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CHAPTER 18

AL-KAHF

(110 VERSES)

VERSES 50 - 82

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 50

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

And when We Said to the Angels: “Do Sajdah to Adam!” So they did Sajdah, except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. Will you take him and his offspring as friends from besides Me and they are enemies of yours? Evil is the replacement of the unjust ones [18:50]

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

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

‘We said to him^{asws}, ‘So, based upon this as well, Iblees^{la} was not and Angel’. So he^{asws} said: ‘No, but he^{la} was from the Jinn. Have you two not heard Allah^{azwj} the Exalted Saying: **And when We Said to the Angels: “Do Sajdah to Adam!” So they did Sajdah, except for Iblees. He was from the Jinn [18:50]**? So Allah^{azwj} has Informed that he^{la} was from the Jinn for whom Allah^{azwj} the Exalted Said: **And the Jaan, We Created him from before, from the toxic fire [15:27]**.¹

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

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

Al Ayyashi, from Jameel Bin Daraaj,

'I asked Abu Abdullah^{asws} about Iblees^{la}, was he^{la} from the Angels? And did he^{la} follow anything from the Commands of the sky?' He^{asws} said: 'He^{la} was not from the Angels, and did not follow anything from the Commands of the sky. He^{la} was from the Jinn, but he^{la} was (residing) among the Angels. And the Angels used to see that he^{la} from among them, and Allah^{azwj} Taught that he^{la} was not from them. So when Commanded for the prostration, he^{la} was from it, which he^{la} was'.²

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

From Hisham Bin Salim,

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Commanded Iblees^{la} with the Prostration to Adam^{as}, verbally. So he^{la} said, 'By Your^{azwj} Honour, if You^{azwj} could Excuse me^{la} from the Prostration to Adam^{as}, I^{la} shall worship You^{azwj} with (such a) worship that no creature from Your^{azwj} creatures would have worshipped it'.³

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل،

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

عن أبي عبد الله (عليه السلام)، قال: سئل عما ندب الله الخلق إليه، أدخل فيه الضلال؟ قال: «نعم، و الكافرون دخلوا فيه، لأن الله تبارك و تعالى أمر الملائكة بالسجود لآدم، فدخل في أمره الملائكة و إبليس فإن إبليس كان مع الملائكة في السماء يعبد الله، و كانت الملائكة تظن أنه منهم، و لم يكن منهم، فلما أمر الله الملائكة بالسجود لآدم، أخرج ما كان في قلب إبليس من الحسد، فعلمت الملائكة عند ذلك أن إبليس لم يكن منهم».

From Abu Abdullah^{asws}, said, 'He^{asws} was asked about what Allah^{azwj} Assigned the creatures to; are the straying ones are included in it?' He^{asws} said: 'Yes, and the disbelievers are included in it, because Allah^{azwj} Blessed and High Commanded the Angels for the Prostration to Adam^{as}, and included in His^{azwj} Command were the Angels and Iblees^{la}, for Iblees^{la} was with the Angels in the sky worshipping Allah^{azwj}. And the Angels used to think that he^{la} was from them, but he^{la} was not from them. So when Allah^{azwj} Commanded the Angels for the *Sajdah* to Adam^{as}, whatever envy was in the heart of Iblees^{la} came out. So the Angels knew, during that, that Iblees^{la} did not happen to be from them'.

² تفسير العياشي 2: 36 / 328

³ تفسير العياشي 2: 37 / 328.

فقيل له (عليه السلام): كيف وقع الأمر على إبليس، و إنما أمر الله الملائكة بالسجود لآدم؟! فقال: «كان إبليس منهم بالولاء، و لم يكن من جنس الملائكة، و ذلك أن الله خلق خلقا قبل آدم، و كان إبليس حاكما في الأرض، فعتوا و أفسدوا و سفكوا الدماء، فبعث الله الملائكة فقتلوهم، و أسروا إبليس و رفعوه إلى السماء، فكان مع الملائكة يعبد الله إلى أن خلق الله تبارك و تعالى آدم». 4

So it was said him^{asws}, 'How did the Command become applicable upon Iblees^{la}, and Allah^{azwj} had Commanded the Angels for the *Sajdah* to Adam^{as}?' So he^{asws} said: 'Iblees^{la} was among them by the fidelity, and he^{la} was not from the species of the Angels. And that Allah^{azwj} Created creatures before Adam^{as}, and Iblees^{la} was a ruler on the earth, and he^{la} was tyrannous and spread corruption, and shed the blood. So Allah^{azwj} Sent the Angels, so they killed them, and captivated Iblees^{la} and raised him^{la} up to the sky. Thus, he^{la} was with the Angels worshipping Allah^{azwj} until Allah^{azwj} Blessed and Exalted Created Adam^{as}'. 4

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

كان الطيار يقول لي: إبليس ليس من الملائكة، و إنما أمرت الملائكة بالسجود لآدم، فقال إبليس: لا أسجد، فما لإبليس يعصي حين لم يسجد، و ليس هو من الملائكة؟! 4

Al-Tayar was saying to me, 'Iblees^{la} wasn't from the Angels, and rather the Angels were Commanded with the *Sajdahs* to Adam^{as}, therefore Iblees^{la} said, 'I^{la} will not do *Sajdah*'. Thus, what is the disobedience of Iblees^{la} when he^{la} did not do *Sajdah*, as he^{la} wasn't from the Angels?'

قال: فدخلت أنا و هو على أبي عبد الله (عليه السلام)، قال: فأحسن و الله في المسألة فقال: جعلت فداك [أ رأيت] ما ندب الله عز و جل إليه المؤمنين من قوله: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي ذَلِكَ الْمَنَافِقُونَ معهم؟ قال: «نعم، و الضلال و كل من أقر بالدعوة الظاهرة، و كان إبليس ممن أقر بالدعوة الظاهرة معهم.

(The narrator) said, 'I and he went over to Abu Abdullah^{asws}, said, 'By Allah^{azwj}, he was good with the questioning'. So he said, 'May I be sacrificed for you^{asws}! What do you^{asws} think of what Allah^{azwj} Mighty and Majestic Assigned to the *Momineen* from His^{azwj} Words: **O you who believe! [2:104].** And included in that are the hypocrites along with them?' He^{asws} said: 'And the straying ones, and everyone who accepted the Call apparently, and Iblees^{la} was from the ones who accepted the Call apparently along with them'. 5

4 تفسير القمي 1: 35.

5 الكافي 2: 303 / 1.

The history of Iblees^{la}

(تحفة الإخوان) قال: ذكر بعض المفسرين، بحذف الإسناد، عن أبي بصير، عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: أخبرني عن خلق آدم، كيف خلقه الله تعالى؟

(The book) Tohaft Al Ikhwan, said, 'Some of the interpreters (of the Quran) have mentioned, by a deleted chain, from Abu Baseer,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'Inform me about the creation of Adam^{as}. How did Allah^{azwj} the Exalted Created him^{as}?'

قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ و سماه مارجا، و خلق منه زوجه و سماها مارجة، فواقعها فولدت الجان،

He^{asws} said: 'Allah^{azwj} the Exalted, when He^{azwj} Created the toxic fire, and it is a fire with neither any heat for it nor any smoke, so He^{azwj} Created the Jaan (predecessor of the Jinn) from it, and that is the Meaning of the Words of the Exalted: **And the Jaan, We Created him from before, from the toxic fire [15:27]**, and Named him as Marijaa, and Created his spouse from him and Named her as Marijat. He copulated with her and she gave birth to the Jaan.

ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد الجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدة الرمال.

Then the Jaan begot a son and named his as Jinn, and from him branched out the tribes of the Jinn, and from them is Iblees^{la} the Accursed. And it was so that the Jaan used to beget the males and the females, and the Jinn like that (beget) twins (both). So they became ninety thousand males and females, and they increased until they reached the number of the (grains of) sand.

و تزوج إبليس بامرأة من ولد الجان يقال لها: لها بنت روحا بن سلساسل، فولدت منه بيلقيس و طونة في بطن واحد، ثم شعلا و شعيلة في بطن واحد، ثم دوهر و دوهرة في بطن واحد، ثم شوظا و شيطظة في بطن واحد، ثم فقتس و فقتسة في بطن واحد،

And Iblees^{la} married a woman from the children of the Jaan called Lahba daughter of Rawha Bin Salsasil, and begot Bayalqees and Towntat from him, in one pregnancy, then (begot) Sha'la and Shaeelat in one pregnancy, then Dowhar and Dowharat in one pregnancy, then Showza and Shayzat in one pregnancy, then Faqtas and Faqtasat in one pregnancy.

فكثر أولاد إبليس (لعنة الله) حتى صاروا لا يحصون، و كانوا يهيمون على وجوههم كالذر، و النمل، و البعوض، و الجراد، و الطير، و الذباب. و كانوا يسكنون المغاوز و القفار، و الحياض، و الآجام، و الطرق، و المزابل، و الكنف، و الأنهار، و الآبار، و النواويس، و كل موضع وحش، حتى امتلأت الأرض منهم.

Thus, the children of Iblees^{la} became abundant to the extent they became uncountable, and they were wandering around like the particles, and the ants, and the mosquitoes, and the locusts, and the bird, and the flies. And they used to dwell in the desert, and the wilderness, and the lakes, and the bushes, and the roads, and the dump-yards, and the toilets, and the rivers, and the wells, and the cemeteries, and every desolate place, until the earth was filled from them.

ثم تمثلوا بولد آدم بعد ذلك، و هم على صور الخيل، و الحمير، و البغال، و الإبل، و المعز، و البقر، و الغنم، و الكلاب، و السباع، و السلاحف.

Then they resembled themselves with the children of Adam after that, and they were upon the horses, and the donkeys, and the mules, and the camels, and the goats, and the cows, and the sheep, and the dogs, and the lions, and the turtles.

فلما امتلأت الأرض من ذرية إبليس (لعنه الله) أسكن الله الجان الهواء دون السماء، و أسكن ولد الجن في سماء الدنيا، و أمرهم بالعبادة و الطاعة و هو قوله تعالى: **وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ.**

So when the earth was filled up from the offspring of Iblees^{la}, Allah^{azwj} Settled the Jaan in the atmosphere below the sky, and Settled the children of Jinn in the sky of the world, and Commanded them with the worship and the obedience, and these are the Words of the Exalted: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].**

و كانت السماء تفتخر على الأرض، و تقول: إن ربي رفعتني فوقك، و أنا مسكن الملائكة، و في العرش و الكرسي و الشمس و القمر و النجوم، و خزائن الرحمة، و مني ينزل الوحي.

And it so happened that the sky used to price upon the earth and it was saying, 'My Lord^{azwj} Raised me above you and I am the dwelling of the Angels, and in me is the Throne, and the Chair, and the sun, and the moon, and the stars, and the Treasures of the Mercy, and from me comes down the Revelation'.

