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CHAPTER 18

AL-KAHF

(110 VERSES)

VERSES 1- 49

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 wake up at the time that he wants to be (awake)'.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 recites (Surah) 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 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 مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَى آخِر السورة إلا كان له نورا من مضجعه إلى بيت الله الحرام، فإن كان له نور في بيت الله الحرام كان له نور إلى بيت المقدس».

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-Al-Momineen^{asws} saying: 'There is none from the servants who recites: **Say: 'But rather, I am a human being like you. He Reveals unto me [18:110] - up to the end of the Chapter (18), except that there would be for**

¹ الكافي 2: 462 / 21.

² التهذيب 3: 26 / 8.

him a light from his bed up to the Sacred House of Allah^{azwj}. So the one for whom there was a light in the Sacred House of Allah^{azwj}, would be a light for him up to the Bayt Al-Maqdas'.³

و عنه، في (الفقيه): و قال النبي (صلى الله عليه و آله): «من قرأ هذه الآية عند منامه: قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ إِلَى آخِرِهَا، سطع له نور إلى المسجد الحرام، حشو ذلك النور ملائكة يستغفرون له حتى يصبح».

And from him (Al Sadouq), in (the book) Al Faqeeh –

‘And the Prophet^{saww} said: ‘One who recites this Verse at his sleep time: **Say: ‘But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God - [18:110]** – up to its end, a light would Emanate for him up to the Sacred Masjid. The Angels would cram into that light seeking Forgiveness for him until morning’.⁴

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 يمض إلا شهيدا، و يبعثه 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’.⁵

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،

And from Khwas Al Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (Surah Al-Kahf) 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 light which would reach to the sky.

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».

³ ثواب الأعمال: 107.

⁴ من لا يحضره الفقيه 2: 1358 / 297

⁵ ثواب الأعمال: 107.

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'.⁶

فِي مَجْمَعِ الْبَيَانِ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ قَرَأَهَا فَهُوَ مَعْصُومٌ ثَمَانِيَةَ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، فَإِنْ خَرَجَ الدَّجَالُ فِي الثَّمَانِيَةِ أَيَّامٍ عَصَمَهُ اللَّهُ مِنْ فِتْنَةِ الدَّجَالِ.

In Majma Al Bayan – 'Abayy Bin Ka'ab,

'From Rasool-Allah^{saww} having said: 'One who recites it, so he would be infallible for eighty days from every *Fitna*, so if the Dajjal^{la} were to come out during the eighty days, Allah^{azwj} would Save him from the *Fitna* of the Dajjal^{la}'.⁷

سَمِعْتُ بَنِي جُنْدَبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ سُورَةِ الْكَهْفِ لَمْ يَصُرْهُ فِتْنَةُ الدَّجَالِ، وَ مَنْ قَرَأَ السُّورَةَ كُلَّهَا دَخَلَ الْجَنَّةَ.

Samarat Bin Jundab –

'From the Prophet^{saww} having said: 'One who recites ten Verses from Surah Al Kahf (Chapter 18), the *Fitna* of the Dajjal^{la} would not harm him, and one who recites the Chapter, all of it, would enter the Paradise'.⁸

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَلَا أَذْلكُمْ عَلَى سُورَةِ شَيْعَهَا سَبْعُونَ أَلْفَ مَلَكٍ حِينَ تَزَلَّتْ، مَلَأَتْ عَظَمَتُهَا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ؟ قَالُوا: بَلَى،

And from the Prophet^{saww} having said: 'Shall I^{saww} point you upon a Chapter which seventy thousand Angels escorted it when it was Revealed, its magnificence filled what is between the sky and the earth?' They said, 'Yes'.

قَالَ: سُورَةُ أَصْحَابِ الْكَهْفِ مَنْ قَرَأَهَا يَوْمَ الْجُمُعَةِ غَفَرَ اللَّهُ لَهُ إِلَى الْجُمُعَةِ الْآخِرَى وَ زِيَادَةَ ثَلَاثَةِ أَيَّامٍ، وَ أُعْطِيَ نُورًا يَبْلُغُ السَّمَاءَ وَ وَفِي فِتْنَةِ الدَّجَالِ.

He^{saww} said: 'Surah Al-Kahf (Chapter 18). One who recites it on the day of Friday, Allah^{azwj} would Forgive (his sins) for him upon the other Friday, and increased it by three days, and he would be Given a light reaching the sky, and he would be safe from the *Fitna* of the Dajjal^{la}'.⁹

وَرَوَى الْوَاهِدِيُّ بِإِسْنَادِهِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ سُورَةِ الْكَهْفِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ.

And it is reported by Al Wahidy, by his chain from Abu Al Darda'a,

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

⁷ H 3 – تفسير نور الثقلين، ج3، ص: 242

⁸ H 4 – تفسير نور الثقلين، ج3، ص: 242

⁹ H 5 – تفسير نور الثقلين، ج3، ص: 242

‘From the Prophet^{saww} having said: ‘One who memorises ten Verses from Surah Al-Kahf, there would be a light for him on the Day of Judgment’.¹⁰

وَرَوَى أَيْضاً بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ الْجَرْمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ قَرَأَ الْكَهْفَ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى سَنَةٍ مِنْ كُلِّ فِتْنَةٍ تَكُونُ فَإِنْ خَرَجَ الدَّجَالُ عُصِمَ مِنْهُ.

And it is reported as well by his chain from Saeed bin Muhammad Al Jarmy, from his father, from his grandfather,

‘From the Prophet^{saww} having said: ‘One who recites Surah Al-Kahf on the day of Friday, so he would be infallible up to a year from every *Fitna* which would occur, so if the Dajjal^{la} were to come out, he would be safe from him^{la}’.¹¹

VERSES 1- 3

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝ {1}

The Praise is for Allah, Who Revealed the Book unto His servant and did not Make any crookedness to be for it [18:1]

قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا {2}

Straight, for him to warn of a severe Punishment from Him, and Give glad tidings to the Momineen, those who are doing righteous deeds that for them would be an excellent Recompense [18:2]

مَا كَثِيرٌ فِيهِ أَبَدًا {3}

Remaining in it for ever [18:3]

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 وجل: لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ. فقال أبو جعفر (عليه السلام): «البأس الشديد: هو علي بن أبي طالب (عليه السلام)، وهو من لدن رسول الله (صلى الله عليه وآله) وقاتل عدوه، فذلك قوله تعالى: لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ، ومعنى قوله تعالى: لِيُنْذِرَ، يعني رسول الله (صلى الله عليه وآله): 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,

¹⁰ H 10 – تفسير نور الثقلين، ج3، ص: 242

¹¹ H 11 – تفسير نور الثقلين، ج3، ص: 242

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **for him to warn of a severe Punishment from Him [18:2]**. 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, therefore these are the Words of the Exalted: **in order to warn of a severe Punishment from Him [18:2]**. And the Meaning of the Words of the Exalted: **for him**, Means Rasool-Allah^{saww} - **of a severe Punishment [18:2]**'.¹²

العباشي: عن البرقي، عن رواد، رفعه، عن أبي بصير، عن أبي جعفر (عليه السلام) يُنذِرُ بَأْساً شَدِيداً مِنْ لَدُنْهُ، قال: «البأس الشديد: علي (عليه السلام) و هو من لدن رسول الله (صلى الله عليه و آله) قاتل معه عدوه، فذلك قوله: يُنذِرُ بَأْساً شَدِيداً مِنْ لَدُنْهُ».

Al-Ayyashi, from Al Barqy, from the one who reported it, from Abu Baseer,

'From Abu Ja'far^{asws}: (Re): **for him to warn of a severe Punishment from Him [18:2]**, said: 'The **severe Punishment** is Ali^{asws}, and he^{asws} is from Rasool-Allah^{saww}, fighting his^{saww} enemies alongside him^{saww}, thus these are His^{azwj} Words: **for him to warn of a severe Punishment from Him [18:2]**'.¹³

Glad tidings of Rasool-Allah^{saww} to the Momineen of an excellent Recompense

قال محمد بن العباس (ره): حدثنا الحسن بن علي بن عاصم عن هيثم بن عبد الله قال: حدثنا مولاي علي بن موسى الرضا، عن أبيه، عن آبائه عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أتاني جبرئيل عن ربه عزوجل وهو يقول: ربي يقرئك السلام ويقول لك: يا محمد بشر المؤمنين الذين يعملون الصالحات ويؤمنون بك وبأهل بيتك بالجنة فلهم عندي (جزاء الحسن) يدخلون الجنة.

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

'From my Master^{asws} Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-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} was saying: 'My^{as} Lord^{azwj} Conveys the Greetings to you^{saww} and is Saying to you: "O Muhammad^{saww}! Give glad tidings to the Momineen, those who are doing righteous deeds and are believing in you^{saww} in the People^{asws} of your^{saww} Household, with the (glad tidings of) Paradise. For them, with Me^{azwj}, is an excellent Recompense. They will be entering the Paradise!"¹⁴

¹² تأويل الآيات 1: 291 / 1

¹³ تفسير العيّاشي 2: 321 / 2.

¹⁴ Taweel Al Ayaat Al Zaahira – P 298 H 9

VERSES 4 - 6

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا {4}

And warn those who are saying: 'Allah has Taken a son' [18:4]

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّهُمْ يَقُولُونَ إِلَّا كَذِبًا {5}

There is neither any knowledge of it for them nor their forefathers. Grievous words come from their mouths. Surely, they are only speaking a lie! [18:5]

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا {6}

So perhaps you will kill yourself out of grief upon their traits that they do not believe in this Hadeeth [18:6]

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

And Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding His^{azwj} Words: **So perhaps you will kill yourself [18:6]**, (a metaphor) said: 'Kill yourself upon their impacts, and as for 'Aasifa' – He^{azwj} is Saying: "Grief" (of their not believing).¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقَصَصِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}: 'The Book of Allah^{azwj} is the most Truthful Hadeeth, and the best of the stories'.¹⁶

¹⁵ تفسير القمّي 2: 31.

¹⁶ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

VERSES 7 & 8

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا {7}

Surely, We Made whatever is upon the earth as an adornment for it, so We may Try them (as to) which of them is best in deeds [18:7]

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا {8}

And, surely, We will be Making whatever is upon it to be a barren plain [18:8]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: صَعِيدًا جُرُزًا. 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 Exalted: **a barren plain [18:8]**. He^{asws} said: 'I.e. there being no vegetation therein'.¹⁷

VERSES 9 - 11

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا {9}

Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا {10}

When the youths sheltered to the cave and they said, 'Our Lord! Give us a Mercy from You and Dispose our matter rightly [18:10]

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11}

So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]

عن محمد: عن أحمد بن علي، عن أبي عبد الله (عليه السلام) في قوله: أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا. قال: «هم قوم فروا، و كتب ملك ذلك الزمان أسماءهم و أسماء آبائهم و عشائهم في صحف من رصاص، فهو قوله: أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ».

¹⁷ تفسير القمي 2: 31.

From Muhammad, from Ahmad Bin Ali,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].** 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. Thus these are His^{azwj} Words: **Companions of the Cave and the Inscription**'.¹⁸

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 عقبه بن أبي معيط، و العاص بن وائل السهمي، ليتعلموا من اليهود و النصارى مسائل يسألونها رسول الله (صلى الله عليه و آله)

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

'From Abu Abdullah^{asws} having said: 'The Reason for the revelation of *Surah Al-Kahf* (Chapter 18) was that Quraysh sent three persons to Najran – Al-Nazar Bin Haaris Bin Kaladat, and Uqba Bin Ma'eet, and Al-A'as Bin Wa'il Al-Sahmy in order to learn from the Jews and the Christians certain questions which they could question Rasool-Allah^{saww} with.

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. قالوا: و ما هذه المسائل؟

So they went out to Najran, to the Jewish scholars. They asked them, and 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'. They said, 'And what are these questions?'

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؟

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? And ask him^{saww} about a group, a group from the west of the sun and its emergence until it reached the dam of Gog and Magog. Who was he, and how was its story?'

¹⁸ تفسير العيّاشي 2: 321 / 5.

ثم أمّلوا عليهم أخبار هذه الثلاث مسائل و قالوا: لهم إن أجابكم بما قد أمّلينا عليكم فهو صادق و إن أخبركم بخلاف ذلك فلا تصدقوه.

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, then 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 Exalted'.

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 يجبنا علمنا أنه كاذب، فقال أبو طالب: سلوه عما بدا لكم

They returned to Makkah and gathered around Abu Talib^{asws}, so they said, 'O Abu Talib^{asws}! The son^{saww} of your^{asws} brother^{asws} is claiming that the news of the sky comes to him^{saww}, and we want to ask him^{saww} 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^{asws} said: 'Ask him^{saww} whatever comes to you'.

فلما كان بعد أربعين يوما 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.

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 been delayed?' So he^{as} said: 'I^{as} have no power that I^{as} should descend without the Permission of Allah^{azwj}'.

