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## CHAPTER 14

### IBRAHIM<sup>SA</sup>

#### (52 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن عنبسة بن مصعب، عن أبي عبد الله (عليه السلام) انه قال: «من قرأ سورة ابراهيم و الحجر في ركعتين جميعا في كل جمعة، لم يصبه فقر ابداء، و لا جنون و لا بلوى».

Ibn Babuwayh, by his chain from Anbasat Bin Mas'ab,

'Abu Abdullah<sup>asws</sup> has said: 'The one who recites Surah Ibrahim<sup>as</sup> (Chapter 14) and Al-Hijr (Chapter 15) in two Cycles (of Prayer) together during every Fiday, poverty would never afflict him ever, nor insanity, nor sorrow'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلي الله عليه و آله) انه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد من عبد الأصنام، و عدد من لم يعبدها، و من كتبها في خرقة بيضاء و علقها علي طفل، امن عليه من البكاء و الفرع، و مما يصيب الصبيان».

And from Khawas Al Quran –

'It has been reported from the Holy Prophet<sup>saww</sup> saying: 'The one who recites this Chapter (14) would be Given from the Rewards of the number of the ones who worshipped the idols, and the number of the ones who did not worship these. And the one who writes it in a white cloth, and attaches it (Amulet) upon a child, it would be a security for him from every wailing and the panic, and from whatever afflicts the children'.<sup>2</sup>

#### VERSES 1 - 3

الرَّحْمَنِ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ {1} اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {2} الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ {3}

**[14:1] Alif Lam Ra. A Book which We Revealed to you that you may bring forth the people, by Permission of their Lord, from darkneses into the Light - to the Path of the Mighty, the Praised [14:2] (Of) Allah, from Him is whatsoever there is in the skies and whatsoever there is in the earth; and woe be unto the Unbelievers from the severe Punishment [14:3] Those who are loving the life of the world over the Hereafter, and are turning away from Allah's Way and desire to make it crooked; these are in a far straying**

<sup>1</sup> - ثواب الأعمال: 107.

<sup>2</sup> (خواص القرآن)

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الراء؟ قال (عليه السلام): «معناه أنا الله الراءوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Abu Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What is the Meaning of [15:1] **Alif Lam Ra?**' He<sup>asws</sup> said: 'Its Meaning is: "I<sup>azwj</sup> am Allah<sup>azwj</sup>, the Ever-Compassionate (الراءوف).<sup>3</sup>

قال علي بن ابراهيم: في قوله تعالى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الرِّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ يَا مُحَمَّدٌ لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ يَعْنِي مِنَ الْكُفْرِ إِلَى الْإِيمَانِ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ وَالصِّرَاطِ: الطَّرِيقُ الْوَاضِحُ، إِمَامَةُ الْأئِمَّةِ (عليهم السلام).

Ali Bin Ibrahim said

(It has been narrated) regarding the Words of the High **In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful. [14:1] Alif Lam Ra. A Book which We Revealed to you that you may bring forth the people, by Permission of their Lord**, meaning, from the Infidelity to the belief **to the Path of the Mighty, the Praised**. And the Path – The clear Path, the Imamate of the Imams<sup>asws</sup>.<sup>4</sup>

## VERSE 4

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

**[14:4] And We did not Send any Rasool except with the language of his own people, so that he might explain to them clearly; So Allah Lets to stray whomsoever He so Desires to and He Guides whomsoever He so Desires to; and He is the Mighty, the Wise**

ابن بابويه، قال: حدثنا محمد بن ابراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا ابو العباس احمد بن إسحاق الماذرائي بالبصرة، قال: حدثنا ابو قلابة عبد الملك بن محمد، قال: حدثنا غانم بن الحسن السعدي، قال حدثنا مسلم بن خالد المكي، عن جعفر بن محمد (عليهما السلام)، قال: «ما انزل الله تبارك و تعالي كتابا و لا وحيا الا بالعربية، و كان يقع في مسامع الأنبياء (عليهم السلام)، بالسنة قومهم، و كان يقع في مسامع نبينا (صلي الله عليه و آله) بالعربية،

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Abu Al Abbas Ahmad Bin Is'haq Al Mazrai'e at Al Basra, from Abu Qalaba Abdul Malik Bin Muhammad, from Ghanam Bin Al Hassan Al Sa'ady, from Muslim Bin Khalid Al Makky,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Allah<sup>azwj</sup> did not Reveal a Book, nor a Revelation except in Arabic. And it used to occur in the hearing of the Prophets<sup>as</sup> in the language of their<sup>as</sup> own people. And it occurred in the hearing of our Prophet<sup>saww</sup> in Arabic.