فقال الأرض: إن ربي بسطني و استودعني عروق الأشجار و النبات و العيون، و خلق في الثمرات و الأنهار و الأشجار. فقالت لها السماء: ليس عليك أحد يذكر الله تعالى؟

The earth said, 'My Lord^{azwj} Spread me and Deposited in me the veins of the trees, and the vegetation, and the springs, and Created in me the fruits, and the rivers, and the trees'. So the sky said to it, 'Isn't there anyone upon you Mentioning Allah^{azwj} the Exalted?'

فقال الأرض: يا رب، إن السماء تفتخر علي، إذ ليس علي أحد يذكرك. فنوديت الأرض: أن اسكني، فإني أخلق من أديمك صورة لا مثل لها من الجن، و أرزقه العقل و العلم و الكتاب و اللسان، و انزل عليه من كلامي، ثم أملاً بطنك و ظهرك و شرقك و غربك على مزاج تربك في اللون، و الحرية، و السرية، و افتخري يا أرض على السماء بذلك.

So the earth said, 'O Lord^{azwj}! The sky is priding upon me when there isn't anyone upon me Mentioning You^{azwj}!' So He^{azwj} Called out to the earth: "Calm down, for I^{azwj} will be Creating from your crust an image, there would be no resemblance for it from the Jinn, and I^{azwj} will Grace him the intellect, and the knowledge, and the Book, and the languages, and Send down My^{azwj} Speech upon him. Then I^{azwj} shall Fill your belly and your back, and your east and your west, upon overwhelming varieties of colours, and the freedom and the secrecy. And pride yourself, O earth, upon the sky with that!"

ثم استقرت الأرض و سألت ربها أن يهبط إليها خلقا، فأذن لها بذلك، على أن يعبدوه و لا يعصوه-

Then the earth was tranquil and asked its Lord^{azwj} to Send down creatures upon it, so He^{azwj} Permitted it with that, upon a Stipulation that they would be worshipping Him^{azwj} and will not disobey Him^{azwj}.

قال- و هبط الجن و إبليس اللعين و سكنا الأرض، فأعطوا على ذلك العهد، و نزلوا و هم سبعون ألف قبيلة يعبدون الله حق عبادته دهرًا طويلا.

He^{asws} said: 'And there descended the Jinn, and Iblees^{la} the Accursed, and settled in the earth. So they exceeded the pact upon that, and they descended, and they were seventy thousand tribes worshipping Allah^{azwj} rightful of His^{azwj} worship for a long time.

ثم رفع الله إبليس إلى سماء الدنيا لكثرة عبادته، فعبد الله تعالى فيها ألف سنة، ثم رفع إلى السماء الثانية، فعبد الله تعالى فيها ألف سنة، و لم يزل يعبد الله في كل سماء ألف سنة حتى رفعه الله إلى السماء السابعة،

Then Allah^{azwj} Raised Iblees^{la} to the sky of the world due to the frequency of his^{la} worship. So he^{la} worshipped Allah^{azwj} the Exalted therein for a thousand years. Then he^{la} was Raised to the second sky, and he^{la} worshipped Allah^{azwj} the Exalted therein for a thousand years. And he^{la} did not cease to worship Allah^{azwj} in every sky for a thousand years until Allah^{azwj} Raised him^{la} to the seventh sky.

و كان أول يوم في السماء الأولى السبت، و الأحد في الثانية، حتى كان يوم الجمعة صير في السماء السابعة، و كان يعبد الله حق عبادته، و يوحد حق توحيد، و كان بمنزلة عظيمة حتى إذا مر به جبرئيل و ميكائيل، يقول بعضهم لبعض: لقد أعطي هذا العبد من القوة على طاعة الله و عبادته ما لم يعط أحد من الملائكة.

And the first day in the first sky was the Saturday, and the Sunday was in the second (sky), until it was the day of Friday, he^{la} came to be in the seventh sky. And he^{la} used to worship Allah^{azwj} as it rightful of His^{azwj} worship, and he^{la} extolled His^{azwj} Tawheed as is right of His^{azwj} Tawheed, and he^{la} used to be at a great status to the extent that when Jibraeel^{as} and Mikaeel^{as} passed by him^{la}, they^{as} were saying to each other: 'This servant has been Given from the strength upon the obedience of Allah^{azwj} and His^{azwj} worship what no one from the Angels has been Given'.

فلما كان بعد ذلك بدهر طويل، أمر الله تعالى جبرئيل أن يهبط إلى الأرض، و يقبض من شرقها و غربها و قعرها و بسطها قبضة، ليخلق منها خلقا جديدا، ليجعله أفضل الخلائق».

So when it was a long time after that, Allah^{azwj} the Exalted Commanded Jibraeel^{as} that He^{azwj} Descend to the earth and capture a handful from its east and its west, and its bottom and its surface, in order to Create from it a new creature, to Make him as the most superior of the creatures”.⁶

VERSES 51 - 53

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا
{51}

I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51]

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا
{52}

And on the Day when He will be Saying: “Call those you were alleging to be My associates!” So they would be calling them, but they will not be responding to them, and We would Make a barrier to be between them [18:52]

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَمَآ يَجِدُوهَا مِنهَا مَصْرَفًا {53}

And the criminals would see the Fire, so they would think that they would be falling into it, and they will not find an escape from it [18:53]

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

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

⁶ تحفة الإخوان: 62 «مخطوط».

'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'His^{azwj} Words: **And the criminals would see the Fire, so they would think that they would be falling into it [18:53]**, i.e., convinced that they would be entering into it'.⁷

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'.⁸

قَالَ: حَدَّثَنَا عُمَرُ بْنُ ثَابِتٍ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ عَنْ أَبِيهِ قَالَ:

He said, 'It was narrated to us by Umar Bin Sabit, from Jabala Bin Suheym, from his father who said,

لَمَّا بُويعَ أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ بَلَّغَهُ أَنَّ مُعَاوِيَةَ قَدْ تَوَقَّفَ عَنْ إِظْهَارِ الْبَيْعَةِ لَهُ وَ قَالَ إِنَّ أَقْرَبِي عَلَى الشَّامِ وَ أَعْمَالِي الَّتِي وَلَّيْتُهَا عُثْمَانَ بَايَعْتُهُ

'When allegiance had been pledged to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, it reached him^{asws} that Muawiya had withheld from manifesting the allegiance to him^{asws} and said, 'Acknowledge to me upon Syria and my office bearers whom Usman had appointed, I will pledge allegiance to him^{asws}'.

فَجَاءَ الْمُغْيِرَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مُعَاوِيَةَ مَنْ قَدْ عَلِمْتَ وَ قَدْ وَّلَّاهُ الشَّامَ مَنْ كَانَ قَبْلَكَ فَوَلَّاهُ أَنْتَ كَيْمَا تَتَسَّقُ الْأُمُورَ ثُمَّ أَعَزَّهُ إِنْ بَدَا لَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَ تَضْمَنُ لِي عُمُرِي عِىَا مُغْيِرُهُ فِيمَا تَوَلَّيْتُهُ إِلَى خَلْعِهِ؟ قَالَ لَا

So Al-Mugheira came over to Ali^{asws} Amir Al-Momineen^{asws} and said to him, 'O Amir Al-Momineen^{asws}! Muawiya is one you^{asws} have known, and he was made the ruler of Syria by the one who was before you^{asws}, so you^{asws} should (also) keep him as ruler for the affairs to be consistent, then isolate him if there is a change for you^{asws}'. So Amir Al-Momineen^{asws} said: 'Can you guarantee to me^{asws} of my^{asws} life-span, O Mugheira, during my^{asws} keeping him as ruler up to him vacating it?' He said, 'No'.

⁷ التويد: 5 / 267.

⁸ (Extract) تفسير القمي 2: 395.

قَالَ فَلَا يَسْأَلُنِي اللَّهُ عَزَّ وَ جَلَّ عَنْ تَوَلِّيْتِهِ عَلَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ لَيْلَةَ سَوْدَاءَ أَبَدًا وَ مَا كُنْتُ مُتَّحِدًا الْمُضِلِّينَ عَضُدًا لِكَيْ أَبْعَثَ إِلَيْهِ فَأَدْعُوهُ إِلَى مَا فِي يَدِي مِنَ الْحَقِّ فَإِنْ أَجَابَ فَرَجُلٌ مِنَ الْمُسْلِمِينَ لَهُ مَا هُمْ وَ عَلَيْهِ مَا عَلَيْهِمْ وَ إِنْ أَبَى حَاكَمْتُهُ إِلَى اللَّهِ

He^{asws} said: 'So will Allah^{azwj} Mighty and Majestic not ask me^{asws} making him a ruler over two men from the Muslims for one dark night, ever? **and I did not Take the strayers for support [18:51]**. But send someone to him and call him to what is in my^{asws} hand from the Truth, so he if answers, then he is a man from the Muslims. For him would be what is for them, and upon him would be what is upon them. And if he refuses, I^{asws} leave his Judgment to Allah^{azwj}'.

قَوْلِي الْمَغِيرَةُ وَ هُوَ يَقُولُ

فَرَدَّ فَمَا مَيَّي لَهُ الدَّهْرَ ثَانِيَةً	نَصَحْتُ عَلِيًّا فِي ابْنِ حَرْبٍ نَصِيحَةً
وَ كَانَتْ لَهُ تِلْكَ النَّصِيحَةُ كَافِيَةً	وَ لَمْ يَقْبَلِ النَّصِيحَةَ الَّتِي جِئْتُ بِهِ
فَقُلْتُ لَهُ إِنَّ النَّصِيحَةَ غَالِيَةٌ	وَ قَالُوا لَهُ مَا أَخْلَصَ النَّصِيحَةَ كُلُّهُ

So Al-Mugheira turned around and he was saying: - I advised Ali^{asws} regarding the son of Harb (Muawiya) with an advice, but he^{asws} rejected, so there is nothing from me for him^{asws} for a second time. And he^{asws} did not accept the advice which I had come with, and it was so that, that very advice would have been sufficient for him^{asws}. And they said to him^{asws}, 'All the advices are not sincere'. So I said to him^{asws}, 'The advice is expensive'.

فَقَامَ قَيْسُ بْنُ سَعْدٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْمَغِيرَةَ أَشَارَ عَلَيْكَ بِأَمْرٍ لَمْ يُرِدِ اللَّهُ بِهِ فَعَدَّمَ فِيهِ رَجُلًا وَ أَخَّرَ فِيهِ آخَرَ [أُخْرَى] فَإِنْ [كَانَ لَكَ] الْعَلْبَةُ تَقَرَّبَ إِلَيْكَ بِالنَّصِيحَةِ وَ إِنْ كَانَتْ لِمُعَاوِيَةَ تَقَرَّبَ إِلَيْهِ بِالمَشُورَةِ

So Qays Bin Sa'ad stood up and he said, 'O Amir Al-Momineen^{asws}! Al-Mugheira has prosed against you^{asws} with such a matter, he did not intend Allah^{azwj} by it. So bring forward a man regarding it and put back another. So if there was prevalence for you^{asws}, he would come near to you^{asws} with the advice, and if it was for Muawiya, he would go closer to him with the consultation'.