فأنزل الله تبارك و تعالى: أَمْ حَسِبْتَ يَا مُحَمَّدُ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ثُمَّ قَصَّ قِصَّتَهُمْ فَقَالَ: إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

Thus, Allah^{azwj} Blessed and Exalted Revealed: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].** Then He^{azwj} Related their story, so He^{azwj} Said: **When the youths sheltered to the cave and they said, 'Our Lord! Give us a Mercy from You and Dispose our matter rightly [18:10].**

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 قوما مؤمنين يعبدون الله عز و جل، و وكل الملك بباب المدينة وكلاء، و لم يدع

أحدا يخرج حتى يسجد للأصنام، و خرج هؤلاء بعلة الصيد، و ذلك أنهم مروا براع في طريقهم فدعوه إلى أمرهم فلم يجبههم، 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 (Companions of the Cave) were a group of *Momineen* 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 Yusuf^{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 فناموا حتى أهلك الله ذلك الملك و أهل مملكته، و ذهب ذلك الزمان و جاء زمان آخر و قوم آخرون.

'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 Exalted Says: **So We Struck (a seal) upon their hearing in the cave for a number of years [18:11]**. 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.¹⁹ (And the Hadeeth continues below)

Verses recited by the decapitated head of Al Husayn^{asws}

فِي الْخَرَائِجِ وَ الْجَرَائِجِ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو قَالَ: وَ اللَّهُ أَنَا رَأَيْتُ رَأْسَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ حِينَ حُمِلَ وَ أَنَا يَدْمَشْقُ، وَ بَيْنَ يَدَيْهِ رَجُلٌ يَقْرَأُ الْكَهْفَ حَتَّىٰ بَلَغَ قَوْلُهُ: أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا فَأَنْطَقَ اللَّهُ تَعَالَى الرَّأْسَ بِلِسَانٍ ذَرِبٍ طَلِقٍ قَالَ: أَعْجَبُ مِنْ أَصْحَابِ الْكَهْفِ حُمَلِي وَ قَتْلِي.

In (the book) Al Kharaij Wal Jaraih, from Al Minhal Bin Amro who said,

(Extract) تفسير القمي 2: 31 19

'By Allah^{azwj}! I saw the head of Al-Husayn^{asws} when it was being carried, and I was at Damascus, and in front of him^{asws} was a man reciting (Surah) Al-Kahf until he reached His^{azwj} Words: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]**. So Allah^{azwj} the Exalted Caused the head (of Al-Husayn^{asws}) to speak with an eloquent tongue. He^{asws} said: 'Even more wondrous (strange) than the Companions of the Cave is my^{asws} being carried, and my^{asws} being killed'.²⁰

فِي كِتَابِ الْمَنَاقِبِ لِابْنِ شَهْرِ أَشُوبَ وَ رَوَى أَبُو مُخْنَفٍ عَنِ الشَّعْبِيِّ أَنَّهُ صُلبَ رَأْسُ الْحُسَيْنِ بِالصِّيَافِ فِي الْكُوفَةِ فَتَنَحَّحَ الرَّأْسُ وَ قَرَأَ سُورَةَ الْكَهْفِ إِلَى قَوْلِهِ: إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى وَ سَمِعَ أَيْضاً يَقْرَأُ: «أَنَّ أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَباً».

In the book Al Manaqib of Ibn Shehr Ashub, and it is reported by Abu Mikhnaf, from Al Sha'aby that –

'The crucifixion of the head of Al-Husayn^{asws} was by the executioner in Al-Kufa. So the head of Al-Husayn^{asws} hemmed and recited Surah Al-Kahf up to His^{azwj} Words: **they were youths who believed in their Lord and We Increased them in Guidance [18:13]**. And I heard as well, him^{asws} reciting: **the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]**'.

VERSES 12 & 13

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا {12}

Then We Resurrected them up for Us to Know which of the two parties could count the period they had remained [18:12]

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۖ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى {13}

We relate to you their news with the Truth; they were youths who believed in their Lord and We Increased them in Guidance [18:13]

The definition of 'youth'

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِرَجُلٍ مَا أَلْفَى عِنْدَكُمْ فَقَالَ لَهُ الشَّابُّ فَقَالَ لَا أَلْفَى الْمُؤْمِنُ إِنَّ أَصْحَابَ الْكَهْفِ كَانُوا شُيُوخًا فَسَمَاهُمُ اللَّهُ عَزَّ وَ جَلَّ فِتْيَةً بِإِيمَانِهِمْ.

Ali Bin Ibrahim, by an unbroken chain, said:

²⁰ H 15 – تفسير نور الثقلين، ج3، ص: 243

'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 *Momin*. The Companions of the Cave were elderly, Allah^{azwj} Mighty and Majestic Called them 'Young men' due to their *Eman*'.²¹

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^{asws} Bin Muhammad^{asws} 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 elderly, but 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 (considered as) the youth'.²²

VERSES 14 - 16

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَدْعُو مِن دُونِهِ ۚ هَٰٓؤُلَآءِ لَقَدْ قُلْنَا إِذَا شَطَطًا {14}

And We linked up their hearts, when they stood up and said, 'Our Lord is the Lord of the skies and the earth. We will never supplicate to a god besides Him. So if we were to say it, then it would be an enormity (evil) [18:14]

هَٰؤُلَآءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً ۚ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ۚ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا {15}

These people of ours are taking a god from Besides Him. So why are they not coming to them with a clear authorisation? Then who is more unjust than the one who fabricates a lie upon Allah?' [18:15]

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَرْغَبًا {16}

²¹ الكافي 8: 595 / 395

²² تفسير العيّاشي 2: 11 / 32

And when you isolate from them and what they are worshipping (to worship) only Allah, then take shelter to the cave. Your Lord will Extend to you from His Mercy and Dispose for you and ease your matter [18:16]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَنْ نَدْعُوَا مِنْ دُونِهِ إِلَّا لَقَدْ قُلْنَا إِذَا شَطَطًا: «يعني جورا على الله إن قلنا إن له شريكا».

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **We will never supplicate to a god besides Him. So if we were to say it, then it would be an enormity [18:14].** It means, 'It would be an injustice upon Allah^{azwj} if we were to say that there is an associate for Him^{azwj}.'²³

VERSE 17

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}

And you see the sun when it emerges inclining away from their cave towards the right, and when it sets, it passes away from the left, while they are in an open space from it. That is from the Signs of Allah. One whom Allah Guides, so he is the rightly Guided, and one who He Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17]

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 بھلول، 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 ۚ وَمَنْ يُضِلِلْ 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: **One whom Allah Guides, so he is the rightly Guided, and one who He Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17].**

²³ تفسير القمّي 2: 24

فقال: «إن الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي أهل الإيمان و العمل الصالح إلى جنته».

So he^{asws} said: 'Allah^{azwj} Blessed and Exalted 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'.²⁴

VERSE 18

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا {18}

And you would reckon them as awake, and they are asleep, and We Turn them to the right and to the left, and their dog (lies) with extended paws at the entrance. If you were to be notified upon them, you would turn fleeing from them, and would be filled with awe from them [18:18]

عن محمد بن سنان عن البطيخي، عن أبي جعفر (عليه السلام) في قوله: لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَ لَمُلِئْتَ مِنْهُمْ رُعبًا. 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, from Al Bateekh,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***If you were to be notified upon them, you would turn fleeing from them, and would be filled with awe from them [18:18]***. He^{asws} said: 'That does not mean by it, the Prophet^{saww}. But rather, what is meant by it are the Momineen, to each other, but it is their state which they (Companions of the Cave) are in'.²⁵

VERSE 19

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ ۚ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا {19}

And like that We Awakened them for them to question between them. A speaker from them said, 'How long did you tarry?' (Some) said, 'We tarried for

²⁴ (Extract) التوحيد: 1 / 241

²⁵ تفسير العياشي 2: 13 / 324

a day or part of a day'. (Others) said, 'Your Lord is more Knowing with what you tarried, therefore sent one of you with this silver (coin) of yours to the city, and let him look which is the purest of the food, then let him come to you with sustenance from it, and let him be subtle and not let anyone be aware of you all' [18:19]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ مُيَسَّرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَاماً فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ قَالَ أَزْكَى طَعَاماً التَّمْرُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Uqba, from Muyassar, from Muhammad Bin Abdul Aziz, from his father,

(It has been narrated) from Abu Ja'far^{asws} or Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and let him look which is the purest of the food, then let him come to you with sustenance from it [18:19]**. He^{asws} said: 'The purest food is the date'.²⁶

VERSES 20 - 22

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا {20}

They, if they prevail upon you, they would stone you or return you into their religion, and then you will never succeed, ever!' [18:20]

وَكَذَلِكَ أَعِزَّنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرُهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَسْجِدًا {21}

And like that, We Made known to them for them to know that the Promise of Allah is True, and that the Hour, there is no doubt in it, when they are disputing their matters between them. They said, 'Build an edifice upon them! Their Lord is more Knowing with them'. Those who prevailed upon their matter said, 'We will raise a Masjid upon them' [18:21]

²⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 97 H 1

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا {22}

(Some) would be saying, '(They were) three, the fourth of them was their dog'; throwing (guesses) at the unknown; and (some) would be saying, '(They were) seven, and the eighth of them was their dog'. Say: 'My Lord is more Knowing of their number. Now know it except a few, therefore do not contend regarding them except (with) an apparent contention, and do not inquire regarding any one of them [18:22]

(The above Hadeeth continues . .)

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 متنكرا 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, and they said, 'We slept for a day or part of a day'. Then one of them said, 'Take this silver (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 (forcibly) to their religion'.

فجاء ذلك الرجل فرأى مدينة بخلاف التي عهداها، 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

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. They said to him, 'Who are you, and where do you come from?' So he informed them. Then 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.

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،

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 eighth 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 companion (who was with them).

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 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, and 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 Exalted 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'.²⁷

The profession of the Companions of the Cave

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

From Darsat,

(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)'.²⁸

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

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

'I said to Abu Ja'far^{asws} 'A Hadith has reached to me from al-Hassan al-Basri. 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-Basri 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 عَمَلِي وَ تِجَارَتِي وَ فِيهِ نَبَتَ حَمِي وَ دَمِي وَ مِنْهُ حَجِّي وَ عُمْرَتِي

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.'

²⁷ 31 :2 (Extract) تفسير القمي

²⁸ تفسير العياشي 2: 322 / 7.

فَجَلَسَ ثُمَّ قَالَ كَذَبَ الْحَسَنُ خُذْ سَوَاءً وَ أَعْطِ سَوَاءً فَإِذَا حَضَرَتِ الصَّلَاةُ فَدَعْ مَا يَدُكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَمَا عَلِمْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ كَانُوا صَيَارِفَةً

So he^{asws} sat straight, then said: 'Al-Hassan (Basriy) has lied. Take with fairness and give with fairness. When it is time for the *Salat*, stop doing business and rise for the *Salat*. Did you not know that Companions of the Cave were money-changers'?²⁹

Taqiyya of the Companions of the Cave

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

From Ubeydullah Bin Yahya,

(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'.³⁰

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، فأتاهم الله أجراً 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^{asws} is like the Companions of the Cave. They concealed their faith, and manifested the Polytheism, therefore Allah^{azwj} Gave them their Recompense twice'.³¹

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «إن أصحاب الكهف أسروا الإيمان و أظهروا الكفر، فأجرهم الله مرتين».

Al Ayyashi, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The Companions of the Cave were secretive of the *Eman* and manifest the *Kufr*, so Allah^{azwj} will Recompense them twice'.³²

²⁹ Al-Kafi, vol. 5, H. 8489, Ch. 32, h, 2

³⁰ تفسير العياني 2: 9 / 323

³¹ الكافي 1: 28 / 373

³² تفسير العياني 2: 4 / 321

عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام) قال: «خرج أصحاب الكهف على غير معرفة و لا ميعاد، فلما صاروا في الصحراء أخذ بعضهم على بعض العهود و الموائيق، فأخذ هذا على هذا، و هذا على هذا، ثم قالوا أظهروا أمركم فأظهروه فإذا هم على أمر واحد».

From Abu Bakr Al Hazramy,

'From Abu Abdullah^{asws} having said: 'The Companions of the Cave went out upon without (having any) recognition (of each other) nor an appointment. So when they came to be in the desert, they took a pact and the covenant unto each other. So this one took upon this one, and this one took upon this one. Then they said, 'Manifest your matter', and they (found) themselves to be upon one matter".³³

عن درست، عن أبي عبد الله (عليه السلام) قال: «ما بلغت تقية أحد ما بلغت تقية أصحاب الكهف، كانوا ليشدون الزنانير، و يشهدون الأعياد، و أعطاهم الله أجرهم مرتين».

From Dorost,

'From Abu Abdullah^{asws} having said: 'The *Taqiyya* of no one has reached what the *Taqiyya* of the Companions of the Cave reached. They used to fasten their (regal) waistbands and were attending the festivals, and Allah^{azwj} will Give them Recompense twice".³⁴

عن الكاهلي، عن أبي عبد الله (عليه السلام) قال: «إن أصحاب الكهف كانوا أسروا الإيمان و أظهروا الكفر، و كانوا على إجهار الكفر أعظم أجرا منهم على إسرار الإيمان».

