and Umar among those addressed about departure. Sources vary in the army’s roster and chronology, so circulating names require evidence. The appointment demonstrates that youth did not prevent entrusted leadership, while the Prophet’s illness did not cancel his command. [135, 136] Source 1 · Source 2

82. Writing materials and disagreement in the room

Al-Irshad records the Prophet requesting writing materials for a statement protecting against error, followed by Umar’s objection in al-Mufid’s wording. Ibn Abbas’s account in the Sahih also records the incident, referring to severe illness, disagreement, and noise. Strongly worded phrases must be attributed to their particular source rather than claimed for every route. The requested document was not written in that gathering according to these reports; no missing text should be invented and placed in quotation marks. Imami interpretation reads the episode alongside the earlier declarations of authority and succession. [135, 137] Source 1 · Source 2

83. The women of the household and prayer during illness

Aisha, Hafsa, Umm Salama, and the household appear in accounts of the final illness. Reports differ over who directed Abu Bakr to lead prayer and how the Prophet prayed after coming out. Al-Mufid gives an Imami account distinct from the familiar Sunni narrative; the two cannot be fused into an apparently agreed sequence. Ali and al-Fadl ibn al-Abbas assist the Prophet in al-Mufid's version, while other routes vary in identifying the second helper. Assigning a particular action to a wife requires a text rather than a sectarian inference. [138, 135] Source 1 · Source 2

84. Testament, debts, and the preservation of knowledge

In al-Mufid's account, the Prophet first asked al-Abbas to undertake his testament, fulfil promises, and settle debts. Al-Abbas cited age and family responsibilities, while Ali accepted. The report describes the transfer of the ring, weapons, and particular possessions, together with private instruction. This practical responsibility belongs beside the meaning of Imamate established in the preceding evidence. Neither property and debts nor the wider succession should erase the other. Knowledge is joined to trust, family care, and fulfilment of obligations. [139, 140] Source 1 · Source 2

85. Fatima and the final private message

Fatima's presence includes tears followed by relief at a private message. Al-Irshad explains that the Prophet told her she would be the first of his household to follow him. Other routes preserve the core story with differences in sequence. Al-Hasan and al-Husayn appear in farewell accounts as his beloved grandsons, not merely young bystanders. The solemnity of the setting requires restraint: an author's extended imagined conversation between father and daughter cannot be presented as a transmitted saying. [141, 138] Source 1 · Source 2

86. The death and disagreement over its date

The familiar Imami commemoration places the Prophet's death late in Safar, observed on its twenty-eighth day, in the eleventh year after the Hijra. The introduction to al-Kafi's chapter on his birth and death, however, gives the twelfth of Rabi al-Awwal, and other sources preserve further dates. Majlisi records these differences; an agreed Imami date must not be claimed. The customary age is sixty-three. A proposed Gregorian conversion cannot settle the transmitted dates without examining its calendrical assumptions. [142, 143] Source 1 · Source 2

The Quran frames mortality through 3:144 and 39:30. Grief does not deny the Prophet's humanity, and the finality of prophethood does not end obligation or remove the Book. Reports connect his last suffering with the poison at Khaybar. Any additional causal claim requires its own evidence and must not turn suspicion into an accusation. [68, 138] Source 1 · Source 2

87. Washing, prayer, and burial

In al-Mufid’s version, Ali washes and prepares the Prophet, assisted by al-Fadl ibn al-Abbas with water. Other routes mention al-Abbas, Qutham, Usama, and Shuqran in differing tasks; presence does not necessarily mean directly performing the washing. Abu Ubayda, who dug a central grave trench, and Abu Talha Zayd ibn Sahl, who made a side niche, were both sought; Abu Talha came. Al-Irshad names Ali, al-Abbas, al-Fadl, and Usama in the burial, with Aws ibn Khawli admitted so the Ansar could share in laying him to rest. [144, 145] Source 1 · Source 2

The sources describe prayer in successive groups and burial in the room where he died. Women’s mourning and prayer remain part of the accounts even though they are not named among those descending into the grave. Variant or erroneous year numerals and date formulas in particular copies require comparison rather than uncritical reproduction. [144, 145] Source 1 · Source 2

88. Saqifa and the boundary with the next period

During the period surrounding the funeral preparations, the Saqifa gathering involved Sad ibn Ubada, Abu Bakr, Umar, Abu Ubayda, al-Hubab ibn al-Mundhir, Bashir ibn Sad, and Usayd ibn Hudayr. Accounts differ over discussion and timing, while Imami sources emphasize Ali and the household attending to the Prophet. Al-Mufid also records Ali rejecting Abu Sufyan’s proposal as a provocation. This chapter covers the transition insofar as it connects with the death and testament; the pledge and subsequent events at Fatima’s house require their own fully sourced treatment. [146, 147] Source 1 · Source 2

89. Fatima, Fadak, and the household’s rights

The Prophet’s death connects directly with Fatima’s claim to her rights. A lifetime grant must be distinguished from inheritance, and Fadak from other property. Accounts of the dispute include Fatima, Ali, Umm Ayman, and Abu Bakr, while al-Abbas appears in claims concerning the estate. Quranic arguments concern inheritance, Solomon succeeding David, and Zechariah’s prayer for an heir (27:16; 19:5–6). The schools differ over property and knowledge and over the report invoked in the dispute. Their positions must not be presented as agreement or Fatima’s argument reduced to personal emotion. [70, 148] Source 1 · Source 2

