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CHAPTER 18

AL-KAHF

(110 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

محمد بن يعقوب: عن أحمد بن محمد بن أحمد، عن محمد بن أحمد النهدي، عن محمد بن الوليد، عن أبان، عن عامر بن عبد الله بن جذاعة، عن أبي عبد الله (عليه السلام) قال: «ما من عبد يقرأ آخر الكهف إلا تيقظ في الساعة التي يريد».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Bin Ahmad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Abaan, from Aamir Bin Abdullah Bin Jaza'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from the servants who recites the end (part) of *Al-Kahf* (Chapter 18) except that he would be vigilant during the time that he wants to be'.¹

الشيخ في (التهذيب): بإسناده عن علي بن مهزيار، عن أيوب بن نوح، عن محمد بن أبي حمزة قال: قال أبو عبد الله (عليه السلام): «من قرأ سورة الكهف في كل ليلة جمعة كانت كفارة لما بين الجمعة إلى الجمعة».

Al Sheykh, in Al Tehzeeb, by his chain, from Ali Bin Mahziyar, from Ayoub Bin Nouh, from Muhammad Bin Abu Hamza who said,

'Abu Abdullah^{asws} said: 'The one who recited Al-Kahf (Chapter 18) during every Friday night, it would be an expiation (for his sins) in what is between the Friday to the (next) Friday'.²

ابن بابويه، قال: حدثني أحمد بن محمد بن محمد قال: حدثني أبي، عن محمد بن هلال، عن أبيه، عن جده، عن أمير المؤمنين (عليه السلام) يقول: «ما من عبد يقرأ: قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُ الْكَافِرِينَ إِلَّا كَانَ لَهُ نُورٌ مِنْ مَضْجَعِهِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ، فَإِنْ كَانَ لَهُ نُورٌ فِي بَيْتِ اللَّهِ الْحَرَامِ كَانَ لَهُ نُورٌ إِلَى بَيْتِ الْمَقْدَسِ».

Ibn Babuwayh, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Hilal, from his father, from his grandfather,

(It has been narrated) from Amir-ul-Momineen^{asws} saying: 'There is none from the servants who recites [18:110] **Say: But rather, I am only a mortal like you; it is Revealed to me** up to the end of the Chapter, except that there would be for him a 'نور' Light from his bed up to the Sacred House of Allah^{azwj}. So the one for whom there was a 'نور' Light in the Sacred House of Allah^{azwj}, would be a 'نور' Light up to the *Bayt Al-Maqdas*'.³

¹ الكافي 2: 462 / 21.

² التهذيب 3: 26 / 8.

³ ثواب الأعمال: 107.

و عنه، قال: حدثني محمد بن موسى بن المتوكل، قال: حدثني محمد بن يحيى، قال: حدثني محمد بن أحمد، عن محمد بن حسان، عن إسماعيل بن مهران، قال: حدثني الحسن بن علي، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الكهف كل ليلة جمعة، لم يموت إلا شهيدا، و يبعثه «1» الله من الشهداء، و وقف يوم القيامة مع الشهداء».

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Hisaan, from Ismail Bin Mahran, from Al Hassan Bin Ali, from his father,

‘Abu Abdullah^{asws} has said: ‘The one who recites *Surah Al-Kahf* (Chapter 18) every Friday night, would not die except as a martyr, and Allah^{azwj} would Resurrect him with the martyrs, and he would pause on the Day of Judgement along with the martyrs’.⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة يوم الجمعة، غفر الله له من الجمعة إلى الجمعة، و زيادة ثلاثة أيام، و اعطي نورا يبلغ إلى السماء، و من كتبها و جعلها في إناء زجاج ضيق الرأس و جعله في منزله، أمن من الفقر و الدين هو و أهله، و أمن من أذى الناس».

And from Khwas Al Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (Chapter 18) on the day of Friday, Allah^{azwj} would Forgive him from the Friday to the (next) Friday, and Increase three days (in addition to three days after Friday), and he would be Given a ‘نور’ Light which would reach to the sky. And the one who writes it, and makes it to be in a glass container with a narrow head, and makes it to be in his house, would be safe from the poverty and the debts, him and his family, and would be safe from the harm of the people’.⁵

VERSES 1- 8

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ {1} قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا {2} مَا كُنْتُمْ فِيهِ أَبَدًا {3} وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا {4} مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۗ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۗ إِنَّ يَقُولُونَ إِلَّا كَذِبًا {5} فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا {6} إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِيُنْبَلُوهُمُ أَيُّهُمْ أَحْسَنُ عَمَلًا {7} وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا {8}

[18:1] The Praise is for Allah, Who Revealed the Book unto His servant and did not Make in it any crookedness [18:2] Straight, that he might warn of severe Punishment from Him and give good news to the Believers who are working righteous deeds that for them is good Recompense [18:3] Remaining in it for ever [18:4] And warn those who are saying: Allah has Taken a son [18:5] They have no knowledge of it, nor had their forefathers; a grievous words that comes out from their mouths; they are speaking nothing but a lie [18:6] Then perhaps you will kill yourself with grief upon their footsteps, that they are not believing in this Hadeeth [18:7] Surely We have Made whatever is upon the earth an adornment for it, so that We may Test them (as to) which of them is best in deeds [18:8] And most surely We will be Making what is upon it as bare ground

⁴ ثواب الأعمال: 107.

⁵ خواص القرآن: 4 «مخطوط» مجمع البيان: 6: 690

محمد بن العباس، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن محمد، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ. فقال أبو جعفر (عليه السلام): «البأس الشديد: هو علي بن أبي طالب (عليه السلام)، و هو من لدن رسول الله (صلى الله عليه و آله) و قاتل عدوه، فذلك قوله تعالى: لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ، و معنى قوله تعالى: لِيُنذِرَ، يعنى رسول الله (صلى الله عليه و آله): بَأْسًا شَدِيدًا».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[18:2] that he might warn of severe Punishment from Him**. So Abu Ja'far^{asws} said: 'The severe Punishment – he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is from Rasool-Allah^{saww}, and (will) kill his^{saww} enemies, so these are the Words of the High **[18:2] that he might warn of severe Punishment from Him**. And the Meaning of the Words of the High **that he**, Means Rasool-Allah^{saww} **might warn** of the severe Punishment'.⁶

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَلَعَلَّكَ باخِعٌ نَّفْسَكَ يقول: «قاتل نفسك على آثارهم و أما أسفاً يقول: حزنا».

And Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding His^{azwj} Words **[18:6] Then perhaps you will kill yourself**, (a metaphor) said: 'Kill yourself^{as} upon their footsteps, and as for 'Aasifa' – He^{azwj} is Saying: "Grief".⁷

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: صَعِيداً جُرُزاً. قال (عليه السلام): «أي لا نبات فيها».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[18:8] as bare ground** . He^{asws} said: 'It Means not vegetation upon it'.⁸

VERSES 9 - 22

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا {9} إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا {10} فَضَرْبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11} ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا {12}

[18:9] Or, do you reckon that the Companions of the Cave and the Inscription were of Our wonderous Signs? [18:10] When the youths betook to the cave, so they said: Our Lord! Grant us Mercy from You and Dispose our affair in the right way [18:11] So We Struck (a seal) upon their hearing in the cave for a number of years [18:12] Then We Resurrected them up that We might Know which of the two parties was best able to compute the time for which they remained

⁶ تأويل الآيات 1: 1/291

⁷ تفسير القمي 2: 31.

⁸ تفسير القمي 2: 31.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى {13} وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا ۖ لَقَدْ قُلْنَا إِذَا شَطَطًا {14} هُوَ لَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۗ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا {15}

[18:13] We relate to you their story with the Truth; surely they were youths who believed in their Lord and We Increased them in Guidance [18:14] And We Strengthened their hearts, when they stood up and said: Our Lord is the Lord of the skies and the earth; we will by no means call upon any god besides Him, so if we say it, then it would be an enormity [18:15] These, our people, have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than one who forges a lie against Allah?

وَإِذِ اعْتَرَّتْهُمُومُهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأُوتُوا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا {16} وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا {17} وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۗ وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ۗ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۗ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِنتَ مِنْهُمْ رُعْبًا {18}

[18:16] And when you turn away from them and what they are worshipping except Allah, betake yourselves to the cave; your Lord will extend to you from His Mercy and Dispose of your affairs towards ease [18:17] And you would have seen the sun when it rose, decline from their cave towards the right hand, and when it set, leaving them behind on the left whilst they were in the middle of it. That is from the Signs of Allah; whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright [18:18] And you might reckon them to be awake whilst they were asleep and We Turned them about to the right and to the left; and their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَسْأَعُوا بَيْنَهُمْ ۗ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ ۖ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ ۖ فَابْتِغُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا {19} إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا {20}

[18:19] And thus did We Awaken them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried (stayed) for a day or a part of a day. (Others) said: Your Lord Knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one [18:20] For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لِنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا {21} سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامُنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تَمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَنَفِتْ فِيهِمْ مِنْهُمْ أَحَدًا {22}

[18:21] And thus did We Make them known (to the people) that they might know that Allah's Promise is True and that as for the Hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them - their Lord Knows them. Those who prevailed in their affair said: We will certainly raise a Masjid over them [18:22] (Some) would be saying: (They were) three, the fourth of them being their dog; and (others) would be saying: Five, the sixth of them being their dog, making guessing at what is unknown; and (others yet) would be saying: Seven, and the eighth of them is their dog. Say: My Lord best Knows their number, none knows them except for a few; therefore do not contend with regards to them but with an outward contention, and do not inquire concerning any of them

ثم قال علي بن إبراهيم، حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كان سبب نزول سورة الكهف، أن قريشا بعثوا ثلاثة نفر إلى نجران: النضر بن الحارث بن كلدة، و عقبة بن أبي معيط، و العاص بن وائل السهمي، ليتعلموا من اليهود و النصارى مسائل يسألونها رسول الله (صلى الله عليه و آله) فخرجوا إلى نجران، إلى علماء اليهود فسألوهم، فقالوا: سلوه عن ثلاث مسائل، فإن أجابكم فيها على ما عندنا فهو صادق ثم سلوه عن مسألة واحدة فإن ادعى علمها فهو كاذب.

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The Reason for the revelation of *Surah Al-Kahf* (Chapter 18) was that the Qureysh sent three persons to Najran – Al-Nazar Bin Haaris Bin Kaladat, and Uqba Bin Ma'eat, and Al A'as Bin Wa'il Al Sahmy in order to learn from the Jews and the Christians certain questions which they can question Rasool-Allah^{saww} with. So they went out to Najran, to the Jewish scholars. They asked them, so they (Jewish scholars) said, 'Ask him^{saww} three questions, and if he^{saww} were to answer you with regards to these upon what is with us, so he^{saww} is a truthful one. Then (afterwards) ask him^{saww} one question, so if he^{saww} were to claim to have its knowledge then he^{saww} is a liar'.

قالوا: و ما هذه المسائل؟ قالوا: سلوه عن فتية كانوا في الزمن الأول، فخرجوا و غابوا و ناموا، كم بقوا في نومهم حتى انتبهوا، و كم كان عددهم، و أي شيء كان معهم من غيرهم، و ما كان قصتهم؟ و سلوه عن موسى حين أمره الله أن يتبع العالم و يتعلم منه، من هو، و كيف تبعه و ما كان قصته معه؟ و سلوه عن طائف طاف من مغرب الشمس و مطلعها حتى بلغ سد يأجوج و مأجوج، من هو، و كيف كان قصته؟ ثم أملوا عليهم أخبار هذه الثلاث مسائل و قالوا: لهم إن أجابكم بما قد أملينا عليكم فهو صادق و إن أخبركم بخلاف ذلك فلا تصدقوه.

They said, 'And what are these questions?' They said, 'Ask him^{saww} about the youths in the former times, so they went out, and were absent, and slept. How long did they remain for in their sleep until they woke up, and what was their number, and which (particular) thing was with them apart from the others, and what was their story? And ask him^{saww} about Musa^{as} where Allah^{azwj} Commanded him^{as} to follow the knowledgeable one and learn from him. Who was he, and what was his story?' They then dictated to them the answers of these three questions and said, 'If he^{saww} were to answer you with what is with us which we have taught you, so he^{saww} is a truthful one, and if he^{saww} informs you differently to that, then do not ratify him^{saww}'.

قالوا: فما المسألة الرابعة؟ قالوا: سلوه متى تقوم الساعة؟ فإن ادعى علمها فهو كاذب، فإن قيام الساعة لا يعلمها إلا الله تبارك و تعالى.

So they said, 'So what is the fourth question?' They (Jewish scholars) said, 'Ask him^{saww}, when will the Hour be Established? So if he^{saww} claims to have its Knowledge, then he^{saww} is a liar, for the Establishment of the Hour, none has its Knowledge except for Allah^{azwj} Blessed and High'.

فرجعوا إلى مكة و اجتمعوا إلى أبي طالب فقالوا: يا أبا طالب، إن ابن أخيك يزعم أن خبر السماء يأتيه، و نحن نسأله عن مسائل، فإن أجابنا عنها علمنا أنه صادق، و إن لم يجيبنا علمنا أنه كاذب، فقال أبو طالب: سلوه عما بدا لكم

They returned to Makkah and gathered around Abu Talib^{as}, so they said, 'O Abu Talib^{as}! The son^{saww} of your^{as} brother^{as} is claiming that the news of the sky comes to him^{saww}, and we want to ask him^{saww} about certain questions. So if he^{saww} were to answer us about these, we would know that he^{saww} is truthful, but if he^{saww} does not answer us, we would know that he^{saww} is a liar'. So Abu Talib^{as} said: 'Ask him^{saww} whatever comes to you.

فلما كان بعد أربعين يوماً نزل عليه جبرئيل (عليه السلام) بسورة الكهف. فقال رسول الله (صلى الله عليه و آله): يا جبرئيل لقد أبطأت؟ فقال: إنا لا نقدر أن ننزل إلا بإذن الله. فأنزل الله تبارك و تعالي: أُمَّ حَسِبْتَ يَا مُحَمَّدُ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَباً ثُمَّ قَصَّ قِصَّتَهُمْ فَقَالَ: إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا».

So, when it was after forty days, Jibraeel^{as} descended unto him^{saww} with *Surah Al Kahf* (Chapter 18). So Rasool-Allah^{saww} said: 'O Jibraeel^{as}, you^{as} have slowed down?' So he^{as} said: 'I^{saww} have no power that I^{as} should descend without the Permission of Allah^{azwj}'. Thus, Allah^{azwj} Blessed and High Revealed **[18:9] Or, do you reckon O Muhammad^{saww}, that the Companions of the Cave and the Inscription were of Our wonderful Signs?** Then Related their story, so He^{azwj} Said **[18:10] When the youths betook to the cave, so they said: Our Lord! Grant us Mercy from You and Dispose our affair in the right way'**.

قال: فقال الصادق (عليه السلام): «إن أصحاب الكهف و الرقيم كانوا في زمن ملك جبار عات و كان يدعو أهل مملكته إلى عبادة الأصنام، فمن لم يجبه قتله، و كان هؤلاء قوماً مؤمنين يعبدون الله عز و جل، و وكل الملك بباب المدينة وكلاء، و لم يدع أحداً يخرج حتى يسجد للأصنام، و خرج هؤلاء بعلقة الصيد، و ذلك أنهم مروا براع في طريقهم فدعوه إلى أمرهم فلم يجبهم، و كان مع الراعي كلب فأجابهم الكلب و خرج معهم-

(The narrator) said, 'Al-Sadiq^{asws} said: 'The Companions of the Cave and the Inscription used to be in the era of a tyrant king who used to call the people of his kingdom to the worship of the idols. So the one who did not respond to him, he would have him killed. And these were a group of Believers worshipping Allah^{azwj} Mighty and Majestic, and the king had allocated guards at the door of the city who did not let anyone go out from the city until he had prostrated to the idols. And they (Companions of the Cave) left by the reason of going fishing, and that when they passed a shepherd on their way, they called him to their matter but he did not respond to them, and there was a dog with the shepherd, which responded and went out with them'.

قال الصادق (عليه السلام): لا يدخل الجنة من البهائم إلا ثلاث: حمارة بلعم بن باعوراء، و ذئب يوسف، و كلب أصحاب الكهف -

Al-Sadiq^{asws} said: 'None from the animals would enter the Paradise except for three – The donkey of Bal'am Bin Ba'oura, and wolf of Yusouf^{as}, and dog of the Companions of the Cave'.

فخرج أصحاب الكهف من المدينة بعلة الصيد هربا من دين ذلك الملك، فلما أمسوا دخلوا ذلك الكهف و الكلب معهم، فألقى الله عليهم النعاس كما قال الله تبارك و تعالى: فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا فَنَامُوا حَتَّىٰ أَهْلَكَ اللَّهُ ذَلِكَ الْمَلِكَ وَ أَهْلَ مَمْلَكَتِهِ، وَ ذَهَبَ ذَلِكَ الزَّمَانُ وَ جَاءَ زَمَانٌ آخَرَ وَ قَوْمٌ آخَرُونَ.

'And the Companions of the Cave went out from the city by the reason of going fishing, fleeing from the Religion of that kingdom. So when they entered that cave, and the dog was with them, Allah^{azwj} Cast drowsiness upon them, just as Allah^{azwj} Blessed and High Says **[18:11] So We Struck (a seal) upon their hearing in the cave for a number of years.** So they slept until Allah^{azwj} Destroyed that king and the people of his kingdom, and that era went by, and there came another era, and another people.

ثم انتبهوا فقال: بعضهم لبعض: كم نمنا هاهنا؟ فنظروا إلى الشمس قد ارتفعت، فقالوا: نمنا يوما أو بعض يوم. ثم قالوا لواحد منهم: خذ هذا الورق و ادخل المدينة متكررا ألا يعرفوك فاشتر لنا طعاما، فإنهم إن علموا بنا و عرفونا قتلونا أو ردونا في دينهم،

Then they woke up, so some of them said to others, 'How long have we been sleeping for over here?' So they looked at the sun which had risen, so they said, 'We slept for a day or part of a day'. Then one of them said, 'Take this coin and enter the city in disguise so they do not recognise you, and buy us some food, for if they come to know us, and recognise us, they would kill us, or return us to their religion'.

فجاء ذلك الرجل فرأى مدينة بخلاف التي عهدها، و رأى قوما بخلاف أولئك، لم يعرفهم و لم يعرفوا لغته و لم يعرف لغتهم، فقالوا له: من أنت، و من أين جئت؟ فأخبرهم، فخرج ملك تلك المدينة مع أصحابه و الرجل معهم حتى وقفوا على باب الكهف، و أقبلوا يتطلعون فيه فقال بعضهم: هؤلاء ثلاثة و رابعهم كلبهم، و قال بعضهم: خمسة و سادسهم كلبهم و قال بعضهم: سبعة و ثامنهم كلبهم و حجبهم الله بحجاب من الرعب فلم يكن أحد يقدم بالدخول عليهم غير صاحبهم، فإنه لما دخل عليهم وجدهم خائفين أن يكونوا أصحاب دقيانوس شعروا بهم، فأخبرهم صاحبهم أنهم كانوا نائمين هذا الزمن الطويل، و أنهم آية للناس، فبكوا و سألوا الله تعالى أن يعيدهم إلى مضاجعهم نائمين كما كانوا، ثم قال الملك: ينبغي أن نبني هاهنا مسجدا نزوره، فإن هؤلاء قوم مؤمنون.

So that man went, but he saw the city to be different to which it was in its era, and saw a people different to those. He neither recognised them, nor did they recognise his language, nor did he recognise their language. So they said to him, 'Who are you, and where do you come from?' So he informed them. So the king of the city went out along with his companions, and the man was with them, until they paused at the door of the cave and turned around looking inside it. So some of them said; 'They are three, and the fourth one is their dog'. And some of them said, 'They are five and the sixth one is their dog'. And some of them said, 'Seven, and the sight is their dog'. And Allah^{azwj} had Veiled them with a veil of awe. Thus, not one of them proceeded to enter upon them, apart from their companions (who was with them). So when he entered upon them, he found them to be fearful, in case the companions of Daqyanous (the king of their time) would become aware of them. So their companion informed them that they had been sleeping for a long time, and that they are a Sign to the people. So they wept and asked Allah^{azwj} the High that He^{azwj} should Return them to their beds, sleeping like they had been'. Then the king said, 'It is befitting that we should build a Masjid here for visitation, for these are a believing people'.

و لهم في كل سنة تقليباً: ينامون ستة أشهر على جنوبهم اليمني و ستة أشهر على جنوبهم اليسرى و الكلب معهم قد بسط ذراعيه بفناء الكهف، و ذلك قوله: نَحْنُ نَقْصُ عَلَيْنِكَ نَبَأَهُم بِالْحَقِّ أَي خَبَرَهُمْ أَنَّهُمْ قَتَلُوا رَبَّهُمْ وَ زَنَانَهُمْ هُدًى وَ رَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا هُوَ لَاءِ قَوْمِنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْ لَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

And for them, there are two turnings in a year – they are sleeping upon their right side for six months, and for six months, upon their left side, and the dog had extended its paws at the courtyard of the cave. And these are His^{azwj} Words [18:13] **We relate to you their story with the Truth; i.e. their news surely they were youths who believed in their Lord and We Increased them in Guidance [18:14] And We Strengthened their hearts, when they stood up and said: Our Lord is the Lord of the skies and the earth; we will by no means call upon any god besides Him, so if we say it, then it would be an enormity [18:15] These, our people, have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than one who forges a lie against Allah?**

وَ إِذْ اعْتَزَلْتُمُوهُمْ وَ مَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَ يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْقًا إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ كَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ: أَي بِالْفَنَاءِ لَوْ أَطْلَعَتْ عَلَيْهِمْ لَوَلَّيْتُمْ مِنْهُمْ فِرَارًا وَ لَمَلَّيْتُمْ مِنْهُمْ رُعبًا وَ كَذَلِكَ بَعَثْنَاهُمْ أَي أَنبَهْنَاهُمْ لِيَسْأَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ إِلَى قَوْلِهِ وَ لَنْ نَقْلُحُوا إِذَا أَبَدًا وَ كَذَلِكَ أَعَزَّنَا عَلَيْهِمْ وَ هُمُ الَّذِينَ ذَهَبُوا إِلَى بَابِ الْكَهْفِ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ إِلَى قَوْلِهِ: سَبَّعَهُ وَ ثَامَنَهُمْ كَلْبُهُمْ فَقَالَ اللَّهُ لِنَبِيِّهِ: قُلْ لَهُمْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ.