From Al Kahily,

'From Abu Abdullah^{asws} having said: 'The Companions of the Cave were secretive of the *Eman* and were manifesting the *Kufr*, and they were upon their open *Kufr* on a greater Recompense than upon the secrecy of the *Eman*".³⁵

The Companions of the Cave would be with Al-Qaim^{asws}

ابن الفارسي: قال الصادق (عليه السلام): «يخرج القائم (عليه السلام) من ظهر الكعبة مع سبعة و عشرين رجلا: 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 الأشتري، فيكونون بين يديه أنصارا و حكاما».

Ibn Al Farsy said,

³³ تفسير العياني 2: 322 / 6.

³⁴ تفسير العياني 2: 323 / 9.

³⁵ تفسير العياني 2: 323 / 10.

'Al-Sadiq^{asws} said: 'Al-Qaim^{asws} would come out from behind the Kabah 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^{ajfi}) orders) as rulers'.³⁶

Please see background Hadeeth in the appendix at the end.

VERSES 23 & 24

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا {23}

And you should not be saying for a thing, 'I will do that tomorrow' [18:23]

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا {24}

Except, (with) 'If Allah so Desires'; and mention your Lord when you forget, and say, 'Perhaps my Lord will Guide me to a right way closer than this' [18:24]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَبَلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ وَزُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ قَالَ إِذَا حَلَفَ الرَّجُلُ فَنَسِيَ أَنْ يَسْتَشْنِي فَلْيَسْتَشْنِ إِذَا ذَكَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela Al Mufazzal Bin 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: ***and mention your Lord when you forget [18:24]***. When the man swears, so he forgets the exclusion (to say 'If Allah^{azwj} so Desires'), so let him (say) the exclusion when he remembers'.³⁷

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 لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَ لو بعد سنة».

From Abu Hamza,

³⁶ روضة الواعظين 2: 266.

³⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 1

(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 the exclusion) **'If Allah so Desires' [18:24]**. So, Allah^{azwj} Commanded His^{azwj} Prophet^{saww} Saying **And you should not be saying for a thing, 'I will do that tomorrow' [18:23] Except (with), 'If Allah so Desires'; and mention your Lord when you forget [18:24]** - even though it may be after a year'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عِزْماً قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا قَالَ لِآدَمَ ادْخُلِ الْجَنَّةَ قَالَ لَهُ يَا آدَمُ لَا تَقْرُبْ هَذِهِ الشَّجَرَةَ قَالَ وَ أَرَاهُ إِثَابَهَا فَقَالَ آدَمُ لِرَبِّهِ كَيْفَ أَقْرُبُهَا وَ قَدْ نَهَيْتَنِي عَنْهَا أَنَا وَ زَوْجَتِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Abu Ja'far Al Ahowl from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]**. So he^{asws} said: 'When Allah^{azwj} Mighty and Majestic Said to Adam^{as}: "Enter the Paradise!", Said to him^{as}: "O Adam^{as}! **and do not go near this tree [7:19]**, and He^{azwj} Meant him^{as}. So Adam^{as} said to his^{as} Lord^{azwj}, 'How can I^{as} go near it and You^{azwj} have Forbidden me^{as} from it, me^{as} and my^{as} wife'.

قَالَ فَقَالَ لَهُمَا لَا تَقْرُبَاهَا يَعْني لَا تَأْكُلَا مِنْهَا فَقَالَ آدَمُ وَ زَوْجَتُهُ نَعَمْ يَا رَبَّنَا لَا نَقْرُبُهَا وَ لَا نَأْكُلُ مِنْهَا وَ لَمْ يَسْتَشِيرَا فِي قَوْلِهِمَا نَعَمْ فَوَكَّلَهُمَا اللَّهُ فِي ذَلِكَ إِلَى أَنْفُسِهِمَا وَ إِلَى ذِكْرِهِمَا

He^{asws} said: 'So He^{azwj} said to both of them^{as}: "Do not to go near it, Meaning do not eat from it'. So Adam^{as} and his^{as} wife said: 'Yes, O our^{as} Lord^{azwj}, we^{as} will not go near it, nor eat from it', and they^{as} did not say: **'If Allah so Desires' [18:24]** in both their^{as} speeches of 'Yes'. Thus Allah^{azwj} Left them both to themselves, and to their memories'.

قَالَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) فِي الْكِتَابِ وَ لَا تَقُولَنَّ لشيءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ أَنْ لَا أَفْعَلَهُ فَتَسْبِقَ مَشِيئَةُ اللَّهِ فِي أَنْ لَا أَفْعَلَهُ فَلَا أَقْدِرُ عَلَى أَنْ أَفْعَلَهُ قَالَ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ ادْكُرْ رَبَّكَ إِذَا نَسِيتَ أَيَّ اسْتَشَرْتَ مَشِيئَةَ اللَّهِ فِي فِعْلِكَ .

He^{asws} said: 'And Allah^{azwj} Mighty and Majestic had Said to His^{azwj} Prophet^{saww} in the Book: **And you should not be saying for a thing, 'I will do that tomorrow' [18:23] Except (with), 'If Allah so Desires'; and mention your Lord when you forget [18:24]**. If you^{saww} do not do it, so the Desire of Allah^{azwj} would Precede with regards to it if you^{saww} do not do it, not being able upon doing it. Thus, it was due to that,

³⁸ تفسير العياشي 2: 15 / 324.

Allah^{azwj} Mighty and Majestic Said: **and mention your Lord when you forget [18:24]**, i.e., exclude the Desire of Allah^{azwj} in your deed'.³⁹

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن مرزم بن حكيم، قال: أمر أبو عبد الله (عليه السلام) بكتاب في حاجة فكتب، ثم عرض عليه و لم يكن فيه استثناء، فقال: «كيف رجوت أن يتم هذا و ليس فيه استثناء؟» [انظروا كل موضع لا يكون فيه استثناء] فاستثنوا فيه».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Marazim Bin Hakeem who said,

'Abu Abdullah^{asws} ordered with a letter regarding a need, so it was written, then displayed unto him^{asws}, and the exclusion ('**If Allah so Desires**' [18:24]) did not happen to be in it. So he^{asws} said: 'How can you be hoping for the completion of this and there isn't the exclusion in it?' Look in all places where there does not happen to be an exclusion, so (write) the exclusion in it'.⁴⁰

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 ادْكُرْ 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: **and mention your Lord when you forget [18:24]**. 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) the exclusion, then say, '**If Allah so Desires**' [18:24].⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) الْإِسْتِثْنَاءُ فِي الْيَمِينِ مَتَى مَا ذَكَرَ وَ إِنْ كَانَ بَعْدَ أَرْبَعِينَ صَبَاحاً ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ ادْكُرْ رَبَّكَ إِذَا نَسِيتَ.

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The exclusion in the oath is when it is remembered, even though it may be after forty mornings'. Then he^{asws} recited this Verse: **and mention your Lord when you forget [18:24]**.⁴²

³⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 2

⁴⁰ الكافي 2: 494 / 7.

⁴¹ الكافي 7: 448 / 3.

⁴² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 6

الشيخ في (التهذيب) بإسناده عن الحسين بن سعيد، عن علي بن حديد، عن مرزم، قال: دخل أبو عبد الله (عليه السلام) يوماً إلى منزل معتب، وهو يريد العمرة، فتناول لوحاً فيه كتاب فيه تسمية أرزاق العيال وما يخرج لهم فإذا فيه: لفلان و فلان و فلان و ليس فيه استثناء،

Al Sheykh in (the book) Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Ali Bin Hadeed, from marazim who said,

'One day Abu Abdullah^{asws} went over to the house of Mo'tab, and he intended the Umrah, so he grabbed a tablet wherein were named the sustenance's of the dependants and what is to be extracted for them. So there was in it, 'For so and so, and so and so', and there wasn't an exclusion in it'.

فقال (عليه السلام): «من كتب هذا الكتاب و لم يستثن فيه، كيف ظن أنه يتم»: ثم دعا بالدواة فقال: «ألحق فيه إن شاء الله» فألحق فيه في كل اسم: إن شاء الله.

So he^{asws} said: 'One who wrote this letter and did not make an exclusion to be in it, how does he think that it would be completed?' Then he^{asws} called for the ink and he^{asws} said: 'Attach in it (the words): **'If Allah so Desires' [18:24]**'. So it was attached to every name in it (the words): **'If Allah so Desires' [18:24]**'.⁴³

VERSES 25 - 27

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

And they remained in their cave for three hundred years and an increase of nine [18:25]

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۖ لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ أَبْصَرُ بِهِ وَأَسْمِعُ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا {26}

Say: 'Allah is more Knowing with (the time) they remained. For Him is the unseen of the skies and the earth. He is insightful with it and Hearing. There is none for them as a Guardian from besides Him nor is anyone an associate in His Decisions [18:26]

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {27}

⁴³ التهذيب 8: 1030 / 281

And recite what is Revealed to you from the Book of your Lord. There is no alternate to his Words, and you will never find a refuge from besides Him [18:27]

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؟

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 three hundred years and an increase of nine [18:25]**'. I said, 'And when would that be?'

قال: «بعد موت القائم». قال: قلت: و كم يقوم القائم في عالمه حتى يموت؟ قال: «تسع عشرة سنة، من يوم قيامة إلى يوم موته». قال: قلت: فيكون بعد موته هرج؟ قال: «نعم، خمسين سنة»

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 of rising up to the day he^{asws} passes away'. I said, 'So would there be disorder after his^{asws} passing away?' He^{asws} said: 'Yes, for fifty years'.

- قال - ثم يخرج المنتصر إلى الدنيا فيطلب بدمه 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

He^{asws} said: 'The Al-Muntasar^{asws} (The triumphant one) would come out to the world, so he^{asws} would be seeking (to avenge) his^{asws} own (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 children 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.

فيكثرون عليه حتى يلجئوه 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}. And 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: **for three hundred years and an increase of nine [18:25]**.

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-Al-Momineen^{asws}, 44

VERSE 28

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

And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected [18:28]

العباشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام) في قوله: وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ، قال: «إنما عني 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: **And observe patience yourself along with those who are supplicating to their Lord morning and evening [18:28]**, he^{asws} said: 'But rather, what is meant by it is the *Salat*'.⁴⁵

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 عيينة بن حصن على النبي (صلى الله عليه و آله) و سلمان عنده، فتأذى عيينة بريح كساء سلمان، و قد كان عرق فيه و كان يومئذ شديد الحر، فعرق في الكساء، فقال: يا رسول الله، إذا نحن دخلنا عليك فأخرج هذا و حزيه من عندك، فإذا نحن خرجنا فأدخل من شئت

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 Hasan came up to the Prophet^{saww}, and Salman^{ra} was in his^{saww} presence. 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}! When we come over to you^{saww}, then

⁴⁴ تفسير العياشي 2: 24 / 326

⁴⁵ تفسير العياشي 2: 25 / 326

this one^{ra} 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}.

فَأَنْزَلَ اللَّهُ: وَ لَا تُطِيع مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ هُوَ عَيْنَةُ بَنِ حَصْنِ بْنِ حَذِيفَةَ بْنِ بَدْرِ الْفَزَارِيِّ.

Therefore, Allah^{azwj} Revealed: **and do not obey one whose heart is heedless from Our Remembrance [18:28]** – and he is Ayayna Bin Hasan Bin Huzeyfa Bin Badr Al-Fazary'.⁴⁶

VERSE 29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا {29}

And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust, a Fire which would surround them in enclosures. And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]

The Altered Verse

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 وَلايَةِ عَلِيٍّ** فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ **آلَ مُحَمَّدٍ حَقَّهُمْ** نَارًا».

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 - **And say: 'The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire [18:29]**.'⁴⁷

⁴⁶ تفسير القمّي 2: 34

⁴⁷ الكافي 1: 64 / 351

وَقَالَ وَ نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا.

And he^{asws} said: 'And Jibraeel^{as} descended with this Verse like this: **And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire which would surround them in enclosures [18:29].**⁴⁸

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 وَمَنْ 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 Exalted: **And say: 'The Truth is from your Lord [18:29]: 'Regarding the Wilayah of Ali^{asws} So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. And he^{asws} recited up to His^{azwj} Words: **good works [18:30].****

ثم قال: «قيل للنبي (صلى الله عليه و آله) فَاصْدَعْ بِمَا تُؤْمَرُ في أمر علي، أنه الحق من ربك، فمن شاء فليؤمن، و من شاء فليكفر، فجعل الله تركه معصية و كفرا».

Then he^{asws} said: 'It was Said to the Prophet^{saww}: **So proclaim what you are Commanded with [15:94]** - regarding the matter of Ali^{asws}, it is the Truth from your^{saww} Lord^{azwj}, **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve [18:29].** Thus Allah^{azwj} Made the leaving of it (Wilayah) as a sin and *Kufr*.'

قال: ثم قرأ: إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ لآلَ مُحَمَّدٍ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا - الآية،

He (the narrator) said, 'Then he^{asws} recited: **We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire which would surround them in enclosures [18:29]** - 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: **Surely those who believing and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30],** Meaning by them. the Progeny^{asws} of Muhammad^{saww}.⁴⁹

⁴⁸ بحار الأنوار (ط - بيروت)، ج 89، ص: 64
⁴⁹ تأويل الآيات 1: 292 / 3

العباشي: 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 يُغَاثُوا 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: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces [18:29]**.⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ عُروَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ قَالَ تُبَدَّلُ خُبْرَةٌ نَعِيَّةٌ يَأْكُلُ مِنْهَا النَّاسُ حَتَّى يَفْرُغُوا مِنَ الْحِسَابِ

A number of our companions, from Ahmad Bin Abu Abdullah, from al Wasim Bin Urwat, from Abdullah Bin Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **On the Day the earth would be changed [14:48]**. He^{asws} said: 'It would be changed into pure bread. The people would be eating from it until they are free from the Reckoning'.