90. Quranic figures beyond the battle headings

A survey of participants cannot stop at campaigns. Reports on charity before private consultation (58:12) describe Ali’s observance. Accounts attached to the comparison between watering pilgrims, maintaining the sanctuary, and faith with struggle (9:19) include al-Abbas, Ali, and a sanctuary custodian whose identification varies. Reports concerning 4:94 describe killing someone who offered peace or professed faith, including Usama and Mirdas with differing patronymics. The verse requires verification and protection of life; the separate routes should not automatically become one incident. [149, 150, 151] Source 1 · Source 2 · Source 3

Al-Zubayr and a differently identified Ansari appear in accounts of arbitration (4:65). Thalaba is widely named in the story of withholding charity and breaking a promise (9:75), but disagreements over identity and transmission prevent attaching it to every person called Thalaba ibn Hatib. Al-Julas ibn Suwayd and Umayr ibn Sad appear in commentary on 9:74, Nabtal in reports concerning hostile listening and speech, and Finhas in commentary on 3:181. These names belong to accounts of occasions of revelation; they are not personal names written into those verses. [152, 153, 154, 155, 156] Source 1 · Source 2 · Source 3 · Source 4 · Source 5

91. Supplementary names of the dead at Uhud

To preserve more than the best-known martyrs, this supplement follows Ibn Ishaq's list as transmitted and annotated by Ibn Hisham. Names associated with Banu Abd al-Ashhal include Amr ibn Muadh, al-Harith ibn Anas, Umara ibn Ziyad ibn al-Sakan, Salama and Amr sons of Thabit ibn Waqsh, Thabit ibn Waqsh in an added report, Rifaa ibn Waqsh, Husayl ibn Jabir al-Yaman—Hudhayfa's father—Sayfi and Hubab sons of Qayzi, Abbad ibn Sahl, and al-Harith ibn Aws. Those of Ratij include Iyas ibn Aws, Ubayd ibn al-Tayyihan, also called Atik, and Habib ibn Yazid; Yazid ibn Hatib belongs to Banu Zafar. Al-Yaman is not his son Hudhayfa. The listed Ansari Abu Sufyan ibn al-Harith ibn Qays is not the Prophet's cousin Abu Sufyan ibn al-Harith ibn Abd al-Muttalib. [157] Source text

The list includes Hanzala ibn Abi Amir, Anis ibn Qatada, Abu Hayya, Abd Allah ibn Jubayr, Khaythama father of Sad, Abd Allah ibn Salama, and Subay ibn Hatib, whose name Ibn Hisham also gives differently. Names associated with Banu al-Najjar include Amr ibn Qays and his son Qays, Thabit ibn Amr, Amir ibn Makhlad, Abu Hubayra ibn al-Harith, Amr ibn Mutarrif, Aws ibn Thabit—Hassan's brother—Anas ibn al-Nadr, Qays ibn Makhlad, Kaysan, Sulaym ibn al-Harith, and al-Numan ibn Abd Amr. They are followed by Kharija ibn Zayd, Sad ibn al-Rabi, Aws ibn al-Arqam, Malik ibn Sinan—Abu Said al-Khudri's father—Said ibn Suwayd, and Utba ibn Rabi. [157] Source text

Further names are Thalaba ibn Sad, Thaqf ibn Farwa, Abd Allah ibn Amr ibn Wahb, Damra al-Juhani, Nawfal ibn Abd Allah, al-Abbas ibn Ubada, al-Numan ibn Malik, al-Mujadhdhar ibn Dhiyad, Ubada ibn al-Hashas, Rifaa ibn Amr, Abd Allah ibn Amr ibn Haram, Amr ibn al-Jamuh, his son Khallad and freedman Abu Ayman, Sulaym ibn Amr ibn Hadida and his freedman Antara, Sahl ibn Qays, Dhakwan ibn Abd Qays, and Ubayd ibn al-Mualla. Ibn Hisham adds Malik ibn Numayla, al-Harith ibn Adi, Malik ibn Iyas, Iyas ibn Adi, and Amr ibn Iyas. Together with Hamza, Abd Allah ibn Jahsh, Musab, and Shammas already discussed, these preserve the source's intended roster, while disagreements over totals and individual inclusion remain. A genealogical list does not authenticate every associated story. [157] Source text

92. Smaller expeditions, captives, and women beyond the major headings

These years also include the killing of Abu Rafi Sallam ibn Abi al-Huqayq. The sira names Abd Allah ibn Atik, Masud ibn Sinan, Abd Allah ibn Unays, Abu Qatada al-Harith ibn Ribi, and Khuzai ibn Aswad in the expedition. Abu Rafi's wife appears raising the alarm, alongside the reported prohibition on killing a woman or child. She remains part of the event even without a personal name. Sallam must not be confused with Sallam ibn Mishkam, or Abd Allah ibn Unays with Anas ibn al-Nadr. Dhu Qarad includes Salama ibn al-Akwa and the Ghifari woman who escaped on a camel and was told she could not vow to sacrifice an animal she did not own. [158, 41] Source 1 · Source 2

Further recovery includes Muhallim ibn Jaththama and Amir ibn al-Adbat in one interpretation of 4:94, Hatib's letter carrier, Jabir's wife preparing food, and the Ansari women consoling Uhud's bereaved. Such recovery does not require accepting every later identification. Where sources preserve an action without a name, accuracy means retaining the action and leaving the name unresolved. [151, 17, 31] Source 1 · Source 2 · Source 3