[18:16] **And when you turn away from them and what they are worshipping except Allah, betake yourselves to the cave; your Lord will extend to you from His Mercy and Dispose of your affairs towards ease** up to the Words of the Blessed and High [18:18] **and their dog (lay) outstretching its paws at the entrance; i.e. at the courtyard if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them [18:19] And thus did We Awaken them that they might question each other. A speaker among them said: How long have you tarried? Up to His^{azwj} Words [18:20] and then you will never succeed [18:21] And thus did We Make them known (to the people) and they had gone to the entrance of the cave that they might know that Allah's Promise is True up to His^{azwj} Words [18:22] **Seven, and the eighth of them is their dog. So Allah^{azwj} Said to His^{azwj} Prophet^{saww} Say: My Lord best Knows their number, none knows them except for a few.****

ثم انقطع خبرهم، فقال: فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَ لَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا وَ لَا تَقُولَنَّ لَشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ أَخْبِرْهُ أَنَّهُ إِنَّمَا أُحْتَسِبُ الْوَحْيِ عَنْهُ أَرْبَعِينَ صَبَاحًا لِأَنَّهُ قَالَ لِقُرَيْشٍ: غَدَا أَخْبِرْكُمْ بِجَوَابِ مَسَائِلِكُمْ وَ لَمْ يَسْتَنْتَنَّ، فَقَالَ اللَّهُ: وَ لَا تَقُولَنَّ لَشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ إِلَى قَوْلِهِ: رَشَدًا.

Then Allah^{azwj} Cut-off their news, so He^{azwj} Said [18:22] **therefore do not contend with regards to them but with an outward contention, and do not inquire concerning any of them [18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"** up to His^{azwj} Words [18:24] **the right road.**

ثم عطف على الخبر الأول الذي حكى عنهم أنهم يقولون: ثلاثة رابعهم كلبهم، فقال: وَ لَيُبَوِّأ فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَابُوا تَسْعًا وَ هُوَ حِكَايَةٌ عَنْهُمْ وَ لَفْظُهُ خَبْرٌ، وَ الدَّلِيلُ عَلَى أَنَّهُ حِكَايَةٌ عَنْهُمْ قَوْلُهُ: قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِئُوا لَهُ غَيْبُ السَّمَاوَاتِ وَ الْأَرْضِ.»

Then He^{azwj} Came back to the first news which He^{azwj} Related about them that they were saying **[18:22] (Some) would be saying: (They were) three, the fourth of them being their dog**, so He^{azwj} Said **[18:25] And they remained in their cave three hundred years plus nine**. And it is a story about them and its words are News, and the evidence upon that it is their story are His^{azwj} Words **[18:26] Say: Allah knows best how long they remained; to Him are (Known) the hidden things of the skies and the earth'**.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِرَجُلٍ مَا الْفَتَى عِنْدَكُمْ فَقَالَ لَهُ الشَّابُّ فَقَالَ لَا الْفَتَى الْمُؤْمِنُ إِنَّ أَصْحَابَ الْكُهْفِ كَانُوا شُبُوحًا فَسَمَّاهُمْ اللَّهُ عَزَّ وَجَلَّ فِتْيَةً بِإِيمَانِهِمْ.

Ali Bin Ibrahim, by an unbroken chain, said:

'Abu Abdullah^{asws} said to a man: 'What are considered to be the young ones (*Al-Fati*) among you?' He said to him^{asws}, 'The youth'. So he^{asws} said; 'No! *Al-Fati* is the Believer. The Companions of the Cave were old people, Allah^{azwj} Mighty and Majestic Called them 'Young men' due to their belief'.¹⁰

عن سليمان بن جعفر الهمداني، قال: قال لي جعفر بن محمد (عليه السلام): «يا سليمان، من الفتى؟ قال: فقلت: له: جعلت فداك، الفتى عندنا الشاب، قال لي: «أما علمت أن أصحاب الكهف كانوا كهولا فسماهم الله فتية بإيمانهم. يا سليمان، من آمن بالله و اتقى فهو الفتى».

From Suleyman Bin Ja'far Al Hamdany who said,

'Ja'far Bin Muhammad said to me: 'O Suleyman! Who is the youth?' So I said to him^{asws}, 'May I be sacrificed for you^{asws}! The youth with us are the young men'. He^{asws} said to me: 'But, do you know that the Companions of the Cave were formidable, so Allah^{azwj} Named them as youth due to their faith?' O Suleyman! The one who believes in Allah^{azwj} and is pious, so he is the youth'.¹¹

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان و أظهروا الشرك، فاتاهم الله أجرهم مرتين».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah^{asws} has said: 'The example of Abu Talib is like the Companions of the Cave. They concealed their faith, and manifested the Polythiesm, therefore Allah^{azwj} Gave them their Recompense twice'.¹²

عن درست، عن أبي عبد الله (عليه السلام) أنه ذكر أصحاب الكهف، فقال: «كانوا صيارفة كلام و لم يكونوا صيارفة دراهم».

From Darsat,

⁹ (Extract) تفسير القمي 2: 31

¹⁰ الكافي 8: 595 / 395

¹¹ تفسير العياشي 2: 11 / 32

¹² الكافي 1: 28 / 373

(It has been narrated) from Abu Abdullah^{asws} having mentioned the Companions of the Cave, so he^{asws} said: 'They used to be changers of the speech (Translators) and they were not changers of the Dirham (money changers)'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ خَالِدِ بْنِ عُمَارَةَ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع حَدِيثٌ بَلَغَنِي عَنْ الْحَسَنِ الْبَصْرِيِّ فَإِنْ كَانَ حَقًّا فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ قَالَ وَ مَا هُوَ قُلْتُ بَلَغَنِي أَنَّ الْحَسْنَ الْبَصْرِيَّ كَانَ يَقُولُ لَوْ عَلَى دِمَاغُهُ مِنْ حَرِّ الشَّمْسِ مَا اسْتَنْظَلَ بِحَائِطِ صَبْرِيٍّ وَ لَوْ تَفَرَّتْ كَبِدُهُ عَطَشًا لَمْ يَسْتَسْقِ مِنْ دَارِ صَبْرِيٍّ مَاءً

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindiyy from Ja'far ibn Bashir from Khalid ibn 'Umarah from Sadir al-Sayrafiyy who has said the following :

'I said to Abu Ja'far^{asws} 'A Hadith has reached to me from al-Hassan al-Basriyy. If it is a true Hadith then, 'We are for Allah^{azwj} and to Him we return.' He^{asws} said: 'And what is it?' 'Al-Hassan Al-Basriyy used to say that even if his brain comes to a boiling point due to the hot sun, he will not seek shelter of the shadow of a wall that belongs to a money changer. Even if his liver cracks down because of thirst he will not use the water that comes from the house of a money changer'.

وَ هُوَ عَلِيٌّ وَ تَجَارِيَّتِي وَ فِيهِ نَبَتْ لَحْمِي وَ دَمِي وَ مِنْهُ حَجِّي وَ عُمَرَاتِي فَجَلَسْتُ ثُمَّ قَالَ كَذَبَ الْحَسَنُ خُذْ سَوَاءً وَ أَعْطِ سَوَاءً فَإِنَّا حَضَرَتِ الصَّلَاةُ فَذَعْ مَا بِيَدِكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَمَا عَلِمْتَ أَنَّ أَصْحَابَ الْكُهْفِ كَانُوا صَيَارِفَةً

This is my work and my business, and with it my flesh and blood have grown. And from it I have performed Hajj and 'Umrah.' So he^{asws} sat straight, then said: 'Al-Hassan has lied. Take with fairness and give with fairness. When it is time for the Prayer, stop doing business and rise for the Prayer. Did you not know that Companions of the Cave were money-changers?'¹⁴

عن محمد: عن أحمد بن علي، عن أبي عبد الله (عليه السلام) في قوله: أم حسببت أن أصحاب الكهف والرقيم كانوا من آياتنا عجباً. قال: «هم قوم فروا، و كتب ملك ذلك الزمان أسماءهم و أسماء آبائهم و عشائرهم في صحف من رصاص، فهو قوله: أصحاب الكهف والرقيم».

From Muhammad, from Ahmad Bin Ali,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words [18:9] **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wonderful Signs?** He^{asws} said: 'They were a people who had fled, and the king of that time period inscribed their names, and the names of their fathers, and their families upon a lead parchment. So these are His^{azwj} Words **Companions of the Cave and the Inscription**'.¹⁵

عن عبيد الله بن يحيى، عن أبي عبد الله (عليه السلام) أنه ذكر أصحاب الكهف، فقال: «لو كلفكم قومكم ما كلفهم قومهم!». فقيل له: و ما كلفهم قومهم؟ فقال: «كلفوهم الشرك بالله العظيم، فأظهروا لهم الشرك و أسروا الأيمان حتى جاءهم الفرج».

From Ubeydullah Bin Yahya,

¹³ تفسير العياشي 2: 7 / 322.

¹⁴ Al-Kafi, vol. 5, H. 8489, Ch. 32, h, 2

¹⁵ تفسير العياشي 2: 5 / 321.

(It has been narrated) from Abu Abdullah^{asws} having mentioned the Companions of the Cave, so he^{asws} said: 'If only your people would assign to you what their people made assigned to them!' So it was said to him^{asws}, 'And what did their people assign to them?' So he^{asws} said: 'Assigned to them the Association with Allah^{azwj}', so their association was made apparent and they concealed their belief until the relief (الفرج) came to them'.¹⁶

عن محمد بن سنان عن البطيخي، عن أبي جعفر (عليه السلام) في قوله: لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَاراً وَ لَمَلَيْتَ مِنْهُمْ رُغْباً. قال: «إن ذلك لم يعن به النبي (صلى الله عليه و آله) إنما عني به المؤمنون بعضهم لبعض، لكنه حالهم التي هم عليها».

From Muhammad Bin Sinan, fro Al Bateekh,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[18:18] if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.** He^{asws} said: 'That does not Mean by it, the Prophet^{saww}. But rather, what is Meant by it are the Believers, to each other, due to the condition that they (Companions of the Cave) are in'.¹⁷

ابن الفارسي: قال الصادق (عليه السلام): «يخرج القائم (عليه السلام) من ظهر الكعبة مع سبعة و عشرين رجلاً: خمسة عشر من قوم موسى (عليه السلام) الذين كانوا يهدون بالحق و به يعدلون، و سبعة من أهل الكهف، و يوشع بن نون، و سلمان، و أبو دجانة الأنصاري، و المقداد بن الأسود، و مالك الأشتر، فيكونون بين يديه أنصاراً و حكاماً».

Ibn Al Farsy said,

'Al-Sadiq^{asws} said: 'Al-Qaim^{ajfj} would come out from behind the Kaaba with twenty seven men – fifteen from the people of Musa^{as} who guided by the Truth and were doing justice by it; and seven from the people of the Cave; and Yoshua Bin Noon^{as}, and Salman^{ra}, and Abu Dajjana Al-Ansary^{ra}, and Al-Miqdad Bin Al-Aswad^{ra}, and Malik Al-Ashtar^{ra}. So they would be coming in front of him^{asws} as helpers (and under (his^{ajfj}) orders) as rulers'.¹⁸

الحسن بن أبي الحسن الديلمي: بحذف الإسناد، مرفوعاً إلى ابن عباس (رضي الله عنه)، قال: فقال اليهودي: يا علي، ما كان لون الكلب، و ما اسمه؟ قال علي (عليه السلام): «يا أبا اليهود، أما لون الكلب فكان أبلق بسواد، و أما اسمه فكان قطمير».

Al Hassan Bin Abu Al Hassan Al Daylami, by a deleted chain, raising it to

Ibn Abbas who said, 'So the Jew said, 'O Ali^{asws}! What was the colour of the dog, and what was its name?' Ali^{asws} said: 'O Jewish brother! As for the colour of the dog, so it was blacker than the black, and as for its name, so it was 'Qitmeer'.

ثم قال علي (عليه السلام) «سألتك بالله- يا يهودي- أ يوافق ما في توراتكم؟» فقال اليهودي: و الله ما زدت حرفاً و لا نقصت حرفاً، و أنا أشهد أن لا إله إلا الله، و أن محمداً رسول الله، و أنك- يا أمير المؤمنين وصي رسول الله حقاً».

Then Ali^{asws} said: 'I^{asws} ask you – O Jew – Is it in accordance to what is in your Torah?' So the Jew said, 'By Allah^{azwj}! It does not increase by a letter, nor deficient

¹⁶ تفسير العياشي 2: 9 /323

¹⁷ تفسير العياشي 2: 13 /324

¹⁸ روضة الواعظين 2: 266.

by a letter, and I hereby testify that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, and that you^{asws} – O Amir-ul-Momineen^{asws} are the successor^{as} of Rasool-Allah^{saww}.¹⁹

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق و محمد بن أحمد السناني و علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام) عن قول الله عز و جل: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

Ibn Babuwayh, from Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany and Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al basry, from Abdullah Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[18:17] whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright.**

فقال: «إن الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي أهل الإيمان و العمل الصالح إلى جنته، كما قال عز و جل وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ، و قال عز و جل إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ».

So he^{asws} said: 'Allah^{azwj} Blessed and High would Cause the straying of the unjust on the Day of Judgement from the House of His^{azwj} Prestige, and Guide the people of the faith and righteous deeds to His^{azwj} Paradise, just as the Mighty and Majestic has Said **[14:27] and Allah Causes the unjust to go astray, and Allah Does what He Desires to.** And Allah^{azwj} Mighty and Majestic Says **[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow from beneath them rivers in Gardens of Bliss'**.²⁰

محمد بن يعقوب: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن إبراهيم بن عقبة، عن ميسر، عن محمد بن عبد العزيز، عن أبيه، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ، قال: «أزكى طعاما: التمر».

Muhamad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Uqba, from Maysar, from Muhammad Bin Abdul Aziz, from his father,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[18:19] then let him see which of them has purest food, so let him bring you provision from it.** He^{asws} said: 'Purest food – the dates'.²¹

VERSES 23 & 24

وَلَا تَقُولَنَّ لشيءٍ إني فاعلٌ ذلكَ عداً {23} إلا أن يشاءَ اللهَ^ع وأذكرُ ربَّكَ إذا نسيتَ وقلْ عسى أن يهدين ربِّي لأقربَ من هذا رشداً {24}

¹⁹ 358 (Extract) إرشاد القلوب:

²⁰ التوحيد: 1 / 241

²¹ الكافي: 6 / 345 .1

[18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"; and remember your Lord when you forget and say: Maybe my Lord will Guide me to the right road

و عنه، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن أبي جميلة المفضل ابن صالح، عن محمد الحلبي و زرارة و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) في قول الله عز و جل: وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ، قال: «إذا حلف الرجل فنسي أن يستثنى، فليستثن إذا ذكر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela Al Mufazzal Ibn Salih, from Muhammad Al Halby and Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[18:24] and remember your Lord when you forget**, he^{asws} said: 'When the man swears an oath, and he forgets (to say) **"If Allah so Desires it"** (إن شاء الله)، so he should do so when he remembers it'.²²

عن أبي حمزة، عن أبي جعفر (عليه السلام): «ذكر أن آدم (عليه السلام) لما أسكنه الله الجنة فقال له: يا آدم لا تقرب هذه الشجرة فقال: نعم، يا رب و لم يستثن، فأمر الله نبيه (صلى الله عليه و آله) فقال: وَ لا تَقُولَنَّ لشيءٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَاً إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ و لو بعد سنة».

From Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Remember that Adam^{as}, when Allah^{azwj} Settled him^{as} in the Paradise, Said to him^{as}: "O Adam^{as}! Do not go near this Tree", so he^{as} said: 'Yes, O Lord^{azwj}!', and he^{as} did not (say) **"If Allah so Desires it"**. So, Allah^{azwj} Commanded His^{azwj} Prophet^{saww} Saying **[18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"; and remember your Lord when you forget** even though it may be after a year'.²³

و عنه: عن عدة من أصحابنا، عن سهل بن زياد و محمد بن يحيى، عن أحمد بن محمد جميعاً، عن ابن محبوب، عن ابن رثاب، عن حمزة بن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ. قال: «ذلك في اليمين، إذا قلت: و الله لا أفعل كذا و كذا، فإذا ذكرت أنك لم تستثن فقل: إن شاء الله».

And from him, from a number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Ibn Ra'ib, from Hamza Bin Hamran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[18:24] and remember your Lord when you forget**. He^{asws} said: 'That is regarding the swear (oath) when you say, 'By Allah^{azwj}! I will not do such and such. So when you remember that you did not (say) **"If Allah so Desires it"**, so say, **"If Allah so Desires it"**'.²⁴

²² الكافي 7: 447 / 1.

²³ تفسير العياشي 2: 324 / 15.

²⁴ الكافي 7: 448 / 3.

VERSES 25 – 27

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25} قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا إِنَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۗ أَبْصِرْ بِهِ وَأَسْمِعْ ۗ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا {26} وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُتْتَحِدًا {27}

[18:25] And they remained in their cave three hundred years plus nine [18:26] Say: Allah knows best how long they remained; to Him are (Known) the hidden things of the skies and the earth; being All-Seeing by it and All-Hearing. There is none as a Guardian for them besides Him, and He does not make any one His associate in His Rule [18:27] And recite what has been Revealed to you from the Book of your Lord, there is none who can alter His Words; and you shall not find any refuge besides Him

العباشي: عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «و الله، ليملكن رجل منا أهل البيت الأرض بعد موته ثلاثمائة سنة و يزداد تسعا». قال: قلت: و متى ذلك؟ قال: «بعد موت القائم». قال: قلت: و كم يقوم القائم في عالمه حتى يموت؟ قال: «تسع عشرة سنة، من يوم قيامة إلى يوم موته».

Al-Ayyashi, from Jabir who said, 'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! A man from us^{asws} the People^{asws} of the Household would be ruling the earth after its death for **[18:25] three hundred years plus nine**'. I said, 'And when would that be?' He^{asws} said: 'After the passing away of Al-Qaim^{asws}'. I said, 'And for how long would Al-Qaim^{asws} remain in his^{asws} world until he^{asws} passes away?' He^{asws} said: 'Nineteen years, from the day he^{asws} rises up to the day he^{asws} passes away'.

قال: قلت: فيكون بعد موته هرج؟ قال: «نعم، خمسين سنة- قال- ثم يخرج المنتصر إلى الدنيا فيطلب دمه و دم أصحابه، فيقتل و يسبي حتى يقال: لو كان هذا من ذرية الأنبياء ما قتل الناس كل هذا القتل فيجتمع الناس عليه أبيضهم و أسودهم

I said, 'So would there be disorder after his^{asws} passing away?' He^{asws} said: 'Yes, for fifty years'. He^{asws} said: 'The Al-Muntasar^{asws} would come out to the world, so he^{asws} would be seeking (to avenge) his^{asws} (Imam Hussain^{asws}) blood and the blood of his^{asws} companions. So he^{asws} would be killing and captivating to the extent that it would be said, 'If this one had been from the offspring of the Prophets^{as}, he would not kill the people with such killings'. So the people would be gathering to him, their white ones, and their black ones.

فيكثرن عليه حتى يلجنوه إلى حرم الله، فإذا اشتد البلاء عليه مات المنتصر و خرج السفاح إلى الدنيا غضبا للمنتصر، فيقتل كل عدونا جائر و يملك الأرض كلها، فيصلح الله له أمره، و يعيش ثلاثمائة سنة و يزداد تسعا».

So they would increase with him until they force him to the Sanctuary of Allah^{azwj}. So when the affliction intensifies against them, Al-Muntasar^{asws} would pass away. And Al-Safaah would come out to the world, angered for Al-Muntasar^{asws}. So he would be killing all of our^{asws} unjust enemies and he would be ruling all of the earth. So Allah^{azwj} would Correct for him his affairs, and he would be living for **[18:25] three hundred years plus nine**'.

ثم قال: أبو جعفر (عليه السلام): «يا جابر، و هل تدري من المنتصر و السفاح؟ يا جابر، المنتصر الحسين، و السفاح أمير المؤمنين (صلوات الله عليهما)».

Then Abu Ja'far^{asws} said: 'O Jabir! And do you know who are Al-Muntasar and Al-Safaah! O Jabir! Al-Muntasar is Al-Husayn^{asws}, and Al-Safah is Amir-ul-Momineen^{asws},²⁵

VERSE 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا {28}

[18:28] And observe patience yourself along with those who call on their Lord morning and evening desiring His Face, and let not your eyes turn away from them, desiring the adornments of the life of the world; and do not follow him whose heart We have Made unmindful to Our Remembrance, and he follows his low desires and his matter was as abandoned

العياشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام) في قوله: وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ، قال: «إنما عنى بها الصلاة».

Al Ayyashi, from Zurara and Hamran,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words **[18:28] And observe patience yourself along with those who call on their Lord morning and evening**, he^{asws} said: 'But rather, what is Meant by it is the Prayer'.²⁶

علي بن إبراهيم: فهذه الآية: نزلت في سلمان الفارسي، كان عليه كساء فيه يكون طعامه و هو دثاره و رداؤه، و كان كساء من صوف، فدخل عبيدة بن حصن على النبي (صلى الله عليه و آله) و سلمان عنده، فتأذى عبيدة بريح كساء سلمان، و قد كان عرق فيه و كان يومئذ شديد الحر، فغرق في الكساء، فقال: يا رسول الله، إذا نحن دخلنا عليك فأخرج هذا و حزيه من عندك، فإذا نحن خرجنا فأدخل من شئت فأنزل الله: وَ لَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَ هو عبيدة بن حصن بن حذيفة بن بدر الفراري.

Ali Bin Ibrahim said,

'And this Verse was Revealed regarding Salman Al-Farsy^{ra}. He^{ra} had a cloak in which there was his^{ra} food, and it (was used) as a covering and a robe, and it was a cloak of wool. Ayayna Bin Hasn came up to the Prophet^{saww}, and Salman^{as} was in his^{saww} presence. So the wind blew and the cloak of Salman^{as} touched Ayayna, and there was sweat in it, and in those days there was intense heat, and the sweat was in the cloak. So he said, 'O Rasool-Allah^{saww}! So when we come over to you^{saww}, so this one and his^{ra} party should go out from your^{saww} presence. So when we go out, then let whosoever wants to, come over to you^{saww}'. Therefore, Allah^{azwj} Revealed **[18:28] and do not follow him whose heart We have Made unmindful to Our Remembrance** – and he is Ayayna Bin hasn Bin Huzeyfa Bin Badr Al-Fazary'.²⁷

²⁵ تفسير العياشي 2: 24 /326

²⁶ تفسير العياشي 2: 25 /326.