فَقَالَ لَهُ قَائِلٌ إِنَّهُمْ لَنَفِي شُعْلٍ يَوْمَئِذٍ عَنِ الْأَكْلِ وَ الشُّرْبِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ ابْنَ آدَمَ أَجُوفَ وَ لَا بُدَّ لَهُ مِنَ الطَّعَامِ وَ الشَّرَابِ أ هُمْ أَشَدُّ شُعْلًا يَوْمَئِذٍ أَمْ مَنْ فِي النَّارِ فَقَدْ اسْتَعَاثُوا وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِنْ يَسْتَعِينُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِقَسِّ الشَّرَابِ .

So a speaker said to him^{asws}, 'They would be in an occupation on that Day (too pre-occupied) from the eating and the drinking'. He^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the son of Adam^{as} as hollow, and there is no escape for him from the food and the drink. Would they be in a more intense occupation on that Day or the ones in the Fire? So they would be crying for it, and Allah^{azwj} Mighty and Majestic is Saying: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]**.⁵¹

العباشي: عن عاصم الكوزي، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: في قول الله: فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ، قال: «وعيد».

Al Ayyashi, from Asim Al Kowzy,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying regarding the Words of Allah^{azwj}: **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve [18:29]**. He^{asws} said: '(It is) a threat'.⁵²

⁵⁰ تفسير العباسي 2: 29 /327

⁵¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 41 H 4

⁵² تفسير العباسي 2: 26 /326

عن سعد بن طريف، عن أبي جعفر (عليه السلام) قال: «ظلم لا يغفره الله، و ظلم لا يدعه فأما الظلم الذي لا يغفره الله، الشرك، و أما الظلم الذي يغفره الله تعالى فظلم الرجل نفسه، و أما الظلم الذي لا يدعه فالذنب بين العباد».

From Sa'ad Bin Tareyf,

'From Abu Ja'far^{asws} having said: 'There is an injustice Allah^{azwj} will not Forgive, and an injustice He^{azwj} will not Leave. As for the injustice which Allah^{azwj} will not Forgive – the association (Shirk), and as for the injustice which Allah^{azwj} the Exalted will Forgive so it is the injustice of the man to himself (sin), and as for the injustice which He^{azwj} will not Leave, so it is the sin (wrongdoings) between the servants'.⁵³

A report

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنِ الْيَمَانِ بْنِ عُبَيْدِ اللَّهِ قَالَ رَأَيْتُ يَحْيَى ابْنَ أُمِّ الطَّوِيلِ وَقَفَ بِالْكُنَاسَةِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ مَعَشَرَ أَوْلِيَاءِ اللَّهِ إِنَّا بُرَاءٌ مِمَّا تَسْمَعُونَ مِنْ سَبِّ عَلِيٍّ (عليه السلام) فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ نَحْنُ بُرَاءٌ مِنْ آلِ مَرْوَانَ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Al Hassan Bin Ali Bin Al Nu'man who said, 'My father Ali Bin Al Nu'man narrated to me, from Ibn Muskan, from Al Yaman Bin Ubeydullah who said,

'I saw Yahya Ibn Ammi Al-Taweel standing by the sweepings, then he called out with the top of his voice, 'Group of friends of Allah^{azwj}! I am disavowing from what you are making me hear from the insults to Ali^{asws}. So upon him (the insulter) be the Curse of Allah^{azwj} and we disavow from the family of Marwan and what they are worshipping from besides Allah^{azwj}!'

ثُمَّ يَخْفِضُ صَوْتَهُ فَيَقُولُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَلَا تُقَاعِدُوهُ وَ مَنْ شَكَّ فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاجِئُوهُ وَ مَنْ اخْتَلَجَ إِلَى مَسْأَلَتِكُمْ مِنْ إِخْوَانِكُمْ فَقَدْ خُنَّموهُ

Then he lowered his voice and he was saying, 'The one who insults the Guardians^{asws} of Allah^{azwj}, so do not sit with him; and the one who doubts in what we are upon, so do not approach him; and the one from your brethren who is needy to asking you, so you would have betrayed him'.

ثُمَّ يَقْرَأُ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا سُرَادِقُهَا وَ إِنْ يَسْتَغِيثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقًى.

Then he recited: ***We have Prepared for the ones unjust, a Fire which would surround them in enclosures. And if they cry out for relief, they would be***

⁵³ تفسير العياشي 2: 27 / 326

relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29].⁵⁴

VERSES 30 & 31

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30}

Surely those who believe and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30]

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا {31}

They, for them would be Gardens of Eden, the rivers flowing beneath these. They will be ornamented therein from bracelets of gold, and they will be wearing green clothes of silk and brocade, reclining therein upon the couches. Excellent is the Reward and splendid is the resting place [18:31]

قَالَ وَالْأَنْهَارُ 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 ذَلِكَ قُطُوفُهَا تَذِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاولُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهُيه مِنَ الثَّمَارِ بِفِيهِ وَ هُوَ مُتَّكِئٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيَفْلُحْنَ لَوْلِيَّ اللَّهِ 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}: **They, for them would be Gardens of Eden, the rivers flowing beneath these [18:31].** And the fruits would come near to them and these are the Words of Mighty and Majestic: **And it shades would stoop unto them, and its selections would droop with humbleness [76:14].** A Momin would eat from the varieties of fruits by its variety whilst reclining, 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 حَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيَّ اللَّهِ بِغَدَائِهِ أُتِيَ بِمَا تَشْتَهُي نَفْسُهُ عِنْدَ طَلَبِهِ الْغَدَاءَ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ

Rasool-Allah^{saww} said: 'And there is none from a *Momin* 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'.

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 16

قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ

He^{saww} said: 'Then he would seclude himself with his brethren, and they 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'.⁵⁵

VERSES 32 - 43

وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا {32}

And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32]

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا {33}

Both the gardens gave their yields and nothing was wronged from it. And We Gushed a river in their midst [18:33]

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا {34}

And there were fruits for him, so he said to his companion, and he was agitating him, 'I am of more wealth than you and mightier in number (of children) [18:34]

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا {35}

And he entered his garden while he was unjust to himself. He said, 'I don't think that this will perish, ever! [18:35]

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا {36}

And I don't think the Hour would be Established, and even if I am returned to my Lord I will find an abode better than this [18:36]

⁵⁵ Al Kafi – H 14517 (Extract)

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا
{37}

His companion said to him while agitating him, 'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38}

But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord [18:38]

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرِنَ أَنَا أَقَلَّ مِنْكَ مَالًا
وَوَلَدًا {39}

And, if only you had said when you entered your garden, 'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39]

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا
{40}

So, perhaps my Lord would be Giving me better than your garden and would Send upon it a thunderbolt from the sky, so it would become a barren plain [18:40]

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا {41}

Or its waters might become sunken, so you will not be able to seek for it' [18:41]

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا
لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {42}

And his fruits were ruined. So in the morning he was wringing his hands upon what he had spent in these, and these had collapsed upon its top, and he was saying, 'Woe be unto me! Had I not associated anyone with my Lord!' [18:42]

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {43}

And there did not happen to be a force for him to help him, from besides Allah, and he was not supported [18:43]

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 وجل: وَ اضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا زَرْعًا كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ 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: **And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32] Both the gardens gave their yields and nothing was wronged from it [18:33].** He^{asws} said: 'These two were Ali^{asws} and another man (who usurped his^{asws}'s rights)'.⁵⁶

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^{asws}, he^{asws} said: **‘Son of my mother! Surely the people weakened me and they almost killed me’ [7:150]**’.

- 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: أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ 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: **‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]**’.⁵⁷

⁵⁶ تأويل الآيات 1: 293 / 5

⁵⁷ الاختصاص: 274.

حدثنا عبد الله بن محمد يرفعه باسناد له إلى أبي عبد الله عليه السلام قال لما استخلف أبو بكر أقبل عمر على علي عليه السلام فقال أما علمت أن أبا 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:

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 علي 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 علي 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 علي عليه السلام انطلق بنا لتعلم اين الكذاب على رسول الله صلى الله عليه وآله في حياته وبعد موته

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, neither during his^{saww} lifetime, and not after his^{saww} passing away'. 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'.

فانطلق معه حتى اتى إلى القبر فإذا كف فيها اكفرت بالذى خلقك من تراب ثم من نطفة ثم سويك رجلا فقال له علي عليه السلام رضيت والله لقد جحدت الله في حياته وبعد وفاته.

He^{asws} went with him until they came to the grave. When he^{asws} placed his^{asws} palm onto it, (a voice said): **'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37].** Ali^{asws} said to him: 'Satisfied? By Allah^{azwj}, he (Abu Bakr) has denied Allah^{azwj}, during his^{saww} lifetime, and after his^{saww} passing away'.⁵⁸

و من الكتاب أيضا: أحمد بن محمد بن عيسى، عن محمد بن حماد، عن أبي علي، عن أحمد بن موسى، عن زياد بن المنذر، عن أبي جعفر (عليه السلام) قال: «لقي علي (عليه السلام) أبا بكر في بعض سكك المدينة، فقال له: ظلمت و فعلت؟ فقال: و من يعلم ذلك؟ فقال: يعلمه رسول الله (صلى الله عليه و آله) قال: و كيف لي برسول الله حتى يعلمني ذلك؟ لو أتاني في المنام فأخبرني لقبلت ذلك.

⁵⁸ Basaair Al Darajaat – P 6 Ch 5 H 6

And from the book (Al Ikhtisas) as well – (Reported by) Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Hamdan, from Abu Ali, from Ahmad Bin Musa, from Ziyad Bin Al Manzar,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} met Abu Bakr in one of the markets of Al-Medina, so he^{asws} said to him: 'You were unjust and did it Usurped the caliphate)?' He said, 'And who informed you of that?' He^{asws} said: 'Rasool-Allah^{saww} informed me^{asws}'. He said, 'And how can it be for me with Rasool-Allah^{saww} until he^{saww} would inform me that? If only he^{saww} would come to me in the dream and inform me, I would accept that'.

قال: فأنا أدخلك على رسول الله (صلى الله عليه و آله) فأدخله مسجد قبا، فإذا هو برسول الله (صلى الله عليه و آله) في مسجد قبا، فقال له (صلى الله عليه و آله): اعتزل عن ظلم أمير المؤمنين-

He^{asws} said: 'So I^{asws} shall take you to Rasool-Allah^{saww}'. He^{asws} to him to Masjid Quba, and there he was with Rasool-Allah^{saww} in Masjid Quba. He^{saww} said: 'Detach yourself from oppressing Amir Al-Momineen^{asws}!'

قال- فخرج من عنده فلقية عمر، فأخبره بذلك، فقال: اسكت، أما عرفت قدما سحر بني عبد المطلب؟!».

He (Abu Ja'far^{asws}) said: 'So he went out from his^{saww} presence and Umar met him. So he informed him of that, and he (Umar) said, 'But, do you not recognise how ancient is the sorcery of the Clan of Abdul Muttalib^{asws}?',⁵⁹

صاحب (درر المناقب): عن ابن عباس، أنه قال: بينما أمير المؤمنين (عليه السلام) يدور في سكك المدينة إذ استقبله أبو بكر، فأخذ علي (عليه السلام) بيده، ثم قال: «يا أبا بكر، اتق الله الذي خلقك من تراب، ثم من نطفة، ثم سواك رجلا، و اذكر معادك يا ابن أبي قحافة، و اذكر ما قال رسول الله (صلى الله عليه و آله) و قد علمتم ما تقدم به إليكم في غدير خم

The author of (the book) Darar Al Manaqib –

'From Ibn Abbas having said, 'While Amir Al-Momineen^{asws} was going around in the markets of Al-Medina, Abu Bakr met him^{asws}. So Ali^{asws} grabbed him by his hand, then said: 'O Abu Bakr! Fear Allah^{azwj} **Who Created you from dust, then from a seed, then Completed you as a man [18:37]**, and remember your Hereafter, O Ibn Abu Qohafa, and remember what Rasool-Allah^{saww} said, and he^{saww} had let you know what you are to proceed with, in Ghadeer Khumm.

فإن رددت إلي الأمر دعوت الله أن يغفر لك ما فعلته، و إن لم تفعل فما يكون جوابك لرسول الله (صلى الله عليه و آله)».

So if you were to return the command to me^{asws}, I^{asws} shall supplicate to Allah^{azwj} to Forgive you for what you have done, and if you don't do so, then there would not happen to be an answer for you to Rasool-Allah^{saww}.

فقال له: أرني رسول الله في المنام، يردني عما أنا فيه، فإني أطيعه. فقال أمير المؤمنين (عليه السلام): «كيف ذلك و أنا أريكه في اليقظة؟».