Umm 'Atiyya and Continuing Service

In Sahih Muslim, Umm 'Atiyya al-Ansariyya relates that she accompanied the Messenger of Allah on seven campaigns, remaining with the people's belongings, preparing food, treating the wounded, and caring for the sick. Through these actions, the account establishes that women's participation included provision and continuing care, rather than being confined to one woman's name at one battle. This route does not name the seven campaigns; their list is therefore not filled by conjecture, nor is their number transferred to every woman who served with the army. We retain the attribution to the comparative source without merging Umm 'Atiyya with Umm Sinan or al-Rubayyi' bint Mu'awwidh. [166]

Julaybib and the Search for Those Missing

Through Abu Barza, Sahih Muslim transmits an account of Julaybib. After fighting, the Prophet asked his companions whom they were missing, then said he was missing Julaybib. They found him slain beside seven others in the account. The Prophet carried him until he was placed in his grave and expressed his closeness to him. This route does not name the campaign, so the story cannot be assigned with certainty to Badr, Uhud, or Hunayn. It also does not contain the marriage story transmitted through other routes, which is not added without documentation. Julaybib is distinct from Juwaybir, whose account with al-Dhalfa appeared earlier. The similar prominence of socially vulnerable people does not permit the two figures to be combined. [167]

93. Distinguishing similar names and retaining the unnamed

Important distinctions include Nusayba bint Kab, Umm Umara, from every other woman named Nusayba; Umm Sulaym from Umm Salama; Asma bint Umays from Asma bint Abi Bakr; Hind bint Utba from Hind bint Amr ibn Haram and Umm Hani; and al-Rubayyi bint al-Nadr from al-Rubayyi bint Muawwidh. Zaynab bint Jahsh, Zaynab bint Khuzayma, the Zaynab identified as the Prophet's daughter, and Zaynab bint Ali are separate women. Sad ibn Muadh, Sad ibn Ubada, Sad ibn Abi Waqqas, and Sad ibn al-Rabi are separate men. Kinship, chronology, and action govern identification. [38, 157] Source 1 · Source 2

The chapter also retains people whom its texts do not name: believing men and women concealed in Mecca, the poor person, orphan, and captive in the feeding account, the woman of Khatham, Abu Khaythama's wives, and some wounded people and captives. An unknown name does not mean an absent person. This review covers the source locations identified in the references. It does not establish an exhaustive examination of every manuscript and every transmission route. [57, 49, 126, 101] Source 1 · Source 2 · Source 3 · Source 4

94. The completed message and the continuing trust

The chapter closes with the Messenger's death after the Quran had been conveyed, worship, justice, and mercy taught, and—within the reports of the Ahl al-Bayt—the household's guiding authority and Ali's succession proclaimed. That mission included Uhud's wounds, the trench siege, the tears of captives and mothers, and disagreement at the time of departure. The story of guidance continues through the enduring Book, continuing moral responsibility, and the testament understood by the Imamis through Ali, Fatima, and their descendants as preserving religion, with Muhammad remaining the final Prophet. [1, 129, 133] Source 1 · Source 2 · Source 3

Sources and references

Qur'anic references appear by surah and verse in the text. Other references are numbered by first occurrence. Bihar page numbers are the printed numbers reproduced within the digital text and may differ from another file's page counter. Reports quoted through al-Majlisi retain the source attribution he specifies; direct examination of every original manuscript is not assumed.

[1] Al-Kulayni, al-Kafi, vol. 1, Book of Divine Authority, chapter 64, especially reports 1 and 3. Source text

[2] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 202–243: Badr and its preliminaries. Consult each report's stated source within the chapter. Source text

[3] Al-Mufid, al-Irshad, vol. 1, pp. 88–97: Badr; compare the quotations in Bihar. Source text

[4] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 274–283: Al-Irshad on Ali at Badr. Consult each report's stated source within the chapter. Source text

[5] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 241–243, 348–359: Captives and ransom. Consult each report's stated source within the chapter. Source text

[6] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 360–361: Names of the martyrs and additions. Consult each report's stated source within the chapter. Source text

[7] Al-Tirmidhi, Jami, report 3174, al-Rubayyi bint al-Nadr as Haritha's mother. Source text

[8] Al-Tabarsi, Majma al-Bayan, commentary on 8:67 and the associated displayed verse group. Source text

[9] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 348–354: Zaynab and Abu al-As. Consult each report's stated source within the chapter. Source text

[10] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 151–169, 247–294: Children and relatives, with differing genealogical accounts. Consult each report's stated source within the chapter. Source text

[11] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 326–345: Umayr, Safwan, and Abu Azza. Consult each report's stated source within the chapter. Source text

[12] Al-Majlisi, Bihar al-Anwar, vol. 19, pp. 326–359: After Badr. Consult each report's stated source within the chapter. Source text

[13] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 1–13: Between Badr and Uhud. Consult each report's stated source within the chapter. Source text

[14] Al-Tabarsi, Majma al-Bayan, commentary on 3:121 and the associated displayed verse group. Source text

[15] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 14–146: Uhud and its source reports. Consult each report's stated source within the chapter. Source text

[16] Al-Tabarsi, Majma al-Bayan, commentary on 3:144 and the associated displayed verse group. Source text

[17] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Uhud and the return to Medina. Historical comparison and supplementary identification. Source text

[18] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 94–97, 130–135: The wounded and bereaved families. Consult each report's stated source within the chapter. Source text

[19] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 49–54, 132–135: Nusayba and differing accounts concerning her son. Consult each report's stated source within the chapter. Source text

[20] Al-Tabarsi, Majma al-Bayan, commentary on 3:169 and the associated displayed verse group. Source text