²⁷ تفسير القمي 2: 34

VERSES 29 - 31

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَعِينُوا يَخْتَوُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا {29} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30} أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا {31}

[18:29] And say: The Truth is from your Lord, so let him who desires to, believe, and let him who desires to, disbelieve; We have Prepared for the unjust a Fire, the enclosures of which shall encompass them; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil is the drink and worse is the reclining couch [18:30] (as for) those who believe and do righteous deeds, We do not Waste the Recompense of the one who does good works [18:31] These it is for whom are Gardens of Perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent is the Recompense and goodly is the reclining couch

محمد بن يعقوب: عن أحمد، عن عبد العظيم، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: «نزل جبرئيل (عليه السلام) بهذه الآية هكذا: وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فِي وَايَةِ عَلِيٍّ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آل محمد حقهم ناراً».

Muhammad Bin Yaqoub, from Ahmad, from Abdul Azeem, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse, like this - **[18:29] And say: The Truth regarding Wilayah of Ali^{asws}, is from your Lord, so let him who desires to, believe, and let him who desires to, disbelieve; We have Prepared for the unjust to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, a Fire**'²⁸

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (صلوات الله عليهم أجمعين)، في قوله تعالى وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ: «في ولاية علي (عليه السلام) فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ». و قرأ إلى قوله: أَحْسَنَ عَمَلًا.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding the Words of the High **[18:29] And say: The Truth is from your Lord: 'Regarding the Wilayah of Ali^{asws} so let him who desires to, believe, and let him who desires to, disbelieve'**. And he^{asws} recited up to His^{azwj} Words **[18:30] good works**.

ثم قال: «قيل للنبي (صلى الله عليه و آله) فاصدغ بما تؤمر في أمر علي، أنه الحق من ربك، فمن شاء فليؤمن، و من شاء فليكفر، فجعل الله تركه معصية و كفراً».

²⁸ الكافي 1: 64 / 351

Then he^{asws} said: 'It was Said to the Prophet^{saww} [15:94] **Therefore declare openly what you are Commanded to** regarding the matter of Ali^{asws}, it is the Truth from your^{saww} Lord^{azwj} [18:29] **so let him who desires to, believe, and let him who desires to, disbelieve.** Thus Allah^{azwj} Made the leaving of it (Wilayah) as a sin and blasphemy (كفرا)'.
 قال: ثم قرأ: إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ لَأَلَّ مُحَمَّدًا نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا- الآية،

He (the narrator) said, 'Then he^{asws} recited **We have Prepared for the unjust to the Progeny^{asws} of Muhammad^{saww} a Fire, the enclosures of which shall encompass them** – the Verse.

ثم قرأ:- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا، يعني بهم آل محمد (صلوات الله عليهم)».

Then he^{asws} recited [18:30] (as for) those who believe and do righteous deeds, **We do not Waste the Recompense of the one who does good works**, Meaning by these the Progeny^{asws} of Muhammad^{saww},²⁹

العياشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: «ابن آدم خلق أجوف لا بد له من الطعام و الشراب، فقال: وَ إِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ».

Al Ayyashi, from Abdullah Bin Sinan,

Abu Abdullah^{asws} having said: 'The son of Adam^{as} is of a hollow creation, it is inevitable for him to eat and drink. Thus He^{azwj} Said [18:29] **and if they cry for water, they shall be given water like molten brass which will scald their faces**'.³⁰

قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِينِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَ الثَّمَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَ ذَلَّلْتُ فُطُوفُهَا تَدْلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهِيهِ مِنَ الثَّمَارِ بِفِيهِ وَ هُوَ مُتَكَيِّئٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيُقَلَّنَ لَوْلِيَّ اللَّهُ يَا وَلِيَّ اللَّهِ كُلِّي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

Rasool-Allah^{saww} said: 'And the rivers would flow from underneath his dwelling and these are the Words of Allah^{azwj}: [18:31] **These it is for whom are Gardens of Perpetuity beneath which rivers flow.** And the fruits would come near to them and these are the Words of Mighty and Majestic: "[76:14] **And close down upon them (shall be) its shadows, and its fruits shall be made near (to them) (as in humility), being easy to reach**". The Believer would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah^{azwj}, 'Eat me before you eat this one'.

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٌ وَ غَيْرُ مَعْرُوشَاتٍ وَ أَنْهَارٌ مِنْ خَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيَّ اللَّهِ بِغَدَائِهِ أَتَى بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلْبِهِ الْعِذَاءِ مِنْ غَيْرِ أَنْ يُسَمَّى شَهْوَتَهُ قَالَ ثُمَّ يَنْخَلِي مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلِّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبَ مِنْ ذَلِكَ

²⁹ تأويل الآيات 1: 292 / 3

³⁰ تفسير العياشي 2: 29 / 327

Rasool-Allah^{saww} said: 'And there is none from the Believer in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah^{azwj} calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire'. Rasool-Allah^{saww} said: 'Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that'.³¹

VERSES 32 - 43

وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا {32} كِلْتَا الْجَنَّتَيْنِ آتَتْ أَكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۖ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا {33} وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفْرًا {34} وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا {35} وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا {36}

[18:32] And strike for them the example of two men; for one of them We Made two gardens of grape vines, and We Surrounded them both with palms, and in the midst of them We Made cornfields [18:33] Both these gardens yielded their fruits, and did not fail at all, and We Caused a river to gush forth in their midst [18:34] And he possessed (abundant) fruit; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers [18:35] And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish [18:36] And I do not think the Hour would be Established, and even if I am returned to my Lord I will most certainly find a returning place better than this

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا {37} لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38} وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرَنَّا أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا {39} فَعَسَىٰ رَبِّي أَنْ يُوْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَيُصْبِحُ صَعِيدًا زَلَقًا {40} أَوْ يُصْبِحُ مَاوًا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا {41}

[18:37] His companion said to him while disputing with him: Do you disbelieve in Him Who Created you from dust, then from a seed, then He Made you a complete man? [18:38] But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord [18:39] And had you said when you entered your garden: Whatever Allah so Desires, there is no Power except by Allah, If you consider me to be inferior to you in wealth and children [18:40] Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from the sky so that it shall become even ground without a plant [18:41] Or its waters should sink down into the ground so that you are unable to find it

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ يَدَيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {42} وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {43}

[18:42] And his fruits were ruined; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he was

³¹ Al Kafi – H 14517 (Extract)

saying: Woe be unto me! If only I had not associated anyone with my Lord [18:43] And he had no host to help him besides Allah nor could he defend himself

محمد بن العباس (رحمه الله)، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن القاسم بن عروة، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ اضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا زُرْعًا كَلْنَا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا وَ لَمْ تُظَلِّمْ مِنْهُ شَيْئًا، قال: «هما علي (عليه السلام) و رجل آخر».

Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Al Qasim Bin Urwat,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [18:32] **And strike for them the example of two men; for one of them We Made two gardens of grape vines, and We Surrounded them both with palms, and in the midst of them We Made cornfields [18:33] Both these gardens yielded their fruits, and did not fail at all.** He^{asws} said: ‘These two were Ali^{asws} and another man (who usurped Imam^{asws},’s rights)’.³²

المفيد في (الاختصاص): عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الربيع بن محمد المسلي، عن عبد الله بن سليمان، عن أبي عبد الله (عليه السلام) قال: «لما اخرج علي ملبيا وقف عند قبر النبي (صلى الله عليه و آله) قال: يا بن عم، إن القوم استضعفوني و كادوا يقتلونني

Al Mufeed in Al Ikhtisas, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Rabi'e Bin Muhammad Al Masly, from Abdullah Bin Suleyman,

Abu Abdullah^{asws} has said: ‘When Ali^{asws} came out, having gathered his^{asws} clothes around him^{asws}, and paused at the Grave of the Prophet^{as}, (Amir-ul-Momineen^{asws}) said: ‘O son^{saww} of my^{asws} uncle^{as}! The people have weakened me^{asws} (my^{asws} position) and plotted to murder me^{asws}’.

- قال- فخرجت يد من قبر رسول الله (صلى الله عليه و آله) يعرفون أنها يده، و صوت يعرفون أنه صوته، نحو أبي بكر: يا هذا: أَ كَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا».

He^{asws} (The Imam^{asws}) said: ‘A hand came out from the Grave of Rasool-Allah^{saww}, recognised by them (people) that it was his^{saww} hand, and a voice was raised, they (people) recognised that it was his^{saww} voice, addressing Abu Bakr: ‘O you [18:37] **Do you disbelieve in Him Who Created you from dust, then from a seed, then He Made you a complete man?’**.³³

حدثنا عبد الله بن محمد يرفعه باسناد له إلى ابي عبد الله عليه السلام قال لما استخلف أبو بكر اقبل عمر على علي عليه السلام فقال اما علمت ان ابا بكر قد استخلف قال علي عليه السلام فمن جعله كذلك قال المسلمون رضوا بذلك

It has been narrated to us from Abdullah Bin Muhammad with an unbroken chain going up to Abu Abdullah^{asws} having said:

³² تأويل الآيات 1: 5 / 293

³³ الاختصاص: 274.

Abu Abdullah^{asws} has said: 'When Abu Bakr became Caliph, Umar came to Ali^{asws} and said, 'But, do you^{asws} know that Abu Bakr has become Caliph?' Ali^{asws} said: 'Who made him to be that?' He said, 'The Muslims are satisfied with that'.

فقال على عليه السلام والله لا أسرع ما خالفوا رسول الله صلى الله عليه وآله ونقضوا عهده وسموه بغير اسمه والله ما استخلف رسول الله صلى الله عليه وآله فقال عمر كذبت فعل الله بك وفعل

Ali^{asws} said: 'By Allah^{azwj}, how quickly they have gone against the Rasool Allah^{saww}, and broke his^{saww} pledge, and called him by a name which was not for him. By Allah^{azwj}, the Rasool Allah^{saww} did not appoint him to be Caliph'. Umar said, 'You^{asws} are belying that Act of Allah^{azwj} Which He^{azwj} has Done'.

فقال على عليه السلام ان شئت ان اريك برهانا على ذلك فعلت فقال له عمر ما تزال تكذب على رسول الله صلى الله عليه وآله في حياته وبعد موته فقال على عليه السلام انطلق بنا لتعلم اينما الكذاب على رسول الله صلى الله عليه وآله في حياته وبعد موته فانطلق معه حتى اتى إلى القبر فإذا كف فيها اكفرت بالذى خلقك من تراب ثم من نطفة ثم سويك رجلا فقال له على عليه السلام رضيت والله لقد جحدت الله في حياته وبعد وفاته.

Ali^{asws} said: 'If you like I^{asws} can show you proof of that which they have done'. Umar said to him^{asws}, 'Your^{asws} belying to the Rasool Allah^{saww} does not decline, not during his^{saww} lifetime, and not after his^{saww} death'. Ali^{asws} said: 'Let us go and find out who is the liar regarding the Rasool Allah^{saww} during his^{saww} lifetime and after his^{saww} passing away'. He^{asws} went with him until they came to the grave. When he^{asws} placed his^{asws} palm onto it, (a voice said): 'He³⁴ has disbelieved, by the One Who^{azwj} Created you^{asws} from dust, then from clot, then Made you into a proper man'. Ali^{asws} said to him: 'Satisfied? By Allah^{azwj}, he has denied it, during his^{saww} lifetime, and after his^{saww} passing away'.³⁵

VERSE 44

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ نَّوَابًا وَخَيْرٌ عُقْبًا {44}

[18:44] Over here the Wilayah is for Allah, the Truth; He is best in Rewarding and best in (Giving) success

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، قال سألت أبا عبد الله (عليه السلام). عن قوله تعالى: هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ، قال: «ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Owramat and Muhammad Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah^{asws} about the Words of the High **[18:44] Over here the Wilayah is for Allah, the Truth**, he^{asws} said: 'Wilayah of Amir-ul-Momineen^{asws},³⁶

³⁴ No. 1

³⁵ Basaair Al Darajaat – P 6 Ch 5 H 6

³⁶ الكافي 1: 34 / 346

محمد بن العباس (رحمه الله): عن محمد بن همام، عن عبد الله بن جعفر، عن محمد بن عبد الحميد، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قلت له: قوله تعالى: هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا؟ قال: «هي ولاية علي (عليه السلام)، هي خير ثواباً و خير عقباً».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Abdullah Bin Ja'far, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

'I said to Abu Ja'far^{asws} '(What about) the Words of the High [18:44] **Over here the Wilayah is for Allah, the Truth; He is best in Rewarding and best in (Giving) success?**' he^{asws} said: 'It is the Wilayah of Ali^{asws}, it is the best Reward, and best success'.³⁷

VERSES 45 & 46

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا {45} الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

[18:45] And strike for them the example of the life of the world: like water which We Send down from the sky so the herbage of the earth mingles with it, then it becomes dry broken into pieces which the winds scatter; and Allah always had Power over all things [18:46] Wealth and children are an adornment of the life of the world; and the ever-abiding, the righteous works, are better with your Lord in Reward and better in expectation

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْكُوفِيِّ وَهُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يُوصِي أَصْحَابَهُ وَ يَقُولُ أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي وَ ثِقَّةُ الْهَارِبِ اللَّاجِي

Ahmad Bin Muhammad Bin Ahmad Al Kufy, and he is Al-A'asmiy, from Abdul Wahid Bin Al-Sawwaf, from Muhammad Bin Ismail Al-Hamdany who has narrated the following:

Abu Al-Hassan Musa^{asws} having said: 'Amir-ul-Momineen^{asws} used to bequeath to his^{asws} companions saying: 'I^{asws} bequeath you to fear Allah^{azwj} for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

وَ اسْتَشْعِرُوا التَّقْوَى شِعَارًا بَاطِنًا وَ اذْكُرُوا اللَّهَ ذِكْرًا خَالِصًا تَحْيُوا بِهِ أَفْضَلَ الْحَيَاةِ وَ تَسْلُكُوا بِهِ طَرِيقَ النَّجَاةِ

And be aware of the piety realising it within yourselves, and remember Allah^{azwj} with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

انظُرُوا فِي الدُّنْيَا نَظَرَ الزَّاهِدِ الْمُفَارِقِ لَهَا فَإِنَّهَا تُزِيلُ الثَّوَابِي السَّاكِنِ وَ تَفْجَعُ الْمُتَرَفِّعَ الْأَمِينِ لَا يُرْجَى مِنْهَا مَا تَوَلَّى فَأَذْبِرْ وَ لَا يُدْرَى مَا هُوَ أَتٍ مِنْهَا فَيَنْتَظِرَ وَصِلَ الْبَلَاءُ مِنْهَا بِالرَّخَاءِ وَ الْبَقَاءُ مِنْهَا إِلَى قَنَاءِ

Look at this world with the vision of the ascetics, the ones who have parted from it, for it dislodges its residents and causes distress to the affluent ones who (superficially) feel safe. Do not hope for those that are turned away from it, not knowing what it is that will come from it. So wait patiently for the prosperity upon the arrival of the afflictions from it, and the survival from it up to the end.

³⁷ تأويل الآيات 1: 296 / 6

فَسُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَ الْبَقَاءُ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَهِيَ كَرَوْضَةٍ اعْتَمَّ مَرَعَاهَا وَ أُعْجِبَتْ مَنْ يَرَاهَا عَذْبٌ شَرِبُهَا طَيِّبٌ تَرَبُّهَا تَمُجُّ عُرُوفُهَا الثَّرَى وَ تَنْطَفُ فُرُوعُهَا النَّدى حَتَّى إِذَا بَلَغَ الْعُشْبُ إِبَانَهُ وَ اسْتَوَى بِنَانُهُ هَاجَتْ رِيحٌ تَحْتُ الْوَرَقِ وَ تُفَرِّقُ مَا اتَّسَقَ فَأَصْبَحَتْ كَمَا قَالَ اللهُ هَشِيمًا تَدْرُوهُ الرِّيحُ وَ كَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُقَدِّرًا أَنْظَرُوا فِي الدُّنْيَا فِي كَثْرَةِ مَا يُعْجِبُكُمْ وَ قَلَّةِ مَا يَنْفَعُكُمْ

So its happiness is tainted with the grief, and the survival in it is up to the weakness and the fragility. So it is like a garden, the pasture of which is dense causing those who look at it, to wonder at it. Its drinks are sweet, its covering (soil) is good, its roots are excited in the ground, and its branches drip moisture until the grass reaches its due level. The scent gets triggered under the blades and gets separated from it in the morning, just as Allah^{azwj} has Said: **then it becomes dry broken into pieces which the winds scatter; and Allah always had Power over all things** Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you'.³⁸

الشيخ في (التهذيب) بإسناده عن محمد بن أحمد بن يحيى، عن عمر بن علي بن عمر، عن عمه محمد بن عمر، عن حدثه عن أبي عبد الله (عليه السلام) أنه قال: «إن كان الله عز و جل قال: الْمَالُ وَ الْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا فَإِنَّ الثَّمَانِيَةَ رَكَعَاتٍ يَصْلِيهَا الْعَبْدُ آخِرَ اللَّيْلِ زِينَةَ الْآخِرَةِ».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Umar Bin Ali Bin Umar, from his uncle Muhammad Bin Umar, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic has Said [18:46] **Wealth and children are an adornment of the life of the world**, the eight Cycles which the servant Prays at the end of the night is an adornment of the Hereafter'.³⁹

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن محمد بن فضيل، عن أبيه، عن النعمان بن عمرو الجعفي، قال: حدثنا محمد بن إسماعيل بن عبد الرحمن الجعفي، قال: دخلت أنا و عمي الحصين بن عبد الرحمن علي أبي عبد الله (عليه السلام). فسلم عليه فرد عليه السلام و أدناه، فقال: «ابن من هذا معك»؟

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Fazeyl, from his father, from Al No'man Bin Amro and Al Ju'fy, from Muhammad Bin Ismail Bin Abdul Rahman Al Ju'fy who said,

'My uncle Al-Haseyn Bin Abdul Rahman^{asws} and I came up to Abu Abdullah^{asws}. So I greeted him^{asws}, and he^{asws} returned it, and we approached him^{asws}, so he^{asws} said: 'Whose son is this, with you?'

قال: ابن أخي إسماعيل. قال: «رحم الله إسماعيل و تجاوز عن سيئ عمله، كيف مخلفه»؟ قال: نحن جميعا بخير ما أبقي الله لنا مودتكم قال: «يا حصين، لا تستصغرن مودتنا، فإنها من الباقيات الصالحات».

He said, 'The son of my brother Ismail'. He^{asws} said: 'May Allah^{azwj} have Mercy upon Ismail, and Overlook his bad deeds, how did he differ?' He said, 'We are good, for what remain with Allah^{azwj} for us is your^{asws} cordiality'. He^{asws} said: 'O Haseyn! Do not belittle our^{asws} cordiality, for it is from the ever-abiding righteous deeds'.

³⁸ Al Kafi – H 14451

³⁹ التهذيب 2: 223 /120

فقال: يا بن رسول الله، ما أستصغرها، و لكن أحمد الله عليها، لقولهم (صلوات الله عليهم أجمعين): «من حمد الله فليقل: الحمد لله على اولي النعم». قيل و ما اولي النعم؟ قال: «ولايتنا أهل البيت».

So he (my uncle) said, 'O son^{asws} of Rasool-Allah^{saww}! I am not belittling it, but I Praise Allah^{azwj} for these due to their^{asws} words: 'The one who Praises Allah^{azwj}, so he should say, 'The Praise is for Allah^{azwj} for the highest of the Bounties'. It was said, 'And what is the highest of the Bounties?' He^{asws} said: 'Our^{asws} Wilayah, the People^{asws} of the Household'.⁴⁰

VERSES 47 - 49

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا {47} وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا {48} وَوَضِعَ الْكِتَابِ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا^ع وَوَجَدُوا مَا عَمِلُوا حَاضِرًا^ث وَلَا يَظْلِمُ رَبُّكَ أَحَدًا {49}

[18:47] And the Day on which We will Cause the mountains to pass away and you will see the earth a levelled plain and We will Gather them and not leave any one of them behind [18:48] And they shall be Presented before your Lord in rows: Now you have come to Us as We Created you the first time. But, you thought that We had not Appointed a term for you [18:49] And the Book shall be Placed, then you will see the guilty fearing from what is in it, and they will be saying: O woe be unto us! What a Book is this! It does not omit anything small nor anything big, but it numbers them (all); and they shall find present what they had been doing; and your Lord do not Deal unjustly with anyone

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن أبي عبد الله (عليه السلام) قال: «ما يقول الناس في هذه الآية وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا؟». قلت: يقولون: إنها في القيامة. قال: أبو عبد الله (عليه السلام): «ليس كما يقولون، إنما ذلك في الرجعة، يحشر الله في القيامة من كل أمة فوجا و يدع الباقيين؟! إنما آية القيامة قوله: وَ حَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are the people saying regarding this Verse **[27:83] And on the Day when We will Gather from every nation a party?**' I said, 'They are saying that it is regarding the Day of Judgement'. Abu Abdullah^{asws} said: 'It is not as they are saying it. But rather, that is regarding the Return (الرجعة). Would Allah^{azwj} Gather on the Day of Judgement, some people from every nation and leave the rest of them? But rather, the verse of the Day of Judgement is **[18:47] and We will Gather them and not leave any one of them behind**.⁴¹

العباشي: عن خالد بن نجیح، عن أبي عبد الله (عليه السلام) قال: «إذا كان يوم القيامة دفع إلى الإنسان كتابه، ثم قيل له: اقرأ».

Al Ayyashi, from Khalid Bin Najeeh,

⁴⁰ تأويل الآيات 1: 8/297

⁴¹ تفسير القمي 1: 24.

'Abu Abdullah^{asws} has said: 'When it will be the Day of Judgement, (they) would hand over to the human being his book, then say to him, 'Read'.

قلت: فيعرف ما فيه؟ فقال: «إنه يذكره، فما من لحظة و لا كلمة و لا نقل قدم و لا شيء فعله إلا ذكره، كأنه فعله تلك الساعة، فذلك قالوا: يا وِئَلْتَنَا ما لِهَذَا الْكِتَابِ لا يُغَادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصَاهَا».