So he said to him^{asws}, 'Show me Rasool-Allah^{saww} in the dream, returning me from what I am indulging in, and then I will obey him^{saww}'. Amir Al-Momineen^{asws} said: 'How can that be so and I^{asws} am about to show you during your wakefulness?'

ثم أخذ علي (عليه السلام) بيده حتى أتى به مسجد قبا، فرأى رسول الله (صلى الله عليه وآله) جالسا في محرابه و عليه أكفانه و هو يقول: «يا أبا بكر، ألم أقل لك ذلك مرة بعد مرة و تارة بعد تارة إن علي بن أبي طالب (عليه السلام) خليفتي و وصيي، و طاعته طاعتي، و معصيته معصيتي، و طاعته طاعة الله، و معصيته معصية الله؟!». «

Then Ali^{asws} grabbed him by the hand until he^{asws} came with him to Masjid Quba. So he saw Rasool-Allah^{saww} seated in its Prayer-Niche and upon him^{saww} was his^{saww} shroud, and he^{saww} was saying: 'O Abu Bakr! Did I^{saww} not say that to you time after time and occasion after occasion that Ali^{asws} Bin Abu Talib^{asws} is my^{saww} Caliph, and my^{saww} successor^{asws}, and obeying him^{asws} (amounts to) obeying me^{saww}, and disobeying him^{asws} is disobeying me^{saww}, and obeying him^{asws} is obeying Allah^{azwj}, and disobeying him^{asws} is disobeying Allah^{azwj}?'

قال: فخرج أبو بكر و هو فرع مرعوب، و قد عزم أن يرد الأمر إلى أمير المؤمنين (عليه السلام) إذ استقبله رجل من أصحابه فأخبره بما رأى، فقال: هذا سحر من سحر بني هاشم، دم على ما أنت عليه، و احفظ مكانك. و لم يزل به حتى صده عن المراد.

He (Ibn Abbas) said, 'So Abu Bakr went out and he was panicking, frightened, and he had determined that he will return the command to Amir Al-Momineen^{asws}, when a man from his companions (Umar) faced him. So, he informed him of what he had seen, and he said, 'This is a sorcery from the sorcery of the Clan of Hashim. Be on what you are, and protect your position!' And he did not cease with him until he blocked him from the aim".⁶⁰

ابن شهر آشوب: من مناقب إسحاق العدل، أنه كان في خلافة هشام خطيب يلعن عليا (عليه السلام) على المنبر، قال: فخرجت كف من قبر رسول الله (صلى الله عليه وآله)، يرى الكف و لا يرى الذراع، عاقدة على ثلاث و ستين، و إذا كلام من قبر النبي (صلى الله عليه وآله): «ويلك من أمري أكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا؟» و أَلْقَتْ مَا فِيهَا فَإِذَا دَخَانٌ أَزْرَقُ،

Ibn Shehr Ashub – From (the book) Manaqib Is'haq Al Adl –

'It so happened during the caliphate of Hisham, a speaker was cursing Ali^{asws} upon the pulpit. So a palm came out from the grave of Rasool-Allah^{azwj}, the palm was seen and the arm was not seen, observed by sixty-three (people). And then there was speech from the grave of Rasool-Allah^{saww}: 'Woe be unto you from my^{saww} matter! **'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37],** and he^{saww} threw whatever was in it, and there was blue smoke.

قال: فما نزل عن المنبر إلا و هو أعمى يقاد، قال: فما مضت له ثلاثة أيام حتى مات.

⁶⁰ مدينة المعاجز: 168

He (the narrator) said, 'So he had not descended from the pulpit, except and he was almost blinded. So there did not pass three days for him until he died'.⁶¹

VERSE 44

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

Over there, the Wilayah for Allah is the Truth. He is the best in Rewarding and best in end-result [18:44]

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام).

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Over there, the Wilayah for Allah is the Truth [18:44]**. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}'.⁶²

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 الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَ خَيْرٌ عُقْبًا؟ قال: «هي ولاية علي (عليه السلام)، هي خير ثوابا و خير عقبا».

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 Exalted: **Over there, the Wilayah for Allah is the Truth. He is the best in Rewarding and best in end-result [18:44]?**' he^{asws} said: 'It is the Wilayah of Ali^{asws}', it is the best Reward, and has the best end-result'.⁶³

[الحاكم الحسكاني] حدثنا الحاكم أبو عبد الله الحافظ قال: حدثنا أبو محمد الحسين بن محمد بن يحيى العقيقي قال: حدثنا علي بن أحمد بن علي العلوي قال: حدثنا أبي قال: حدثنا الحسين بن سليمان بن محمد بن أيوب المزني عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي في قول الله تعالى: * (هنالك الولية لله الحق) * قال: تلك ولاية أمير المؤمنين التي لم يبعث نبي قط إلا بها.

Al Hakim Al Haskany – Al Hakim Abu Abdullah Al Hafiz narrated to us, from Abu Muhammad Al Husayn Bin Muhammad Bin Yahya Al Aqeyqi, from Ali Bin Ahmad Bin Ali Al Alawy, from his father, from Al Husayn Bin Suleyman Bin Muhammad Bin Ayoub Al Mazny, from Abu Hamza Al Sumaly, from Abu Hamza Al Sumaly,

⁶¹ المناقب 2: 344.

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 52

⁶³ تأويل الآيات 1: 296/6

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} regarding the Words of Allah^{azwj} the Exalted: **Over there, the Wilayah for Allah is the Truth [18:44]**, said: 'That is the Wilayah of Amir Al-Momineen^{asws} which a Prophet^{as} was not Sent at all except with it'.⁶⁴

[علي الحسيني الاسترآبادي] 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: * (هنالك الولاية لله الحق هو خير ثوابا وخير عقبا) * قال: هي ولاية علي (عليه السلام) هي خير ثوابا وخير عقبا أي عاقبة من ولاية عدوه صاحب الجنة الذي حرم الله عليه الجنة.

Ali Al Husayni Astarabady – 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,

(The narrator says) I said to Abu Ja'far^{asws}, 'The Words of the Exalted: **Over there, the Wilayah for Allah is the Truth [18:44]**. The Imam^{asws} replied: This is the Wilayah of Ali^{asws}, the deeds of those are Accepted, ones who submit to it but the denier of it (the Wilayah) the Paradise is Prohibited unto him'.⁶⁵

ويؤيده: ما رواه الشيخ محمد بن يعقوب (ره)، عن الحسين بن محمد عن معلى بن محمد، عن محمد بن أورمة، عن علي بن حسان، عن عبد الرحمن ابن كثير، عن أبي عبد الله عليه السلام قال: سألته عن قوله تعالى * (هنالك الولاية لله الحق) * فقال: ولاية علي أمير المؤمنين عليه السلام.

(Sharaf Al Deen Al Najafy said), 'And it is supported by what is reported by Al Sheykh Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hasan, from Abdul Rahman Ibn Kaseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of the Exalted: **Over there, the Wilayah for Allah is the Truth [18:44]**, so he^{asws} said: 'Wilayah of Ali^{asws} Amir Al-Momineen^{asws}.

ومعنى قوله تعالى * (هنالك الولاية لله) * يعنى الولاية لأمر المؤمنين عليه السلام هي الولاية لله لانه قد جاء في الدعاء: (من والاكم فقد والى الله، ومن تبرأ منكم فقد تبرأ من الله).

And the meaning of the Words of the Exalted: **Over there, the Wilayah for Allah [18:44]** – means the Wilayah of Amir Al-Momineen^{asws}, it is the Wilayah for Allah^{azwj}, because it has come in the supplication: 'One who befriends you^{asws} so he has befriended Allah^{azwj}, and one who disavows from you^{asws} so he has disavowed from Allah^{azwj}.

جعلنا الله وإياكم والمؤمنين من الموالين لمحمد وآله الطيبين، ومن المتبرئين من أعدائهم الظالمين لهم إنه أرحم الراحمين وأكرم الأكرمين.

⁶⁴ Tafseer Abu Hamza Al Sumaly – H 192

⁶⁵ Tafseer Abu Hamza Al Sumaly – H 193

Allah^{azwj} Made us^{asws}, and you all, and the Momineen from the befrienders of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and from the disavowers from their^{asws} enemies, the ones unjust to them^{asws}, He^{azwj} is Most Merciful of the merciful ones, and Most Benevolent of the benevolent ones”.⁶⁶

VERSES 45 & 46

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا {45}

And strike for them an example of the life of the world, as being like water We Send it from the sky, so it mingles with the vegetation of the earth, then it becomes shattered which the winds scatter. And Allah was always Able upon all things, Powerful [18:45]

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۚ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

The wealth and the children are a adornment of the life of the world, and the lasting righteous deeds are better in the Presence of your Lord for Reward and better in expectation [18:46]

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 غِنًى الطَّالِبِ الرَّاجِي وَ نَقَةُ الْهَارِبِ اللَّاجِي

Ahmad Bin Muhammad Bin Ahmad Al Kufi, 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-Al-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 النِّجَاةِ

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

⁶⁶ Taweel Al Ayaat Al Zaahira – P 297

انْظُرُوا فِي الدُّنْيَا نَظَرَ الرَّاهِدِ الْمَفَارِقِ لَهَا فَإِنَّهَا تُزِيلُ النَّاوِيَّ السَّكِينِ وَ تَفْجَعُ الْمُتَرَفِّعَ الْأَمِنَ لَا يُرْجَى مِنْهَا مَا تَوَلَّى فَأَذْبَرَ وَ لَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرُ وَصِلَ الْبَلَاءُ مِنْهَا بِالرَّحَاءِ وَ الْبَقَاءُ مِنْهَا إِلَى فَنَاءٍ

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.

فَسُورُوزَهَا مَشُوبٌ بِالْحُزْنِ وَ الْبَقَاءُ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَهِيَ كَرُوضَةٍ اعْتَمَّ مَرْعَاهَا وَ أَعْجَبَتْ مَنْ يَرَاهَا عَذْبٌ شَرِبَهَا طَيِّبٌ تَرَبَّهَا تَمَحُّجٌ عُرُوفُهَا التَّرَى وَ تَنْطَفُفُ فُرُوعُهَا النَّدى حَتَّى إِذَا بَلَغَ الْعُشْبُ إِثْبَانَهُ

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.

وَ اسْتَوَى بَنَانُهُ هَاجَتْ رِيحٌ تَحْتَ الْوَرَقِ وَ تُفَرِّقُ مَا اتَّسَقَ فَأَصْبَحَتْ كَمَا قَالَ اللَّهُ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا انْظُرُوا فِي الدُّنْيَا فِي كَثَرَةٍ مَا يُعْجِبُكُمْ وَ قِلَّةٍ مَا يَنْفَعُكُمْ

The scent gets triggered under the blades and gets separated from it in the morning, just as Allah^{azwj} has Said: **then it becomes shattered which the winds scatter. And Allah was always Able upon all things, Powerful [18:45].** Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you'.⁶⁷

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 الْبُنُونُ زِينَةُ الْحَيَاةِ الدُّنْيَا فَإِنَّ الثَّمَانِيَةَ رَكَعَاتٍ يَصْلِيهَا الْعَبْدُ آخِرَ اللَّيْلِ زِينَةُ 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: **The wealth and the children are a adornment of the life of the world [18:46],** the eight Cycles (of *Salat*) which the servant prays at the end of the night is an adornment of the Hereafter'.⁶⁸

⁶⁷ Al Kafi – H 14451

⁶⁸ التهذيب 2: 223 /120

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 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 مخلفوه؟» 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'.

فقال: يا بن رسول الله، ما أستصغرها، و لكن أحمد الله عليها، لقولهم (صلوات الله عليهم أجمعين): «من حمد الله فليقل: الحمد لله على أولي النعم». قيل و ما أولي 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 foremost 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'.⁶⁹

Ali Bin Ibrahim said, 'My father narrated to me, from Bakr Bin Muhammad Al Azdy,

علي بن إبراهيم، قال: حدثني أبي، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «أيها الناس، آمروا بالمعروف، و انهوا عن المنكر، فإن الأمر بالمعروف و النهي عن المنكر لم يقربا أجلا، و لم يباعدوا رزقا، فإن الأمر، ينزل من السماء إلى الأرض كقطر المطر في كل يوم إلى كل نفس بما قدر الله لها من زيادة أو نقصان، في أهل أو مال أو نفس،

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'O people! Enjoin the good and forbid from the evil, for the enjoining of the good and forbidding from the evil do not draw the death near, and do not distance the sustenance, for the Command descends from the sky to the earth like drops of rain during every day to every soul, with whatever Allah^{azwj} has Determined for it, either from an increase or a decrease, regarding family, or wealth, or self.

تأويل الآيات 1: 297 / 8⁶⁹

و إذا أصاب أحدكم مصيبة في مال أو نفس و رأى عند أخيه عفو فلا يكون له فتنة، فإن المرء المسلم ما لم يفش دناءة تظهر و يخشع لها إذا ذكرت و يغري بها لئام الناس، كان كالياسر الفالج الذي ينتظر أول فوز من قداحه، يوجب له بها المغنم، و يدفع عنه المغرم،

And whenever one of you is hit by a difficulty in wealth, or self, and he sees extra (wealth) being with his brother, so he should not become a strife for him, for the Muslim does not cheat with apparent despicability and he fears for it when he remembers (Allah^{azwj}), and be deceived by sins of the people, like a disabled athlete awaiting the first win from his friend. The gloom is obligated for him due to it, and the liabilities are repelled from him.