<sup>3</sup> معاني الأخبار: 1/22.

<sup>4</sup> تفسير القمي: 1: 367.

فإذا كلم به قومه كلمهم بالعربية، فيقع في مسامعهم بلسانهم، و كان احد لا يخاطب رسول الله (صلي الله عليه و آله) بأبي لسان خاطبه الا وقع في مسامعه بالعربية، كل ذلك يترجم له جبرئيل (عليه السلام)، تشريفا من الله عز و جل له (صلي الله عليه و آله)».

So whenever he<sup>saww</sup> spoke to his<sup>saww</sup> people, he<sup>saww</sup> spoke to them in Arabic, and so it occurred in their hearing in their own language. And whenever anyone addressed Rasool-Allah<sup>saww</sup> in whichever language of his, it occurred in his<sup>saww</sup> hearing in Arabic. All that was translated for him<sup>saww</sup> by Jibraeel<sup>as</sup>, an Honour for him<sup>saww</sup> from Allah<sup>azwj</sup> Mighty and Majestic'.<sup>5</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ: «يعني القرآن لا يأتيه الباطل من بين يديه». قال: «لا يأتيه الباطل من قبل التوراة، و لا من قبل الإنجيل و الزبور، و أما من خلفه لا يأتيه من بعده كتاب يبطله».

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding the Words of the High [41:41] **Surely those who disbelieve in the Reminder when it comes to them**, Meaning the Quran [41:42] **Falsehood has not come to it from before it**, he<sup>asws</sup> said: 'No falsehood came from before it, the Torah, nor from before it, the Evangel and the Psalms. And as for from after it, there will not be coming from after it any Book to falsify (invalidate) it'.

قوله تعالى: لَوْ لَا فَصَّلَتْ آيَاتُهُ أَعْجَمِيَّ وَ عَرَبِيَّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم، و قد قال الله عز و جل: وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ».

The Words of the High **if only its Verses had been made clear? What! A foreign language and Arabic!** He<sup>asws</sup> said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he<sup>saww</sup> has brought us a Quran in a non-Arabic language?' So Allah<sup>azwj</sup> Loved it that He<sup>azwj</sup> should Reveal it in their language, and Allah<sup>azwj</sup> Mighty and Majestic has Said [14:4] **And We did not Send any Rasool but with the language of his own people**'.<sup>6</sup>

## VERSE 5

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ  
[5]

**[14:5] And We had Sent Musa with Our Signs, Saying: Bring forth your people from darkneses into the Light and remind them of the Days of Allah; Surely there are Signs in this for every patient, grateful one**

ابن بابويه، قال: حدثنا احمد بن محمد بن يحيى العطار، قال: حدثنا سعد بن عبد الله، قال: حدثني يعقوب بن يزيد، عن محمد بن الحسن الميثمي، عن مثنى الحناط، قال: سمعت أبا جعفر (عليه السلام) يقول: «ايام الله عز و جل ثلاثة: يوم يقوم القائم، و يوم الكرة، و يوم القيامة».

<sup>5</sup> علل الشرائع: 8 / 126

<sup>6</sup> تفسير القمي: 2: 266

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from Sa' d Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Masny Al Hanaat who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The Days of Allah<sup>azwj</sup> Mighty and Majestic are three – The day of the rising of Al-Qaim<sup>asws</sup>, and the day of the Return, and the Day of Judgement'.<sup>7</sup>

العياشي: عن ابراهيم بن عمر، عن ذكره، عن أبي عبد الله (عليه السلام) في قول الله: وَ ذَكَرَهُمْ بِآيَاتِ اللَّهِ. قال: «بآلاء الله» يعني نعمه.

Al Ayyashi, from Ibrahim Bin Umar, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> [14:5] **and remind them of the Days of Allah.** He<sup>asws</sup> said: '(Remind them) of the Favours of Allah<sup>azwj</sup>. Meaning His<sup>azwj</sup> Bounties'.<sup>8</sup>

## VERSES 6 - 8

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {6} وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {7} وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ {8}

**[14:6] And when Musa said to his people: Remember Allah's Favour to you when He Delivered you from Pharaoh's people, who subjected you to the severe torment, and they were slaughtering your sons and were letting your women live; and in this there was a great Trial from your Lord [14:7] And when your Lord Proclaimed: If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe [14:8] And Musa said: If you are ungrateful, you and those on earth all together, surely Allah is Self-sufficient, Praised**