I said, 'So he would recognise what is in it?' So he^{asws} said: 'He would remember it. So there is no moment, or a word, no movement of a foot, nor anything which he did, but he would remember it, as if he had done it at that time. So it is for that that he would be saying [18:49] **O woe be unto us! What a book is this! It does not omit anything small nor anything big, but it numbers them (all)**'.⁴²

VERSE 50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا {50}

[18:50] And when We Said to the Angels: Prostrate to Adam; they made prostrated except for Iblees. He was from the Jinn, so he transgressed the Command of his Lord. What! Would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust

ابن بابويه، قال: حدثنا محمد بن القاسم المفسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)، قال: حدثنا يوسف بن محمد بن زياد، و علي بن محمد بن سيار، عن أبيهما، عن الحسن بن علي، عن أبيه، علي بن محمد، عن أبيه محمد بن علي، عن أبيه علي الرضا، عن أبيه موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام) - في حديث - قالوا: قلنا له: فعلى هذا لم يكن إبليس (لعنه الله) أيضا ملكا. فقال: «لا، بل كان من الجن، أما تسمعان الله تعالى يقول: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَأَخْبِرْ عَزَّ وَ جَلَّ أَنَّهُ كَانَ مِنَ الْجِنِّ، وَ هُوَ الَّذِي قَالَ اللهُ تَعَالَى: وَ الْجَانُّ خَلْقَاهُ مِنْ قَبْلِ مِنْ نَارِ السَّمُومِ».

Ibn Babuwayh said, 'Muhammad Bin Al Qasim the famous commentator with Al Hassan Al jarjany, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayyar, from their two fathers, from Al Hassan Bin Ali, from his father, Ali Bin Muhammad, in a Hadeeth, said,

'We said to him^{asws}, 'So, based upon this as well, Iblees^{la} was not and Angel'. So he^{asws} said: 'No, but he^{la} was from the Jinn. Have you two not heard Allah^{azwj} the High Saying [18:50] **And when We Said to the Angels: Prostrate to Adam; they made prostrated except for Iblees. He was from the Jinn. So Allah^{azwj} has Informed that he^{la} was from the Jinn for whom Allah^{azwj} the High Said [15:27] **And the jinn We Created before from toxic fire**'.⁴³**

العباشي: عن جميل بن دراج، عن أبي عبد الله (عليه السلام) قال: سألته عن إبليس، أ كان من الملائكة؟ و هل كان يلي من أمر السماء شيئا؟ قال: «إنه لم يكن من الملائكة، و لم يكن يلي من أمر السماء شيئا، كان من الجن، و كان مع الملائكة، و كانت الملائكة تراه أنه منها، و كان الله يعلم أنه ليس منها، فلما امر بالسجود كان منه الذي كان».

Al Ayyashi, from Jameel Bin Daraaj,

⁴² تفسير العياشي 2: 34 / 328.

⁴³ عيون أخبار الرضا (عليه السلام) 1: 1 / 270.

'I asked Abu Abdullah^{asws} about Iblees^{la}, was he^{la} from the Angels? And did he^{la} follow anything from the Commands of the sky?' He^{asws} said: 'He^{la} was not from the Angels, and did not follow anything from the Commands of the sky. He^{la} was from the Jinn, but he^{la} was (residing) among the Angels. And the Angels used to see that he^{la} from among them, and Allah^{azwj} Taught that he^{la} was not from them. So when Commanded for the prostration, he^{la} was from it, which he^{la} was'.⁴⁴

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «أمر الله إبليس بالسجود لآدم مشافهة. فقال: و عزتك لئن أعفيتني من السجود لآدم لأعبدتك عبادة ما عبدها خلق من خلقك.»

From Hisham Bin Salim,

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Commanded Iblees^{la} with the Prostration to Adam^{as}, verbally. So he^{la} said, 'By Your^{azwj} Honour, if You^{azwj} could Excuse me^{la} from the Prostration to Adam^{as}, I^{la} shall worship You^{azwj} with (such a) worship that no creature from Your^{azwj} creatures would have worshipped it'.⁴⁵

VERSE 51 - 53

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضَلِّينَ عَضُدًا {51} وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا {52} وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا {53}

[18:51] I did not make them witnesses of the Creation of the skies and the earth, nor of the Creation of their own souls; nor did I Take those who lead (others) astray as Aiders [18:52] And on the Day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they will not answer them, and We will Cause a separation between them [18:53] And the guilty shall see the Fire, then they shall know that they are going to fall into it, and they shall not find a place to which they could turn away from it

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان (رحمه الله)، قال: حدثنا أحمد بن يحيى، عن بكر ابن عبد الله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحدب الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن يزيد، عن عبد الله «1» بن عبيد، عن أبي معمر السعداني، عن أمير المؤمنين علي بن أبي طالب (عليه السلام) قال: «قوله: وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا أي أيقنوا أنهم داخلوها.»

Ibn babuwayh, from Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Yahya, from Bakr Ibn Abdullah Bin habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jundaysaboury who said, 'I found in the book of my father in his own handwriting', from Talhat Bin Yazeed, from Abdullah Bin Ubeyd, from Abu Ma'mar Al Sa'dany,

'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'His^{azwj} Words **[18:53] And the guilty shall see the Fire, then they shall know that they are going to fall into it**, i.e., convinced that they would be entering into it'.⁴⁶

⁴⁴ تفسير العياشي 2: 36 / 328

⁴⁵ تفسير العياشي 2: 37 / 328

⁴⁶ التويد: 5 / 267

VERSE 54 - 82

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54} وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأُولِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55} وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۚ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا {56} وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ آيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا {57} وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا {58} وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا {59}

[18:54] And We have Explained in this Quran every kind of example, and the human being assumes in most things [18:55] And what prevents men from believing when the Guidance comes to them, and from asking Forgiveness from their Lord, except that the way of the ancients should come to them, or that the Punishment should come face to face with them [18:56] And We do not Send the Rasools but as givers of good news and as warners, and those who disbelieve argue with the falsehood that they may nullify the Truth, and they take My Signs, and that with which they are warned with, as a mockery [18:57] And who is more unjust than he who is reminded of the Signs of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have Placed coverings over their hearts lest they should understand it and a deafness in their ears; and if you call them to the Guidance, they will never follow the right course ever [18:58] And your Lord is Forgiving, the Lord of Mercy; were He to Seize them for what they earn, the Punishment would be hastened for them; but for them there is an appointed time at which they shall not find an escape [18:59] And (as for) these towns, We destroyed them when they acted unjustly, and We Fixed an appointed time for their Destruction

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحَ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60} فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61} فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا {62} قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتَ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا {63} قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا {64}

[18:60] And when Musa said to his attendant: I will not stop until I reach the junction of the two rivers or I will go on for years [18:61] So when they had reached the junction of the two (rivers) they forgot their fish, and it made its way into the sea, going away [18:62] But when they had gone farther, he said to his attendant: Bring to us our breakfast, certainly we have met with fatigue from this journey of ours [18:63] He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Satan, and it made its way into the river; strange! [18:64] He said: This is what we sought for; so they returned retracing their footsteps

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا {65} قَالَ لَهُ مُوسَىٰ هَلِ اتَّبَعَكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا {66} قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {67} وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا {68} قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69} قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا {70}

[18:65] Then they found a servant from Our servants whom We had Granted Mercy from Us and whom We had Taught knowledge from Ourselves [18:66] Musa said to him: Shall I follow you on condition that you should teach me

right Knowledge from what you have been Taught? [18:67] He said: Surely you cannot have patience with me [18:68] And how can you have patience upon that of which you have not got any news of? [18:69] He said: If Allah so desires it, you will find me patient and I shall not disobey you in any matter [18:70] He said: If you would follow me, so you will not question me about any thing until I myself narrate to you with a mention

فَأَنْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا {71} قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {72} قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

[18:71] So they went (their way) until when they embarked in the boat, he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing [18:72] He said: Did I not say that you will not be able to have patience with me? [18:73] He said: Do not hold me with what I forgot, and do not constrain me to a difficult thing in my affair

فَأَنْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَذَلَّهُ قَالَ أَفْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا {74} قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75} قَالَ إِنْ سَأَلْتَهُ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا {76}

[18:74] So they went on until, when they met a boy. So he slew him. (Musa) said: Have you slayed an innocent person who has slayed no one? Certainly you have done an evil thing [18:75] He said: Did I not say to you that you will not be able to have patience with me? [18:76] He said: If I ask you about anything after this, do not keep me in your company; indeed you shall have (then) found an excuse in my case

فَأَنْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا {77} قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {78}

[18:77] So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had so desired to, you could have taken a recompense for it [18:78] He said: This shall be separation between me and you; now I will inform you of the explanation of what with you did not have patience upon

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا {79} وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يَرِهَهُمَا طُغْيَانًا وَكُفْرًا {80} فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَةً وَأَقْرَبَ رَحْمًا {81} وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا {82}

[18:79] As for the boat, it belonged to (some) poor men who worked on the river and I intended that I should damage it, as there was behind them a king who seized every boat by force [18:80] And as for the boy, his parents were Believers and we feared lest he should make disobedience and ingratitude to come upon them [18:81] So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion [18:82] And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man;

so your Lord Intended that they should attain their maturity and take out their treasure, a Mercy from your Lord, and I did not do it of my own accord. That is the explanation of what you did not have patience upon

و قال علي بن إبراهيم: حدثني محمد بن علي بن بلال، عن يونس، قال: اختلف يونس و هشام بن إبراهيم في العالم الذي أتاه موسى (عليه السلام) أيهما كان أعلم؟ و هل يجوز أن يكون على موسى (عليه السلام) حجة في وقته و هو حجة الله على خلقه؟ قال قاسم الصيقل: فكتبوا ذلك إلى أبي الحسن الرضا (عليه السلام) يسألونه عن ذلك، فكتب في الجواب: «أتى موسى (عليه السلام) العالم فأصابه و هو في جزيرة من جزائر البحر إما جالسا و إما متكئا، قال: من أنت؟ قال: أنا موسى بن عمران. قال: أنت موسى بن عمران الذي كلمه الله تكليما؟ قال: نعم. قال: فما حاجتك؟ قال: جئت لتعلمني مما علمت رشدا. قال: إني وكلت بأمر لا تطيقه، و وكلت أنت بأمر لا أطيقه.

And Ali Bin Ibrahim said, 'Muhammad Bin Ali Bin Bilal, from Yunus - said,

'Yunus and Hisham Bin Ibrahim differed regarding the scholar to whom Musa^{as} came to, which one of the two was more knowledgeable. And is it Permissible that such should happen with Musa^{as} during his^{as} time, and he^{as} was the Proof of Allah^{azwj} over His^{azwj} creatures?' Qasim Al-Saywal said, 'So let us write that to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about that'. So he^{asws} wrote back in the answer to it: 'Musa^{as} came to the scholar, and he was in an island from the islands of the sea, either sitting or reclining. He said, 'Who are you^{as}? He^{as} said: 'I^{as} am Musa Bin Imran^{as}'. He said, 'Are you the Musa^{as} Bin Imran^{as} to whom Allah^{azwj} Spoke with a Speech?' He^{as} said: 'Yes'. He said, 'So what is your^{as} need?' He^{as} said: 'I^{as} have come so that you would teach me^{as} from the rightful (Guidance) you have been Taught'. He said, 'I have been Authorised by a matter which you^{as} cannot tolerate, and you^{as} have been Authorised by a matter which I cannot tolerate'.

ثم حدثه العالم بما يصيب آل محمد (عليهم السلام) من البلاء و كيد الأعداء حتى اشتد بكاهما، ثم حدثه عن فضل آل محمد (عليهم السلام) حتى جعل موسى (عليه السلام) يقول: يا ليتني كنت من آل محمد، و حتى ذكر فلانا و فلانا، و فلانا، و مبعث رسول الله (صلى الله عليه و آله) إلى قومه، و ما يلقي منهم و من تكذيبهم إياه، و ذكر له تأويل هذه الآية: وَ نَقَلَبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةٍ «1» حين أخذ عليهم الميثاق (عليه السلام)

Then the scholar (Al Khizr^{sa}) narrated to him^{as} with what would be meted out to the Progeny^{asws} of Muhammad^{saww} from the affliction, and plots of the enemies to the extent that their^{asws} crying out would be intensified. Then he narrated to him^{as} about the merits of the Progeny^{asws} of Muhammad^{saww} until Musa^{as} said: 'O Woe be unto me^{as}! If only I^{as} was from the Progeny^{asws} of Muhammad^{saww}!' – to the extent that he (the scholar) mentioned 'so and so', and 'so and so', and 'so and so', and the Sending of Rasool-Allah^{saww} to his^{saww} people, and what he^{saww} would be facing from them, and from their belying him^{saww}, and mentioned for him the explanation of this Verse [6:110] **And We will Turn their hearts and their sights, even as they did not believe in it the first time**, where He^{azwj} Took the Covenant from them.

فقال موسى: هَلْ أَتَيْتُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا فَقَالَ الْخَضِرُ (عليه السلام): إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَ كَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خَبْرًا؟ فَقَالَ مُوسَى (عليه السلام): سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا قَالَ الْخَضِرُ (عليه السلام): فَإِنْ أَتَيْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحِثَّ لَكَ مِنْهُ ذِكْرًا يَقُولُ: لَا تَسْأَلْنِي عَنْ شَيْءٍ أَفْعَلُهُ، وَ لَا تَنْكَرُهُ عَلَيَّ حَتَّى أُخْبِرَكَ أَنَا بِخَيْرِهِ، قَالَ: نَعَمْ.

Musa^{as} said: [18:66] **Shall I follow you on condition that you should teach me right Knowledge from what you have been Taught?** So Al-Khizr^{as} said: [18:67] **He said: Surely you cannot have patience with me [18:68] And how can you**

have patience upon that of which you have not got any news of? So Musa^{as} said: **[18:69] He said: If Allah so desires it, you will find me patient and I shall not disobey you in any matter** Al-Khizr^{as} said: **[18:70] He said: If you would follow me, so you will not question me about any thing until I myself narrate to you with a mention.** He^{as} was saying: 'Do not question me^{as} about anything which I^{as} do, and do not deny it to me^{as} until I^{as} inform you^{as} with its news'. He^{as} said: 'Yes'.

فمروا ثلاثتهم حتى انتهوا إلى ساحل البحر، و قد شحنت سفينة و هي تريد أن تعبر، فقال أرباب السفينة: نحمل هؤلاء الثلاثة نفر فإنهم قوم صالحون فحملوهم، فلما جنحت السفينة في البحر قام الخضر (عليه السلام) إلى جوانب السفينة فكسرها و حشاها بالخرق و الطين، فغضب موسى (عليه السلام) غضبا شديدا، و قال للخضر (عليه السلام): أ خَرَقْتَهَا لِتُعْرِقَ أَهْلَهَا لَقَدْ جِئْتُ شَيْئاً إِمْرًا فَقَالَ لَهُ الْخَضِرُ: أ لَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قَالَ مُوسَى (عليه السلام) لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَ لَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا.

So the three of them went by until they came to the coast of the sea, and a ship had been loaded and ready for sail. So the owners of the ship said, 'We will carry these three persons for they are a righteous people. So he carried them. So when the ship ran aground in the sea, Al-Khizr^{as} stood up to the side of the ship and broke it, and filled it with the clay. So Musa^{as} got angry with an intense anger, and said to Al-Khizr **[18:71] Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing** So Al-Khizr^{as} said to him^{as} **[18:72] Did I not say that you will not be able to have patience with me?** Musa^{as} said: **[18:73] Do not hold me with what I forgot, and do not constrain me to a difficult thing in my affair'.**

فخرجوا من السفينة و مروا فنظر الخضر (عليه السلام) إلى غلام يلعب بين الصبيان حسن الوجه كأنه قطعة قمر، و في أدنيه درتان، فتأمله الخضر (عليه السلام)، ثم أخذه فقتله فوثب موسى (عليه السلام) على الخضر (عليه السلام) و جلد به الأرض، فقال: أ قَتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُ شَيْئاً نَكْرًا؟! فقال الخضر (عليه السلام) أ لَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟! قال موسى (عليه السلام): إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا.

So they went out from the ship and went by. Al-Khizr^{as} looked at a boy with a beautiful face, in between the boys, as if he was a part of the moon, and in his ears were two pearls. Al-Khizr contemplated it, then seized him and killed him. Musa^{as} leapt up to Al-Khizr^{as} and felled him^{as} upon the ground. So he^{as} said **[18:74] Have you slayed an innocent person who has slayed no one? Certainly you have done an evil thing** So Al Khizr^{as} said: **[18:75] He said: Did I not say to you that you will not be able to have patience with me?** Musa^{as} **[18:76] He said: If I ask you about anything after this, do not keep me in your company; indeed you shall have (then) found an excuse in my case'.**

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا [بالعشي] تسمى الناصرة، و إليها تنسب النصارى، و لم يضيفوا أحدا قط، و لم يطعموا غريبا، فاستطعموهم فلم يطعموهم و لم يضيفوهم، فنظر الخضر (عليه السلام) إلى حائط قد زال لينهدم فوضع الخضر يده عليه، و قال: قم يا ذن الله تعالى، فقام. فقال موسى (عليه السلام): لم ينبغ لك أن تقيم الجدار حتى يطعمونا و يؤوونا و هو قوله: لَوْ سِئِنْتَ لِاتَّخَذْتَ عَلَيْهِ أَجْرًا؟

[18:77] So they went on until when they came to the people of a town, in the evening, called Nazareth, and the Christians had been established there and would not let any additions to it at all, and did not feed strangers **they asked them for food, but they refused to entertain them as guests** and would not add them (among them). So Al-Khizr^{as} looked at a wall **which was on the point of falling** so he^{as} placed his^{as} hands upon it and said: 'Be straight, by the Permission of Allah^{azwj}, so it became erect and straight. So Musa^{as} said: 'It was not befitting of you^{as} that

you^{as} should straighten the wall until they had fed us and lodged us, and these are his^{as} words ***If you had so desired to, you could have taken a recompense for it***.

فقال له الخضر (عليه السلام): هذا فراق بيني و بينك سأنبئك بتأويل ما لم تستطع عليه صبراً أما السفينة التي فعلت بها ما فعلت فكانت لمساكين يعملون في البحر فأردت أن أعيبها و كأن وراءهم ملك يأخذ كل سفينة صالحة غصبا. كذا نزلت. و إذا كانت السفينة معيوبة، لم يأخذ منها شيئا،

So Al-Khizr^{as} said to him^{as} ***[18:78] This shall be separation between me and you; now I will inform you of the explanation of what with you did not have patience upon [18:79] As for the boat, with which I^{as} did with it what I^{as} did it belonged to (some) poor men who worked on the river and I intended that I should damage it, as there was behind them a king who seized every good boat by force This is how it was Revealed*** – and if it was a faulty boat, he would not seize from it anything.

و أما العُلام فكان أبواه مؤمنين و طبع كافرا- كذا نزلت- فنظرت إلى جبينه و عليه مكتوب: طبع كافرا: فخشينا أن يرهبهما طغياناً و كُفراً فأرذنا أن نبدلهم ربهما خيراً منه زكاةً و أقرب رُحماً فأبدل الله والديه بنتاً ولدت سبعين نبياً

[18:80] And as for the boy, his parents were Believers and his character was that of an Infidel – this is how it was Revealed – so I^{as} looked at his forehead and upon it was written ‘An Infidel character’ ***and we feared lest he should make disobedience and ingratitude to come upon them [18:81] So we desired that their Lord might Give them in his place one better than him in purity and nearer to having compassion***, so Allah^{azwj} Changed it by making his mother give birth to a daughter who gave birth to seventy Prophets^{as} (in her lineage).

و أما الجدار الذي أقمته فكان لِعُلامين يتيمين في المدينة و كان تحته كنز لهما و كان أبوهما صالحاً فأراد ربك أن ينلغا أشدهما و يستخرجا كنزهما إلى قوله: ذلك تأويل ما لم تستطع عليه صبراً».

[18:82] And as for the wall, which I^{as} straightened it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord Intended that they should attain their maturity and take out their treasure, a Mercy from your Lord, and I did not do it of my own accord. That is the explanation of what you did not have patience upon.⁴⁷

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: «كان ذلك الكنز لocha من ذهب فيه مكتوب: بسم الله الرحمن الرحيم، لا إله إلا الله، محمد رسول الله [و الأئمة حجج الله، عجب لمن يعلم أن الموت حق كيف يفرح، عجب لمن يؤمن بالقدر كيف يفرق، عجب لمن يذكر النار كيف يضحك، عجب لمن يرى الدنيا و تصرف أهلها حالا بعد حال كيف يطمئن إليها!».

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Abu Umeyr, from Muawiya Bin Amaar,

‘Abu Abdullah^{asws} having said: ‘That treasure was a Tablet of gold in which was inscribed: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful, there is no god except for Allah^{azwj}, Muhammad is Rasool-Allah^{saww}, and the Imams^{asws} are Proofs of Allah^{azwj}. I wonder at the one who knows that the death is reality, how he can be happy. And I wonder at the one who believes in Pre-destination, how he can panic. I

⁴⁷ (Extract) تفسير القمي 2: 38

wonder at the one who remembers the Fire, how he can laugh. I wonder at the one who sees the world and the changing of the conditions of its people after their (different) conditions, how he can rest assured by it'.⁴⁸

علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِذْ قَالَ مُوسَى لِفَتَاهُ قَالَ: «هو يوشع بن نون و قوله: لا أَبْرَحُ يَقُول: لا أزال حَتَّى أُبْلَغَ مَجْمَعِ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقْبًا» قال- الحقب ثمانون سنة

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[18:60] And when Musa said to his attendant:** and he^{as} was Yoshua Bin Noon^{as} **I will not stop** he^{as} is saying: 'I^{as} will not cease' **until I reach the junction of the two rivers or I will go on for years.** He^{asws} said: 'Al-Haqab – is of eighty years.

و قوله: لَقَدْ جِئْتُ شَيْئاً إِمْرَأً هُوَ الْمُنْكَرُ، و كان موسى (عليه السلام) ينكر الظلم، فأعظم ما رأى.».