[21] Ibn Hajar, al-Isaba, vol. 8, digital scan p. 42; Jamila's lineage and the quotation from Ibn Sad. Source text

[22] Ibn Hisham, al-Sira, Hamna's bereavement of brother, uncle, and husband at Uhud. Source text

[23] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 137–146: Hamra al-Asad. Consult each report's stated source within the chapter. Source text

[24] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 150–156: Al-Raji. Consult each report's stated source within the chapter. Source text

[25] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 147–150: Bir Mauna. Consult each report's stated source within the chapter. Source text

[26] Al-Tabarsi, Majma al-Bayan, commentary on 59:2 and the associated displayed verse group. Source text

[27] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 157–173: Banu al-Nadir. Consult each report's stated source within the chapter. Source text

[28] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 174–179: Dhat al-Riqa and Usfan. Consult each report's stated source within the chapter. Source text

[29] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Dhat al-Riqa and Jabir. Historical comparison and supplementary identification. Source text

[30] Ibn Sad, al-Tabaqat al-Kubra, biography 4345, Suhayma bint Masud, Dar al-Kutub al-Ilmiyya edition; compare Suhayla in Fath al-Bari. Source text

[31] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 186–280: The confederates and Banu Qurayza. Consult each report's stated source within the chapter. Source text

[32] Al-Tabarsi, Majma al-Bayan, commentary on 33:9 and the associated displayed verse group. Source text

[33] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 202–207, 225–244: The duel with Amr ibn Abd Wudd. Consult each report's stated source within the chapter. Source text

[34] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 245–246: Safiyya and Fatima at the trench, citing Tusi's Amali and Uyun Akhbar al-Rida. Consult each report's stated source within the chapter. Source text

[35] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 268–278: Hudhayfa and the siege's conclusion. Consult each report's stated source within the chapter. Source text

[36] Al-Tabarsi, Majma al-Bayan, commentary on 33:26 and the associated displayed verse group. Source text

[37] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 263–280: Banu Qurayza, Sad, and Abu Lubaba. Consult each report's stated source within the chapter. Source text

[38] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 170–227: The Prophet's wives and Umm Salama. Consult each report's stated source within the chapter. Source text

[39] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, p. 533, Rufayda's tent and Sad ibn Muadh. Historical comparison and supplementary identification. Source text

[40] Al-Tabarsi, Majma al-Bayan, commentary on 9:102 and the associated displayed verse group. Source text

[41] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 281–308: Banu al-Mustaliq and related expeditions. Consult each report's stated source within the chapter. Source text

[42] Al-Tabarsi, Majma al-Bayan, commentary on 63:1 and the associated displayed verse group. Source text

[43] Al-Tabarsi, Majma al-Bayan, commentary on 24:11 and the associated displayed verse group. Source text

[44] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, pp. 567–571, the accusation. Historical comparison and supplementary identification. Source text

[45] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 153–157: Mariya, the accusation, and Ibrahim. Consult each report's stated source within the chapter. Source text

[46] Al-Tabarsi, Majma al-Bayan, commentary on 33:37 and the associated displayed verse group. Source text

[47] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 177–188: Zaynab bint Jahsh and interpretation of the verse. Consult each report's stated source within the chapter. Source text

[48] Al-Tabarsi, Majma al-Bayan, commentary on 33:33 and the associated displayed verse group. Source text

[49] Al-Tabarsi, Majma al-Bayan, commentary on 76:5 and the associated displayed verse group. Source text

[50] Al-Huwayzi, Nur al-Thaqalayn, commentary on 76:5 and the associated displayed verse group. Source text

[51] Al-Tabarsi, Majma al-Bayan, commentary on 5:55 and the associated displayed verse group. Source text

[52] Al-Tabarsi, Majma al-Bayan, commentary on 58:1 and the associated displayed verse group. Source text

[53] Al-Tabarsi, Majma al-Bayan, commentary on 4:105 and the associated displayed verse group. Source text

[54] Al-Tabarsi, Majma al-Bayan, commentary on 24:6 and the associated displayed verse group. Source text

[55] Al-Tabarsi, Majma al-Bayan, commentary on 5:106 and the associated displayed verse group. Source text

[56] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 317–374: Hudaybiyya and the treaty. Consult each report's stated source within the chapter. Source text

[57] Al-Tabarsi, Majma al-Bayan, commentary on 48:18 and the associated displayed verse group. Source text

[58] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 352–354: Umm Salama's advice, from Tafsir al-Qummi. Consult each report's stated source within the chapter. Source text

[59] Al-Tabarsi, Majma al-Bayan, commentary on 60:10 and the associated displayed verse group. Source text

[60] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, p. 581, Umm Kulthum bint Uqba. Historical comparison and supplementary identification. Source text

[61] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 1–41: Khaybar. Consult each report's stated source within the chapter. Source text

[62] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 5–7, 22, 32–34: Safiyya and Kinana. Consult each report’s stated source within the chapter. Source text

[63] Al-Mufid, al-Irshad, vol. 1, pp. 83–85: The banner at Khaybar; compare the quotations in Bihar. Source text

[64] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 9–10, 21–23: Marhab and the fortress gate. Consult each report’s stated source within the chapter. Source text

[65] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, p. 589, Safiyya, Umm Sulaym, and Abu Ayyub. Historical comparison and supplementary identification. Source text

[66] Ibn Sad, al-Tabaqat al-Kubra, vol. 8, p. 292, Umm Muta and Umm Sinan al-Aslamiyya. Source text

[67] Ibn Sad, al-Tabaqat al-Kubra, vol. 8, p. 293, Umayya bint Qays al-Ghifariyya. Source text