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن يحيى بن المبارك، عن عبد الله ابن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) قال: «من اعطى الشكر اعطى الزيادة، يقول الله عز و جل: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Ibn Jabalat, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who give thanks would be Given the Increase. Allah<sup>azwj</sup> Mighty and Majestic is Saying [14:7] **And when your Lord Proclaimed: If you are grateful, I would Increase it more for you**'.<sup>9</sup>

و عنه: عن عدة من أصحابنا، عن احمد بن محمد بن خالد، عن بعض أصحابنا، عن محمد بن هشام، عن ميسر، عن أبي عبد الله (عليه السلام) قال: «شكر النعمة: اجتناب المحارم، و تمام الشكر: قول الرجل: الحمد لله رب العالمين».

<sup>7</sup> الخصال: 75 / 108، ينابيع المودة: 424.

<sup>8</sup> تفسير العياشي 2: 2 / 222

<sup>9</sup> الكافي 2: 8 / 78

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Hisham, from Maysar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The appreciation for the Bounties – Keeping aside from the Prohibitions; and the Completion of the appreciation – The words of the man, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the Worlds'.<sup>10</sup>

و عنه: عن الحسين بن محمد، عن معلي بن محمد، عن الوشاء، عن حماد بن عثمان، قال: خرج أبو عبد الله (عليه السلام) من المسجد، و قد ضاعت دابته، فقال: «لئن ردها الله علي لأشكرن الله حق شكره»

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Hamaad Bin Usmaan who said,

'Abu Abdullah<sup>asws</sup> came out from the Masjid, and his<sup>asws</sup> animal (ride) was lost. So he<sup>asws</sup> said: 'If Allah<sup>azwj</sup> were to Return it to me<sup>asws</sup>, I<sup>asws</sup> would thank Allah<sup>azwj</sup> as is His<sup>azwj</sup> Right to be Appreciated'.

قال: «فما ليث أن أتى بها، فقال: «الحمد لله» فقال قائل له: جعلت فداك، أ لست قلت: لأشكرن الله حق شكره؟! فقال أبو عبد الله (عليه السلام): «ألم تسمعني قلت: الحمد لله؟».

He (the narrator) said, 'It was not long before it was brought to him<sup>asws</sup>, so he<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup>! So a speaker said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Did you<sup>asws</sup> not say: 'I<sup>asws</sup> would thank Allah<sup>azwj</sup> as is His<sup>azwj</sup> Right to be Appreciated?' So Abu Abdullah<sup>asws</sup> said: 'Did you not hear me<sup>asws</sup> say: 'The Praise is for Allah<sup>azwj</sup>?<sup>11</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزبير، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Yazeed, from Abu Amro Al-Zubeyri,

'I said to Abu Abdullah<sup>asws</sup> ' (please) Inform me about the aspects of the disbelief in the Book of Allah<sup>azwj</sup> Mighty and Majestic'. He<sup>asws</sup> said: 'The disbelief in the Book of Allah<sup>azwj</sup> Mighty and Majestic is upon five aspects – So from it is the disbelief of the denial which itself is upon two aspects; and the disbelief of disregarding what Allah<sup>azwj</sup> has Commanded for; and the disbelief of disavowing (Tabarra), and disbelief of the Bounties.<sup>12</sup>

الشيخ في (أماليه) قال: حدثنا الشيخ أبو عبد الله الحسين بن عبيد الله الغضائري (رحمه الله)، عن أبي محمد هارون بن موسى التلعكبري، قال: حدثنا محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثنا أبو عبد الله محمد بن خالد البرقي، عن أبي قتادة القمي، عن داود بن سرحان، قال: كنا عند أبي عبد الله (عليه السلام) إذ دخل عليه سدير الصيرفي، فسلم و جلس، فقال له: «يا سدير، ما كثر مال رجل قط الا عظمت الحجة لله تعالى عليه، فإن قدرتم أن تدفعوها عن أنفسكم فافعلوا. فقال له: يا بن رسول الله، بماذا؟ قال: «بقضاء حوائج إخوانكم من أموالكم».