And His^{azwj} Words **[18:71] Certainly you have done a grievous thing** – it is the evil, and Musa^{as} considered the injustice as evil, so it was grievous to him^{as} what he^{as} saw'.⁴⁹

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «كان موسى (عليه السلام) أعلم من الخضر (عليه السلام)».

From Hisham Bin Salim, from Abu Abdullah^{asws} having said:

'Musa^{as} was more knowledgeable than Al-Khizr^{as}'⁵⁰.

و عنه: عن أحمد بن محمد و محمد بن يحيى، عن محمد بن الحسين، عن إبراهيم بن إسحاق الأحمري، عن عبد الله بن حماد، عن سيف التمار، قال: كنا مع أبي عبد الله (عليه السلام) جماعة من الشيعة في الحجر، فقال: «علينا عين؟»، فالتفتنا يمنة و يسرة، فلم نر أحداً، فقلنا: ليس علينا عين. فقال: «و رب الكعبة و رب البنية- ثلاث مرات- لو كنت بين موسى و الخضر لأخبرتهما أنني أعلم منهما، و لأنبيأتهما عما ليس في أيديهما، لأن موسى و الخضر (عليهما السلام) أعطيا علم ما كان، و لم يعطيا علم ما يكون، و ما هو كائن، حتى تقوم الساعة، و قد ورتناه من رسول الله (صلى الله عليه و آله) و راتة».

And from him, from Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibrahim Bin Is'haq Al Ahmary, from Abdullah Bin Hamaad, from Sayf Al Tamaar who said,

'There was a group of Shiah with Abu Abdullah^{asws} in the rock (الحجر), so he^{asws} said: 'Are there eyes upon us^{asws}?' So we turned around to the right and the left, and did not see anyone, so we said, 'There are no eyes upon us'. So he^{asws} said: 'By the Lord^{azwj} of the Kaaba and the Lord^{azwj} of the Construction' – three times – 'If I^{asws} was between Musa^{as} and Al-Khizr, I^{asws} would have informed both of them^{as} that I^{asws} am more Knowledgeable than them both. And I^{asws} would have given both of them^{as} the News of what is not in their hands (what they^{as} both have no knowledge of), because Musa^{as} and Al-Khizr^{as} were Given the Knowledge of what was, and were not Given

⁴⁸ تفسير القمّي 2: 40

⁴⁹ تفسير القمّي 2: 40.

⁵⁰ تفسير العيّاشي 2: 43/330.

the Knowledge of what is, and what would be until the Establishment of the Hour, and we^{asws} have inherited it from Rasool-Allah^{saww} as an inheritance'.⁵¹

VERSES 83 - 98

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {83} إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا {84} فَأَتْبَعَ سَبِيلًا {85} حَتَّىٰ إِذَا بَلَغَ مَرْبَعَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُتَخَذُ فِيهِمْ حُسْنًا {86} قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا {87} وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ ۗ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88}

[18:83] And they are asking you about Zulqarnain. Say: I will recite to you an account of him [18:84] Surely We Established him in the land and Granted him a way from every thing [18:85] So he followed a way [18:86] Until when he reached the place where the sun set, he found it going down into a black sea, and found a people over there. We said: O Zulqarnain! Either give them a Punishment or treat them well [18:87] He said: As for him who is unjust, We will Punish him, then shall he be returned to his Lord, and He will Punish him with an awful Punishment [18:88] And as for him who believes and does righteous deeds, for him shall be a goodly Recompense, and We will Speak to him an easy word from Our Command

ثُمَّ اتَّبَعَ سَبِيلًا {89} حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ تَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا {90} كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خَيْرًا {91}

[18:89] Then he followed a way [18:90] Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had Given no shelter from It [18:91] Like that! And We had full Knowledge of him

ثُمَّ اتَّبَعَ سَبِيلًا {92} حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا {93} قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {94} قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا {95} أَتُونِي زَبَرَ الْحَدِيدِ ۗ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۗ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قَطْرًا {96} فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا {97} قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۗ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۗ وَكَانَ وَعْدُ رَبِّي حَقًّا {98}

[18:92] Then he followed a way [18:93] Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word [18:94] They said: O Zulqarnain! Gog and Magog are making mischief in the land. Shall we then pay you a tribute on condition that you should make a barrier between us and them [18:95] He said: That in which my Lord has Established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them [18:96] Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten copper which I may pour over it [18:97] So they were neither able to scale it nor could they make a hole in it [18:98] He said: This is a Mercy from my Lord, but when the Promise of my Lord comes to pass He will Level it to the ground, and the Promise of my Lord is ever True

⁵¹ الكافي 1: 203 / 1.

ابن بابويه: عن أبيه، عن محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد ابن اورمة، قال: حدثني القاسم بن عروة، عن بريد العجلي، عن سعد بن طريف، عن الأصبع بن نباتة، قال: قام ابن الكواء إلى علي (عليه السلام) و هو على المنبر، فقال: يا أمير المؤمنين، أخبرني عن ذي القرنين، أنبياء كان أم ملكاً؟ و أخبرني عن قرنيه، أمن ذهب أم من فضة؟

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Owramat, from Al Qasim Bin Owramat, from Bureyd Al Ajaly, from Sa'd Bin Tareyf, from Al Asbagh Ibn Nabata who said,

'Ibn Al-Kawa stood up to Ali^{asws} whilst he^{asws} was upon the Pulpit, so he said, 'O Amir-ul-Momineen^{asws}! Inform me about Zulqarnayn, was he as Prophet^{as} or a king? And inform me about his two horns (قرنيه), were these from gold or from silver?'

فقال له (عليه السلام): «لم يكن نبيا و لا ملكا و لم يكن قرناه من ذهب و لا فضة، و لكنه كان عبدا أحب الله فأحبه الله، و نصح الله فنصحه الله، و إنما سمي ذا القرنين لأنه دعا قومه إلى الله عز و جل فضربوه على قرنه، فغاب عنهم حيناً، ثم عاد إليهم، فضرب على قرنه الآخر، و فيكم مثله». يعني نفسه.

So he^{asws} said to him: 'He was neither a Prophet^{as} nor a king, and his two horns were neither from gold nor silver, but he was a servant who loved Allah^{azwj}, and Allah^{azwj} Loved him, and he advised for the Sake of Allah^{azwj}, so Allah^{azwj} Advised him. But rather, he was named as Zulqarnayn because he called his people to Allah^{azwj} Mighty and Majestic, so they struck upon his horn. He was absent from them for a time, then returned to them, so they struck upon his other horn. And among you is his example'. Meaning himself^{asws, 52}.

أحمد بن محمد بن خالد البرقي، عن محمد بن عيسى اليقطيني، عن عبيد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى بن جعفر (عليه السلام) قال: «ملك ذو القرنين و هو ابن اثنتي عشرة سنة، و مكث في ملكه ثلاثين سنة».

Ahmad Bin Muhammad Bin Khalid Al Barqi, from Muhammad Bin Isa Al Yaqtayni, from Ubeydullah Al Dahqan, from Darsat Bin Abu Mansour Al Wasity, from Ibrahim Bin Abdul Hameed,

'Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'He was a boy of twelve years of age, and remained in his kingdom for thirty years'.⁵³

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله وَ يَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَلُوا عَلَيْكُمْ مِنْهُ نَكَرًا.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [18:83] **And they are asking you about Zulqarnain. Say: I will recite to you an account of him.**

قال: «إن ذا القرنين بعثه الله إلى قومه، فضربوه على قرنه الأيمن، فأماته الله خمسمائة عام، ثم بعثه إليهم بعد ذلك فضربوه على قرنه الأيسر، فأماته الله خمسمائة عام، ثم بعثه إليهم، بعد ذلك، فملكه مشارق الأرض و مغاربها، من حيث تطلع الشمس إلى حيث تغرب، فهو قوله: حَتَّىٰ إِذَا بَلَغَ مَرْبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ إِلَىٰ قَوْلِهِ عَدَابًا نَكْرًا. قال- في النار، فجعل ذو القرنين بينهم بابا من نحاس و حديد، و زفت و قطران، فحال بينهم و بين الخروج».

⁵² كمال الدين و تمام النعمة: 3/393.

⁵³ المحاسن: 9/193.

He^{asws} said: 'Allah^{azwj} Sent Zulqarnayn to his people, so he struck upon his right horn, so Allah^{azwj} Caused them to die for five hundred years. Then He^{azwj} Sent him to him after that, so he struck upon his left horn, so Allah^{azwj} Caused them to die for five hundred years, then Sent him to them after that. So he ruled over the east of the earth and its west, from where the sun emerges to where it sets. So these are His^{azwj} Words [18:86] **Until when he reached the place where the sun set, he found it going down into a black sea, [18:87] an awful Punishment** – he^{asws} said: 'In the Fire. So Zulqarnayn built for them a gate of copper and iron, and asphalt and tar, which came between them and the exit.

ثم قال: أبو عبد الله (عليه السلام): «ليس منهم رجل يموت حتى يولد له من صلبه ألف ولد ذكر- ثم قال- هم أكثر خلق خلقوا بعد الملائكة».

Then he^{asws} said: 'There was no man among them who dies until there were born for him, from his loins, a thousand sons'. Then he^{asws} said: 'They (Gog and Magog) were more numerous as creatures after the Creation of the Angels'.⁵⁴

و عنه، قال: حدثنا أحمد بن محمد بن الحسين البزاز، قال: حدثنا محمد بن يعقوب بن يوسف، قال: حدثنا أحمد بن عبد الجبار العطاردي، قال: حدثنا يونس بن بكير، عن محمد بن إسحاق بن يسار المدني، عن عمرو بن ثابت، عن سماك بن حرب، عن رجل من بني أسد، قال: سألت رجلاً علياً (عليه السلام): أ رأيت ذا القرنين، كيف استطاع أن يبلغ المشرق و المغرب؟ قال: «سخر الله له السحاب، و مد له في الأسباب، و بسط له النور، فكان الليل و النهار عليه سواء».

And from him, from Ahmad Bin Muhammad Bin Al Husayn Al Bazaaz, from Muhammad Bin Yaqoub Bin Yusuf, from Ahmad Bin Abdul Jabbar al Atarady, from Yunus Bin Bakeyr, from Muhammad Bin Is'haq Bin Yasaar al madany, from Amro Bin Sabit, from Samaak Bin Harb, from a man from the Clan of Asad who said,

'A man asked Ali^{asws}, 'How was Zulqarnayn able to reach the east and the west?' He^{asws} said: 'Allah^{azwj} Made the cloud to be subservient to him, and Provided for him the facilities, and Bestowed a Light upon him, so the night and the day were the same for him'.⁵⁵

و عنه، قال: حدثنا أبو طالب المظفر بن جعفر بن المظفر العلوي السمرقندي، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، قال: حدثني محمد بن نصير، قال: حدثني محمد بن عيسى، عن حماد بن عيسى، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الأنصاري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إن ذا القرنين كان عبداً صالحاً، جعله الله حجة على عباده فدعا قومه إلى الله عز و جل، و أمرهم بتقواه، فضربوه على قرنيه فغاب عنهم زماناً حتى قيل: مات أو هلك، بأي واد سلك؟

And from him, from Abu Talib Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Muhammad Bin Nusayr, from Muhammad Bin Isa, from Hamaad Bin Isa, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju'fy, from Jabir bin Abdullah Al Ansary who said,

'I heard Rasool-Allah^{saww} saying: 'Zulqarnayn was a righteous servant. Allah^{azwj} Made him to be a Proof over His^{azwj} servants, so he called his people to Allah^{azwj} Mighty and Majestic, and ordered them for the piety. So they struck upon his (head which caused a sign of horn), and he remain absent from them for a time, until it was said, 'He has either died or has been destroyed. By which valley has he travelled?'

⁵⁴ تفسير القمي 2: 40

⁵⁵ كمال الدين و تمام النعمة: 2/393.

ثم ظهر و رجع إلى قومه، فضربوه على قرنه الآخر، و فيكم من هو على سنته، و إن الله عز و جل مكن له في الأرض، و آتاه من كل شيء سبباً، و بلغ المشرق و المغرب، و إن الله تبارك و تعالى سيجري سنته في القائم من ولدي، و يبلغه شرق الأرض و غربها حتى لا يبقى سهل و لا موضع من سهل و لا جبل وطنه ذو القرنين إلا يطؤه و يظهر الله له كنوز الأرض و معادنها، و ينصره بالرعب، فيملأ الأرض به عدلاً و قسطاً كما ملئت جوراً و ظلماً.»

Then he appeared and returned to his people. So they struck upon his other side of head (horn). And among you is one upon his Sunnah, and that Allah^{azwj} Mighty and Majestic Enabled for him in the earth, and Gave him a way from every thing, and he reached the east and the west. And Allah^{azwj} Blessed and High would be Making his Sunnah to flow regarding Al-Qaim^{ajfj} from my^{asws} sons^{asws}, and he^{asws} would reach the east of the earth and its west to the extent that there would not remain any coast, nor a place from the coast, and no mountain trodden by Zulqarnayn except that he^{asws} would tread upon it. And Allah^{azwj} would Manifest for him^{asws} the treasures of the earth and its mines, and Help him^{asws} with the panic, so he^{asws} would fill the earth with justice and equity just as it had been filled with inequity and injustice'.⁵⁶

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «إن الله لم يبعث أنبياء ملوكاً في الأرض إلا أربعة بعد نوح (عليه السلام) أولهم ذو القرنين و اسمه عياش، و داود، و سليمان، و يوسف. فأما عياش فملك ما بين المشرق و المغرب، و أما داود فملك ما بين الشامات إلى بلاد إصطخر، و كذلك كان ملك سليمان، و أما يوسف فملك مصر و براريها لم يتجاوزها إلى غيرها.»

And from Abu Hamza Al Sumaly,

'Abu Ja'far^{asws} has said: 'Allah^{azwj} did not Send a Prophet^{as} as a king in the earth except for four, after Noah^{as}. The first of them^{as} is Zulqarnayn, and his name is Ayaash, and Dawood^{as}, and Sulayman^{as}, and Yusuf^{as}. So, as for Ayaash, he ruled what is between the east and the west. And as for Dawood^{as}, so he^{as} ruled what is between Al-Shamaat to the city of Al-Istafar, and similar to that was the rule of Sulayman^{as}. And as for Yusuf^{as}, so he^{as} ruled Egypt and its prairies, and did not exceed these to others'.⁵⁷

عن أبي بصير، عن أبي جعفر (عليه السلام) في قوله: لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا كَذَلِكَ قَالَ: «لم يعلموا صنعة البيوت.»

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [18:89] **Then he followed a way [18:90] Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had Given no shelter from It [18:91] Like that!** He^{asws} said: 'Did not Teach them the building of the houses'.⁵⁸

محمد بن العباس، قال: حدثنا الحسن بن علي بن عاصم، عن الهيثم بن عبد الله، قال: حدثني مولاي علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (عليهم السلام) قال: «قال رسول الله (صلى الله عليه و آله): أتاني جبرئيل (عليه السلام) عن ربه عز و جل، و هو يقول: ربي يقرئك السلام، و يقول لك: يا محمد بشر المؤمنين الذين يعملون الصالحات و يؤمنون بك و بأهل بيتك بالجنة، فلهم عندي جزاء الحسنى، يدخلون الجنة.»

⁵⁶ كمال الدين و تمام النعمة: 4 / 394.

⁵⁷ تفسير العياشي 2: 75 / 340.

⁵⁸ تفسير العياشي 2: 84 / 350.

Muhammad Bin Al Abbas said, 'Al Hassan Bin Ali Bin Aasim narrated to us, from Al Haysam Bin Abdullah,

(It has been narrated) from my Master Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir-ul-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from his^{as} Lord^{azwj} Mighty and Majestic and he^{as} said: 'My^{as} Lord^{azwj} Conveys His^{azwj} Greetings to you^{saww}, and is Saying to you^{saww}: "O Muhammad^{saww}! Give good news of the Paradise, to the Believers who are doing righteous deeds and believe in you^{saww} and the People^{asws} of your^{saww} Household. So for them, in My^{azwj} Presence is **[18:88] a goodly Recompense** entering into the Paradise".

و جزاء الحسنی و هي ولاية أهل البيت (عليهم السلام)، دخول الجنة، و الخلود فيها في جوارهم (صلوات الله عليهم).

And the 'goodly Recompense', it is the Wilayah of the People^{asws} of the Household, entering into the Paradise, and the living eternally in their^{asws} vicinity'.⁵⁹

قال: و جاء في باطن تفسير أهل البيت (عليهم السلام) ما يؤيد هذا التأويل في تأويل قوله تعالى: أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا، قال: «هو يرد إلى أمير المؤمنين (عليه السلام)، فيعذبه عذاباً نكراً، حتى يقول: يا ليتني كنت تراباً، أي من شيعة أبي تراب، و معنى ربه أي صاحبه».

He (Sharaf Al-Deen Al-Husayni) said,

'And it has come in the esoteric of the Tafseer of the People^{asws} of the Household what is strengthened by this explanation in the explanation of the Words of the High **[18:87] He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement – It refers to (the enemies of) Amir-ul-Momineen^{asws}. He (the unjust infidel) would be Punished with an exemplary Punishment until he will say **[78:40] the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! I wish I were dust!** i.e., from the Shiah of Abu Turaab^{asws}. And the Meaning of **returned to his Lord** i.e., to his Master'.⁶⁰**

GOG AND MAGOG

الشيخ في أماليه، قال: أخبرنا ابن الصلت، قال أخبرنا ابن عقدة، قال أخبرنا أبو الحسن القاسم بن جعفر بن أحمد بن عمران المعروف بابن الشامى قراءة، قال: حدثنا عباد بن أحمد العرزمي، قال: حدثني عمي عن أبيه، عن جابر، عن الشعبي، عن أبي رافع، عن حذيفة بن اليمان، عن النبي (صلى الله عليه و آله)، عن أهل يأجوج و مأجوج، قال: «إن القوم لينقرون السد بمعاولهم دائبين، فإذا كان الليل، قالوا: غدا نفرغ فيصبحون و هو أقوى منه بالأمس، حتى يسلم منهم رجل حين يريد الله أن يبلغ أمره، فيقول المؤمن: غدا نفتحه إن شاء الله، فيصبحون ثم يغدون عليه فيفتحه الله، فو الذي نفسي بيده ليمرن الرجل منهم على شاطئ الوادي الذي بكوفان، و قد شربوه حتى نزحوه، فيقول و الله لقد رأيت هذا الوادي مرة، و إن الماء ليجري في عرضه». قيل: يا رسول الله، و متى هذا؟ قال: «حين لا يبقى من الدنيا إلا مثل صباية الإناء».

Al Sheykh in his Amaali said, 'Ibn Salt informed us, from Ibn Uqdat, from Abu Al Hassan Al Qasi, Bin Ja'far^{asws} Bin Ahmad Bin Umran Al Ma'rouf, from Abaad bin Ahmad Al Arzamy, from his unclce, from his father, from Al Sha'aby, from Abu Ra'fa, from Huzyefa Bin Al Yaman,

⁵⁹ تأويل الآيات 1: 9 / 297

⁶⁰ تأويل الآيات 2: 11 / 761.

(It has been narrated) from the Prophet^{saww} about the people Gog and Magog (يأجوج و ماجوج), having said: 'The people who are persistently digging with their shovels at the enclosure (barrier). So when it is the night, they say, 'Tomorrow we shall be free from it'. So when the morning comes, it turns out to be stronger than what it was the day before, until (such time as) a man from among them would profess to Al-Islam where Allah^{azwj} Intends His^{azwj} Command to reach him. So the Believer would be saying, 'Tomorrow I shall open it, if Allah^{azwj} so Desires it'. They would come to it and Allah^{azwj} would Open it. By the One in Whose Hand is my^{saww} soul, the man from among them would pass by the valley on the shores at Kowfan, and would drink from it until he drains it. So he would be saying, 'By Allah^{azwj}! I have seen this valley once, and the water is flowing in its ground'. It was said, 'O Rasool-Allah^{saww}! And when will this be?' He^{saww} said: 'When there would not remain in the world except the like of leftovers in a container'.⁶¹

أَحْسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفًا وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفًا وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَاسُ بَنِي آدَمَ سَبْعُونَ جِنْسًا وَ النَّاسُ وَ لَدَى آدَمَ مَا خَلَا يَأْجُوجَ وَ مَاجُوجَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A'ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-ul-Momineen^{asws} about the creatures'. He^{asws} said: 'Allah^{azwj} Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam^{as}, and the people are the Children of Adam^{as}, except for the Gog and Magog'.⁶²

و روى بعض علمائنا الإمامية في كتاب له سماه: (منهج التحقيق إلى سواء الطريق): عن سلمان الفارسي (رضي الله عنه) قال: كنا جلوسا مع أمير المؤمنين (عليه السلام) بمنزله لما بويح عمر بن الخطاب، قال: كنت أنا، و الحسن و الحسين (عليهما السلام)، و محمد بن الحنفية، و محمد بن أبي بكر، و عمار بن ياسر، و المقداد بن الأسود الكندي (رضي الله عنهم)، فقال: قال له ابنه الحسن (عليه السلام): «يا أمير المؤمنين، إن سليمان (عليه السلام) سأل ربه ملكا لا ينبغي لأحد من بعده، فأعطاه ذلك، فهل ملكت مما ملك سليمان بن داود (عليه السلام)؟»

And one of our Imamiya scholars has reported in a book of his called *Manhaj Al Tehqeeq Ila Sawa' Al Tareeq*,

(It has been narrated) from Salman Al-Farsy^{as} having said, 'We were seated with Amir-ul-Momineen^{asws} at his^{asws} house when they (the people) pledged their allegiances to Umar Bin Al-Khattab. It was I^{as}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Muhammad Bin Hanafiyya, and Muhammad Bin Abu Bakr, and Ammar Bin Yaasir, and Al-Miqdad Bin Al-Aswad Al-Kindy^{as}. So his^{asws} son^{asws} Al-Hassan^{asws} said to him^{asws}: 'O Amir-ul-Momineen^{asws}, Suleyman^{as} asked his^{as} Lord^{azwj} for a kingdom which was not befitting for anyone after him^{as}, so he^{as} was Given that. So do you^{asws} possess from what Sulayman^{as} Bin Dawood possessed?'

فقال (عليه السلام): «و الذي فلق الحبة و برأ النسمة، إن سليمان بن داود (عليه السلام) سأل الله عز و جل الملك فأعطاه، و إن أباك ملك ما لم يملكه بعد جدك رسول الله (صلى الله عليه و آله) أحد قبله، و لا يملكه أحد بعده». فقال الحسن (عليه السلام): «نريد أن ترينا مما فضلك الله تعالى به من الكرامة؟» فقال: «أفعل، إن شاء الله تعالى»،

⁶¹ الأمالي 1: 355.