هُمُ أَنْشَأَ يَقُولُ

مُغِيرَةُ أَنْ يُقَوِّيَ عَلَيْكَ مُعَاوِيَةَ	كَادَ وَ مَنْ أُرْسَى تَبِيرًا مَكَانَهُ
وَ تِلْكَ الَّتِي أَرَاكَهَا غَيْرُ كَافِيَةٍ	وَ كُنْتُ بِحَمْدِ اللَّهِ فِيْنَا مُوَفَّقًا
وَ الْأَرْضَ دَحَاهَا كَمَا هِيَ هِيَةٌ	فَسُبْحَانَ مَنْ عَلَا السَّمَاءَ مَكَانَهَا

Then he prosed saying, 'He plotted! And the one who laid down the destruction of his position. Mugheira, 'Muawiya has been strong upon you, and by the Praise of Allah^{azwj}, you used to be in harmony among us, and that which he has shown it, is

insufficient. So Glory be to the One^{azwj} Who Raise the sky to its place and Spread the earth just as it is spread out'.⁹

VERSE 54

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54}

And We have Explained in this Quran every kind of example for the people, and the human being was always argumentative in most things [18:54]

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام)، قال: «إن الله عز وجل لم يقبض نبينا (صلى الله عليه وآله) حتى أكمل له الدين، وأنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال والحرام، والحدود والأحكام، وجميع ما يحتاج إليه الناس كمالاً، فقال عز وجل: ما فرطنا في الكتاب من شيء».

Muhammad Bin Yaqoub, from Abu Muhammad Al Qasim Bin Al A'ala, raising it, from Abdul Aziz Bin Muslim,

'From Al-Reza^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Capture (the soul of) a Prophet^{as} until He^{azwj} Completed the Religion for him^{as}, and the Quran was Revealed unto him^{saww} wherein is an explanation of all things. Therein is explained the Permissible, the Prohibition, and the legal punishments, and the ordinances, and the entirety of whatever the people could be needy to, completely'¹⁰

أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ الْعَلَاءِ رَحِمَهُ اللَّهُ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرِّضَا (عَلَيْهِ السَّلَامُ) يَمْرُونَ فَاجْتَمَعْنَا فِي الْجَمَاعِ يَوْمَ الْجُمُعَةِ فِي بَدْءِ مَقْدَمِنَا فَأَدَّارُوا أَمْرَ الْإِمَامَةِ وَذَكَرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عَلَيْهِ السَّلَامُ) فَأَعْلَمْتُهُ حَوْضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

'We were with Al-Reza^{asws} at Merv. So we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master^{asws} and let him^{asws} know of the contests of the people regarding it.

فَتَبَسَّمَ (عَلَيْهِ السَّلَامُ) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلُ الْقَوْمِ وَخِدْعُوا عَنْ آرَائِهِمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَقْبِضْ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى أَكْمَلَ لَهُ الدِّينَ وَأَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَبْيَانُ كُلِّ شَيْءٍ بَيْنَ فِيهِ الْحَلَالِ وَالْحَرَامِ وَالْحُدُودَ وَالْأَحْكَامَ وَجَمِيعَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كَمَلًا

⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 9 H 25

¹⁰ (Extract) الكافي 1: 154 / 1.

So he^{asws} smiled, then said: ‘O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah^{azwj} Mighty and Majestic did not Capture (the soul) of His^{azwj} Prophet^{saww} until He^{azwj} Completed the Religion for him^{saww}, and Revealed the Quran unto him^{saww} wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely’.¹¹

ابن شهر آشوب: عن أبي بكر الشيرازي في (كتابه) عن مالك بن أنس، عن ابن شهاب، و أبي يوسف يعقوب بن سفيان في (تفسيره) و أحمد بن حنبل و أبي يعلى الموصلي في (مسنديهما) قال ابن شهاب: أخبرني علي بن الحسين (عليه السلام) أن أباه الحسين بن علي (عليه السلام) ذكر أن علي بن أبي طالب (عليه السلام) أخبره: أن النبي (صلى الله عليه و آله) طرقة و فاطمة بنت رسول الله (صلى الله عليه و آله)، فقال: «ألا تصلون؟»

Ibn Shehr Ashub, from Abu Bakr Al Shirazy in his book, from Malik Bin Anas, from Ibn Shahab and Abu Yusuf Yaqoub Bin Sufyan in his Tafseer, and Ahmad Bin Hanbal and Abu Ya'la Al Mowsaly in their Musnads. Ibn Shahab said,

‘Ali Bin Al Husayn^{asws} informed me that his^{asws} father^{asws} Al Husayn Bin Ali^{asws} mentioned that Ali Bin Abu Talib^{asws} informed him^{asws} that the Prophet^{saww} came over one night to him^{asws} and Fatima^{asws}, daughter^{asws} of Rasool-Allah^{saww} and he^{saww} said: ‘Will you^{asws} not be praying Salat?’

فقلت: يا رسول الله، إنما أنفسنا بيد الله، فإذا شاء أن يبعثنا بعثنا- أي يكثر اللطف بنا-

So I^{asws} said: ‘O Rasool-Allah^{saww}! But rather, our^{asws} souls are in the Hand of Allah^{azwj}. So whenever He^{azwj} so Desires to Send us^{asws}, He^{azwj} will Send us^{asws}’, i.e. being more Kind to us^{asws}.

فانصرف حين قلت ذلك و لم يرجع إلي شيئاً، ثم سمعته و هو مول يضرب فخذه و يقول: وَ كَانَ الْإِنْسَانُ يَعْنِي: علي بن أبي طالب أَكْثَرَ شَيْءٍ جَدًّا أَي متكلما بالحق و الصدق».

So he^{saww} left when I^{asws} said that, and did not respond to me^{asws} with anything. Then I^{asws} heard him^{saww} and he^{saww} was hitting his^{saww} things and saying: ‘**and the human being** – meaning Ali Bin Abu Talib^{asws}, **was always argumentative in most things [18:54]** – i.e. speaking with the truth and the truthfulness’.¹²

VERSES 55 & 56

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55}

¹¹ (Extract) الكافي 1: 1/154

¹² المناقب 2: 45، مسند أحمد بن حنبل 1: 112

And what prevents the people from believing when the Guidance comes to them, and seeking Forgiveness of their Lord, except that there has come to them the ways of the former ones, or the Punishment should come facing them? [18:55]

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ
 ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا {56}

And We do not Send the Rasools except as givers of glad tidings and as warners, and those who are committing Kufr argue with the falsehood in order to refute the truth with it. And they are taking My Signs and what I Warn as a mockery [18:56]

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

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 الحسنی) 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 (the) righteous deed 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!"¹³

Glad tidings of Rasool-Allah^{saww} to Amir Al Momineen^{asws}

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَرَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

¹³ Taweel Al Ayaat Al Zaahira – P 298 H 9

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaaz, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جِبْرَائِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُفْرِتُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشْرٌ أَحَاكَ عَلِيًّا بِأَبِي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أُزْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from my Lord^{azwj}, Majestic is His^{azwj} Majesty, and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{saww} and is Saying to you^{saww}: "Give glad tidings to your^{saww} brother^{asws} Ali^{asws} that I^{azwj} will not Punish the one who loves him^{asws}, and I^{azwj} will not be Merciful to the one who is inimical to him^{asws}'¹⁴.

The Signs of Allah^{azwj}

و قال علي بن إبراهيم: قوله تعالى: إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَي لَا يُؤْمِنُونَ بِهِ وَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنَّنُوا بِهَا وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ قَالَ: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Words of the Exalted: **Surely those who are not wishing for meeting Us [10:7]** i.e. not believing in it, **and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]**, said, 'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than I^{asws}!¹⁵

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}!¹⁶

¹⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 23

¹⁵ تفسير القمي 1: 309.

¹⁶ (Extract) الكافي 1: 3 / 161

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.¹⁷

VERSE 57

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۗ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا
{57}

And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it and forgets what his hands have sent ahead? Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57]

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «إن رسول الله (صلى الله عليه و آله) كان يدعو أصحابه، فمن أراد الله به خيرا سمع و عرف ما يدعو إليه، و من أراد الله به شرا طبع على قلبه و لا يسمع و لا يعقل».

Then Ali Bin Ibrahim said, 'Muhammad Bin Ahmad Bin Sabit narrated to us, from Al-Hassan Bin Muhammad Bin Sama'at, from Wahab Bin Hafs, from Abu Baseer,

'I heard Abu Ja'far^{asws} him^{asws} saying: 'Rasool-Allah^{saww} used to call his^{saww} companions, so the one for whom Allah^{azwj} Intended goodness, heard and understood what he was being called to, and the one for whom Allah^{azwj} Intended evil, his heart was sealed, and neither heard nor understood'.¹⁸

VERSES 58 & 59

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۗ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْثِقًا ۗ
{58}

¹⁷ (Extract) تفسير القمي 1: 199.

¹⁸ (Extract) تفسير القمي 2: 303.

And your Lord is the Forgiver, with the Mercy. If He were to Seize them due to what they are earning, the Punishment would be hastened to them. But, for them is an appointed time, from which they will never find as escape [18:58]

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا {59}

And those towns, We Destroyed them for their being unjust, and We Made an appointed time for their destruction [18:59]

علي بن إبراهيم قال: و قوله تعالى: لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا أَي ملجأ: وَ تِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَ جَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا أَي يوم القيامة يدخلون النار،

Ali Bin Ibrahim said,

‘And the Words of the Exalted: **they will never find as escape [18:58]** – i.e., shelter. **And those towns, We Destroyed them for their being unjust, and We Made an appointed time for their destruction [18:59]** – i.e., on the Day of Judgment they would be entering the Fire.

فلما أخبر رسول الله (صلى الله عليه و آله) قريشا خبر أصحاب الكهف، قالوا: أخبرنا عن العالم الذي أمر الله موسى أن يتبعه، و ما قصته؟ فأنزل الله عز و جل: وَ إِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا.