كذلك المرء المسلم البريء من الكذب و الخيانة، ينتظر إحدى الحسنيين: إما داعياً من الله، فما عند الله خير له، و إما رزقاً من الله، فهو ذو أهل و مال و معه دينه و حسبه، و المال و البنون حرث الدنيا، و العمل الصالح حرث الآخرة، و قد يجمعهما الله لأقوام».

Like that is the Muslim man, disavowed from the lies and the betrayal. He awaits one of the two good things – Either he gets a Call from Allah^{azwj}, so whatever is in the Presence of Allah^{azwj} is better for him, or a sustenance from Allah^{azwj}, so he would be with family, and wealth, and with him would be his Religion, and his noble descent, and the wealth, and the children being a plantation of the world, and the righteous deeds being a plantation for the Hereafter, and Allah^{azwj} has Gathered both for a people”.⁷⁰

الشيخ: بإسناده عن ابن فضال، عن العباس، عن فضيل بن عثمان، عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «كان رسول الله (صلى الله عليه و آله) في مأى من أصحابه، فقال: خذوا جنتكم. قالوا: يا رسول الله، حضر عدو؟ قال: لا، خذوا جنتكم من النار

Al Sheykh, by his chain from Ibn Fazal, from Al Abbas, from Fazeyl Bin usman, from Bashir Al Dahan,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} was in an assembly of his companions, and he^{saww} said: ‘Take your shields!’ They said, ‘O Rasool-Allah^{saww}! Is the enemy present?’ He^{saww} said: ‘No! Take your shields from the Fire’.

قال: قولوا: سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر، و لا حول و لا قوة إلا بالله العلي العظيم. فإنحن يوم القيامة مقدمات و منجيات و معقبات، و هن عند الله الباقيات الصالحات».

He^{saww} said: ‘Say, ‘Glorious is Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest, and there is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent!’ for these, on the Day of Judgment, would be at the forefront, and the rescuing ones, and (achieve)

تفسير القمّي 2: 36⁷⁰

successful end-results, and in the Presence of Allah^{azwj} these are **the lasting righteous deeds [18:46]**”⁷¹

VERSES 47 - 49

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا {47}

And on the Day We will Move the mountains away, and you will see the earth as a vast plain and We will Gather them, so We will not Leave anyone of them [18:47]

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا {48}

And they shall be presented to your Lord in rows: “Now you have come to Us as We Created you the first time. But, you alleged, We never Made an appointment for you all!” [18:48]

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا {49}

And the book will be Placed, so the criminals would see being fearful from what is in it and they would be saying, ‘O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?’ And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49]

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.

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: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]**?’ I said, ‘They are saying that it is regarding the Day of Judgement’.

⁷¹ الأمالي 2: 290.

قال: أبو عبد الله (عليه السلام): «ليس كما يقولون، إنما ذلك في الرجعة، يحشر الله في القيامة من كل أمة فوجاً و يدع الباقيين؟! إنما آية القيامة قوله: وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا».

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 regarding the Day of Judgement is: **and We will Gather them, so We will not Leave anyone of them [18:47]**.⁷²

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

Al Ayyashi, from Khalid Bin Najeesh,

'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، فلذلك قالوا: يا وَيْلَتَنَا ما لِهَذَا الْكِتَابِ لا يُغَادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصَاهَا».

I said, 'So he would recognise what is in it?' He^{asws} said: 'He would remember it. So there is no moment, nor a word, nor 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: **'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?' [18:49]**.⁷³

العياشي: عن خالد بن نجيح عن أبي عبد الله (عليه السلام) في قوله: اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، قال: «يذكر العبد جميع ما عمل و ما كتب عليه، حتى كأنه فعله تلك الساعة، فلذلك قالوا: يا وَيْلَتَنَا ما لِهَذَا الْكِتَابِ لا يُغَادِرُ صَغِيرَةً وَ لا كَبِيرَةً إِلَّا أَحْصَاهَا».

Al Ayyashi, from Khalid Bin Najeesh,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **Read your book! Your own self will suffice against you today as a reckoner [17:14]**, he^{asws} said: 'The servant would remember all of what he had done and what has been written against him as if he had done in that very moment, and that is why he would be saying: **'O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?' [18:49]**.⁷⁴

⁷² تفسير القمّي 1: 24.

⁷³ تفسير العيّاشي 2: 34 / 328.

⁷⁴ تفسير العيّاشي 2: 33 / 284.

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah''.⁷⁵

⁷⁵ (Extract) تفسير القمّي 2: 395.

APPENDIX

Background Hadeeth

الحسن بن أبي الحسن الديلمي: بحذف الإسناد، مرفوعاً إلى ابن عباس (رضي الله عنه)، قال: لما ولي عمر بن الخطاب الخلافة أتاه قوم من أحبار اليهود، فقالوا: يا عمر، أنت ولي الأمر من بعد محمد؟ قال: نعم، قالوا: إنا نريد أن نسألك عن خصال إن أخبرتنا بما دخلنا في الإسلام، و علمنا أن دين الإسلام حق، و أن محمداً كان نبياً، و إن لم نخبرنا بما علمنا أن دين الإسلام باطل و أن محمداً - لم يكن نبياً.

Al Hassan Bin Abu Al Hassan Al Daylami, by a deleted chain,

'Raising it to Ibn Abbas who said, 'When Umar Bin Al-Khattab became the Caliph, a group of Jewish Rabbis came to him and they said, 'O Umar! Are you the master of the command from after Muhammad^{saww}? He said, 'Yes'. They said, 'We want to ask you about characteristics (questions), if you were to inform us with these, we would enter into Al-Islam, and we would know that the Religion of Al Islam is true, and that Muhammad^{saww} was a Prophet^{saww}, and if you do not inform us with these, we would know that the Religion of Islam is false and that Muhammad^{saww} did not happen to be a Prophet^{saww}'.

فقال عمر: سلونا عما بدا لكم، فسألوه عن مسائل - مذكورة في الحديث حذفناها للاختصار - قال: فنكس عمر رأسه في الأرض، ثم رفع رأسه إلى علي ابن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما أرى جوابهم إلا عندك، فإن كان لها جواب فأجب.

So Umar said, 'Ask us whatever comes to you'. So they asked him certain questions – mentioned in the Hadeeth, which we deleted for shortening – he (Ibn Abbas) said, 'So Umar lowered his head towards the ground, then raised it towards Ali^{asws} Bin Abu Talib^{asws} and he said, 'O Abu Al-Hassan^{asws}! I do not see their answer except with you^{asws}. So, if there was an answer to these, then answer'.

فقال لهم علي (عليه السلام): «سلوا عما بدا لكم، ولي عليكم شريطة». قالوا فما شريطتك؟ قال (عليه السلام): «إذا أخبرتكم بما في التوراة دخلتم في ديننا». قالوا: نعم. قال: «سلوني عن خصلة خصلة». فأجابهم عما سألوه، و هو مذكور في الحديث.

So Ali^{asws} said to them: 'Ask, about whatever comes to you, and for me^{asws}, upon you all, is a stipulation'. They said, 'So what is your^{asws} stipulation?' He^{asws} said: 'When I^{asws} do inform you with whatever is in the Torah, you will enter into our Religion'. They said, 'Yes'. He^{asws} said: 'Ask me^{asws} about (one) question, (one) question (at a time)' – and these are mentioned in the Hadeeth.

قال: و كانت الأحبار ثلاثة فوثب اثنان فقالا: نشهد أن لا إله إلا الله، و أن محمداً عبده و رسوله. قال: و وقف الخبر الآخر، فقال: يا علي لقد وقع في قلبي ما وقع في قلوب أصحابي، و لكن بقيت خصلة: أخبرني عن قوم كانوا في أول الزمان فماتوا ثلاث مائة سنة و تسع سنين ثم أحياهم الله، ما كانت قصتهم؟

He (Ibn Abbas) said, 'And the Rabbis were three, so two of them leapt and they said, 'We testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and the last Rabbi paused, and he said, 'O Ali^{asws}! It has occurred in my heart what occurred in the hearts of my companions, but there remains one question. Inform me about the group which was in the former times, so they died for three hundred and nine years, then Allah^{azwj} Revived them. What was their story?'

فابتدأ علي (عليه السلام) فقال: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ و لما أراد أن يقرأ سورة الكهف قال اليهودي: ما أكثر ما سمعنا قرآنكم! إن كنت فاعلا فأخبرنا عن قصة هؤلاء و بأسمائهم و عددهم، و اسم كلبهم، و اسم كهفهم، و اسم ملكهم، و اسم مدينتهم.

So Ali^{asws} began and he^{asws} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **The Praise is for Allah, Who Revealed the Book unto His servant [18:1]** – and when he^{asws} intended to recite Surah Al-Kahf (Chapter 18), the Jew said, 'How often have we listened to your Quran! If you^{asws} are going to do so, then inform us about their story, and with their names and their number, and name of the dog, and name of their cave, and name of their king, and name of their city'.

قال علي (عليه السلام): «لا حول و لا قوة إلا بالله، يا أبا اليهود، حدثني حبيبي محمد (صلى الله عليه و آله) أنه كان في أرض الروم مدينة يقال لها: أفسوس، و كان لها ملك صالح، فمات ملكهم و تشتت أمرهم و اختلفت كلمتهم،

Ali^{asws} said, 'There is neither Might nor Strength except with Allah^{azwj}, O Jewish brother! My^{asws} beloved Muhammad^{saww} narrated to me^{asws} that it was a city in the land of Rome called Afsoos, and there used to be a righteous king for it. But, their king died and their affairs were dispersed and their words differed.

فسمع بهم ملك من ملوك فارس يقال له: دقيانوس، فأقبل في مائة ألف رجل حتى دخل مدينة أفسوس فاتخذها دار مملكته، و اتخذ فيها قصرا طوله فرسخ في عرض فرسخ، و اتخذ في ذلك القصر مجلسا طوله ألف ذراع في عرض ذلك من الزجاج الممرد، و اتخذ في المجلس أربعة آلاف اسطوانة من ذهب، و اتخذ ألف قنديل من ذهب له سلاسل من لجين، تسرج بأطيب الأدهان

Then, a king from the kings of Persia called Daqyanous heard of them, and he came among one hundred thousand men entering the city of Afsoos. So he took it as a house of his kingdom, and took a castle therein, the length and width of it was a Farsakh by a Farsakh (three miles squared), and took a hall in that castle the length of which was a thousand cubits in length in a display of that of a glass archway, and took in the hall four thousand cylinders of gold, and took a thousand lamps of gold which chains of silver, shining with perfumed oils.

و اتخذ في شرق المجلس ثمانين كوة، و في غربيه ثمانين كوة، و كانت الشمس إذا طلعت تدور في المجلس كيف ما دارت، و اتخذ له سريرا من ذهب، له قوائم من فضة مرصعة بالجواهر، و علاه بالنمارق، و اتخذ عن يمين السرير ثمانين كرسيًا من الذهب مرصعة بالزبرجد الأخضر، فأجلس عليها بطارقه، و اتخذ عن يسار السرير ثمانين كرسيًا من الفضة مرصعة بالياقوت الأحمر، فأجلس عليها هراقلته، ثم علا السرير فوضع التاج على رأسه».

And he took by the east of the seat, eighty skylights, and in its west, eighty skylights. And whenever the sun emerged, was shining in the seat howsoever it turned. And he took for himself a throne of gold, having a silver base for it embedded with jewels, and its upper part was with the cushion. And he took from the right of the throne, eighty chairs of gold embedded with the green emeralds, and had his commanders seated upon these, and took upon the left of the throne, eighty chairs of silver embedded with red rubies, and had the Heraclius (family) seated upon these. Then he would be on top of the throne, and the crown was placed upon his head’.

قال: فوثب اليهودي، فقال: يا أمير المؤمنين، مم كان تاجه؟ فقال: (عليه السلام): «لا حول و لا قوة إلا بالله العلي العظيم، كان تاجه من الذهب المشبك، له سبعة أركان على كل ركن لؤلؤة بيضاء تضيء كضوء المصباح في الليلة الظلماء، و اتخذ خمسين غلاماً من أولاد الهراقله، فقرطهم بقراط الديباج الأحمر، و سروهم بسراريات من الفرند الأخضر، و توجههم و دملجهم و خلخلهم، و أعطاهم أعمدة من الذهب، و أوقفهم على رأسه، و اتخذ ستة أغلمة من أولاد العلماء، فاتخذهم وزراء: فأقام ثلاثة عن يمينه، و ثلاثة عن يساره».

He (Ibn Abbas) said, ‘So the Jew leapt and he said, ‘O Amir Al Momineen^{asws}! From what was his crown (made of)?’ He^{asws} said: ‘There is no Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent! His crown was of inter-twined gold. For it were seven corners, upon each corner were white pearls, shining light the illumination of the lantern during the dark night. And he took fifty boys from the children of Haraclius, and he had them shirted in red brocade, and trousered them with green silken trousers, decorated them and ornamented them and had them wear anklets, and gave them sticks of gold, and stood them by his head. And he took six boys from the children of the scholars and took them as Viziers. So he had three of them stand on his right and three on his left’.