⁶² الكافي 8: 274 / 22.

So he^{asws} said: 'By the One Who Split the seed and Formed the person, Sulayman Bin Dawood^{as} asked Allah^{azwj} Mighty and Majestic for the kingdom, so He^{azwj} Gave it to him^{as}, and your^{asws} father^{asws} possesses what no one possesses after Rasool-Allah^{saww}, before him^{asws}, nor will anyone possess after him^{asws}. So Al-Hassan^{asws} said: 'We would like you^{asws} to show us from what Allah^{azwj} has Graced you^{asws} with, from the prestige'. So he^{asws} said: 'I^{asws} shall do it, if Allah^{azwj} so Desires it'.

فقال أمير المؤمنين (عليه السلام) فتوضأ و صلى ركعتين، و دعا الله عز و جل بدعوات لم يفهما أحد، ثم أوماً الى جهة المغرب، فما كان بأسرع من أن جاءت سحابة، فوقعت على الدار، و إذا بجانبها سحابة أخرى، فقال أمير المؤمنين (عليه السلام): «أيتها السحابة، اهبطي بإذن الله تعالى»، فهبطت، و هي تقول أشهد أن لا إله إلا الله، و أن محمداً رسول الله، و أنك خليفته و وصيه، من شك فيك فقد ضل سبيل النجاة».

So Amir-ul-Momineen^{asws} stood up, performed ablution and Prayed two Cycles, and supplicated to Allah^{azwj} Mighty and Majestic with a supplication, which no one understood. Then he^{asws} gestured towards the west. So it was not long before a cloud came across, and stopped at the house. And by its side was another cloud. So Amir-ul-Momineen^{asws} said: 'O you cloud! Descend by the Permission of Allah^{azwj}!' So it descended, and it was saying, 'There is no god except for Allah^{azwj}, and that Muhammad is Rasool-Allah^{saww}, and you^{asws} are his^{saww} Caliph and his^{saww} successor. The one doubts regarding you^{asws} has strayed from the way of the salvation'.

قال: ثم انبسطت السحابة على وجه الأرض حتى كأنها بساط موضوع، فقال أمير المؤمنين (عليه السلام): «اجلسوا على الغمامة» فجلسنا، و أخذنا مواضعنا، فأشار إلى السحابة الأخرى فهبطت، و هي تقول كمقالة الأولى، و جلس أمير المؤمنين عليها ثم تكلم بكلام، و أشار إليهما بالمسير نحو المغرب، و إذا بالرياح قد دخلت تحت السحابتين، فرفعتهما رفعا رقيقا، فتمايلت نحو أمير المؤمنين (عليه السلام)، و إذا به على كرسي، و النور يسطع من وجهه، و وجهه أنور من القمر.

Then the cloud stuck to the ground as if it was a sticky mat. So Amir-ul-Momineen^{asws} said: 'Be seated upon the cloud!' So we sat upon it, and it took us from our places. Then he^{asws} gestured towards the other cloud, so it descended, and it was saying the speech of the first cloud, and Amir-ul-Momineen^{asws} seated himself^{asws} upon it, then spoke some words, and gestured to the two clouds to travel towards the west. So it was the wind, which entered underneath the two clouds, and it raised the two clouds along with their passengers. We swayed towards Amir-ul-Momineen^{asws} and saw him^{asws} seated upon a chair, and the Light was radiating from his^{asws} face, and his^{asws} face was more radiant than the moon'.

فقال الحسن (عليه السلام) «: يا أمير المؤمنين، إن سليمان بن داود (عليه السلام) كان مطاعا بخاتمته، و أمير المؤمنين بماذا يطاع؟». فقال (عليه السلام): «أنا عين الله في أرضه، و لسانه الناطق في خلقه، أنا نور الله الذي لا يطفأ، أنا باب الله الذي يؤتى منه، و حجته على عباده».

So Al-Hassan^{asws} said: 'O Amir-ul-Momineen^{asws}! Sulayman Bin Dawood^{as} was obeyed due to his^{as} ring, and with what does Amir-ul-Momineen^{asws} get obeyed?' So he^{asws} said: 'I^{asws} am the Eyes of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Speaking Tongue among His^{azwj} creatures, and I^{asws} am the Light of Allah^{azwj} which does not get extinguished. I^{asws} am the Door, which comes from Him^{azwj}, and a Proof over His^{azwj} creatures'.

ثم قال: «أ تحبون أن أريكم خاتم سليمان بن داود (عليه السلام)؟» قلنا: نعم، فأدخل يده إلى جيبه، فأخرج خاتما من ذهب فسه من ياقوتة حمراء، عليه مكتوب: محمد و علي، قال سلمان: فتعجبنا من ذلك، فقال: «من أي شيء تعجبون؟ و ما العجب من مثلي؟ أنا أريكم اليوم ما لم تروه أبدا».

Then he^{asws} said: 'Would you all like me^{asws} to show you the ring of Sulayman Bin Dawood^{asws}? We said, 'Yes'. So he^{asws} entered his^{asws} hand into his^{asws} pocket, and brought out a ring of gold, embedded with red sapphire, upon which was inscribed: 'Muhammad^{saww} and Ali^{asws}'. Salman^{as} said, 'We were astounded from that'. So he^{asws} said: 'From which thing are you astounded? And what is so strange from my^{asws} example? I^{asws} will show you all today, what no one else would ever see'.

فقال الحسن (عليه السلام): «أريد أن تريني بأجوج و مأجوج و السد الذي بيننا و بينهم»، فسارت الريح تحت السحاب، فسمعنا لها دويًا كدوي الرعد، و علت في الهواء، و أمير المؤمنين (عليه السلام) يقدمنا، حتى انتهينا إلى جبل شامخ في العلو، و إذا شجرة جافة قد تساقطت أوراقها، و جفت أغصانها، فقال الحسن (عليه السلام): «ما بال هذه الشجرة قد يبست؟» فقال له: «سلها، فإنها تجيبك»، فقال الحسن (عليه السلام): «أيتها الشجرة، مالك قد حدث بك ما نراه من الجفاف؟» فلم تجبه؟ فقال أمير المؤمنين (عليه السلام): «إلا ما أحبته».

So Al-Hassan^{asws} said: 'I^{asws} want you^{asws} to show us Gog and Magog, and the barrier which is in between us and them'. So the wind came underneath the cloud, and we hears its bang like the bang of the thunder, and it floated in the air, and Amir-ul-Momineen^{asws} was in front of us, until we ended up to a mountain which was lofty in its height. And there was a tree the leaves of which had fallen off, and its branches had dried up. So Al-Hassan^{asws} said: 'What is the matter with this tree which had dried up?' So he^{asws} said to him^{asws}: 'Ask it, for it would answer you^{asws}'. So Al-Hassan^{asws} said: 'O you tree! What is the matter with you, and what has happened with you what we see from the drought?' But it did not answer him^{asws}. So Amir-ul-Momineen^{asws} said: 'But why are you not answering him^{asws}?'

قال الراوي: و الله لقد سمعتها تقول لبيك لبيك يا وصي رسول الله و خليفته، ثم قالت: يا أبا محمد، إن أباك أمير المؤمنين (عليه السلام) كان يجيئني في كل ليلة وقت السحر، و يصلي عندي ركعتين، و يكثر من التسبيح، فإذا فرغ من دعائه جاءته غمامة بيضاء، ينفخ منها رائحة المسك، و عليها كرسي، فيجلس عليه فتسير به، فكانت أعيش بمجلسه و بركته، فانقطع عني منذ أربعين يوما، فهذا سبب ما تراه مني. فقام أمير المؤمنين (عليه السلام)، و صلى ركعتين، و مسح بكفه عليها، فاحضرت و عادت إلى حالها.

The narrator said, 'By Allah^{azwj}! We heard it saying, 'At your^{asws} service! At your^{asws} service! O successor^{asws} of Rasool-Allah^{saww} and his^{saww} Caliph!' Then it said, 'O Abu Muhammad^{asws}! Your^{asws} father^{asws} Amir-ul-Momineen^{asws} comes to me every night at the time of dawn, and Pray two Cycles in my presence, and with abundant Glorification. So when he^{asws} is free from his^{asws} supplication, a white cloud comes to him^{asws}, blowing out from it the aroma of Musk, and upon it is a chair, so he^{asws} sits himself^{asws} upon it so travel by it. So I was alive by his^{asws} presence and his^{asws} Blessings. This has been cut off from me for forty days, so this is the reason what you^{asws} are seeing from me'. So Amir-ul-Momineen^{asws} stood up, and Prayed two Cycles, and wiped his^{asws} hand upon it. So it became green and returned to its (previous) condition'.

و أمر الريح فسارت بنا، و إذا نحن بملك يده في المغرب، و الأخرى بالمشرق، فلما نظر الملك إلى أمير المؤمنين (عليه السلام)، قال أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمدا عبده، و رسوله، أرسله بالهدى و دين الحق، ليظهره على الدين كله و لو كره المشركون، و أشهد أنك وصيه و خليفته حقا و صدقا.

And he ordered the wind, so it went with us, and we were with an Angel whose one hand) is in the West, and the other, in the East. So when the Angel look at Amir-ul-Momineen^{asws}, he said, 'I testify that there is no god except for Allah^{azwj}, One with no associates to Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent him^{saww} with the Guidance and the Religion of the Truth, so that He^{azwj} may Make it to prevail over all the Religion even though the Polytheists may be averse to it. And I testify that you^{asws} are his^{saww} successor, and his^{saww} ture Caliph, truly'.

فقلت: يا أمير المؤمنين، من هذا الذي يده في المغرب، و يده الاخرى في المشرق؟ فقال أمير المؤمنين (عليه السلام): «هذا الملك الذي وكله الله تعالى بظلمة الليل وضوء النهار، و لا يزول إلى يوم القيامة، و إن الله تعالى جعل أمر الدنيا إلي، و إن أعمال العباد تعرض علي في كل يوم، ثم ترفع إلى الله تعالى».

So I said, 'O Amir-ul-Momineen^{asws}! Who is this one whose one hand is in the west, and the other hand is in the east?' So Amir-ul-Momineen^{asws} said: 'This is the Angel whom Allah^{azwj} the High has Made responsible (to bring in) the darkness of the night and the brightness of the day, and he will not stop until the Day of Judgement. And that Allah^{azwj} the High has Made the Command of the world for me^{asws}, and that the deeds of the servants as presented to me^{asws} during every day, then these are raised to Allah^{azwj} the High'.

ثم سرنا حتى وقفنا على سد يأجوج و مأجوج فقال أمير المؤمنين (عليه السلام) للريح «اهبطي بنا مما يلي هذا الجبل» و أشار بيده إلى جبل شامخ في العلو، و هو جبل الخضر (عليه السلام)، فنظرنا إلى السد، و إذا ارتقاعه ما يحد البصر، و هو أسود كقطعة الليل الدامس يخرج من أرجائه الدخان، فقال أمير المؤمنين (عليه السلام): «يا أبا محمد، أنا صاحب هذا الأمر على هؤلاء العبيد»، قال سلمان: فرأيت أصنافا ثلاثة طول أحدهم مائة و عشرون ذراعا، و الثاني طول كل واحد منهم ستون ذراعا، و الثالث يفرش أحد أذنيه تحته، و الاخرى يلتحف بها.

Then we went until we paused upon the barrier of Gog and Magog. So Amir-ul-Momineen^{asws} said to the wind: 'Descend with us from what follows this mountain', and he^{asws} gestured by his^{asws} hand to a mountain which was lofty in its height, and it was the mountain of Al-Khizr^{as}. So Amir-ul-Momineen^{asws} said: 'O Abu Muhammad^{asws}! I^{asws} am the Master of this matter over these servants'. Salman said, 'So I^{as} saw three types (of people) – the length of one of them was of one hundred and twenty cubit; and the second, each one of them was of sixty cubits; and third, they (had such large ears that) they lie down upon one of their ears using it as a bed, and cover themselves with the other ear'.

ثم إن أمير المؤمنين (عليه السلام) أمر الريح فسارت بنا إلى جبل قاف ، فانتهينا إليه و إذا هو من زمردة خضراء، و عليها ملك على صورة النسر، ثم نظر إلى أمير المؤمنين (عليه السلام)، قال الملك: السلام عليك، يا وصي رسول رب العالمين و خليفته، أ تأذن لي في الرد؟ فرد (عليه السلام)، و قال له: «إن شئت تكلم، و إن شئت أخبرتك عما تسألني عنه». فقال الملك: بل تقول يا أمير المؤمنين. قال: «تريد أن أذن لك أن تزور الخضر (عليه السلام)». فقال: نعم. قال: «قد أذنت لك»

Then Amir-ul-Momineen^{asws} ordered the wind, so it went with us to Mount Qaf (See Chapter 50 for detail). So we ended up at it, and it was emerald green, and over it was an Angel of the image of an eagle. Then he looked at Amir-ul-Momineen^{asws}. The Angel said, 'Peace be upon you^{asws}, O successor^{asws} of the Rasool^{as} of the Lord^{azwj} of the Worlds, and his^{saww} Caliph, do you^{asws} permit me regarding the response?' So he^{asws} responded, and said to him: 'If you wish, speak, and if you so wish, I^{asws} shall inform you about what you are to ask me^{asws} about'. So the Angel said, 'But, you^{asws}

should be speaking, O Amir-ul-Momineen^{asws}. He^{asws} said: 'You want, that I^{asws} should allow you to visit Al-Khizr^{as}'. So he said, 'Yes'. He^{asws} said: 'I^{asws} have allowed you'.

فأسرع الملك بعد أن قال: بسم الله الرحمن الرحيم، ثم تمشينا على الجبل هنيئة، فإذا بالملك قد عاد إلى مكانه بعد زيارة الخضر (عليه السلام)، فقال سلمان: يا أمير المؤمنين، رأيت الملك ما زار الخضر إلا حين أخذ إنك؟ فقال (عليه السلام): «و الذي رفع السماء بغير عمد، لو أن أحدهم رام أن يزول من مكانه بقدر نفس واحد لما زال حتى أذن له، و كذلك يصير حال ولدي الحسن، و بعده الحسين، و تسعة من ولد الحسين، تأسعهم قائمهم». فقلنا: ما اسم الملك الموكل بقاف؟ فقال (عليه السلام): «ترجائيل».

So the Angel ascended after it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. Then we strolled to the mountain pleasantly, and there was the Angel who had returned to his place after having visited Al-Khizr^{as}. So Salman^{as} said: 'O Amir-ul-Momineen^{asws}! I saw that the Angel did not visit Al-Khizr^{as} unless he had taken your^{asws} permission?' So he^{asws} said: 'By the One Who Raised the sky without any pillars, if one of them aspired to disappear from its place for a single breath, it would not do so until I^{asws} permit it. And similar to that is condition of my^{asws} son^{asws} Al-Hassan^{asws}, and after him^{asws}, of Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}, the ninth of them^{asws} being Al-Qaim^{asws}'. So we said, 'What is the name of the Angel allocated to Qaf?' So he^{asws} said: 'Tarjaeel'.

فقلنا: يا أمير المؤمنين، كيف تأتي كل ليلة إلى هذا الموضع و تعود؟ فقال: «كما أتيت بكم، و الذي فلق الحبة و برأ النسمة، إني لأملك ملكوت السماوات و الأرض، ما لو علمتم ببعضه لما أحتمله جناكم، إن اسم الله الأعظم ثلاث و سبعون حرفاً، و كان عند آصف بن برخيا حرف واحد، فتكلم به فحسف الله تعالى ما بينه و بين عرش بلقيس، حتى تناول السرير، ثم عادت الأرض كما كانت أسرع من طرف النظر، و عندنا نحن- و الله- اثنان و سبعون حرفاً، و حرف واحد عند الله تعالى أستاذ به في علم الغيب، و لا حول و لا قوة إلا بالله العلي العظيم، عرفنا من عرفنا، و أنكرنا من أنكرنا».

So we said, 'O Amir-ul-Momineen^{asws}! How do you^{asws} come to this place every night and return?' So he^{asws} said: 'Just as I^{asws} have come with you all. By the One Who Split the seed and Formed the person, I^{asws} own the kingdoms of the skies and the earth. What if you were to know some of it, you would not be able to bear it in your minds. The Magnificent Names of Allah^{azwj} are seventy-three Letters, and in the possession of Aasif Bin Barkhiya was one Letter. So he spoke by it, and Allah^{azwj} the High Submerged what was between him and the throne of Bilquees, due to it, until he grabbed the bed. Then the earth returned to what it was, quicker than the blink of an eye. And in our^{asws} possession – by Allah^{azwj} – are seventy-two letters, and one Letter is with Allah^{azwj} the High, by which He^{azwj} Accounts for in the Hidden Knowledge. And there is no Power and no Strength except by Allah^{azwj}, the High, the Magnificent. The one who recognises us^{asws}, recognises us^{asws}, and the one who denies us^{asws}, denies us^{asws}'.

ثم قام (عليه السلام): و قمنا، و إذا نحن بشاب في الجبل يصلي بين قبرين، فقلنا: يا أمير المؤمنين، من هذا الشاب؟ فقال (عليه السلام): «صالح النبي (عليه السلام)، و هذان القبران لأمه و أبيه، و إنه يعبد الله بينهما، فلما نظر إليه صالح، لم يتمالك نفسه حتى بكى، و أوماً بيده إلى أمير المؤمنين (عليه السلام)، ثم عاد إلى صلاته و هو يبكي، فوقف أمير المؤمنين (عليه السلام) عنده حتى فرغ من صلاته، فقلنا له: مم بكائك؟ فقال صالح: «إن أمير المؤمنين (عليه السلام) كان يمر بي عند كل غداة، فيجلس، فتزداد عبادتي بنظري إليه، فقطع ذلك منذ عشرة أيام، فأفقتني ذلك» فتعجبنا من ذلك.

Then he^{asws} stood up, and we stood up, and there was a young man in the mountain Praying in between two graves. So we said, 'O Amir-ul-Momineen^{asws}! Who is this young man?' So he^{asws} said: 'Salih^{as}, the Prophet^{as}. And these two graves are of

his^{as} mother and his^{as} father, and he^{as} worship Allah^{azwj} in between the two. So when Salih^{as} looked at him^{asws}, he^{as} could not control himself^{as} until he^{as} wept, and gestured by his^{as} hand towards Amir-ul-Momineen^{asws}. Then he^{as} returned to his^{as} Prayer and he^{as} was weeping. So Amir-ul-Momineen^{asws} paused in his^{as} presence until he^{as} was free from his^{as} Prayer. So we said to him^{as}, 'What makes you^{as} to weep?' So Salih^{as} said: 'Amir-ul-Momineen^{asws} was passing by me^{as} every day, so he^{asws} sat, and my worship increased by looking at him^{asws}. That has been cut-off from me^{as} for the past ten days, so that worried me^{as}'. We were astounded from that.

فقال (عليه السلام): «تريدون أن أرىكم سليمان بن داود (عليه السلام)؟ فقلنا: نعم فقام و نحن معه، فدخل بنا بستانا ما رأينا أحسن منه، و فيه من جميع الفواكه و الأعناب، و أنهاره تجري، و الأطيبار يتجاوبن على الأشجار، فحين رآته الأطيبار، أتت ترفرف حوله حتى توسطنا البستان، و إذا سرير عليه شاب ملقى على ظهره، واضع يده على صدره،

So he^{asws} said: 'Do you all want me^{asws} to show you Sulayman^{as} Bin Dawood^{as}?' So we said, 'Yes'. So he^{asws} stood up, and we stood up with him^{asws}. So he^{asws} entered with us into an orchard, which we had never seen one more better than it. And in it were all the fruits and the grapes, and rivers flowing, and birds chirping upon the trees. So when the birds saw him^{asws}, they came fluttering around him^{asws} until we were in the middle of the orchard. And there was a couch upon which was a young man, reclining upon his back, and his hands were placed upon his chest.

فأخرج أمير المؤمنين (عليه السلام) الخاتم من جيبه و جعله في إصبع سليمان (عليه السلام)، فنهض قائما، و قال: «السلام عليك يا أمير المؤمنين، و وصي رسول رب العالمين، أنت و الله الصديق الأكبر، و الفاروق الأعظم، قد أفلح من تمسك بك، و قد خاب و خسر من تخلف عنك، و إني سألت الله تعالى بكم أهل البيت، فأعطيت ذلك الملك».

So Amir-ul-Momineen^{asws} brought out the ring from his^{asws} pocket, and made it to be in the finger of Sulayman^{as}. So he^{as} got up and said: 'Peace be upon you^{asws}, O Amir-ul-Momineen^{asws}, and successor^{asws} of the Rasool^{asaww} of the Lord^{azwj} of the Worlds. By Allah^{azwj}! You^{asws} are the greatest truthful, and the magnificent distributor. The one who attaches himself to you^{asws} has succeeded, and disappoint is the one who opposes you^{asws}. And I^{asws} asked Allah^{azwj} the High by you the People^{asws} of the Household, so I^{as} was Given that kingdom'.

قال سلمان: فلما سمعنا كلام سليمان بن داود (عليه السلام)، لم أتمالك نفسي حتى وقعت على أقدام أمير المؤمنين (عليه السلام) أقبلها، و حمدت الله تعالى على جزيل عطائه، بهدايته إلى ولاية أهل البيت (عليهم السلام)، الذين أذهب الله عنهم الرجس و طهرهم تطهيرا، و فعل أصحابي كما فعلت، ثم سألت أمير المؤمنين (عليه السلام): و ما وراء قال؟ قال (عليه السلام): «وراءه مالا يصل إليكم علمه».

Salman^{as} said, 'So when we heard the speech of Sulayman^{as} Bin Dawood^{as}, I^{as} could not control myself^{as} until I^{as} fell down at the feet of Amir-ul-Momineen^{asws}, kissing them. And I^{as} Praised Allah^{azwj} the High for the abundance of His^{azwj} Grace, and for His^{azwj} Gift of the Wilayah of the People^{asws} of the Household, the ones from whom^{asws} Allah^{azwj} has Kept away the uncleannesss and Purified them with a Purifying. And my^{as} companions did what I^{as} did. Then I^{as} asked Amir-ul-Momineen^{asws}, 'And what did he^{as} say afterwards?' He^{asws} said: 'After it is the knowledge which did not arrive (known) to you^{as}'.