So when Rasool-Allah^{saww} informed Quraysh the news of the Companions of the Cave, they said, ‘Inform us about the scholar who Allah^{azwj} Commanded Musa^{as} that he^{as} follow him, what was his story?’ So Allah^{azwj} Mighty and Majestic Revealed: **And when Musa said to his youth: ‘I will not stop until I reach the junction of the two seas, or I will go on for ages’ [18:60]**.¹⁹

VERSES 60 - 65

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60}

And when Musa said to his youth: ‘I will not stop until I reach the junction of the two seas, or I will go on for ages’ [18:60]

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61}

So when they had reached the junction of the two (seas) they forgot their fish, and it made its way into the sea, slipping away [18:61]

¹⁹ تفسير القمي 2: 37.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا {62}

So when they had exceeded, he said to his youth: 'Bring us our breakfast. We met with fatigue from this journey of ours' [18:62]

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُبُوتَ وَمَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا {63}

He said: 'Did you not see when we sheltered to the rock, so I forgot the fish? And none made me forget mentioning it except the Satan, and it made its way into the sea. Strange! [18:63]

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا {64}

He said: 'That is what we had sought'. So they returned retracing upon their footsteps [18:64]

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا {65}

They found a servant from Our servant whom We had Granted Mercy from Us and We had Taught him knowledge from Us [18:65]

عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: «كان وصي موسى بن عمران (عليه السلام) يوشع بن نون، و هو فتاه الذي ذكره الله في كتابه».

From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'The successor^{as} of Musa^{as} Bin Imran^{as} was Yoshua Bin Noon^{as}, and he^{as} is the 'youth' whom Allah^{azwj} Mentioned in His^{azwj} Book'.²⁰

علي بن إبراهيم، قال: و كان سبب ذلك أنه لما كلم الله موسى (عليه السلام) تكليماً، و أنزل عليه الألواح، و فيها كما قال الله تعالى: وَ كَتَبْنَا لَهُ فِي الْأَلْوَحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ تَفْصِيلاً لِكُلِّ شَيْءٍ ۚ رجع موسى (عليه السلام) إلى بني إسرائيل، فصعد المنبر فأخبرهم أن الله قد أنزل عليه التوراة و كلمه،

Ali Bin Ibrahim said,

'And the reason of that is that when Allah^{azwj} Spoke to Musa^{as} with a Speech, and Revealed the Torah unto him^{as}, and therein is as what Allah^{azwj} the Exalted Said: **And We Prescribed to him in the Tablets, Advice from all things and detail of**

²⁰ تفسير العياشي 2: 42 / 330.

everything [7:145], Musa^{as} returned (from Mount Toor of Sinai) to the Children of Israel. So he^{as} ascended the Pulpit and informed them that Allah^{azwj} had Revealed the Torah unto him^{as} and Spoke to him^{as}.

قال في نفسه: ما خلق الله خلقا أعلم مني، فأوحى الله عز وجل إلى جبرئيل (عليه السلام) أن أدرك موسى فقد هلك، و أعلمه أن عند ملتقى البحرين عند الصخرة رجلا أعلم منك فصر إليه، و تعلم من علمه

He^{as} said within himself^{as}: 'Allah^{azwj} has not Created anyone more knowledgeable than me^{as}'. So Allah^{azwj} Mighty and Majestic Revealed unto Jibraeel^{as}: "Go and make Musa^{as} realise (before) he^{as} is destroyed, and let him^{as} know that at the junction of the meeting of the two seas by the rock, there is a man more knowledgeable than you^{as}, so go to him^{as}, and learn from his^{as} knowledge!"

فنزّل جبرئيل (عليه السلام) على موسى (عليه السلام) و أخبره فذل موسى (عليه السلام) في نفسه، و علم أنه أخطأ و دخله الرعب، و قال لوصيه يوشع بن نون: إن الله قد أمرني أن أتبع رجلا عند ملتقى البحرين و أتعلم منه. فتزود يوشع بن نون حوتا مملوحا و خرجا،

So Jibraeel^{as} descended unto Musa^{as} and informed him^{as}. So Musa^{as} felt humiliated within himself^{as} and knew that he^{as} had erred, and the aw entered into him^{as}, and he^{as} said to his^{as} successor^{as} Yoshua Bin Noon^{as}: 'Allah^{azwj} Commanded me^{as} that I^{as} seek a man at the juncture of the meeting of the two seas and learn from him^{as}'. So Yoshua Bin Noon^{as} made a provision of a salted fish and they^{as} both went out.

فلما خرجا و بلغا ذلك المكان وجدا رجلا مستلقيا على قفاه فلم يعرفاه، فأخرج وصي موسى الحوت و غسله بالماء و وضعه على الصخرة، و مضيا و نسيا الحوت، و كان ذلك الماء ماء الحيوان، فحبي الحوت و دخل الماء، فمضى موسى (عليه السلام) و يوشع بن نون معه حتى عييا.

So when they^{as} went out and reached that place, they^{as} found a man lying down on his shoulder and they^{as} did not recognise him. The successor^{as} of Musa^{as} brought out the fish and washed it with the water and place it upon the rock, and they went on and forgot the fish. And it so happened that, the water was the water of life, so the fish was revived and entered the water. So Musa^{as} went on and Yoshua Bin Noon^{as} went along with him^{as} until they^{as} were hungry.

فقال لوصيه: آتينا عَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا أَي عناء فذكر وصيه السمكة، فقال لموسى (عليه السلام): إني نسيت الحوت على الصخرة. فقال موسى: ذلك الرجل الذي رأيناه عند الصخرة هو الذي نريد،

Musa^{as} said to his^{as} successor^{as}: '**Bring us our breakfast. We met with fatigue from this journey of ours**' [18:62] – i.e. trouble. Then his^{as} successor^{as} remembered the fish, and he^{as} said to Musa^{as}: 'I^{as} forgot the fish upon the rock'. So Musa^{as} said: 'That man whom we^{as} saw by the rock, he is the one whom we^{as} want'.

فرجعا على آثارهما قصصا، إلى الرجل و هو في الصلاة، فقعد موسى (عليه السلام) حتى فرغ من صلاته فسلم عليهما.

So they returned retracing upon their footsteps [18:64] – to the man, and he was performing the Salat. So Musa^{as} sat down until he was free from his Salat, and he greeted upon them”.²¹

علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِذْ قَالَ مُوسَى لِقَتَاهُ قَالَ: «هو يوشع بن نون و قوله: لا أَتْرُجُ يقول: لا أزال حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا- قال- الحقب ثمانون سنة

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **[18:60] And when Musa said to his attendant:** and he^{as} was Yoshua Bin Noon^{as}: **'I will not stop, he^{as} is saying: 'I^{as} will not cease' until I reach the junction of the two seas, or I will go on for ages' [18:60].** He^{asws} said: 'Al-Haqab (age) – is of eighty years'.²²

VERSES 66 - 70

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا {66}

Musa said to him: 'Can I follow you on condition that you will teach me right Knowledge from what you have been Taught?' [18:66]

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {67}

He said: 'You will never be able on being patient with me [18:67]

وَكَيفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا {68}

And how can you have patience upon what news you have not been narrated with?' [18:68]

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69}

He said: 'If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter' [18:69]

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا {70}

²¹ تفسير القمّي 2: 37.

²² تفسير القمّي 2: 40.

He said: 'So If you were to follow me, then you will not question me about anything until I narrate to you of it with a mention [18:70]

و قال علي بن إبراهيم: حدثني محمد بن علي بن بلال، عن يونس، قال: اختلف يونس و هشام بن إبراهيم في العالم الذي أتاه موسى (عليه السلام) أيهما كان أعلم؟ و هل يجوز أن يكون على موسى (عليه السلام) حجة في وقته و هو حجة الله على خلقه؟ قال قاسم الصيقل: فكتبوا ذلك إلى أبي الحسن الرضا (عليه السلام) يسألونه عن ذلك،

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

'Yunus and Hisham Bin Ibrahim differed regarding the scholar to whom Musa^{as} came to, which one of the two was more knowledgeable? And is it Permissible that such should happen with Musa^{as} during his^{as} time, and he^{as} was the Divine Authority of Allah^{azwj} over His^{azwj} creatures?' Qasim Al-Saywal said, 'So write that to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about that'.

فكتب في الجواب: «أتى موسى (عليه السلام) العالم فأصابه و هو في جزيرة من جزائر البحر إما جالسا و إما متكئا، قال: من أنت؟ قال: أنا موسى بن عمران. قال: أنت موسى بن عمران الذي كلمه الله تكليما؟ قال: نعم. قال: فما حاجتك؟ قال: جئت لتعلمني مما علمت رشدا. قال: إني وكلت بأمر لا تطيقه، و وكلت أنت بأمر لا أطيقه.

So he^{asws} wrote back in the answer: 'Musa^{as} came to the scholar, and he was in an island from the islands of the sea, either sitting of reclining. He said, 'Who are you^{as}? He^{as} said: 'I^{as} am Musa Bin Imran^{as}'. He said, 'Are you the Musa^{as} Bin Imran^{as} to whom Allah^{azwj} Spoke with a Speech?' He^{as} said: 'Yes'. He said, 'So what is your^{as} need?' He^{as} said: 'I^{as} have come so that you would **teach me right Knowledge from what you have been Taught?**' [18:66]. He said, 'I have been Authorised by a matter which you^{as} cannot tolerate, and you^{as} have been Authorised by a matter which I cannot tolerate'.

ثم حدثه العالم بما يصيب آل محمد (عليهم السلام) من البلاء و كيد الأعداء حتى اشتد بكأؤهما، ثم حدثه عن فضل آل محمد (عليهم السلام) حتى جعل موسى (عليه السلام) يقول: يا ليتني كنت من آل محمد، و حتى ذكر فلانا و فلانا، و فلانا، و مبعث رسول الله (صلى الله عليه و آله) إلى قومه، و ما يلقي منهم و من تكذيبهم إياه، و ذكر له تأويل هذه الآية: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ حِينَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ (عليه السلام)

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

فقال موسى: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا فَقَالَ الْخَضِرُ (عليه السلام): إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا؟

Musa^{as} said: **'Can I follow you on condition that you will teach me right Knowledge from what you have been Taught?' [18:66].** So Al-Khizr^{as} said: **He said: 'You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?' [18:68].**

فقال موسى (عليه السلام): سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا قَالَ الْخَضِرُ (عليه السلام): فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا يَقُولُ: لَا تَسْأَلْنِي عَنْ شَيْءٍ أَفْعَلُهُ، وَ لَا تَنْكَرُهُ عَلَيَّ حَتَّى أَخْبِرَكَ أَنَا بِخَبْرِهِ، قَالَ: نَعَمْ.

So Musa^{as} said: **He said: 'If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter' [18:69].** Al-Khizr^{as} said: **'So If you were to follow me, then you will not question me about anything until I narrate to you of it with a mention [18:70].** He^{as} was saying: 'Do not question me^{as} about anything which I^{as} do, and do not deny it to me^{as} until I^{as} inform you^{as} with its news'. He^{as} said: 'Yes'.²³ (The Hadeeth continues below . . .)

VERSES 71 - 73

فَانْطَلَقَا حَتَّى إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا ^ط قَالَ أَحْرَفْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا {71}

So they both went until when they embarked in the boat, he made a hole in it. He (Musa) said, 'Did you make a hole in it to drown its people? You have committed a grave thing' [18:71]

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {72}

He said: 'Did I not say you will not be able on being patient with me?' [18:72]

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

He (Musa) said: 'Do not seize me with what I forgot, and do not be hard upon me from my difficult matter [18:73]

علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَقَدْ جِئْتَ شَيْئًا إِمْرًا هو المنكر، و كان موسى (عليه السلام) ينكر الظلم، فأعظم ما رأى.»