قال اليهودي: ما كان أسماء الثلاثة الذين عن يمينه، و الثلاثة الذين عن يساره؟ فقال علي (عليه السلام): «أما الثلاثة الذين كانوا عن يمينه فكانت أسماءهم تملیخا، و مكسلینا، و محسمینا، و أما الثلاثة الذين كانوا عن يساره فكانت أسماءهم: مرطوس، و كینظوس، و ساریبوس، و كان يستشيرهم في جميع أموره».

The Jew said, ‘What were the names of those three on his right, and the three on his left?’ So Ali^{asws} said: ‘As for those three on his right, their names were Tamleekha, and Maksalyna, and Mahsameyna. And as for those three who were on his left, so their names were, Martous, and Kaynzous, and Sarbiyous, and he used to consult them in the entirety of his matters’.

قال: «و كان يجلس في كل يوم في صحن داره، البطارقة عن يمينه، و الهراقله عن يساره- قال- و يدخل ثلاثة أغلمة في يد أحدهم جام من ذهب مملوء من المسك المسحوق، و في يد الآخر جام من فضة مملوء من ماء الورد، و في يد الآخر طائر أبيض له منقار أحمر،

He^{asws} said: ‘And he used to sit during every day in the courtyard of his house, with Al-Baraqat on his right and Heraclius on his left, and there would enter three servants, in the hand of one of them would be a golden bowl filled with powdered

musk, and in the hand of the other would be a silver bowl filled from the rose water, and in the hand of the other would be a white bird having a red beak for it.

فإذا نظر إلى ذلك الطائر صفر به، فيطير الطائر حتى يقع في جام ماء الورد فيتمرغ فيه، فيحمل ما في الجارم بريشه و جناحيه، ثم يصفر به الثانية فيطير الطائر حتى يقع في جام المسك فيتمرغ فيه، فيحمل ما في الجارم بريشه و جناحيه، ثم يصفر الثالثة فيطير الطائر على رأس الملك، فلما نظر الملك إلى ذلك عتا و تجبر و ادعى الربوبية من دون الله عز و جل».

So when he looked at that bird, he would whistle at it, and the bird would fly until it would fall in the bowl of rose water and be immersed in it. Then it would carry whatever was in the bowl with its feathers and its wings. Then he would whistle at it secondly, and the bird would fly until it fall in the bowl of musk and immerse in it, and it would carry whatever is in the bowl with its feathers and its wings. Then he would whistle thirdly, and the bird would fly upon the head of the king (perfuming him). So when the king looked at that, he became insolvent and despotic and claimed the lordship from besides Allah^{azwj} Mighty and Majestic'.

قال: «فدعا إلى ذلك وجوه قومه، فكل من أطاعه على ذلك أعطاه و جابه و كساه، و كل من لم يتابعه قتله، فاستجاب له أناس، فاتخذ لهم عيداً في كل سنة مرة، فبينما هو ذات يوم في عيده، و البطارقة عن يمينه و الهراقلة عن يساره، و إذا ببطريق من بطارقه قد أقبل و أخرجه أن، عساكر الفرس قد غشيته، فاغتم لذلك غما شديداً حتى سقط التاج عن ناصبيته،

He^{asws} said: 'Then he called his people to that aspect. So everyone who obeyed him upon that, he awarded him and gifted him, and clothed him, and everyone who did not follow him, he killed him. So, the people responded to him, and he took a festival for them once every year. One day he was in his festival, and Al Bataraga was on his right, and Heraclius on his left, when a minister from his ministers came and informed him that the soldiers of Persia had surrounded him. So he was gloomy due to that with intense gloom until the crown fell off from his head.

فنظر إليه أحد الفتية الثلاثة الذين كانوا عن يمينه، يقال له: تملیخا، فقال في نفسه: لو كان دقيوس إلهاً كما يزعم ما كان يغتم، و لا كان يفرح، و لا كان يبول و لا كان يتغوط، و لا كان ينام و لا يستيقظ، و ليس هذا من فعل الإله».

So one of the three youths, those who were on his right, called Tamleekha, said within himself, 'If Daqyanous was a god just as he is alleging, he would not be gloomy, nor would he happy, nor would be urinate, nor would he defecate, nor would he sleep, nor would he wake up, and this is not from the deeds of the God'.

قال: «و كان الفتية الستة كل يوم عند أحدهم يأكلون و يشربون، و كانوا في ذلك اليوم عند تملیخا فاتخذ لهم من أطيب الطعام و أعذب الشراب فطعموا و شربوا، ثم قال: يا إخوتاه، قد وقع في نفسي شيء قد منعي الطعام و الشراب و المنام قالوا: و ما ذلك يا تملیخا،

He^{asws} said: 'And it used to be so that the six youths (sons of the scholars) would always be with one of them eating and drinking, and on that day they were with Tamleekha. So he took for them from the best food, and fresh drink, and fed them and quenched them. Then he said, 'O brothers! There has occurred within myself,

something which has prevented me the food, and the drink and the sleep'. They said, 'And what is that O Tamleekha?'

فقال تمليخا: لقد أطلت فكري في هذه السماء فقلت: من رفع سقفها محفوظة بلا علاقة من فوقها و لا دعامة من تحتها، و من أجرى فيها شمسا و قمرا نيرين مضيئين»، و من زينها بالنجوم؟

So, Tamleekha said, 'I have contemplated this sky in my mind, and I said, 'Who raised its ceiling preserving without any link from above it, nor any pillars from beneath it? And who flows the sun and the moon in it as two bright fires? And who adorned it with the stars?'

ثم أطلت فكري في هذه الأرض، فقلت: من سطحتها على صميم الماء الزاخر، و من حبسها بالجبال أن تميد على كل شيء؟

Then I contemplated my thoughts to this earth, and I said, 'Who surfaced it upon the very centre of the water: And who withholds it with the mountains to extend upon all things?'

و أطلت فكري في نفسي، فقلت: من أخرجني جنينا من بطن امي، و من غذاني، و من رباني في بطنها؟ إن لهذا صنعا و مدبرا غير دقيوس الملك، و ما هذا إلا ملك الملوك و جبار السماوات».

And I contemplated my thoughts within myself, and I said, 'Who brought me out as a foetus from the belly of my mother? And who fed me, and who nourished me in her belly?' Surely for this there is a Maker and an Organiser, other than Daqyanous the king, and this One is not except a King of the kings and Subduer of the skies!'

قال: «فانكب الفتية على رجليه فقبلوها، و يقولون: قد هدانا الله من الضلالة بك إلى الهدى فأشر علينا-

He^{asws} said: 'So the youths went down to his feet and they kissed it, and they were saying, 'Allah^{azwj} has Guided us from the straying by you to the Guidance, therefore indicate to us'.

قال- فوثب تمليخا فباع تمرا من حائط له ثلاثة دراهم، و صرهما في كمه، و ركبوا على خيولهم و خرجوا من المدينة، فلما ساروا ثلاثة أميال، قال تمليخا: يا إخوتاه جاء ملك الآخرة و ذهب ملك الدنيا و زال أمرها، انزلوا عن خيولكم و امشوا على أرجلكم لعل الله يجعل لكم من أمركم فرجا و مخرجا فنزلوا عن خيولهم فمشوا سبع فراسخ في ذلك اليوم فجعلت أرجلهم تقطر دما».

He^{asws} said: 'So Tamleekha leapt up, and sold some dates from a garden of his for three Dirhams, and put it in his sleeve, and they rode upon their horses and went out from the city. So when they had travelled three miles, Tamleekha said, 'O brothers! The Kingdom of the Hereafter has come and the kingdom of the world has gone, and its command has declined. Descend from your horses and walk upon your feet, perhaps Allah^{azwj} would Make for you from your matter, a relief and a way out'. So they descended from their horses and they walked for seven Farsakhs (more than 20 miles) during that day, and their legs went on dripping blood'.

قال: «فاستقبلهم راع، فقالوا، أيها الراعي، هل من شربة لبن؟ هل من شربة ماء؟ فقال الراعي عندي ما تحبون، و لكن أرى وجوهكم وجوه الملوك، و ما أظنكم إلا هرابا من دقيوس الملك؟ قالوا: أيها الراعي، لا يحل لنا الكذب، فينجينا منك الصدق؟ قال: نعم،

He^{asws} said: 'Then a shepherd faced them, so they said, 'O you shepherd! Is there any milk to drink? Is there any water to drink?' So the shepherd said, 'With me there is what you are desiring, but I see your faces as faces of the kings, and I do not think of you except as having fled from Daqyanous the king?' They said, 'O you shepherd! The lying is not Permissible for us, so will the truth save us from you?' He said, 'Yes'.

فأخبروه بقصتهم، فانكب على أقدامهم يقبلها، و قال: يا قوم، لقد وقع في قلبي ما وقع في قلوبكم، و لكن أمهلوني حتى أرد الأغنام إلى أربابها و ألحق بكم، فوقفوا له فرد الأغنام و أقبل يسعى فتبعه كلبه.»

So they informed him of their story, and he fell down upon their feet kissing them, and said, 'O group! There has (also) occurred in my heart what occurred in your hearts, but, respite me until I heard the sheep back to their owner and join up with you'. So they paused for him, and he herded the sheep and came back sprinting, and his dog followed him'.

فقال اليهودي: يا علي، ما كان لون الكلب، و ما اسمه؟ قال علي (عليه السلام): «يا أخا اليهود، أما لون الكلب فكان أبلق بسواد، و أما اسمه فكان قطمير.

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 spotted black, and as for its name, so it was Qitmeer'.

فلما نظر الفتية إلى الكلب، قال بعضهم لبعض: إنا نخاف أن يفضحنا هذا الكلب بنباحه فألحوا عليه بالحجارة، فلما نظر الكلب إليهم قد ألحوا عليه بالطرد ألقى على ذنبه و تمطى و نطق بلسان ذلق، و هو ينادي: يا قوم، لم تردوني و أنا أشهد أن لا إله إلا الله، وحده لا شريك له، ذروني أحرسكم من عدوكم،-

So when the youths looked at the dog, one of them said to the other, 'I fear that this dog might expose us by its barking, so send it away by the stones'. When the dog looked at them that they had intended to stone it for the repelling, it squatted upon its tail and stretched out its eloquent tongue, and it was calling out, 'O group! Do not repel me and I testify that there is no god except Allah^{azwj}, Alone, there being no associates for him. Let me be and I shall protect you from your enemies!'

قال- فجعلوا يتدرونه، فحملوه على أعناقهم- قال- فلم يزل الراعي يسير بهم حتى علا بهم جبلا فانخط بهم على كهف يقال له: الوصيد، فإذا بإزاء الكهف عين، و أشجار مثمرة، فأكلوا من الثمرة و شربوا من الماء، و جهنم الليل

He^{asws} said: 'So they went on to move it and carried it upon their necks. And the shepherd did not cease to be cheerful with them until he came with them to a mountain and climbed with them to the cave, called Al-Waseed. And there was a

spring by the side of the cave, and fruit-laden trees. So they are from the fruits and drank from the water, and the night covered them.

فأووا إلى الكهف، فأوحى الله جل جلاله إلى ملك الموت: أن يقبض أرواحهم، و وكل الله عز و جل بكل رجل منهم ملكين يقلبانه ذات اليمين إلى ذات الشمال، و ذات الشمال إلى ذات اليمين، و أوحى الله إلى خازن الشمس فكانت تزاور عن كهفهم ذات اليمين، و تقرضهم ذات الشمال.

So they sheltered to the cave, and Allah^{azwj}, Majestic is His^{azwj} Majesty Revealed unto the Angel of Death to capture their souls. And Allah^{azwj} Mighty and Majestic Allocated two Angels with each one of them, to turn them from the right to the left, and the left to the right. And Allah^{azwj} Revealed unto the keeper of the sun, and it (sunshine) used to visit them in their cave from the right, and passing away from the left.

فلما رجع دقيوس من عيده سأل عن الفتية، فأخبر أنهم ذهبوا هرباً، فركب في ثمانين ألف حصان، فلم يزل يقفوا أثرهم حتى علا الجبل، و انخط إلى الكهف، فلما نظر إليهم إذا هم نيام فقال الملك: لو أردت أن أعاقبهم بشيء لما عاقبتهم بأكثر مما عاقبوا به أنفسهم، و لكن اتوني بالبنائين، و سد باب الكهف بالكلس و الحجارة،

So when Daqyanous returned from his festival, he asked about the youths, and he was informed that they had fled. So he rode among eighty thousand horsemen, and did not cease stopping at their tracks until at the top of the mountain, and he went to the cave. So when he looked at them, (he saw them as) they were sleeping. So the king said, 'If I had so wanted to punish them with something, I would not have punished them with anything more than what they have punished themselves with. But, come to me with the masonry and close the entrance of the cave with the lime and rocks'.

ثم قال لأصحابه: قولوا لهم يقولون لإلههم الذي في السماء لينجيهم مما بهم إن كانوا صادقين، و أن يخرجهم من هذا الموضع».