فقلنا: تعلم ذلك يا أمير المؤمنين؟ فقال (عليه السلام): «علمي بما وراءه كعلمي بحال هذه الدنيا و ما فيها» و إني الحفيظ الشهيد عليها بعد رسول الله (صلى الله عليه و آله)، و كذلك الأوصياء من ولدي بعدي». ثم قال (عليه السلام): «إني لأعرف بطرق السماوات من طرق الأرض، نحن الاسم المخزون المكنون، نحن الأسماء الحسنى التي إذا سئل الله تعالى

به أجاب، نحن الأسماء المكتوبة على العرش والكرسي والجنة والنار، و منا تعلمت الملائكة التسبيح والتكبير، و التوحيد والتهليل والتكبير، و نحن الكلمات التي تلقاها آدم (عليه السلام) من ربه، فتاب عليه».

So we said, 'Can you teach us that, O Amir-ul-Momineen^{asws}?' So he^{asws} said: 'My^{asws} knowledge, after it, is like my^{asws} knowledge of the condition of this world and what is in it'. And I^{asws} am the protector, the witness over it, after Rasool-Allah^{saww}, and similar to that are the successors^{asws} from my^{asws} sons^{asws}. Then he^{asws} said: 'I^{asws} am more aware of the ways of the skies than the ways of the earth. We^{asws} are the Names, which are the hidden treasures. We^{asws} are the beautiful Names by which if Allah^{azwj} is asked by, gets Answered. We^{asws} are the Names, which are inscribed upon the Throne, and the Chair, and the Paradise and the Fire. And it is from us^{asws} that the Angels learnt the Glorification and the Sanctification, and the Oneness, and the Extollations of the Holiness and the Greatness. And we^{asws} are the Words, which Adam^{as} received from his^{as} Lord^{azwj}, so He^{azwj} Turned to him^{as}'.

قال: «أ تريدون أن أريكم عجباً؟» قلنا: نعم. قال: «غضوا أعينكم» ففعلنا، ثم قال: «افتحوها»، ففتحناها، فإذا نحن بمدينة ما رأينا أكبر منها، الأسواق فيها قائمة، و فيها أناس ما رأينا أعظم من خلقهم، على طول النخل، قلنا: يا أمير المؤمنين، من هؤلاء؟ قال: «بقية قوم عاد، كفار لا يؤمنون بالله تعالى، أحببت أن أريكم إياهم، و هذه المدينة و أهلها أريد أن اهلكهم و هم لا يشعرون»، قلنا: يا أمير المؤمنين، تهلكهم بغير حجة؟ قال: «لا، بل بحجة عليهم».

He^{asws} said: 'Do you all want me^{asws} to show you a stange (thing)?' We said, 'Yes'. He^{asws} said: 'Close your eyes'. So we closed them. Then he^{asws} said: 'Open them!' So we opened them, and we were in a city, which we had not seen greater than it. The markets had been established in it, and there were people therein which we had not seen creatures greater than them, tall as the palm tree. We said, 'O Amir-ul-Momineen^{asws}! Who are they?' He^{asws} said: 'Remnants of the people of Aad. Infidels, not belieing in Allah^{azwj} the High. I^{asws} liked it that I^{asws} should show them to you. And this is the city and its people. I^{asws} want to destroy them and they are not aware of it'. We said, 'O Amir-ul-Momineen^{asws}! You^{asws} will destroy them without a Proof?' He^{asws} said: 'No, but, by the Proof against them'.

فدنا منهم، و تراءى لهم، فهموا أن يقتلوه، و نحن نراهم و هم يروننا، ثم تباعد عنهم، و دنا منا، ثم مسح بيده على صدورنا، و صعق فيهم صعقة، قال سلمان: لقد ظننا أن الأرض قد انقلبت، و السماء قد سقطت و أن الصواعق من فيه قد خرجت، فلم يبق منهم في تلك الساعة أحد، قلنا: يا أمير المؤمنين، ما صنع الله بهم؟ قال: «هلكوا، و صاروا كلهم في النار» قلنا: هذا معجز ما رأينا و لا سمعنا بمثله.

He^{asws} approached them, and appeared to them, so they undersood that he^{asws} would be killing them. And we could see them, and they could see us. Then he distanced himself^{asws} from them, and approached us. Then he^{asws} wiped his^{asws} hand upon our chests, and we were shocked. Salman^{as} said, 'We thought that the earth had overturned, and the sky had fallen, and that the lightning which was in it has gone out. So, not a single one of them remained in that time. We said, 'O Amir-ul-Momineen^{asws}! What did Allah^{azwj} do with them?' He^{asws} said: 'Destroyed, and all of them have gone into the Fire'. We said, 'This is a miracle which we have neither seen nor heard the like of it'.

فقال (عليه السلام): «أ تريدون أن أريكم أعجب من ذلك؟» قلنا: لا نطيق بأسرنا على احتمال شيء آخر، فعلى من لا يتولاك و يؤمن بفضلك و عظيم قدرك عند الله تعالى لعنة الله، و لعنة اللاعنين، و الناس و الملائكة أجمعين إلى يوم الدين.

So he^{asws} said: 'Do you all want me^{asws} to show you (something) stranger than that?' We said, 'No! We cannot tolerate the effects of another thing. Thus, upon the one who does not befriend you^{asws}, and believe in your^{asws} merits, and the greatness of your^{asws} worth in the Presence of Allah^{azwj} the High, be Curses of Allah^{azwj}, and the Curses of the cursers, and the people, and the Angels altogether up to the Day of the Religion (Judgement).'

ثم سألناه الرجوع إلى أوطاننا، فقال: «أفعل ذلك، إن شاء الله تعالى»، و أشار إلى السحابتين فدننا منا، فقال: «خذوا مواضعكم» فجلسنا على سحابة، و جلس (عليه السلام) على أخرى، و أمر الريح فحملتنا حتى صرنا في الجو، حتى رأينا الأرض كالدرهم، ثم حطتنا في دار أمير المؤمنين (عليه السلام)، في أقل من طرف النظر، و كان وصولنا إلى المدينة وقت الظهر و المؤذن يؤذن، و كان خروجنا منها وقت علت الشمس، فقلت: أيا لله العجب، كنا في جبل قاف، مسيرة خمس سنين، و عدنا في خمس ساعات من النهار؟

Then we asked him^{asws} about the return journey back to our homelands, so he^{asws} said: 'I^{asws} shall do that, if Allah^{azwj} the High so Desires it'. And he^{asws} gestured to the two clouds, so they approached us. So he^{asws} said: 'Take your places (upon these)'. So we sat upon one cloud, and he^{asws} sat upon the other, and ordered the wind, so it carried us until we went in the air, to the extent that we saw the earth like the Dirham (coin). Then these descended us in the house of Amir-ul-Momineen^{asws}, in less than the blink of the eye. And we had reached Al-Medina at the time of Al-Zohar, and the Caller was making the call (for the Prayer), and we had gone out from it at the time of the emergence of the sun. So I^{as} said, 'To Allah^{azwj} are the wonders! We were at the Mount Qaf which is of the travel distance of five years, and we returned in five hours of the day?'

فقال أمير المؤمنين (عليه السلام): «لو أنني أردت أن أخرق الدنيا بأسرها و السماوات السبع و أرجع في أقل من الطرف لفعلت، بما عندي من اسم الله الأعظم»، فقلنا: يا أمير المؤمنين، أنت و الله الآية العظمى، و المعجزة الباهرة، بعد أخيك و ابن عمك رسول الله (صلى الله عليه و آله).

So Amir-ul-Momineen^{asws} said: 'If I^{asws} had wanted to, I^{asws} could go through the world and the seven skies easily and return in less than a blink, I^{asws} can do so, with what is in my^{asws} possession from the Magnificent Names of Allah^{azwj}'. So we said, 'O Amir-ul-Momineen^{asws}! By Allah^{azwj}, you^{asws} are the Great Sign, and the remarkable miracle, after your^{asws} brother^{saww} and son^{saww} of your^{asws} uncle^{as}, Rasool-Allah^{saww}'.⁶³

VERSES 99

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا {99}

[18:99] And on that Day We will Forsake some of them in conflict with others, and the Trumpet will be Blown, so We will Gather them all together

العياشي: عن الأصبع بن نباتة، عن أمير المؤمنين (عليه السلام)، قال: وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ «يعني يوم القيامة».

Al Ayyashi, from Al Asbagh Bin Nabata,

المحتضر: 71، مدينة المعاجز: 91⁶³

(It has been narrated) from Amir-ul-Momineen^{asws} having said: '**[18:99] And on that Day We will Forsake some of them in conflict with others** – it Means the Day of Judgement'.⁶⁴

VERSE 100

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا {100}

[18:100] And We will Present Hell for the unbelievers, exposed to view

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن جابر، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): أخبرني الروح الأمين أن الله لا إله غيره، إذا وقف الخلائق و جمع الأولين و الآخرين، أتى بجهنم تقاد بألف زمام، أخذ بكل زمام مائة ألف ملك من الغلاظ الشداد، و لها هدة و تحطم و زفير و شهيق، و إنها لتزفر الزفرة، فلو لا أن الله عز و جل أخرها إلى الحساب لأهلكت الجمع،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from MufazzAl-Bin Salih, from Jabir:

'Abu Ja'far^{asws} has said: 'The Rasool-Allah^{saww} said: 'The Trustworthy Spirit (Jibraeel^{as}) has informed me^{saww} that Allah^{azwj}, there is no god apart from Him^{azwj}, when He^{azwj} will Pause the creatures and Gather the former ones and the later ones, Hell will be brought driven by a thousand reins. Each of these reins would be held by a hundred thousand of the cruellest and strongest Angels, and it (Hell) would have a sound like rumbling crash, and exhalation, and inhalation. And it would exhale with such and exhalation, that had Allah^{azwj} Mighty and Majestic not Delayed it until the Reckoning, it would have destroyed all.

ثم يخرج منها عنق يحيط بالخلائق، البر منهم و الفاجر، فما خلق الله عبدا من عباده، ملك و لا نبي إلا و ينادي: يا رب نفسي نفسي، و أنت تقول: يا رب أممي أممي،

Then a neck would come out of it, overcoming the creatures, be they righteous from among them or immoral. So there would not be any creature from His^{azwj} creatures, neither an Angel, nor a Prophet^{as} except that he would call out: 'O Lord^{azwj}! (Save) My soul! (Save) soul! And you^{saww} would be saying: 'O Lord^{azwj}! My^{saww} community! My^{saww} community!⁶⁵

VERSE 101 & 102

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا {101} أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا {102}

[18:101] They whose eyes were under a cover from My Reminder and they could not even hear [18:102] What! Do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely, We have Prepared Hell for the unbelievers as a welcome

⁶⁴ تفسير العياشي 2: 87 / 351.

⁶⁵ (Extract) الكافي 8: 486 / 312.

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، بفرغانة، قال: حدثنا أبي، عن أحمد ابن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، قال: سأل المأمون الرضا علي بن موسى (عليه السلام) عن قول الله عز و جل: الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَ كَانُوا لَا يَسْمَعُونَ سَمْعًا.

Ibn babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us at Farghana (in Turkey), from his father, from Ahmad Ibn Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harawy who said,

'Al-Mamoun asked Al-Reza Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic [18:101] **They whose eyes were under a cover from My Reminder and they could not even hear.**

فقال (عليه السلام): «إن غطاء العين لا يمنع من الذكر، و الذكر لا يرى بالعيون، و لكن الله عز و جل شبه الكافرين بولاية علي بن أبي طالب (عليه السلام) بالعميان، لأنهم كانوا يستقلون قول النبي (صلى الله عليه و آله) فيه، فلا يستطيعون له سمعا». فقال المأمون: فرجت عني، فرج الله عنك.

So he^{asws} said: 'The closing of the eyes does not prevent from the reminder, and the reminder cannot be seen with the eyes. But, Allah^{azwj} Mighty and Majestic Made a Resemblance of the Infidels with the Wilayah of Ali^{asws} Bin Abu Talib^{asws} with the eyes, because they were belittling the words of the Prophet^{saww} regarding it, so they were not able to hear it'. So Al-Mamoun said, 'You^{asws} have relieved me, may Allah^{azwj} Relieve you'.⁶⁶

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسين بن علي بن أبي حمزة، عن أبيه، و الحسين بن أبي العلاء، و عبد الله بن وضاح و شعيب العرقوفي جميعهم: عن أبي بصير، عن أبي عبد الله (عليه السلام) قلت: قوله: الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي؟ قال: «يعني بالذكر ولاية علي أمير المؤمنين (عليه السلام)، و هو قوله: ذِكْرِي» قلت: قوله لا يَسْمَعُونَ سَمْعًا؟ قال: «كانوا لا يستطيعون إذا ذكر علي (عليه السلام) عندهم أن يسمعوا ذكره لشدة بغض له، و عداوة منهم له و لأهل بيته».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Husayn Bin Ali Bin Abu Hamza, from his father, and Al Husayn Bin Abu Al A'la, from Abdullah Bin Wazah and Shuayb Al Aqarqufy altogether, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}. I said, '(What about) His^{azwj} Words [18:101] **They whose eyes were under a cover from My Reminder?**' He^{asws} said: 'What is Meant by the Reminder is the Wilayah of Amir-ul-Momineen^{asws}, and it is His^{azwj} Words **My Reminder**'. I said, '(What about) His^{azwj} Words **and they could not even hear?**' He^{asws} said: 'They could not hear, when there was a mention of Ali^{asws} in their presence due to the intensity of their hatred for him^{asws}, and their enmity for him^{asws} the his^{asws} family^{asws}.

قلت قوله: أ فَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا؟ قال (عليه السلام): «يعنيهما و أشياعهما الذين اتخذهما من دون الله أولياء، و كانوا يرون أنهم بحبهم إياهما، أنهما يجنيانهم من عذاب الله، و كانوا بحبهما كافرين».

I said, '(What about) His^{azwj} Words [18:102] **What! Do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have Prepared Hell for the unbelievers as a welcome?**' He^{asws} said: 'It Means

⁶⁶ عيون أخبار الرضا 1: 33/136.

those two⁶⁷ and the adherents of those two, whom they took as guardians besides Allah^{azwj}, and they used to see the two of them with they love for them, that these two would Rescue them from the Punishment of Allah^{azwj}, and they were Infidels due to their love for those two’.

قلت: قوله إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا؟ قال: «أي منزلاً، فهي لهما و لأشباعهما عتيدة عند الله».

I said, ‘(What about) His^{azwj} Words **Surely We have Prepared Hell for the unbelievers as a welcome?**’ He^{asws} said: ‘i.e., a house. So it is Prepared for the both of them, and the adherents of these two, in the Presence of Allah^{azwj}’.⁶⁸

VERSES 103 & 104

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا {103} الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا {104}

[18:103] Say: Shall We Inform you of the greatest losers in deeds? [18:104] They whose labour is lost in the life of the world and they are reckoning that they are good in what they do

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هم النصارى، و القسيسون، و الرهبان، و أهل الشبهات و الأهواء من أهل القبلة، و الحرورية، و أهل البدع».

Ali Bin Ibrahim said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘They are the Christians, and the Priests, and the Monks, and the people of the doubts, and the whims of the people of the Qiblah (Muslims), and the people of the innovations’.⁶⁹

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام) و قد سأله سائل، قال: يا أمير المؤمنين، أخبرني عن قول الله عز و جل: قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الآية. قال: «كفرة أهل الكتاب، اليهود و النصارى، و قد كانوا على الحق، فابتدعوا في أديانهم، و هم يحسبون أنهم يحسنون صنعا».

Al-Tabarsy, in Al Ihtijaj,

(It has been narrated) from Amir-ul-Momineen^{asws}, and a questioner had asked him^{asws}, ‘O Amir-ul-Momineen^{asws}! Inform me about the Words of Allah^{azwj} Mighty and Majestic **[18:103] Say: Shall We Inform you of the greatest losers in deeds? The Verse**’. He^{asws} said: ‘The People of the Book, the Jews and the Christians disbelieved, and they had been upon the Truth, but they innovated in their Religions, and they were reckoning that what they were doing was good’.⁷⁰

قال: وجاء رجل إلى أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين إن بلالا كان يناظر اليوم فلانا، فجعل - بلال - يلحن في كلامه، وفلان يعرب، ويضحك من بلال. فقال أمير المؤمنين (عليه السلام): يا عبدالله، إنما يراد إعراب الكلام وتقويمه لتقويم الاعمال وتهذيبها، ماذا ينفع فلانا إعرابه وتقويمه لكلامه إذا كانت أفعاله ملحونة أقبح لحن؟ وما يضر بلالا لحنه في كلامه إذا كانت أفعاله مقومة أحسن تقويم، مهذبة أحسن تهذيب؟

⁶⁷ The one and two

⁶⁸ تفسير القمي 2: 47

⁶⁹ تفسير القمي 2: 46

⁷⁰ الاحتجاج 1: 260

The Holy Imam Hassan Al-Askari^{asws} said: 'A man went to Amir-ul-Momineen^{asws} and said: 'O Amir-ul-Momineen^{asws}! I saw Bilal discussing with someone today and Bilal was making mistakes in his speech and the other man who was an Arab was laughing at Bilal over the mistakes in his speech. Amir-ul-Momineen^{asws} said: 'O servant of Allah^{azwj}! You only need the strength of speech for the strength of the deeds. What benefit will that person get for the strength in his speech when his deeds are bad and ugly? And what loss will Bilal have due to the lack of his power of expression when his deeds are strong and he is of good stature and is polite?'

قال الرجل: يا أمير المؤمنين وكيف ذاك؟ قال: حسب (بلال) من التقويم لافعاله والتهديب لها أنه لا يرى أحدا نظيرا لمحمد رسول الله (صلى الله عليه وآله) ثم لا يرى أحدا بعده نظيرا لعلي بن أبي طالب، وأنه يرى أن كل من عاند عليا فقد عاند الله ورسوله، ومن أطاعه فقد أطاع الله ورسوله. وحسب فلان من الاعوجاج واللحن في أفعاله التي لا ينتفع معها باعرابه لكلامه بالعربية، وتقويمه للسانه أن يقدم الاعجاز على الصدور، والاستاءة على الوجوه وأن يفضل الخل في الحلوة على العسل، والحنظل في الطيب، والعذوبة على اللبن يقدم على ولي الله عدو الله الذي لا يناسبه في شئ من الخصال فضله. هل هو إلا كمن قدم مسيلمة على محمد في النبوة والفضل؟

The man said: O Amir-ul-Momineen^{asws}! How can that be?' He^{asws} said: 'It is sufficient for Bilal in the strength of his deeds and politeness that he does not see anyone as equivalent to Muhammad Rasool-Allah^{saww} and then does not see anyone after him^{saww} to be the equivalent of Ali Bin Abi Talib^{asws}, and he sees all those that are the enemies of Ali^{asws} to be the enemies of Allah^{azwj} and His Rasool^{saww}, and the obedience of Ali^{asws} to be the obedience of Allah^{azwj} and His Rasool^{saww}. It is sufficient for that person of his deeds and the correct expressions in his speech of Arabic and the strength of his tongue, that is he gives preference to his back over his chest, his backside over his face and (similarly) in sweetness, vinegar over honey, and considers 'Hanzal' (a very bitter drink) to be tastier than milk. He steps over the Guardian of Allah^{azwj} to the enemy of Allah^{azwj} and does not relate anything of his^{asws} virtues and characteristics. In this act of his, is he not like the one who gives preference to Musaylama the liar over Muhammad^{saww} in the matter of Prophethood?

ماهو إلا من الذين قال الله تعالى: " قل هل ننبئكم بالآخرين أعمالا الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا " (هل هو إلا من اخوان) أهل حرورا؟

He is like the one for whom Allah^{azwj} has Said [18:103] Say: **Shall We Inform you of the greatest losers in deeds? [18:104] They whose labour is lost in the life of the world and they are reckoning that they are good in what they do.** Is he not but from the Khwarijites?⁷¹

VERSES 105 - 108

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا {105} ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا {106} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا {107} خَالِدِينَ فِيهَا لَا يَبْعَثُونَ عَنْهَا حَوْلًا {108}

[18:105] **These are they who disbelieve in the Signs of their Lord and His Meeting, so their deeds become null, and therefore We will not Set up a Scale for them on the Day of Judgement [18:106] That is their Recompense, Hell, because they disbelieved and held My Sign and My Rasool in mockery [18:107]**

⁷¹ Tafseer Imam Hassan Al Askari^{asws} – S 50

Surely (as for) those who believe and do righteous deeds, for them are Gardens of Firdows as a welcome [18:108] Abiding therein eternally; they shall not desire removal from them

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال: حدثنا مولاي موسى بن جعفر (عليهما السلام) قال: سألت أبي عن قول الله عز و جل: **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا**. قال: «نزلت في آل محمد (صلوات الله عليهم أجمعين)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam Bin Saheyl, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from my Master Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} asked my^{asws} father^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[18:107] Surely (as for) those who believe and do righteous deeds, for them are Gardens of Firdows as a welcome [18:108] Abiding therein eternally; they shall not desire removal from them**. He^{asws} said: 'It was Revealed regarding the Progeny^{asws} of Muhammad^{saww, 72}.

و عنه، قال: حدثنا محمد بن الحسين الخثعمي، عن محمد بن يحيى الحجري، عن عمر بن صخر الهذلي، عن الصباح بن يحيى، عن أبي إسحاق، عن الحارث، عن علي (عليه السلام) أنه قال: «لكل شيء ذروة، و ذروة الجنة الفردوس، و هي لمحمد و آل محمد (صلوات الله عليه و عليهم أجمعين)».

And from him, who said, 'Muhammad Bin Al Husayn Al Khash'amy narrated o us, from Muhammad Bin Yahya Al Hijry, from Umar Bin Sakhar Al Hazly, from Al Sabah Bin Yahya, from Abu Is'haq, from Al Haris,

(It has been narrated) from Ali^{asws} having said: 'For everything is a zenith, and the zenith of the Paradise is Al-Firdows, and it is for Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww, 73}.