[68] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 6–7: The poisoned sheep, Bishr, and his mother. Consult each report’s stated source within the chapter. Source text

[69] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 22–26: Fadak. Consult each report’s stated source within the chapter. Source text

[70] Al-Tabarsi, Majma al-Bayan, commentary on 17:26 and the associated displayed verse group. Source text

[71] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 1–41: Jafar and the arrivals from Abyssinia. Consult each report’s stated source within the chapter. Source text

[72] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 42–43: Asma’s report of the sun’s return. Consult each report’s stated source within the chapter. Source text

[73] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, pp. 737–739, envoys to rulers. Historical comparison and supplementary identification. Source text

[74] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 43–50, 364–377, 408–414: Envoys, delegations, and rulers. Consult each report’s stated source within the chapter. Source text

[75] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 43–45: Umm Habiba and Abraha. Consult each report’s stated source within the chapter. Source text

[76] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 45–48: Mariya, Sirin, Salma, and Abu Rafi. Consult each report’s stated source within the chapter. Source text

[77] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 50–65: Muta and differing command sequences. Consult each report’s stated source within the chapter. Source text

[78] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 53–55: Asma, Jafar’s children, and feeding the bereaved. Consult each report’s stated source within the chapter. Source text

[79] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 66–90: Dhat al-Salasil and interpretation of al-Adiyat. Consult each report’s stated source within the chapter. Source text

[80] Al-Majlisi, Bihar al-Anwar, vol. 20, pp. 337, 372–373: The compensatory umra, Maymuna, and Hamza's daughter. Consult each report's stated source within the chapter. Source text

[81] Al-Tabarsi, Majma al-Bayan, commentary on 60:1 and the associated displayed verse group. Source text

[82] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 93–95, 119–123: Hatib and the letter carrier. Consult each report's stated source within the chapter. Source text

[83] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 91–138: The conquest of Mecca. Consult each report's stated source within the chapter. Source text

[84] Al-Tabarsi, Majma al-Bayan, commentary on 60:12 and the associated displayed verse group. Source text

[85] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 113, 134–135: Women's pledge, from al-Kafi and other sources. Consult each report's stated source within the chapter. Source text

[86] Al-Tabarsi, Majma al-Bayan, commentary on 4:58 and the associated displayed verse group. Source text

[87] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Conquest of Mecca, exceptions, and pardon. Historical comparison and supplementary identification. Source text

[88] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 139–145: Banu Jadhima. Consult each report's stated source within the chapter. Source text

[89] Al-Mufid, al-Irshad, vol. 1, pp. 159–160: Banu Jadhima; compare the quotations in Bihar. Source text

[90] Al-Tabarsi, Majma al-Bayan, commentary on 9:25 and the associated displayed verse group. Source text

[91] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 146–181: Hunayn. Consult each report's stated source within the chapter. Source text

[92] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, pp. 646–647 and 653, Umm Sulaym and al-Shayma. Historical comparison and supplementary identification. Source text

[93] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 171–174: The foster sister and Hawazin's delegation. Consult each report's stated source within the chapter. Source text

[94] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Awtas, Taif, and Thaqif's delegation. Historical comparison and supplementary identification. Source text

[95] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 180–189: Taif. Consult each report's stated source within the chapter. Source text

[96] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 159–178: Distribution, the Ansar, and reconciliation. Consult each report's stated source within the chapter. Source text

[97] Al-Tabarsi, Majma al-Bayan, commentary on 9:60 and the associated displayed verse group. Source text

[98] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 190–251: Tabuk. Consult each report’s stated source within the chapter. Source text

[99] Al-Mufid, al-Irshad, vol. 1, pp. 174–177: Tabuk and the report of position; compare the quotations in Bihar. Source text

[100] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Tabuk and Dhu al-Bijadayn. Historical comparison and supplementary identification. Source text

[101] Al-Tabarsi, Majma al-Bayan, commentary on 9:118 and the associated displayed verse group. Source text

[102] Al-Tabarsi, Majma al-Bayan, commentary on 9:91 and the associated displayed verse group. Source text

[103] Al-Tabarsi, Majma al-Bayan, commentary on 9:107 and the associated displayed verse group. Source text

[104] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 252–263: The harmful mosque. Consult each report’s stated source within the chapter. Source text

[105] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 193–196, 223–251: Accounts of the pass incident. Consult each report’s stated source within the chapter. Source text

[106] Al-Tabarsi, Majma al-Bayan, commentary on 9:84 and the associated displayed verse group. Source text

[107] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 264–276: Proclaiming Bara’a. Consult each report’s stated source within the chapter. Source text

[108] Al-Mufid, al-Irshad, vol. 1, pp. 85–87: Bara’a; compare the quotations in Bihar. Source text

[109] Al-Tabarsi, Majma al-Bayan, commentary on 3:61 and the associated displayed verse group. Source text

[110] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 277–355: Najran and the mutual invocation, with differing transmission routes. Consult each report’s stated source within the chapter. Source text

[111] Al-Mufid, al-Irshad, vol. 1, pp. 186–190: Najran and the mutual invocation; compare the quotations in Bihar. Source text

[112] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Tamim and Tayy delegations, especially pp. 721–724. Historical comparison and supplementary identification. Source text

[113] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 364–377: Delegations. Consult each report’s stated source within the chapter. Source text

[114] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 356–363, 370–377: Missions to Yemen. Consult each report’s stated source within the chapter. Source text

[115] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, Missions to Yemen and al-Aswad. Historical comparison and supplementary identification. Source text