(Extract 1) تفسير القمي 2: 38²³

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words:

And His^{azwj} Words: **You have committed a grave thing' [18:71]** – it is the evil, and Musa^{as} considered the injustice as evil, so it was grievous to him^{as} what he^{as} saw'.²⁴

(The above Hadeeth continues . . .)

فمروا ثلاثتهم حتى انتهوا إلى ساحل البحر، و قد شحنت سفينة و هي تريد أن تعبر، فقال أرياب السفينة: نَحْمَل هؤلاء الثلاثة نفر فإنهم قوم صالحون فحملوهم، فلما جنحت السفينة في البحر قام الخضر (عليه السلام) إلى جوانب السفينة فكسرها و حشاها بالخرق و الطين،

So the three of them went by until they ended up to the coast of the sea, and a ship had been loaded and ready for sail. So the owners of the ship said, 'We will carry these three persons for they are a righteous people'. So he carried them. But when the ship ran aground in the sea, Al-Khizr^{as} stood up to the side of the ship and broke it, and filled it with the clay.

فغضب موسى (عليه السلام) غضبا شديدا، و قال للخضر (عليه السلام): أ خَرَفْتَهَا لِتَغْرُقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئاً إِمْرًا فَقَالَ لَهُ الخضر: أَمْ أَقُلُّ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قال موسى (عليه السلام) لا تُؤَاخِذْنِي بِمَا نَسِيتُ وَ لا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا.

So Musa^{as} got angry with an intense anger, and said to Al-Khizr^{as}: **'Did you make a hole in it to drown its people? You have committed a grave thing' [18:71]**. So Al-Khizr^{as} said to him^{as}: **'Did I not say you will not be able on being patient with me?' [18:72]**. Musa^{as} said: **'Do not seize me with what I forgot, and do not be hard upon me from my difficult matter [18:73]**.²⁵ (The Hadeeth continues below)

VERSES 74 – 76

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بَعْدَ نَفْسِي لَقَدْ جِئْتَ شَيْئًا نُكْرًا
{74}

So they went on until when they met a boy. So he slew him. (Musa) said: 'Have you killed a soul innocent (of killing) another soul? You have committed a terrible thing' [18:74]

قَالَ أَمْ أَقُلُّ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75}

²⁴ (Extract) تفسير القمّي 2: 40.

²⁵ (Extract 2) تفسير القمّي 2: 38.

He said: 'Did I not say to you, that you will not be able on being patient with me?' [18:75]

قَالَ إِنَّ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ۖ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا {76}

He (Musa) said: 'If I ask you about anything after it, then do not keep me in your company, so you would have reached an excuse from me' [18:76]

(The above Hadeeth continues . . .)

فخرجوا من السفينة و مروا فنظر الخضر (عليه السلام) إلى غلام يلعب بين الصبيان حسن الوجه كأنه قطعة قمر، و في أذنيه درتان، فتأمله الخضر (عليه السلام)، ثم أخذه فقتله فوثب موسى (عليه السلام) على الخضر (عليه السلام) و جلد به الأرض، فقال: أَ قَتَلْتَ نَفْسًا زَكِيَّةً بِعَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا!.

So they went out from the boat and kept going. Then Al-Khizr^{as} saw at a boy with a beautiful face, playing in between the boys, as if he was a part of the moon, and in his ears were two pearls. Al-Khizr^{as} contemplated him, then seized him and killed him. Musa^{as} leapt up to Al-Khizr^{as} and felled him^{as} upon the ground, and he^{as} said: **'Have you killed a soul innocent (of killing) another soul? You have committed a terrible thing' [18:74]!**

فقال الخضر (عليه السلام) أ لَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟! قال موسى (عليه السلام): إِنَّ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا.

So Al-Khizr^{as} said: **'Did I not say to you, that you will not be able on being patient with me?' [18:75]**. Musa^{as} said: **'If I ask you about anything after it, then do not keep me in your company, so you would have reached an excuse from me' [18:76]**.²⁶ (The Hadeeth continues below)

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «بينما العالم يمشي مع موسى (عليه السلام) إذا هم بغلام يلعب - قال - فوكزه العالم فقتله، فقال له موسى: أَ قَتَلْتَ نَفْسًا زَكِيَّةً بِعَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا -

From Is'haq Bin Amaar,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'While the scholar was walking with Musa^{as}, when they^{as} were with the boy, so he punched him and it killed him. So Musa^{as} said to him: **"Have you killed a soul innocent (of killing) another soul? You have committed a terrible thing' [18:74]**.'

قال - فأدخل العالم يده فافتلع كتفه، فإذا عليه مكتوب: كافر مطبوع».

(Extract 3) تفسير القمي 2: 38²⁶

He^{asws} said: 'So the scholar inserted his hand and uncovered his (boy's) shoulder, and there was written upon it: 'Kafir by nature''.²⁷

العياشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام): «أن نجدة الحروري كتب إلى ابن عباس، يسأله عن سبي الذراري، فكتب إليه: أما الذراري فلم يكن رسول الله (صلى الله عليه وآله) يقتلهم، وكان الخضر (عليه السلام) يقتل كافرهم و يترك مؤمنهم، فإن كنت تعلم ما يعلم الخضر (عليه السلام) فاقتلهم».

Al-Ayyashi, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} (having said): 'Najdat Al-Haroury wrote to Ibn Abbas, asking him about the captive offspring. So he wrote to him, 'As for the offspring, so Rasool-Allah^{saww} did not happen to kill them, and Al-Khizr^{as} killed their Kafir ones and left their Momin from them. So if you know what Al-Khizr^{as} knew, then kill them''.²⁸

VERSE 77

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا {77}

So they went on until when they came to a people of a town. They asked its people for food, but they refused to host them. Then they found a wall therein about to break down, so he straightened it. He (Musa) said, 'If you so desire, you could take a recompense upon it' [18:77]

(The above Hadeeth continues . . .)

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا [بالعشي] تسمى الناصرة، و إليها تنسب النصارى، و لم يضيفوا أحدا قط، و لم يطعموا غريبا، فاستطعموهم فلم يطعموهم و لم يضيفوهم،

So they went on until when they came to a people of a town [18:77] - in the evening, called Nazareth, and the Christians had been established there and would not let any additions to it at all, and did not feed strangers. **They asked its people for food, but they refused to host them** - and would not add them (among them).

فنظر الخضر (عليه السلام) إلى حائط قد زال لينهدم فوضع الخضر يده عليه، و قال: قم بإذن الله تعالى، فقام. فقال موسى (عليه السلام): لم ينبغ لك أن تقيم الجدار حتى يطعمونا و يؤوونا و هو قوله: لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا؟

So Al-Khizr^{as} saw a wall **about to break down**, so he^{as} placed his^{as} hands upon it and said: 'Be straight, by the Permission of Allah^{azwj!}' And it became erect and

²⁷ تفسير العياشي 2: 53 / 335.

²⁸ تفسير العياشي 2: 53 / 335.

straight. So Musa^{as} said: 'It was not befitting of you^{as} that you^{as} should straighten the wall until they had fed us and lodged us, and these are his^{as} words: **'If you so desire, you could take a recompense upon it' [18:77]**'.²⁹ (The Hadeeth continues below)

عن محمد بن عمر، عن رجل، عن أبي عبد الله (عليه السلام) قال: «إن الله ليحفظ ولد المؤمن إلى ألف سنة، وإن الغلامين كان بينهما وبين أبيهما سبعمائة سنة».

From Muhammad Bin Umar, from a man,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Protects the children of the Momin up to a thousand years, and that the two boys, between them and their father were seven hundred years'³⁰.

عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): قال: «يحفظ الأطفال بأعمال آبائهم، كما حفظ الله الغلامين بصلاح أبيهما».

From Zurara and Humran,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'The children get Protected due to the deeds of their fathers, just as Allah^{azwj} Protected the two boys due to the righteousness of their father'³¹.

عن مسعدة بن صدقة، عن جعفر بن محمد. عن آبائه (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال: إن الله ليخلف العبد الصالح من بعد موته في أهله و ماله، و إن كان أهله أهل سوء، ثم قرأ هذه الآية إلى قوله: وَ كَانَ أَبُوهُمَا صَالِحًا».

From Mas'ada Bin Sadawa,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} (having said): 'The Prophet^{saww} said: 'Allah^{azwj} becomes a replacement for the righteous servant from after his death regarding his family and his wealth, and even if his family were evil people'. Then he^{asws} recited this Verse up to His^{azwj} Words: **and their father was righteous [18:82]**'.³²

عن أبي بصير، عن أبي جعفر (عليه السلام): «كم من إنسان له حق لا يعلم به!» قال: قلت: و ما ذاك، أصلحك الله؟

From Abu Baseer,

'From Abu Ja'far^{asws} (having said): 'How many a person, for him there is a right he does not know of!' He (the narrator) said, 'I said, 'And what is that, may I be sacrificed for you!'

²⁹ (Extract 4) تفسير القمّي 2: 38

³⁰ تفسير العيّاشي 2: 58 / 336

³¹ تفسير العيّاشي 2: 65 / 338

³² تفسير العيّاشي 2: 68 / 338

قال: «إن صاحبي الجدار كان لهما كنز تحته، أما إنه لم يكن ذهباً ولا فضة». قال: قلت: فأيهما كان أحق به؟ فقال: «الأكبر، كذلك نقول».

He^{asws} said: 'The two companions (brothers) of the wall, for them was a treasure beneath it. But, it did not happen to be gold, now silver'. He (the narrator) said, 'I said, 'So which of the two was more rightful with it?' He^{asws} said: 'The elder. Like that, we^{asws} are saying'.³³

VERSES 78 - 82

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {78}

He said: 'This will be a separation between me and you. I shall inform you with the explanation of what you were not able on being patient upon [18:78]

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا {79}

As for the boat, it belonged to poor folk who were working in the sea, so I wanted to damage it, and behind them was a king seizing every boat by force [18:79]

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا {80}

And as for the boy, his parents were Momineen, and we feared lest he exhausts them with tyranny and ingratitude [18:80]

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رَحْمًا {81}

So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {82}

³³ تفسير العياشي 2: 62 / 337

And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, and their father was righteous. So, your Lord Wanted both of them to reach maturity and to extract their treasure, being a Mercy from your Lord. And I did not do it from my own accord. That is the explanation of what you were not able on being patient upon' [18:82]

(The above Hadeeth continues . . .)