VERSES 109 - 110

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا {109} قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا {110}

[18:109] Say: If the sea were ink for the Words of my Lord, the sea would be consumed before the Words of my Lord are exhausted, though We were to bring the like of that as ink [18:110] Say: But rather, I am a person like you; it is Revealed to me that your God is one God, therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord

قال أبويعقوب وأبو الحسن: فاتمرا لما أمرا، و - قد - خرجا وخلفانا هناك، وكنا نختلف إليه، فبتلقانا ببر الآباء وذوي الارحام الماسة. فقال لنا ذات يوم: إذا أتاكم خبر كفاية الله عزوجل وأبيكما وإخزائه أعداءهما وصدق وعدي إياهما، جعلت من شكر الله عزوجل أن أفيد كما تفسير القرآن مشتملا على بعض أخبار آل محمد (صلى الله عليه وآله) فيعظم الله تعالى بذلك شأنكما.

⁷² تأويل الآيات 1: 10 / 298

⁷³ تأويل الآيات 1: 11 / 298.

Abu Yaqoub and Abu Al-Hassan said: 'Our fathers obeyed the order and left us behind while they both left to go back to their city and there was disagreement between them. When they had left, we used to present ourselves to the Imam^{asws} and he^{asws} used to behave with us like a father and grandfather behaves with their children. One day he^{asws} said to us: 'When you receive the news that your fathers are safe from their enemies by Allah the Almighty, and that my^{asws} promise to your fathers has come true, I will thank Allah the Almighty by teaching you the commentary of the Quran by some reports of the progeny of Muhammad^{saww} and as a result of which Allah the High will increase your reputation to greatness by it.'

قالا: ففرحنا وقلنا: يا ابن رسول الله فاذا تأتي (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم - ما أريد أن أعلمكما - بعض أصحابه ففرح بذلك، وقال: يا ابن رسول الله (صلى الله عليه وآله) قد جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل - من - أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي ولو جئنا بمثله مددا "

We were happy to hear that and said: 'O son^{asws} of Rasool-Allah^{saww}! So we will get all the knowledge of the Quran and its meanings?' He^{asws} said: 'Never! Whatever I am going to teach you is what Al-Sadiq^{asws} taught to one of his^{asws} companions and he was happy with that and said: 'O son^{asws} of Rasool-Allah^{saww}! So I have now become the recipient of the whole of the Quran?' He^{asws} said: 'You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah the Almighty Says: **[18:109] Say: If the sea were ink for the Words of my Lord, the sea would be consumed before the Words of my Lord are exhausted, though We were to bring the like of that as ink .**

ويقول: " ولو أنما في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا - القرآن - ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك.

And He^{azwj} Says: **[31:27] And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end.** And this the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But what little you have taken, Allah the High has Given you preference over that person does not know what you do and his understanding is not like yours.⁷⁴

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) قلت: قوله: قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا؟

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}. I said, '(What about) His^{azwj} Words **[18:109] Say: If the sea were ink for the Words of my Lord, the sea would be consumed before the Words of my Lord are exhausted, though We were to bring the like of that as ink?**

⁷⁴ Tafseer Imam Hassan Al Askari^{asws} - Preface

قال: «قد أخيرك أن كلام الله ليس له آخر، و لا غاية، و لا ينقطع أبداً». قال: «ثم قال: قل يا محمد: إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا، فهذا الشرك شرك رياء.

He^{asws} said: 'I^{asws} am informing you that the Words of Allah^{azwj}, there is no last of these, nor is there any end to them, nor would they be cut-off ever'. Then he^{asws} said: **[18:110] Say: O Muhammad^{saww}! But rather, I am a person like you; it is Revealed to me that your God is one God, therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord.** So this is the Polytheism, the Polytheism of hypocrisy'.⁷⁵

الإمام أبو محمد العسكري (عليه السلام)، عن أبيه، علي بن محمد (عليهما السلام) في حديث طويل، في مناظرة جماعة من قريش، عن رسول الله (صلى الله عليه و آله): «ثم أنزل الله تعالى: يا محمد، قل: إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يَعْنِي أَكَلِ الطَّعَامِ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ يَعْنِي قُلْ لَهُمْ: أَنَا فِي الْبَشَرِيَّةِ مِثْلَكُمْ، و لكن خصني ربي بالنبوة دونكم، كما يخص بعض البشر بالغنى و الصحة و الجمال، دون بعض من البشر، فلا تنكروا أن يخصني أيضا بالنبوة».

The Imam Abu Muhammad Al-Askari^{asws}, from his^{asws} father^{asws}, Ali Bin Muhammad^{asws}, in a lengthy Hadeeth, during a debate with a group from Qureysh, from Rasool-Allah^{saww} having said: 'The Allah^{azwj} Revealed **[18:110] Say: O Muhammad^{saww}! But rather, I am a mortal like you;** Meaning, I^{saww} eat the food **it is Revealed to me that your God is one God.** Meaning, Say to them: 'I^{saww} am among the human beings like you, but my^{saww} Lord^{azwj} has specialised me^{saww} with the Prophet-hood apart from you all, just as some of the humans are specialised with the wealth, and the health, and the beauty, apart from some from the humans. Therefore, do not deny that I^{saww} have been specialised as well, with the Prophet-hood'.⁷⁶

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن القاسم بن سليمان، عن جراح المدايني، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. قال: «الرجل يعمل شيئاً من الثواب، لا يطلب به وجه الله، إنما يطلب تركية الناس، يشتهي أن يسمع به الناس، فهذا الذي أشرك بعبادته ربه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Sulayman, from Jarah Al Mada'iny,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord.** He^{asws} said: 'The man does something from the good deeds, not seeking the Face (Pleasure) of Allah^{azwj}'. But rather, he seeks recommendations of the people, desiring to be heard among the people. So this is, which is the association with the worship of his Lord^{azwj}.

ثم قال: «ما من عبد أسر خيرا فذهبت الأيام أبدا، حتى يظهر الله له خيرا، و ما من عبد أسر شرا فذهبت الأيام أبدا، حتى يظهر الله له شرا».

Then he^{asws} said: 'There is none from the servants who secretly does good, and his days pass away, until Allah^{azwj} Manifests the good for him. And there is none from

⁷⁵ تفسير القمي 2: 46.

⁷⁶ Tafseer Imam Hassan Al Askari^{asws} – S 314

the servants who secretly does evil, so his days pass away, until Allah^{azwj} Manifests the evil for him'.⁷⁷

و عنه: عن علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق الأحمر، عن الحسن بن علي الوشاء، قال: دخلت على الرضا (عليه السلام) و بين يديه إبريق، يريد أن يتهيأ للصلاة، فدنوت منه لأصب عليه، فأبى ذلك، و قال: «مه، يا حسن»، فقلت: لم تنهاني ان أصب على يدك، تكره أن أوجر؟ قال: «توجر أنت، و أوزر أنا».

And from him, from Ali Bin Muhammad Bin Abdullah, from Ibrahim bin Is'haq Al Ahmar, from Al Hassan Bin Ali Al Washa who said,

'I came up to Al-Reza^{asws}, and in front of him^{asws} was a jug (of water) intending to prepare himself^{asws} for the Prayer. So I moved it closer to him^{asws} for him^{asws} to partake from it, but he^{asws} refused that, and said: 'Nah, O Hassan!' So I said, 'Why do you^{asws} forbid me that I should pour water upon your^{asws} hands. Do you^{asws} not like it that I should be recompensed?' He^{asws} said: 'You will be Recompensed, and I^{asws} would be burdened'.

فقلت له: كيف ذلك؟ فقال: «أما سمعت الله عز و جل يقول: فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. و ها أنا ذا أتوضأ للصلاة، و هي العبادة، فأكره أن يشركني فيها أحد».

So I said to him^{sws}, 'How can that be?' So he^{asws} said: 'Have you nor heard Allah^{azwj} Mighty and Majestic Saying **[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord.** And here I^{asws} am to perform Ablution for the Prayer, and it is the worship, therefore I^{asws} did not like anyone to be associated with me with regards to it'.⁷⁸

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «سئل رسول الله (صلى الله عليه و آله) عن تفسير قول الله عز و جل: فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. فقال: من صلى مراعاة الناس فهو مشرك، و من زكى مراعاة الناس فهو مشرك، و من صام مراعاة الناس فهو مشرك، و من حج مراعاة الناس فهو مشرك، و من عمل عملاً مما أمر الله به مراعاة الناس فهو مشرك، و لا يقبل الله عمل مراعاة».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} was asked about the explanation of Allah^{azwj} Mighty and Majestic **[18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord.** So he^{saww} said: 'The one who Prays to be seen by the people, so he is a Polytheist; and the one who Gives Zakat to be seen by the people, so he is a Polytheist; and the one who Fasts to be seen by the people, so he is a Polytheist; and the one who goes for Hajj to be seen by the people, so he is a Polytheist; and the one who does deeds from what Allah^{azwj} has Commanded for, to be seen by the people, so he is a Polytheist; and Allah^{azwj} does not Accept the deeds done to be seen (to show-off)'.⁷⁹

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، و الحسين بن أبي العلاء، و عبد الله بن وضاح، و شعيب العقرقوفي، جميعهم، عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله تعالى: قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ قَالَ: «يعني في الخلق، أنه مثلهم مخلوق». يُوحى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ

⁷⁷ الكافي 2: 222 / 4.

⁷⁸ الكافي 3: 69 / 1.

⁷⁹ تفسير القمي 2: 47.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. قَالَ: «لا يتخذ مع ولاية آل محمد ولاية غيرهم، و ولايتهم العمل الصالح، فمن أشرك بعبادة ربه أحدا، فقد أشرك بولايتنا، و كفر بها، و جحد أمير المؤمنين (عليه السلام) حقه و ولايته».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, and Al Husayn Bin Abu Al A'ala, and Abdullah Bin Wazah, and Shuayb Al Aqarquqy, altogether, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High [18:110] **Say: But rather, I am a person like you**, Meaning regarding the Creation, that he^{saww} is a creature like them' **it is Revealed to me that your God is one God, therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate any one in the worship of his Lord.** He^{asws} said: 'Do not take with the Wilayah of the Progeny^{asws} of Muhammad^{saww}, the Wilayah of others. Their^{asws} Wilayah is the righteous deed, so the one who associates anyone with the worship of his Lord^{azwj}, so he has associated with our^{asws} Wilayah, and disbelieved by it, and fought against Amir-ul-Momineen^{asws} of his^{asws} rights and his^{asws} Wilayah'.⁸⁰

عن سماعة بن مهران قال: سألت أبا عبد الله (عليه السلام) عن قول الله: فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. قَالَ: «العمل الصالح: المعرفة بالأئمة، وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا: التسليم لعلي (عليه السلام)، لا يشرك معه في الخلافة من ليس ذلك له، و لا هو من أهله».

From Sama'at Bin Mahran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [18:110] **so he should do righteous deeds, and not associate any one in the worship of his Lord.** He^{asws} said: 'The **righteous deeds** – Recognition of the Imams^{asws} and **and not associate any one in the worship of his Lord** – the submission to Ali^{asws}, not associating with him^{asws} regarding the Caliphate, the one for whom that (Caliphate) is not, nor is he deserving of it'.⁸¹

ثم أنزل الله تعالى عليه: يا محمد (قل إنما أنا بشر مثلكم) يعني أكل الطعام (يوحي إلي أنما الهكم إله واحد) يعني قل لهم: أنا في البشرية مثلكم، ولكن ربي خصني بالنبوة دونكم، كما يخص بعض البشر بالغناء والصحة والجمال دون بعض من البشر، فلا تنكروا أن يخصني أيضا بالنبوة.

Then Allah^{azwj} Sent down upon him^{saww}: 'O Muhammad^{saww}! [18:110] **Say: But rather, I am a person like you** meaning, I^{saww} eat food **it is Revealed to me that your God is one God.** Meaning, Say to them: 'I^{saww} am (in the appearance of a) person like you, but my^{saww} Lord^{azwj} had Made me^{saww} Special by Prophet-hood apart from others, just like Extending to some people richness, health, beauty apart from other humans. Do not deny the Extending to me^{saww} of the Prophet-hood'.⁸²

⁸⁰ تفسير القمي 2: 47.

⁸¹ تفسير العياشي 2: 97 / 353.

⁸² Tafseer-e-Imam Hassan Askari asws, Hadith 314, an extract.

قوله صلى الله عليه وآله: (سلوني عما بدا لكم)

HIS^{saww} Statement: 'Ask Me^{saww} Whatever Occurs To You'

أبان بن أبي عياش عن سليم بن قيس، عن سلمان وأبي ذر والمقداد: إن نفرا من المنافقين اجتمعوا فقالوا: إن محمدا ليخبرنا عن الجنة وما أعد الله فيها من النعيم لأولياته وأهل طاعته، وعن النار وما أعد الله فيها من الأثقال والهوان لأعدائه وأهل معصيته. فلو أخبرنا عن آباءنا وأمهاتنا ومقعدنا في الجنة والنار، فعرفنا الذي يبني عليه في العاجل والآجل

Abaan Bin Abu Ayyash, from Sulaym Bin Qays, from Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar} has said that, 'A number of hypocrites gathered and said, 'Muhammad^{saww} is informing us about the Paradise and what Allah^{azwj} has Prepared in it from the Bounties for his^{saww} friends and the people who obey him^{saww}, and about the Fire and what Allah^{azwj} has Prepared in it from the fetters and the disgrace for his^{saww} enemies and the people who disobey him^{saww}. So if he^{saww} were to inform us about our fathers and our mothers and our places in the Paradise and the Fire, we would be able to understand what is awaiting (for us) sooner or later'.

فبلغ ذلك رسول الله صلى الله عليه وآله، فأمر بلالا فنادى بالصلاة جامعة. فاجتمع الناس حتى غص المسجد وتضايق بأهله.

That reached to the Rasool Allah^{saww}, so he^{saww} ordered Bilal to call out the Call for the Prayer for gathering. So the people gathered to the extent that the Masjid was full and its people were squeezed.

فخرج مغضبا حاسرا عن ذراعيه وركبتيه حتى صعد المنبر، فحمد الله وأثنى عليه ثم قال: أيها الناس، أنا بشر مثلكم أوحى إلي ربي، فاخترني برسالته واصطفاني لنبوته وفضلني على جميع ولد آدم وأطلعني على ما شاء من غيبه.

So he^{saww} came out angrily with his^{saww} cuffs tucked-up, until he^{saww} ascended the Pulpit. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! I^{saww} am a human being like you all. My^{saww} Lord^{azwj} has Sent Revelation upon me^{saww}. So He^{azwj} Specialised me^{saww} by His^{azwj} Message, and Chose me^{saww} for His^{azwj} Prophet-hood, and Preferred me^{saww} over all the children of Adam^{as} and briefed me^{saww} with whatever He^{azwj} so Desired to from His^{azwj} hidden matters.

فاسألوني عما بدا لكم. فوالذي نفسي بيده لا يسألني رجل منكم عن أبيه وأمه وعن مقعده من الجنة والنار إلا أخبرته. هذا جبرئيل عن يميني يخبرني عن ربي فاسألوني.

So ask me^{saww} whatsoever that occurs to you all. By the One^{azwj} in Whose Hand is my^{saww} soul, no man from among you will ask me^{saww} about his father and his mother and from their places from the Paradise and the Fire, except that I^{saww} will inform him about it. Here is Jibraeel on my^{saww} right. He will be informing me^{saww} from my^{saww} Lord^{azwj}. So ask me^{saww}.

سؤال الناس عن أنسابهم وعن الجنة والنار

فقام رجل مؤمن يحب الله ورسوله، فقال: يا نبي الله، من أنا؟ قال: أنت عبد الله بن جعفر، فنسبه إلى أبيه الذي كان يدعى به، فجلس قريرة عينه.

Questions of the people about their lineage and about the Paradise and the Fire

A man who was a believer and loved Allah^{azwj} and His^{azwj} Messenger^{saww}, stood up and said, 'O Prophet^{saww} of Allah^{azwj}, who am I?' He^{saww} said: 'You are Abdullah Bin Ja'far'. So he^{saww} (informed) him of his lineage to his father who was the one he was claiming him to be. So he sat down with delight in his eyes.

ثم قام منافق مريض القلب ميغض لله ولرسوله فقال: يا رسول الله، من أنا؟ قال: أنت فلان بن فلان راع لبني عصمة وهم شر حي في تقيف، عصوا الله فأخزاهم. فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد، وكان قبل ذلك لا يشك الناس أنه صناديد من صناديد قريش وناب من أنبياهم

Then a hypocrite stood up, who was sick of heart and had hatred towards Allah^{azwj} and towards His^{azwj} Messenger^{saww}. He said, 'O Rasool Allah^{saww}, who am I?' He^{saww} said: 'You are so and so, the son of so and so who is a shepherd of the Clan of Asmat and they are the evil tribe of Saqeef. They disobeyed Allah^{azwj} so He^{azwj} Disgraced them'. So he sat down, and Allah^{azwj} had Disgraced him and Exposed him to the people who were present, and before that the people had no doubts that he was an important one from the important ones of Qureish, and a tooth from their teeth (equal to their important personalities).

ثم قام ثالث منافق مريض القلب، فقال: يا رسول الله، أفي الجنة أنا أم في النار؟ قال: في النار ورغما فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد.

Then a third one stood up, a hypocrite, sick of heart, so he said, 'O Rasool Allah^{saww} will I be in the Paradise or in the Fire?' He^{saww} said: 'In the Fire (and after) being humiliated'. So he sat down, and Allah^{azwj} had Disgraced him and Exposed him to the people who were present.

فقام عمر بن الخطاب فقال: رضينا بالله ربا وبالإسلام ديننا وبك يا رسول الله نبيا، ونعوذ بالله من غضب الله وغضب رسوله. اعف عنا يا رسول الله عفا الله عنك، واستر سترك الله. فقال صلى الله عليه وآله: عن غير هذا - أو تطلب سواه - يا عمر. فقال: يا رسول الله، العفو عن أمتك.

So Umar Bin Al-Khattab stood up. He said, 'We are pleased with Allah^{azwj} as our Lord^{azwj}, and with Al-Islam as our Religion, and with you^{saww}, O Rasool Allah^{saww} as a Prophet^{saww}, and we seek refuge with Allah^{azwj} from the Anger of Allah^{azwj} and the anger of His^{azwj} Messenger^{saww}. Excuse us, O Rasool Allah^{saww}, may Allah^{azwj} Excuse you, and veil us, may Allah^{azwj} Veil you^{saww}'. He^{saww} said: 'About others - or are you seeking to ask - O Umar?' He said, 'O Rasool Allah^{saww}, excuse your^{saww} community'.

خلق رسول الله وعلى عليهما السلام

فقام علي بن أبي طالب عليه السلام فقال: يا رسول الله، انسيني من أنا، ليعرف الناس قرابتي منك. فقال: يا علي، خلقت أنا وأنت من عمودين من نور معلقين من تحت العرش، يقدرسان الملك من قبل أن يخلق الخلق بألفي عام.

Creation of Rasool Allah^{saww} and Ali^{asws}

Ali^{asws} Bin Abu Talib^{asws} stood up. He^{asws} said: 'O Rasool Allah^{saww}, lineage me^{asws}. Who am I^{asws}, so that the people would understand my relationship with you^{saww}'. He^{saww} said: 'O Ali^{asws}, I^{saww} and you^{asws} have been Created from two Pillars of Light which were both attached to the bottom of the Throne. These were Extolling the Holiness of the God^{azwj} from before he^{azwj} Created the creation by two thousand years.

ثم خلق من ذينك العمودين نطفتين بيضاوين ملتويتين. ثم نقل تلك النطفتين في الأصلاب الكريمة إلى الأرحام الزكية الطاهرة، حتى جعل نصفها في صلب عبد الله ونصفها في صلب أبي طالب. فجزء أنا وجزء أنت، وهو قول الله عز وجل: (وهو الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا).

Then He^{azwj} Created from these two Pillars, two white seeds which were joined together. Then He^{azwj} Transferred those two seeds into the honourable 'sulb' and into pure immaculate mothers, until He^{azwj} Made half of it to be in the 'sulb' of Abdullah^{as}, and half of it to be in the 'sulb' of Abu Talib^{as}. So one part is me^{saww}, and one part is you^{asws}, and it is the Statement of Allah^{azwj} Mighty and Majestic: **"[25:54] And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."**

على عليه السلام السبب بين الله وخلقته

يا علي، أنت مني وأنا منك. سيط لحمك بلحمي ودمك بدمي. وأنت السبب فيما بين الله وبين خلقه بعدي. فمن جدد ولايتك قطع السبب الذي فيما بينه وبين الله وكان ماضيا في الدركات.

Ali^{asws} is the Medium between Allah^{azwj} and His^{azwj} creatures

O Ali^{asws}, you^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} flesh is joined to my^{saww} flesh, and your^{asws} blood to my^{asws} blood. And you^{asws} are the medium in what is between Allah^{azwj} and His^{azwj} creatures after me^{saww}. So the one who fights against your^{asws} 'Wilayah' has cut-off the Medium which is in between himself and Allah^{azwj}, and he will spend his time in the Levels of Hell.

يا علي، ما عرف الله إلا بي ثم بك. من جدد ولايتك جدد الله ربوبيته يا علي، أنت علم الله بعدي الأكبر في الأرض، وأنت الركن الأكبر في القيامة.

O Ali^{asws}, Allah^{azwj} cannot be recognised except by me^{saww} and by you^{asws}. The one who fights against your^{asws} 'Wilayah' has fought against the Lordship of Allah^{azwj}. O Ali^{asws}, you^{asws} are the Great Banner of Allah^{azwj} after me^{saww} in the earth, and you are the Great Pillar in the Day of Judgement.

فمن استنزل بفينك كان فائزا، لأن حساب الخلائق إليك ومآبهم إليك، والميزان ميزانك والصرط صراطك والموقف موقفك والحساب حسابك. فمن ركن إليك نجا، ومن خالفك هوى وهلك. اللهم اشهد، اللهم اشهد.

So the one who will be covered by your^{asws} 'Wilayah' (protected) would have succeeded, because the Reckoning of the creatures is to you^{asws} and what is with them is to you^{asws}, and the 'al-Mezan' (Divine Scale) is your^{asws} Scale, and the Bridge is your^{asws} Bridge, and the Pausing will be your^{asws} Pausing, and the reckoning will be your^{asws} Reckoning. So the one who comes towards you^{asws} will be saved, and the one who opposes you^{asws} has deviated and will perish. Our Allah^{azwj} be Witness (to this), our Allah^{azwj} be Witness (to this)!

ثم نزل صلى الله عليه وآله.

Then he^{saww} descended.⁸³

⁸³ Kitaab Sulaym Bin Qays Al Hilali – H 44