[116] Al-Tabarsi, Majma al-Bayan, commentary on 49:1 and the associated displayed verse group. Source text

[117] Al-Tabarsi, Majma al-Bayan, commentary on 49:6 and the associated displayed verse group. Source text

[118] Al-Tabarsi, Majma al-Bayan, commentary on 49:11 and the associated displayed verse group. Source text

[119] Al-Tabarsi, Majma al-Bayan, commentary on 66:1 and the associated displayed verse group. Source text

[120] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 227–246: Reports concerning al-Tahrim. Consult each report’s stated source within the chapter. Source text

[121] Al-Tabarsi, Majma al-Bayan, commentary on 66:10 and the associated displayed verse group. Source text

[122] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 155–157: Ibrahim’s death and the eclipse. Consult each report’s stated source within the chapter. Source text

[123] Al-Majlisi, Bihar al-Anwar, vol. 21, pp. 378–407: The Farewell Pilgrimage and its rites. Consult each report’s stated source within the chapter. Source text

[124] Muslim, Sahih, report 1211, Aisha on hajj and umra; comparative evidence. Source text

[125] Al-Bukhari, Sahih, report 1757, Safiyya and the circumambulation. Source text

[126] Al-Bukhari, Sahih, report 1513, the Khathami woman and al-Fadl. Source text

[127] Al-Mufid, al-Irshad, vol. 1, pp. 195–197: Ghadir; compare the quotations in Bihar. Source text

[128] Al-Tabarsi, Majma al-Bayan, commentary on 5:67 and the associated displayed verse group. Source text

[129] Al-Kulayni, al-Kafi, vol. 1, Book of Divine Authority, chapter 64, report 4; Mirat al-Uqul 3:250: hasan. Source text

[130] Al-Tabarsi, Majma al-Bayan, commentary on 5:3 and the associated displayed verse group. Source text

[131] Al-Tabarsi, Majma al-Bayan, commentary on 70:1 and the associated displayed verse group. Source text

[132] Muslim, Sahih, report 2408, Zayd ibn Arqam at Khumm; comparison with the Imami account. Source text

[133] Al-Kulayni, al-Kafi, vol. 1, Book of Divine Authority, chapter 126, especially report 1; Mirat al-Uqul 6:203: sound. Source text

[134] Al-Kulayni, al-Kafi, vol. 1, The tablet report, chapter 126, report 3; Mirat al-Uqul 6:208: weak. Source text

[135] Al-Mufid, al-Irshad, vol. 1, pp. 201–204: Illness, Usama, and writing materials; compare the quotations in Bihar. Source text

[136] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 455–470: Usama’s army. Consult each report’s stated source within the chapter. Source text

[137] Al-Bukhari, Sahih, report 5669, Ibn Abbas on the writing request; comparison of wording. Source text

[138] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 455–502: Final illness and testament. Consult each report’s stated source within the chapter. Source text

[139] Al-Mufid, al-Irshad, vol. 1, pp. 205–206: Testament; compare the quotations in Bihar. Source text

[140] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 469–470: Ali’s testamentary responsibilities and debts. Consult each report’s stated source within the chapter. Source text

[141] Al-Mufid, al-Irshad, vol. 1, pp. 207: Death and Fatima; compare the quotations in Bihar. Source text

[142] Al-Kulayni, al-Kafi, vol. 1, Chapter on the Prophet’s birth and death, introductory notice and reports. Source text

[143] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 514–521: Differing dates of death. Consult each report’s stated source within the chapter. Source text

[144] Al-Mufid, al-Irshad, vol. 1, pp. 207–209: Preparation and burial; compare the quotations in Bihar. Source text

[145] Al-Majlisi, Bihar al-Anwar, vol. 22, pp. 503–549: Preparation, prayer, and burial. Consult each report’s stated source within the chapter. Source text

[146] Al-Mufid, al-Irshad, vol. 1, pp. 209–210: Saqifa and Ali’s position; compare the quotations in Bihar. Source text

[147] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, The Prophet’s death and Saqifa. Historical comparison and supplementary identification. Source text

[148] Ahmad ibn Ali al-Tabarsi, al-Ihtijaj, vol. 1, p. 131 onward, Fatima’s argument and testimony of Umm Ayman and Ali; inclusion does not authenticate every route. Source text

[149] Al-Tabarsi, Majma al-Bayan, commentary on 58:12 and the associated displayed verse group. Source text

[150] Al-Tabarsi, Majma al-Bayan, commentary on 9:19 and the associated displayed verse group. Source text

[151] Al-Tabarsi, Majma al-Bayan, commentary on 4:94 and the associated displayed verse group. Source text

[152] Al-Tabarsi, Majma al-Bayan, commentary on 4:65 and the associated displayed verse group. Source text

[153] Al-Tabarsi, Majma al-Bayan, commentary on 9:75 and the associated displayed verse group. Source text

[154] Al-Tabarsi, Majma al-Bayan, commentary on 9:74 and the associated displayed verse group. Source text

[155] Al-Tabarsi, Majma al-Bayan, commentary on 9:61 and the associated displayed verse group. Source text

[156] Al-Tabarsi, Majma al-Bayan, commentary on 3:181 and the associated displayed verse group. Source text

[157] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, pp. 470–472, Uhud's roster and Ibn Hisham's additions. Historical comparison and supplementary identification. Source text

[158] Ibn Hisham transmitting Ibn Ishaq, al-Sira al-Nabawiyya; digital file headed Tahdhib Sirat Ibn Hisham — Abd al-Salam Harun, pp. 553–559, Abu Rafi and Dhu Qarad. Historical comparison and supplementary identification. Source text