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

So Al-Khizr^{as} said to him^{as}: **He said: 'This will be a separation between me and you. I shall inform you with the explanation of what you were not able on being patient upon [18:78]. As for the boat – which I^{as} did with it what I^{as} did, it belonged to poor folk who were working in the sea, so I wanted to damage it, and behind them was a king seizing every good boat by force [18:79].** This is how it was Revealed – and if it was a faulty boat, he would not seize any of these.

و أما الغلام فكان أبواه مؤمنين و طبع كافرا - كذا نزلت - فنظرت إلى جبينه و عليه مكتوب: طبع كافرا: فخشينا أن يرهقهما طغيانا و كُفراً فأردنا أن يبدلهما ربهما خيراً منه زكاه و أقرب زهما فأبدل الله والديه بنتا ولدت سبعين نبيا

And as for the boy, his parents were Momineen and his nature was that of a Kafir [18:80] – this is how it was Revealed – so I^{as} looked at his forehead and upon it was written 'A Kafir nature' **and we feared lest he exhausts them with tyranny and ingratitude [18:80] So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81]**, so Allah^{azwj} Changed it by making his mother give birth to a daughter who gave birth to seventy Prophets^{as} (in her lineage).

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

And as for the wall - which I^{as} straightened - so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, and their father was righteous. So, your Lord Wanted both of them to reach maturity and to extract their treasure, being a Mercy from your Lord. And I did not do it from my own accord. That is the explanation of what you were not able on being patient upon' [18:82]'³⁴

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال حدثنا محمد بن زكريا الجوهري البصري قال: حدثنا جعفر بن محمد بن عمارة عن أبيه، عن جعفر بن محمد عليه السلام. انه قال ان الخضر كان نبيا مرسلا بعنه الله تبارك وتعالى إلى

³⁴ (Extract 5) تفسير القمي 2: 38

قومه: فدعاهم إلى توحيده والاقرار بانبيائه ورسله وكتبه وكانت آيته انه كان لا يجلس على خشبة يابسة، ولا أرض بيضاء إلا أزهرت خضرا وانما سمي خضرا لذلك، وكان اسمه باليا بن ملكان بن عابر بن أرفخشذ ابن سام بن نوح عليه السلام

Ahmad Bin Al Hassan Al Qatan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya Al Jowhary Al Basry, from Ja'far Bin Muhammad Bin Amaara, from his father,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Al-Khizr^{as} was a Mursil Prophet^{as}. Allah^{azwj} Blessed and Exalted Sent him^{as} to his^{as} people, so he^{as} called them to His^{azwj} Tawheed and the acceptance of His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and His^{azwj} Books. And his^{as} miracle was that he^{as} did sit upon dry wood, or white ground (unproductive land), except that it blossomed as green. But rather, he^{as} was named as 'Khizr' (green) due to that, and that his^{as} name was Baliya Bin Malkan Bin Aabir Bin Ar Fakhshad Ibn Saam Bin Noah^{as}.

قال له الخضر: هذا فراق بيني وبينك، سأنبئك بتأويل ما لم يستطع عليه صبيرا، فقال أما السفينة فكانت لمساكين يعملون في البحر فاردت ان اعيبها، وكان ورائهم ملك يأخذ كل سفينة صالحة غصبا،

Al-Khizr^{as} said to him^{as} (regarding): ***'This will be a separation between me and you. I shall inform you with the explanation of what you were not able on being patient upon [18:78] As for the boat, it belonged to poor folk who were working in the sea, so I wanted to damage it, and behind them was a king seizing every good boat by force [18:79].***

فاردت بما فعلت ان تبقى لهم ولا يغضبهم الملك عليها، فنسب الانانية في هذا الفعل إلى نفسه لعله ذكر التعيب، لانه أراد أن يعيبها عند الملك إذا شاهدها فلا يغضب المساكين عليها، وأراد الله عز وجل صلاحهم بما أمره به من ذلك،

Thus, I^{as} intended with what I^{as} did that it should remain for them, and the king would not usurp it from them'. So, he^{as} established the selflessness to himself^{as} when he^{as} mentioned the damaging – 'because I^{as} intended that I^{as} should damage it in the presence of the king, when he witnessed it, so he would not usurp it from the poor people. And Allah^{azwj} Mighty and Majestic Intended to Correct their affairs with what He^{azwj} Commanded with from that.

ثم قال: وأما الغلام فكان أبواه مؤمنين، وطلع كافرا، وعلم الله تعالى ذكره ان بقى كافرا أبواه وأفتتنا به وضلا باضلاله إياهما، فأمرني الله تعالى ذكره بقتله وأراد بذلك نقلهم إلى محل كرامته في العاقبة،

Then he^{as} said: ***'And as for the boy, his parents were Momineen [18:80],*** and he was a Kafir, and Allah^{azwj}, Elevated is His^{azwj} Mention, Knew that if he were to remain, he would turn his parents into Kafirs, and stray them both with a straying. Therefore, Allah^{azwj}, Elevated is His^{azwj} Mention, Commanded me^{as} to kill him, and I^{as} intended with that to transfer them both to a place of prestige in the Hereafter'.

فاشترك بالانانية بقوله: فخشينا أن يرهقهما طغيانا وكفرا، فاردنا ان يبدلها رحما خيرا منه زكاة وأقرب رحما

Thus he^{as} included himself^{as} with His^{azwj} Words: ***'and we feared lest he exhausts them with tyranny and ingratitude [18:80] So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81].***

وإنما اشترك في الانانية لانه خشى والله لا يخشى لانه لا يفوته شيء ولا يمتنع عليه احد أرادته، وإنما خشى الخضر، من ان يحال بينه وبين ما أمر فيه فلا يدرك ثواب الامضاء فيه، ووقع في نفسه ان الله تعالى ذكره جعله سببا لرحمة أبوى الغلام

But rather, he^{as} included himself^{as} in the act, because he^{as} feared and Allah^{azwj} does not Fear, because nothing is missed by Him^{azwj} not is anything Prevented from His^{azwj} Will. But rather, Al-Khizr^{as} (was the one who) feared, what might transpire between himself^{as} and regarding what he^{as} had been Commanded with, and that he^{as} would not see the Rewards regarding it. And it occurred in himself^{as} that Allah^{azwj}, Elevated is His^{azwj} mentioned, Made him^{as} to be a cause for the Mercy of the parents of the boy.

فعمل فيه وسط الامر من البشريه مثل ما كان عمل في موسى عليه السلام لانه صار في الوقت مخبرا، وكليم الله موسى عليه السلام مخبرا ولم يكن ذلك باستحقاق للخضر عليه السلام للرتبة على موسى عليه السلام وهو أفضل من الخضر بل كان لاستحقاق موسى لتبيين،

Thus, he^{as} adopted the middle course of the matter from the humanity (point of view), similar to what was the deed with regards to Musa^{as}, because he^{as} became an informed one during that time, and the speaker with Allah^{azwj} was Musa^{as}, an informed one, and that does not make Al-Khizr^{as} to be more deserving in rank over Musa^{as}, and he^{as} is higher than Al-Khizr^{as}, but he^{as} was more deserving (in rank) for the clarification (of the three issues)'.
 ثم قال: وأما الجدار فكان لغلامين يتيمين في المدينة، وكان تحته كنز لهما، وكان أبوهما صالحا، ولم يكن ذلك كنز بذهب ولا فضة، ولكن كان لوحا من ذهب فيه مكتوب: عجب لمن أيقن بالموت كيف يفرح؟! عجب لمن أيقن بالقدر كيف يحزن؟! عجب لمن أيقن ان البعث حق كيف يظلم؟! عجب لمن يرى الدنيا وتصرف أهلها حالا بعد حال كيف يطمئن إليها!؟

And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, and their father was righteous. And that was neither a treasure of gold, nor silver, but it was a Tablet of gold in which was inscribed: "Strange, how the one who is convinced of the death, how he can be happy? Strange, how the one who is convinced of the Pre-destination how he can grieve? Strange, how the one who is convinced of the resurrection being the Truth, how he can be unjust? Strange, how the one who sees the world and the changing of the conditions of its people from a state, after a state, how he can rely upon these?"

وكان أبوهما صالحا كان بينهما وبين هذا الاب الصالح سبعون أبا فحفظهما الله بصلاحه، ثم قال: فاراد ربك ان يبلغا اشدهما ويستخرجا كنزهما، فتبرأ من الانانية في آخر القصص ونسب الارادة كلها إلى الله تعالى ذكره في ذلك لانه لم يكن بقى شيء مما فعله فيخبر به بعد ويصير موسى عليه السلام به مخبرا ومصغيا الى كلامه تابعا له فتجرد من الانانية والارادة تجرد العبد المخلص،

and their father was righteous [18:82] – There was in between the two of them and this righteous father, seventy forefathers, therefore Allah^{azwj} had Protected (the treasure) for the two of them due to his righteousness. Then he^{as} (Al-Khizr^{as}) said: **‘So, your Lord Wanted both of them to reach maturity and to extract their treasure, being a Mercy from your Lord.** So he^{as} disassociated himself^{as} at the end of the story, and linked the whole of the intention to Allah^{azwj}, Elevated is His^{azwj} Mention, with regards to that, because there did not remain anything from what he^{as} had done for him^{as} to inform about it afterwards. And Musa^{as} came to be informed with it, listening to his^{as} subordinate, following him^{as}, so that he^{as} would empty himself^{as} from the selfishness and become a sincere servant.

ثم صار متصلا مما أتاه من نسبه الانانية في أول القصة، ومن ادعاء الاشتراك في ثانی القصة، فقال: رحمة من ربك وما فعلته عن أمري، ذلك تأويل ما لم تستطع عليه صبيرا،

Then he^{as} (Al-Khizr^{as}) repudiated from what came to him^{as} from linking himself^{as} in the first part of the story: (**so I wanted to damage it [18:79]**), and from claiming of the association during the second story (**So we intended [18:81]**). So he^{as} said: **being a Mercy from your Lord. And I did not do it from my own accord. That is the explanation of what you were not able on being patient upon’ [18:82]**.³⁵

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

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

‘Abu Abdullah^{asws} having said: ‘That treasure was a Tablet of gold in which was inscribed: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful, there is no god except for Allah^{azwj}, Muhammad is Rasool-Allah^{saww}, and the Imams^{asws} are the Divine Authorities of Allah^{azwj}. I wonder at the one who knows that the death is reality, how he can be happy. And I wonder at the one who believes in Pre-destination, how he can panic. I wonder at the one who remembers the Fire, how he can laugh. I wonder at the one who sees the world and the changing of the conditions of its people after their (different) conditions, how he can rest assured by it’.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ الْجُمَالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا فَقَالَ أَمَا إِنَّهُ مَا كَانَ ذَهَبًا وَ لَا فِضَّةً وَ إِنَّمَا كَانَ أَرْبَعٌ كَلِمَاتٍ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنَّهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَ مَنْ أَيْقَنَ بِالْقَدْرِ لَمْ يَخْشَ إِلَّا اللَّهَ .