Then he said to his companions, 'Say to them, they should be saying to their God Who is in the sky to Rescue them from what is with them, if they were truthful, and that He^{azwj} should Bring them out from this place'.

ثم قال علي (عليه السلام): «يا أخا اليهود، فمكثوا ثلاثمائة و تسع سنين، فلما أراد الله أن يحييهم أمر إسرائيل الملك أن ينفخ فيهم الروح-

Then Ali^{asws} said: 'O Jewish brother! They remained for three hundred and nine years. So when Allah^{azwj} Intended to Revive them, He^{azwj} Commanded the Angel Israfeel^{as} to blow the spirit into them'.

قال- فنفخ فقاموا من رقدتهم، فلما بزغت الشمس قال بعضهم لبعض: قد غفلنا في هذه الليلة عن عبادة إله السماوات فقاموا فإذا العين قد غارت و الأشجار قد جفت، فقال بعضهم لبعض: إن في أمرنا لعجبا، مثل تلك العين الغزيرة قد غارت في ليلة واحدة، و مثل تلك الأشجار قد جفت في ليلة واحدة!«.

He^{asws} said: 'So he^{as} blew, and they stood up from their lying position. And when the sun emerged, one of them said to the other, 'We were oblivious during this night from worshipping God of the skies'. So they stood, and (saw) the spring had depleted and the trees had dried up. So one of them said to them other, 'Our matter is strange, like that abundant spring which has depleted in one night, and like these trees which have dried up in one night!'

قال: «و مسهم الجوع فقالوا: ابعتوا أحدكم بورقكم هذه إلى المدينة، فلينظر أيها أركى طعاما فليأتكم برزق منه و ليتلطف و لا يشعرون بكم أحدا:

He^{asws} said: 'And the hunger touched them, so they said, '**therefore send one of you with this silver (coin) of yours to the city, and let him look which is the purest of the food, then let him come to you with sustenance from it, and let him be subtle and not let anyone be aware of you all**' [18:19].

فقال تملیخا: لا یذهب فی حوائجکم غیری، و لكن ادفع إلي- أيها الراعي- ثيابك قال: فدفع الراعي إليه ثيابه و مضى إلى المدينة، فجعل يرى مواضع لا يعرفها و طرقا ينكرها، حتى أتى باب المدينة، فإذا عليه علم أخضر مكتوب عليه بالصفرة: لا إله إلا الله، عيسى رسول الله و روحه-

Tamleekha said, 'No one will go regarding your needs apart from me, but, O shepherd, hand over your cloth to me'. So the shepherd handed over his cloth to him and he went to the city, and he went on to see places he could not recognise, and roads which he denied, until he came to the gate of the city. There was a green flag upon it with yellow inscription on it: 'There is no god except Allah^{azwj}, Isa^{as} is a Rasool^{as} of Allah^{azwj} and His^{azwj} Spirit'.

قال (عليه السلام)- فجعل ينظر إلى العلم و يمسح عينيه و يقول: كأني نائم ثم دخل المدينة حتى أتى السوق فإذا رجل خباز، فقال: أيها الخباز ما اسم مدينتكم هذه؟ قال: أفسوس. قال: و ما اسم ملككم؟ قال: عبد الرحمن، قال: يا هذا حركني كأني نائم فقال الخباز: أتهزأ بي، تكلمني و أنت نائم؟! فقال تملیخا للخباز: فادفع إلي بهذا الورق طعاما. قال: فتعجب الخباز من نقش الدرهم و من كبره».

He^{asws} said: 'So he went on looking at the flag and wiping his eyes and he was saying, 'It is as if I am asleep'. Then he entered the city until he came to the market, and there was a baker man. So he said, 'O you baker! What is the name of this city of yours?' He said, 'Afsoos'. He said, 'And what is the name of your king?' He said, 'Abdul Rahman'. He said, 'O you! Shake me, it is as if I am asleep'. So the baker said, 'Are you mocking with me, speaking to me and you are asleep?' Talmeekha said to the baker, 'Then hand over food to me for this silver coin'. So the baker was astounded from the engraving of the Dirham and from its big size'.

قال: فوثب اليهودي و قال: يا علي و ما كان وزن كل درهم؟ قال علي (عليه السلام): «يا أخا اليهود، كان وزن كل درهم منها عشرة دراهم و ثلثي درهم».

He (Ibn Abbas) said, 'The Jew leapt up and said, 'O Ali^{asws}! What was the weight of each Dirham?' Ali^{asws} said: 'O Jewish brother! The weight of each Dirham from it was ten and two-third Dirhams (of yours)'.

قال: «فقال له الخباز: يا هذا، إنك أصبت كنزاً؟ فقال تمليخا: ما هذا إلا ثمن ثمرة بعثها منذ ثلاثة أيام و خرجت من هذه المدينة و تركت، الناس يعبدون دقيوس الملك فغضب الخباز و قال: ألا تعطيني بعضها و تنجو، أتذكر رجلاً خماراً كان يدعي الربوبية قد مات منذ أكثر من ثلاثمائة سنة؟».

He^{asws} said: 'So the baker said to him, 'O you! Did you find a treasure?' Tamleekha said, 'This is not except price of dates which I sold three days ago, and I went out from this city and left the people worshipping the king Daqyanous!' So the baker got angered and said, 'Do not give me part of it and wash (your hand). Are you mentioning a drunkard man who was calling to the lordship, who has died more than three hundred years ago?'

قال: فثبت تمليخا حتى أدخله الخباز على الملك، فقال: ما شأن هذا الفتى؟ فقال: الخباز: هذا رجل أصاب كنزاً. فقال له الملك: لا تخف - يا فتى - فإن نبينا عيسى بن مريم (عليه السلام) أمرنا أن لا نأخذ من الكنوز إلا خمسها، فأعطيني خمسها و امض سالماً. فقال تمليخا: انظر - أيها الملك - في أمري، ما أصبت كنزاً، أنا من أهل هذه المدينة.

He^{asws} said: 'Tamleekha was steadfast until the baker took him to the king. So he said, 'What is the occupation of this youth?' The baker said, 'This is a man who has found a treasure'. The king said to him, 'Do not fear, O youth, for our Prophet Isa Bin Maryam^{as} instructed us that we should not take from the treasures except for its fifth, therefore give me its fifth and go in safety'. Tamleekha said, 'Look, O king, into my matter. I have not found a treasure. I am from the inhabitants of this city'.

قال: له الملك: أنت من أهلها؟ قال: نعم. قال: فهل تعرف منها أحداً؟ قال: نعم، قال: فسم، فسمى تمليخا نحواً من ألف رجل لا يعرف منهم رجل واحد. قال: ما أسمك؟ قال: اسمي تمليخا. قال: ما هذه الأسماء؟ قال: أسماء أهل زماننا.

The king said to him, 'You are from its inhabitants?' He said, 'Yes'. He said, 'So, do you recognise anyone from it?' He said, 'Yes'. He said, 'Name (him)'. So, Tamleekha named around a thousand me, and he did not recognise even one man from them. He said, 'What is your name?' He said, 'My name is Tamleekha'. He said, 'What are these names?' He said, 'Names of the people of our time period'.

قال: فهل لك في هذه المدينة دار؟ قال: نعم، اركب أيها الملك معي - قال: - فركب الناس معه، فأتى بهم إلى أرفع باب دار في المدينة، فقال تمليخا: هذه الدار داري، ففرق الباب فخرج إليهم شيخ قد وقع حاجباه على عينيه من الكبر، فقال: ما شأنكم؟

He said, 'So is there a house for you in this city?' He said, 'Yes. Ride with me, O king!' So the people rode with him, and he came with them to a high door in the city. Tamleekha said, 'This house is my house'. He knocked on the door, and an old man came out to them who eyebrows had fallen upon his eyes from old age. He said, 'What is your concern?'

قال: له الملك: أتينا بالعجب، هذا الغلام يزعم أن هذه الدار داره. فقال له الشيخ: من أنت؟ قال: أنا تملیخا بن قسطنطين.

The king said to him, 'There has come to us a strange thing. This boy claims that this house is his house'. So the old man said to him, 'Who are you?' He said, 'I am Tamleekha Bin Constantine'.

قال: فانكب الشيخ على رجليه يقبلها و يقول: هو جدي و رب الكعبة. فقال: أيها الملك، هؤلاء الستة الذين خرجوا هرباً من دقيوس الملك.

He^{asws} said: 'The old man went down to his feet kissing them and he was saying, 'By the Lord^{azwj} of the Kabah!' Then he said, 'O king! They are the six, those who went out fleeing from Daqyanous the king!'

قال: «فنزّل الملك عن فرسه، و حمّله على عاتقه، و جعل الناس يقبلون يديه و رجليه، فقال: يا تملیخا، ما فعل أصحابك؟ فأخبرهم أنهم في الكهف،

He^{asws} said: 'So the king descended from his horse, and carried him upon his shoulder, and the people went on kissing his hand and his feet. Then he said, 'O Tamleekha! What happened to your companions?' So, he informed them that they were in the cave.

فكان يومئذ بالمدينة ملكان: ملك المسلم، و ملك نصراني، فركبا و أصحابهما، فلما صاروا قريباً من الكهف قال لهم تملیخا: يا قوم، إني أخاف أن يسمع أصحابي أصوات حوافر الخيول فيظنون أن دقيوس الملك قد جاء في طلبهم، و لكن أمهلوني حتى أتقدم فأخبرهم -

It so happened that on that day there were two kings in the city – a Muslim king and a Christian king. They both rode and (with) their companions, and when they came to be near the cave, Tamleekha said to them, 'O people! I fear that my companions may hear the sounds of the hooves of the horses, and they would think that Daqyanous the king has come to seek them. But, respite me until I proceed and inform them'.

قال - فوقف الناس و أقبل تملیخا حتى دخل الكهف، فلما نظروا إليه أعتقوه و قالوا: الحمد لله الذي نجاك من دقيوس. فقال تملیخا: دعوني عنكم و عن دقيوس، كم لبثتم؟ قالوا: لبثنا يوماً أو بعض يوم. قال تملیخا: بل لبثتم ثلاثمائة و تسع سنين، و قد مات دقيوس و ذهب قرن بعد قرن، بعث الله عز و جل نبيا يقال له: المسيح عيسى بن مريم و رفعه الله عز و جل إليه، و قد أقبل إلينا الملك و الناس معه

He^{asws} said: 'The people paused and Tamleekha came and entered the cave. So when they look at him they feared him and said, 'The Praise is for Allah^{azwj} Who Saved you from Daqyanous'. Tamleekha said, 'Leave me from you and from Daqyanous. How long did you tarry?' They said, 'We tarried a day or part of a day'. Tamleekha said, 'But you tarried for three hundred and nine years, and Daqyanous has died, and generation after generation has gone. Allah^{azwj} Mighty and Majestic

has Sent a Prophet^{as} called the Messiah Isa Bin Maryam^{as}. Allah^{azwj} Mighty and Majestic Raised him, and the king has come to us, and the people are with him’.

قالوا: يا تمليكها، أ تريد أن تجعلنا فتنة للعالمين؟ قال تمليكها: فما تريدون؟ قالوا: تدعو الله و ندعوه معك أن يقبض أرواحنا، و يجعل عشاءنا معه في الجنة-

They said, ‘O Tamleekha! Do you want that we should be a trial for the worlds?’ Tamleekha said, ‘So what do you want?’ They said, ‘Supplicate to Allah^{azwj}, and we will supplicate along with you that He^{azwj} Captures our soul and Make our lives to be with Him^{azwj} in the Paradise”.

قال- فرفعوا أيديهم و قالوا: إلهنا، بحق ما آتيتنا من الدين فمر بقبض أرواحنا فأمر الله عز و جل بقبض أرواحهم، و طمس الله عز و جل على باب الكهف عن الناس،

He^{asws} said: ‘So they raised their hands and said, ‘By the right of what We have been Given from the Religion, Command with the capturing of our souls!’ So Allah^{azwj} Mighty and Majestic Commanded with the capturing of their souls, and Allah^{azwj} Effaced the entrance of the cave from the people.

فأقبل الملكان يطوفان على باب الكهف سبعة أيام لا يجدان للكهف بابا فقال الملك المسلم: ماتوا على ديننا، أبني على باب الكهف مسجدا. و قال النصراني لا، بل ماتوا على ديننا أبني على باب الكهف ديرا. فاقبتلا، فغلب المسلم النصراني، و بنى على باب الكهف مسجدا».

So the two kings came over circling at the entrance of the cave for seven days, not finding the cave entrance. So the Muslim king said, ‘They died upon our Religion. Build a Masjid at the entrance of the cave!’ And the Christian (king) said, ‘No, but they dies upon our Religion, build a monastery at the entrance of the cave!’ So they both fought and the Muslim overcame the Christian, and built a Masjid at the entrance of the cave’.

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

Then Ali^{asws} said: ‘I^{asws} ask you by Allah^{azwj}, O Jew, is it in accordance to what is in your Torah?’ The Jew said, ‘By Allah^{azwj}! You neither increased a letter nor reduced a letter, and I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, and you^{asws}, O Amir Al-Momineen^{asws}, are the successor of Rasool-Allah^{azwj}, truly’.⁷⁶