[159] Al-Tabrisi, Majma al-Bayan, Qur'an 24:33; al-Huwayzi, Nur al-Thaqalayn at that verse, reports 166–168: coercion and the women's complaint. Source text

[160] Al-Tabrisi, Majma al-Bayan, Qur'an 33:50: the woman offering marriage and differing identifications, including the attribution to Ali ibn al-Husayn. Source text

[161] Al-Tabrisi, Majma al-Bayan, Qur'an 24:3: Umm Mahzul in an occasion report and the interpretation from al-Baqir and al-Sadiq concerning repentance. Source text

[162] Abu Dawud, Sunan, Book of Prayer, hadith 591: Umm Waraqa. Source text

[163] Al-Bukhari, Sahih, Book of Jihad and Military Expeditions, hadith 2881: Umm Sulayt. Source text

[164] Abu Dawud, Sunan, Book of Medicine, hadith 3887: al-Shifa and the teaching of Hafsa. Source text

[165] Al-Nasa'i, Sunan, Book of the Call to Prayer, hadith 632: Abu Mahdhura after Hunayn. Source text

[166] Muslim, Sahih, Book of Jihad and Military Expeditions, hadith 1812, Umm 'Atiyya's route: acts of care. Source text

[167] Muslim, Sahih, Book of the Merits of the Companions, hadith 2472: Julaybib, through Abu Barza. Source text

Conclusion to Volume One

All praise belongs to God, Lord of the worlds, who enabled me to complete this volume of The Story of Divine Guidance and helped me undertake this service through the time, ability, and desire for knowledge He granted me. I praise Him for the blessing of faith and for the opportunities to reflect upon His noble Book. I also express my gratitude to His Messenger Muhammad, peace and blessings be upon him and his family, and to his pure household for the truth they conveyed, explained, and preserved, and for the sustenance I found in their lives and guidance throughout this journey. This work could only have been completed by God's grace and help, and through the blessing of following Muhammad and his family. I ask Him to accept it as sincere service for His sake.

At the close of this volume, we reach the Messenger of God, Muhammad, peace and blessings be upon him and his family. Through the pages of The Story of Divine Guidance, we have travelled from the beginning of creation and Adam, through the accounts of prophets, successors, and bearers of the covenant, to the final prophetic message. Throughout this journey, we have sought to trace the connections between generations and to understand how the call to God remained present in human life across different times, lands, and circumstances.

Our journey has shown that guidance concerns the whole of human life: faith and action, the household in which a person grows, and the choices made under the pressure of fear, desire, or bereavement. The call to worship God carries a responsibility for justice, mercy, and fidelity to the covenant. Whenever we considered a prophet or successor, we returned to the effect of his teaching on people and to the trust that believers carried to those who followed them.

Women have a presence in this history that a sound understanding cannot overlook. We have followed the accounts of mothers, wives, and daughters, and the actions of believing women in care, migration, patience, and support for truth, reaching Khadija and Fatima, peace be upon them. Men and women whose names some texts did not preserve also retain their place in the story. The absence of a name does not erase an action or the faith and responsibility that an account reveals.

The Quran has remained the foundation of our inquiry and the measure of interpretation. Reports are understood in its light, with the help of teachings transmitted from the Prophet and his household and an examination of what commentaries and historical works preserve. Responsible inquiry requires us to identify disagreements, avoid turning possibility into certainty, and refrain from filling gaps in the sources with unsupported details. An unresolved account, name, or date remains open to further investigation, however strongly we may wish for a complete picture.

In reaching the life of the Messenger, peace and blessings be upon him and his family, we reached the point at which the preceding call to worship God finds its fulfilment in the final prophetic message. The closing chapters considered the formation of the community, the teaching of the Book, and the patience and sacrifice

accompanying the mission. They then addressed the completion of the message, the declaration of succession, and the Prophet’s death. Here the course assigned to Volume One reaches its conclusion, and the community’s responsibility to preserve and practise what it received comes into view.

Our reading therefore turns to the preservation and explanation of the message after the final Prophet. Within the Imami approach followed by this book, the Imamate of the Ahl al-Bayt is understood through its relationship to the Quran, the prophetic tradition, and the Messenger’s testament. It continues guidance through preserving and teaching the religion, while affirming that prophethood ended with Muhammad, peace and blessings be upon him and his family. This is the connection between the end of this volume and the beginning of the next.

The Story of Divine Guidance is planned as a work in four interconnected volumes, of which this is the first. This division allows the periods and individuals under discussion the space they need for narration and examination, while preserving the connection between the beginnings and the events and responsibilities that followed. Each volume has its own scope, and its meaning is enriched by reading it in relation to the others.

Volume Two — From Prophet Muhammad to Imam al-Mahdi

This volume begins with the Muhammadan message and the Book, teaching, and testament entrusted by the Messenger to his community. It then follows the course of guidance through the lives of Ali ibn Abi Talib and the Imams of the Ahl al-Bayt, reaching Imam al-Mahdi, may God hasten his relief. It examines their relationship to the message, their preservation of knowledge, and their work in teaching, reform, and facing adversity. Fatima al-Zahra, peace be upon her, their families, sons and daughters, and the women and men who supported them, transmitted their teachings, and carried their knowledge all have their place. The volume reaches Imam al-Mahdi’s birth and Imamate and prepares for the period of occultation, connecting it with the next volume while avoiding repetition of material already treated in Volume One.