³⁵ Al Illal Al Sharaie – V 1 Ch 54 H 1 (Extract)

³⁶ (Extract) تفسير القمي 2: 40

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them [18:82]**. So he^{asws} said: 'But, it was neither gold nor silver, and rather these were four sentences – There is no god except for Allah^{azwj}. Surely the one who was convinced of the death would not laugh for his lifetime, and the one who is certain of the Reckoning his heart would not be happy, and the one who is certain of the Pre-determination would not fear anyone except Allah^{azwj}'.³⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ كَانَ فِي الْكَنْزِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَكَانَ تَحْتَهُ كَنْزٌ لهُمَا كَانَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ كَيْفَ يَحْزَنُ وَ عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَ تَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَرْكُضُ إِلَيْهَا وَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَتَّهَمَ اللَّهُ فِي قَضَائِهِ وَ لَا يَسْتَبْطِئُهُ فِي رِزْقِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying regarding the treasure which Allah^{azwj} Mighty and Majestic **and beneath it was a treasure for them [18:82]**. There was in it, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. How strange of the one who is certain of the death, how he is happy, and how strange for the one who is certain with the Pre-determination how he grieves, and how strange of the one who sees the world how it overturns its people how he can incline towards it, and it is befitting for the one who minds about Allah^{azwj} that he does not accuse Allah^{azwj} regarding His^{azwj} Ordainment nor consider Him^{azwj} as having Slowed-down regarding his sustenance'.

فَقُلْتُ جُعِلْتُ فِدَاكَ أُرِيدُ أَنْ أَكْتُبَهُ قَالَ فَضْرَبَ وَ اللَّهُ يَدُهُ إِلَى الدَّوَاةِ لِيَضَعَهَا بَيْنَ يَدَيْ فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا وَ أَخَذْتُ الدَّوَاةَ فَكَتَبْتُه .

So I said, 'May I be sacrificed for you^{asws}! I want to write it down'. So he^{asws} struck his hand, by Allah^{azwj}, towards the inkpot in order to place it in front of me. So I grabbed hold of his^{asws} hand, and I kissed it, and took the inkpot, so I wrote it down'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنِ الْحَسَنِ بْنِ سَعِيدِ اللَّحْمِيِّ قَالَ وُلِدَ لِرَجُلٍ مِنْ أَصْحَابِنَا جَارِيَةٌ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَرَأَاهُ مُتَسَخِّطاً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرَأَيْتَ لَوْ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَيْكَ أَنْ اخْتَارَ لَكَ أَوْ تَخْتَارَ لِنَفْسِكَ مَا كُنْتَ تَقُولُ قَالَ كُنْتُ أَقُولُ يَا رَبِّ تَخْتَارُ لِي قَالَ فَإِنَّ اللَّهَ قَدِ اخْتَارَ لَكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Al Hassan Bin Ali Bin Yusuf, from Al Hassan Bin Saeed Al Lakhmy who said,

³⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 6

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 31 H 9

'A girl was born unto a man from our companions. So he went over to Abu Abdullah^{asws}. So he^{asws} saw him as being angered. So Abu Abdullah^{asws} said to him: 'What is your view if Allah^{azwj} Blessed and Exalted were to Reveal unto you that He^{azwj} Chooses for you, or you choose for yourself, what would you be saying?' He said, 'I would be saying, 'O Lord^{azwj}! You^{azwj} Choose for me'. He^{asws} said: 'So Allah^{azwj} has Chosen for you'.

قَالَ ثُمَّ قَالَ إِنَّ الْعُلَامَ الَّذِي قَتَلَهُ الْعَالِمُ الَّذِي كَانَ مَعَ مُوسَى (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاهٌ وَ أَقْرَبَ رُحْمًا أَبَدَهُمَا اللَّهُ بِهِ جَارِيَةً وَ لَدَّتْ سَبْعِينَ نَبِيًّا .

He (the narrator) said, 'Then he^{asws} said: 'The boy whom the scholar (Al-Khizr^{as} killed while being with Musa^{as}, and these are the Words of Allah^{azwj} Mighty and Majestic: **So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81].** Allah^{azwj} Replaced him by a girl who gave birth to seventy Prophets^{as},³⁹

Who was more knowledgeable?

و عنه: عن أحمد بن محمد و محمد بن يحيى، عن محمد بن الحسين، عن إبراهيم بن إسحاق الأحمري، عن عبد الله بن حماد، عن سيف التمار، قال: كنا مع أبي عبد الله (عليه السلام) جماعة من الشيعة في الحجر، فقال: «علينا عين؟»، فالتفتنا يمنة و يسرة، فلم نر أحدا، فقلنا: ليس علينا عين.

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

'There was a group of Shias with Abu Abdullah^{asws} at the (Black) Stone, and he^{asws} said: 'Are there eyes upon us^{asws}?'. So we turned around to the right and the left, and did not see anyone, so we said, 'There are no eyes upon us'.

فقال: «و رب الكعبة و رب البنية- ثلاث مرات- لو كنت بين موسى و الخضر لأخبرتهما أنني أعلم منهما، و لأنبأتهما عما ليس في أيديهما، لأن موسى و الخضر (عليهما السلام) أعطيا علم ما كان، و لم يعطيا علم ما يكون، و ما هو كائن، حتى تقوم الساعة، و قد ورثناه من رسول الله (صلى الله عليه و آله) وراثته».

Then he^{asws} said: 'By the Lord^{azwj} of the Kabah and the Lord^{azwj} of the Construction' – three times – 'If I^{asws} was between Musa^{as} and Al-Khizr, I^{asws} would have informed both of them^{as} that I^{asws} am more Knowledgeable than them both. And I^{asws} would have given both of them^{as} the News of what is not in their hands (what they^{as} both have no knowledge of), because Musa^{as} and Al-Khizr^{as} were Given the Knowledge of what was, and were not Given the Knowledge of what is, and what would be until the

³⁹ Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 11

Establishment of the Hour, and we^{asws} have inherited it from Rasool-Allah^{saww} as an inheritance'.⁴⁰

Similarities with the People^{asws} of the Household

عن بريد، عن أحدهما (عليهما السلام)، قال: قلت له: ما منزلتكم في الماضين، و من تشبهون منهم؟

From Bureyd,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I said to him^{asws}, 'What is your^{asws} status among the past ones, and who would be resembling you^{asws} from them?'

قال: «الخصر و ذو القرنين كانا عالمين و لم يكونا نبيين».

He^{asws} said: 'Al Khizr^{as}, and Zulqarnayn^{as}. They^{as} were both scholars (knowledgeable ones) and they^{as} did not happen to be Prophets^{as}'.⁴¹

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام) قال: «إنما مثل علي (عليه السلام) و مثلنا من بعده من هذه الأمة كمثل موسى (عليه السلام) و العالم، حين لقيه و استنطقه و سأله الصحبة،

From Is'haq Bin Amaar,

'From Abu Abdullah^{asws} having said: 'But rather, and example of Ali^{asws} and our^{asws} example from after him^{asws} from this community, is like an example of Musa^{as} and the scholar, when he^{as} met him and spoke to him and asked him for the accompaniment.

فكان من أمرهما ما اقتضه الله لنبيه (صلى الله عليه و آله) في كتابه، و ذلك أن الله قال لموسى: إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَ بِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ، ثم قال: وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ تَفْصِيلًا لِكُلِّ شَيْءٍ.

It so happened from their matter what Allah^{azwj} Related to His^{azwj} Prophet^{saww} in His^{azwj} Book, and that is, Allah^{azwj} Said to Musa^{as}: **'O Musa! I hereby Choose you over the people by My Messages and by My Speech, therefore take what I Give you and be from the grateful ones!'** [7:144]. Then He^{azwj} Said: **And We Prescribed to him in the Tablets, Advice from all things and detail of everything [7:145].**

⁴⁰ الكافي 1: 203 / 1.

⁴¹ تفسير العياشي 2: 45 / 330.

و قد كان عند العالم علم لم يكتب لموسى في الألواح، و كان موسى يظن أن جميع الأشياء التي يحتاج إليها في تابوته، و جميع العلم قد كتب له في الألواح، كما يظن هؤلاء الذين يدعون أنهم فقهاء و علماء، و أنهم قد أثبتوا جميع العلم و الفقه في الدين مما تحتاج هذه الامة إليه، و صح لهم عن رسول الله (صلى الله عليه و آله) و علموه و حفظوه،

And there was with the scholar, the knowledge which was not Written in the Tablets (for Musa^{as} – just as they are thinking, those who are claiming that they are the jurists (Fuqaha) and the scholars (Ulama), that they have substantiated the entirety of the knowledge and the jurisprudence in the Religion from what this community would be needy to, it has been attained for them from Rasool-Allah^{saww} and his^{saww} knowledge and his^{saww} preservation.

و ليس كل علم رسول الله (صلى الله عليه و آله) علموه، و لا صار إليهم عن رسول الله (صلى الله عليه و آله) و لا عرفوه، و ذلك أن الشيء من الحلال و الحرام و الأحكام يرد عليهم فيسألون عنه، و لا يكون عندهم فيه أثر عن رسول الله (صلى الله عليه و آله) و يستحيون أن ينسبهم الناس إلى الجهل، و يكرهون أن يسألوا فلا يجيبوا فيطلب الناس العلم من معدنه،

And it wasn't all the knowledge (which) Rasool-Allah^{saww} taught it, and nor did it come to them from Rasool-Allah^{saww}, nor do they (even) recognise it, and that is because the thing from the Permissible and the Prohibited was referred to them, so they asked about it, and there did not happen to be with them any Hadeeth from Rasool-Allah^{saww} (for it), and they were embarrassed that the people would link them to the ignorance (if they don't answer), and they disliked that they be asked and they could not answer, then the people would seek the knowledge from its mine.

فلذلك استعملوا الرأي و القياس في دين الله، و تركوا الآثار، و دانوا الله بالبدع، و قد قال رسول الله (صلى الله عليه و آله): كل بدعة ضلالة.

Therefore, due to that, they utilised the opinion and the analogy in the Religion of Allah^{azwj} and they neglected the Ahadeeth, and they made up a Religion of Allah^{azwj} with the innovations. And Rasool-Allah^{saww} has said: 'Every innovation is a straying'.

فلو أنهم إذا سئلوا عن شيء من دين الله، فلم يكن عندهم منه أثر عن رسول الله، رده إلى الله و إلى الرسول و إلى أولي الأمر منهم، لعلمه الذين يستنبطونه منهم- من آل محمد (عليهم السلام)- و الذي منعهم من طلب العلم منا العداوة و الحسد لنا،

So if they, when they were asked about something from the Religion of Allah^{azwj}, and there did not happen to be with them a Hadeeth from Rasool-Allah^{saww}, had they referred it to Allah^{azwj} and to the Rasool^{saww} and to the one with Divine Authority from them, they^{asws} would have taught it, those who could extract it (Do Istinbaat) from them – from the Progeny^{asws} of Muhammad^{saww} – and the ones who prevented them from seeking the knowledge from us^{asws} out of enmity and the envy to us^{asws}.