Volume Three — Imam al-Mahdi from Occultation to Reappearance and Beyond

This volume continues the study of Imam al-Mahdi, may God hasten his relief, the minor and major occultations, and the emissaries, representatives, transmitters, scholars, women, and men connected with those periods. It also considers the meaning of waiting and the believer’s responsibilities, examining reports about the signs of reappearance, the Imam’s rise, and the establishment of justice, together with accounts concerning the return, the Mahdiyyun, and successors after the Qa’im. These subjects are approached through examination of the reports and their meanings, distinguishing what is established from what is disputed, without asserting unsupported details about the future or identifying contemporary individuals without evidence.

Volume Four — The Human Being on the Path of Guidance

This volume turns to what guidance means in human life and action. It examines innate disposition, reason, and choice; our relationship with the Quran and revelation; and the influence of belief in God's oneness, prophethood, and the Imamate on understanding and conduct. It addresses learning and humility, repentance and mercy, family life and the upbringing of children, women's roles, justice and resistance to oppression, patience under trial, prayer and worship, responses to disagreement and turmoil, and responsible waiting during the occultation. Its purpose is to connect what we have learned from the lives of the prophets and the Ahl al-Bayt with our responsibility to cultivate ourselves, serve others, and remain faithful to the covenant in everyday life.

Readers who wish to follow the course of guidance and understand its continuation are invited to continue this journey with us when the later volumes are published, God willing. That reading will connect what has been considered here with what follows and place events and individuals within a wider context. Our invitation is to read reflectively, examine the evidence, and seek an understanding of truth and the action it requires.

A Word from the Researcher and Author

I, the writer of these pages, am a lowly and weak servant. I offer this effort hoping for God's mercy and acceptance, and seeking to attain the pleasure of God, His Messenger, and his household. I claim no merit for myself through this work: whatever success it contains is from God, while any deficiency or error arises from my own limitations. I ask Him to help me recognise and correct such shortcomings. My hope is that these pages may be a sincere service to the Book of God and to Muhammad and his family, and that I may be the first to benefit from the inquiry, learning, and self-examination to which I invite others.

I make clear to the reader that I am not a cleric. I am simply a seeker of truth and of the right path in the Book of God and in the lives of Muhammad and his family. I read to learn, investigate to understand, and write to share the knowledge I reach together with its evidence, while acknowledging the limits of my understanding and my need for correction. I welcome every honest scholarly observation that helps correct an error or remedy an omission. My aim is to draw closer to truth, and to place fidelity to it before attachment to an opinion or sentence I have written.

We ask God to make this work beneficial, to grant us fidelity in transmission and fairness in judgement, and to let what we learn bring us closer to truthfulness, mercy, and faithfulness. Our hope in studying the lives of the prophets and the Ahl al-Bayt is that this knowledge will help us improve our relationship with God and with others, and recognise our own responsibility towards the covenant encountered in the lives of those before us.

Here we close the pages of Volume One, having reached Muhammad, the final Prophet, peace and blessings be upon him and his family, and pause at the trust he left with his community. From this point the introduction to Volume Two begins: how

was the message preserved after its bearer’s death, how did guidance continue through his household, and what responsibility does each person have to recognise it and remain faithful to it?

Researcher and Author Sayyid Hussam Zahaa Murtadha Al-Saraf Al-Husayni

Index of Names and Descriptions

This index identifies the principal discussions of names and descriptions by chapter number, corresponding to the contents. Grouping names under one entry does not establish that they belong to the same person; an entry may concern a disagreement about a name or identity. The registers within individual chapters provide fuller detail about women, men, communities, and those whose names the sources have not preserved.

People mentioned in disputed accounts are included so that readers can find the discussion, not to declare everything attributed to them sound. A name appearing in several chapters does not establish that the person was contemporary with everyone discussed there.

Aaron, Moses’ brother — Chapters 22, 23, 24

‘Abd Allah ibn Urayqit — Chapter 49

‘Abd Allah, the Prophet’s father — Chapters 46, 47

‘Abd al-Muttalib — Chapter 46

Abel and Cain — Chapters 2, 3

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Al-Hasan ibn ‘Ali — Chapter 50

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I am not a religious scholar, but a seeker of truth and a compiler of knowledge from books, hoping for sound understanding and welcoming correction.

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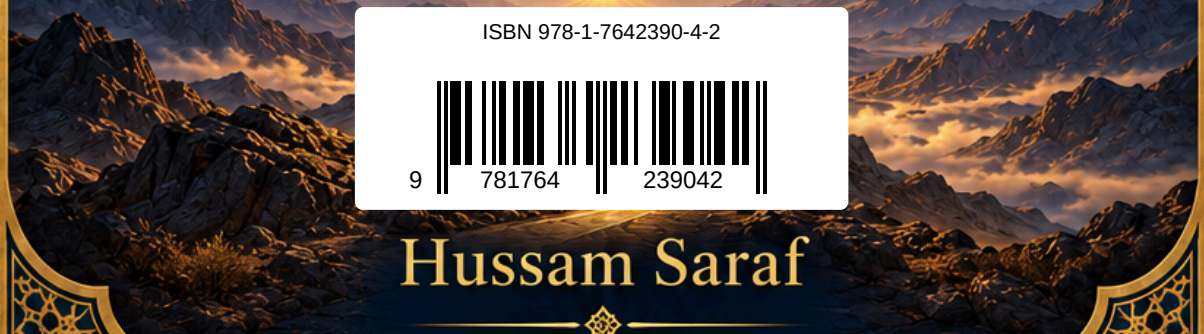

Hussam Saraf