لا و الله ما حسد موسى (عليه السلام) العالم- و موسى نبي الله يوحى الله إليه- حيث لقيه و استنطقه و عرفه بالعلم، و لم يحسده كما حسدتنا هذه الامة بعد رسول الله (صلى الله عليه و آله) على ما علمنا و ما ورثنا عن رسول الله (صلى الله عليه و آله)

No, by Allah^{azwj}! Musa^{as} did not envy the scholar – and Musa^{as} was a Prophet^{as} of Allah^{azwj}, Allah^{azwj} was Revealing unto him^{as} – when he^{as} met him, and spoke to him, and recognised him as being with knowledge, but he^{as} did not envy him just as this community envies us^{asws} after Rasool-Allah^{saww} upon what we^{asws} know.

و لم يرغبوا إلينا في علمنا كما رغب موسى (عليه السلام) إلى العالم و سأله الصحبة، ليتعلم منه، و يرشده، فلما أن سأل العالم ذلك، علم العالم أن موسى (عليه السلام) لا يستطيع صحبته، و لا يحتمل علمه، و لا يصير معه، فعند ذلك قال العالم: وَ كَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا

And they did not prefer us^{asws} regarding our^{asws} knowledge like what Musa^{as} preferred to the scholar and asked him for the accompaniment, in order to learn from him, and be guided by him. So when he^{as} asked the scholar that, the scholar knew that Musa^{as} would not be able to accompany him, nor bear his knowledge, nor travel with him. Thus, during that, the scholar said: **And how can you have patience upon what news you have not been narrated with?** [18:68].

فقال موسى (عليه السلام) له، و هو خاضع له يستعطفه على نفسه كي يقبله: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا و قد كان العالم يعلم أن موسى (عليه السلام) لا يصبر على علمه.

So Musa^{as} said to him, and he^{as} was being humble to him to turn him towards himself^{as}, so he would accept him^{as}: **'If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter'** [18:69]. And the scholar had known that Musa^{as} would not be patient upon his knowledge.

فكذلك- و الله، يا إسحاق بن عمار- حال قضاة هؤلاء و فقهاءهم و جماعتهم اليوم، لا يحتملون- و الله- علمنا و لا يقبلونه و لا يطبقونه، و لا يأخذون به، و لا يصبرون عليه، كما لم يصبر موسى (عليه السلام) على علم العالم حين صحبه

Therefore, like that, by Allah^{azwj} O Is'haq Bin Amaar, is the state of the judges of these people, and their jurists, and their groups today. They are not bearing, by Allah^{azwj}, our^{asws} knowledge, nor are they accepting it, nor are they tolerating it, nor are they taking with it, nor are they being patient upon it, just as Musa^{as} was not patient upon the knowledge of the scholar when he^{as} accompanied him, and he^{as} viewed what he^{as} views from his knowledge.

و رأى ما رأى من علمه، و كان ذلك عند موسى (عليه السلام) مكروها، و كان عند الله رضا و هو الحق، و كذلك علمنا عند الجهلة مكروه لا يؤخذ، و هو عند الله الحق».

And that was abhorrent in the presence of Musa^{as}, and in the Presence of Allah^{azwj} it was Agreeable and it was the Truth. And similar to that is our^{asws} knowledge in the presence of the ignorant one. It is abhorrent and he does not take it, and in the Presence of Allah^{azwj}, it is the Truth”⁴².

⁴² تفسير العياشي 2: 46 / 330

عن عبد الرحمن بن سيابة، عن أبي عبد الله (عليه السلام) قال: و كان مثل السفينة فيكم وفينا، ترك الحسين (عليه السلام) البيعة لمعاوية، و كان مثل الغلام فيكم قول الحسن بن علي (عليه السلام) لعبد الله بن علي: لعنك الله من كافر فقال له: قد قتلته، يا أبا محمد و كان مثل الجدار فيكم علي و الحسن و الحسين (عليهم السلام)».

From Abdul Rahman Bin Sayaba,

'From Abu Abdullah^{asws} having said: 'And an example of the boat among you all and among us^{asws}, is the leaving of Al-Husayn, the allegiance to Muawiya, and an example of the boy among you all, are the words of Al-Hassan^{asws} Bin Ali^{asws} to Abdullah Bin Ali: 'May Allah^{azwj} Curse you! Who is a Kafir?' So he said to him^{asws}, 'You have killed him, O Abu Muhammad^{asws}!' And it was so, and example of the wall among you – were Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}'⁴³.

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه) قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن الحسين بن علوان، عن الأعمش، عن عباية الأسيدي، قال: كان عبد الله بن عباس جالسا على شفير زمزم يحدث الناس، فلما فرغ من حديثه جاء رجل فسلم عليه، ثم قال: يا عبد الله، إني رجل من أهل الشام فقال: أعوان كل ظالم إلا من عصم الله منكم، سل عما بدا لك.

Ibn Babuwayh who said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husayn Bin Alwan, from Al Amsh, from Abaya Al Asady who said,

'It so happened that Abdullah Bin Al Abbas was seated upon the edge of Zamzam narrating to the people. So when he was free from his narration, a man came over and greeted him, then said, 'O Abdullah! I am a man from the people of Syria'. He said, 'The aiders of every unjust one, except from you whom Allah^{azwj} Protects. Ask about whatever comes to you'.

فقال: يا عبد الله بن عباس، إني جئتك أسألك عن من قتله علي بن أبي طالب من أهل لا إله إلا الله، لم يكفروا بصلاة، و لا بحج، و لا بصوم شهر رمضان، و لا بركاة؟.

He said, 'O Abdullah Bin Abbas! I came to you to ask you about the ones whom Ali Bin Abu Talib^{asws} killed from the people professing, 'There is no god except Allah^{azwj}'. They neither denied Salat, nor Hajj, nor Soam (Fasts) of the Month of Ramazan, nor Zakat?'

فقال له عبد الله: ثكلتك أمك، سل عما يعنيك، و دع ما لا يعنيك. فقال: ما جئتك أضرب إليك من حمص للحج و لا للعمرة، و لكن آتيتك لتشرح لي أمر علي بن أبي طالب و فعاله.

So Abdullah said to him, 'May your mother be bereft of you! Ask about what concerns you and leave what does not concern you'. He said, 'I did not come to hit you for the Hajj, or the Umra, but I came to you for you to explain to me the matter of Ali Bin Abu Talib^{asws} and his^{asws} deed'.

⁴³ تفسير العياشي 2: 47 / 332

فقال له: ويلك، إن علم العالم صعب لا تحتمله و لا تقر به القلوب الصدئة أخبرك أن علي بن أبي طالب (عليه السلام) كان مثله في هذه الامة كمثل موسى و العالم (عليهما السلام) و ذلك أن الله تبارك و تعالى قال في كتابه: يا موسى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَ بِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ تَفْصِيلًا لِكُلِّ شَيْءٍ

He said to him, 'Woe be unto you! The knowledge of the scholar is difficult, you cannot bear it, nor can the rusty hearts accept it. I hereby inform you that Ali Bin Abu Talib^{asws}, and example of his^{asws} in this community is like an example of Musa^{as} and the scholar, and that is, Allah^{azwj} Blessed and Exalted Said in His^{azwj} Book: ***O Musa! I hereby Choose you over the people by My Messages and by My Speech, therefore take what I Give you and be from the grateful ones!*** [7:144] ***And We Prescribed to him in the Tablets, Advice from all things and detail of everything*** [7:145].

فكان موسى (عليه السلام) يرى أن جميع الأشياء قد أثبتت له، كما ترون أنتم أن علماءكم قد أثبتوا جميع الأشياء، فلما انتهى موسى (عليه السلام) إلى ساحل البحر، و لقي العالم، استنطق موسى ليصل علمه و لا يحسده، كما حسدتم أنتم علي بن أبي طالب (عليه السلام) و أنكرتم فضله،

It was so that Musa^{as} viewed that the entirety of the things had been Affirmed for him^{as}, just as you are viewing that your scholars have been affirmed with the entirety of the things. So when Musa^{as} ended up to the coast of the sea, and met the scholar, Musa^{as} spoke to attain his knowledge and did not envy him, just as you are envying Ali Bin Abu Talib^{asws} and are denying his^{asws} merits.

فقال له موسى (عليه السلام): هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا؟ فَعَلِمَ الْعَالِمُ أَنَّ مُوسَى (عَلَيْهِ السَّلَامُ) لَا يُطِيقُ صَحْبَتَهُ، وَ لَا يَصْبِرُ عَلَى عِلْمِهِ، فَقَالَ لَهُ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَ كَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا؟

Musa^{as} said to him: ***“Can I follow you on condition that you will teach me right Knowledge from what you have been Taught?”*** [18:66]. So the scholar knew that Musa^{as} would not be able to tolerate his accompaniment, nor would he^{as} be patient upon his knowledge, so he said to him^{as}: ***He said: ‘You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?’*** [18:68].

فقال له موسى (عليه السلام): سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا فَعَلِمَ الْعَالِمُ، أَنَّ مُوسَى (عَلَيْهِ السَّلَامُ) لَا يَصْبِرُ عَلَى عِلْمِهِ، فَقَالَ: فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا.

So Musa^{as} said to him: ***‘He said: ‘If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter’*** [18:69]. So the scholar knew that Musa would not be patient upon his knowledge, and he said: ***He said: ‘So if you were to follow me, then you will not question me about anything until I narrate to you of it with a mention*** [18:70].

قال: فركبا في السفينة فحرقها العالم، و كان حرقها لله عز و جل رضا، و سخط ذلك موسى، و لقي الغلام فقتله، و كان قتله لله عز و جل رضا، و سخط ذلك موسى، و أقام الجدار و كانت إقامته لله عز و جل رضا، و سخط ذلك موسى،

He said, 'So they both sailed in the boat, and the scholar made a hole in it, and he made a hole in it for Allah^{azwj} Mighty and Majestic's Pleasure, and that angered Musa^{as}. And he met the boy, so he killed him, and his killing him was for Allah^{azwj} Mighty and Majestic's Pleasure, and that angered Musa^{as}. And he straightened the wall, and his straightening it was for Allah^{azwj} Mighty and Majestic's Pleasure, and that angered Musa^{as}.

كذلك كان علي بن أبي طالب (عليه السلام) لم يقتل إلا من كان لله في قتله رضا و لأهل الجهالة من الناس سخطا.

Like that, Ali^{asws} Bin Abu Talib^{asws} did not kill except the one for whom was the Pleasure of Allah^{azwj} in his killing, and to the ignorant ones from the people, is anger".⁴⁴

⁴⁴ علل الشرائع: 3 / 64