<sup>10</sup> الكافي 2: 10 /78

<sup>11</sup> الكافي 2: 18 /79

<sup>12</sup> الكافي 2: 1 /287

Al Sheykh in his Amaali, said, 'Abu Abdullah Al Hassan Bin Ubeydullah Al Ghaza'iry narrated to us, from Abu Muhammad Haroun Bin Musa Al Tal'akbary, from Muhammad Bin Hamam, from Ali Bin Al Husayn Al Hamdany, from Abu Abdullah Muhammad Bin Khalid Al Barqy, from Abu qatada Al Qummy, from Dawood Bin Sarhan who said,

'We were in the presence of Abu Abdullah<sup>asws</sup> when Sudeyr Al-Sayrafi came up to him<sup>asws</sup>. So he greeted and sat down. So he<sup>asws</sup> said to him: 'O Sudeyr! The wealth of a man does not increase at all except by the greatness of the Argument of Allah<sup>azwj</sup> against him. So if you are able to hand it over from yourselves, so do it'. So he said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, by what?' He<sup>asws</sup> said: 'By fulfilling the needs of your brothers from your wealth'.

ثم قال: «تلقوا النعم- يا سدير- بحسن مجاورتها، و اشكروا من أنعم عليكم، و أنعموا علي من شكركم، فإنكم إذا كنتم كذلك استوجبتم من الله تعالى الزيادة، و من إخوانكم المناصحة». ثم تلا: لئن شكرتم لأزيدنكم.

Then he<sup>asws</sup> said: 'Receive the Bounties – O Sudayr – by the goodness of its proximity, and thank the one who favours it upon you, and favour yourselves by your thanks. So if you were to be like that, the Increase would be Obligated upon you from Allah<sup>azwj</sup> the High, and from your brothers, the advice'.<sup>13</sup>

سَهْلٌ عَنْ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَ حُسَيْنُ بْنُ نُؤَيْرِ بْنِ أَبِي فَاخْتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَ عَضَارَةٌ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَيْسَرُكَ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَ هَرْتَمَةَ وَ إِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَ اللَّهُ مَا يَسْرُنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَابًا وَ فِضَّةً وَ إِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza<sup>asws</sup> with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah<sup>azwj</sup> to return that state to us'. So he<sup>asws</sup> said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah<sup>azwj</sup>, it would not satisfy me that there should be for me the whole world and whatever is in it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah)'.<sup>13</sup>

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرْ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لئن شكرتم لأزيدنكم وَ قَالَ سُبْحَانَهُ وَ تَعَالَى أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِي الشَّاكِرُونَ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْبَيْسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْبَيْسِيرِ مِنَ الْحَلَالِ خَفَّتْ مُؤَنَّتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَّرَهُ اللَّهُ ذَاةَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

He<sup>asws</sup> said; 'So the one who is contented among you, should be thankful to Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying: **“[14:7] If you are grateful, I would certainly give to you more”**. And the Glorious and High Said: **“[34:13] give thanks, O family of Dawood! and very few of My servants are grateful”**. And think good with Allah<sup>azwj</sup>, for Abu Abdullah<sup>asws</sup> used to say; 'The one who thinks about Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah<sup>azwj</sup> would Accept even small amount of deeds. And the one who is

<sup>13</sup> الأماالي 1: 309

happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah<sup>azwj</sup> would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.<sup>14</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه، جميعا، عن يحيى ابن المبارك، عن عبد الله بن جبلة، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: «من أعطي ثلاثا لم يمنع ثلاثا، من أعطي الدعاء أعطي الإجابة، و من أعطي الشكر أعطي الزيادة، و من أعطي التوكل أعطي الكفاية».

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, together, from Yahya Ibn Al-Mubarak, from Abdullah Bin Jabalat, from Muawiya Bin Wahab,

Abu Abdullah<sup>asws</sup> having said: 'The one who gives three, is not denied from (the other) three. The one who recites a supplication is given the Answer (Fulfilment); and the one who gives the thanks is given the increase; and the one who gives the reliance is given the sufficiency'.

[ثم] قال: «أ تلت كتاب الله عز و جل: وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، و قال: لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ، و قال: ادْعُونِي أَسْتَجِبْ لَكُمْ؟».

Then he<sup>asws</sup> said: 'Have you not recited the Book of Allah<sup>azwj</sup> Mighty and Majestic [65:3] and whoever relies upon Allah, He is sufficient for him, and Said [14:7] If you are grateful, I would certainly give to you more, and Said [40:60] And your Lord says: Call upon Me, I will answer you'.<sup>15</sup>

## VERSES 9 - 12

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ {9} قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ {10}

**[14:9] Has there not come to you the news of the ones before you – people of Noah, and Aad, and Samood, and the ones after them whom no one knows except for Allah? Their Rasools come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are Sent, and we are in doubt as to that which you calling us towards [14:10] Their Rasools said: Is there doubt about Allah, Originator of the skies and the earth? He invites you to Forgive you your sins and to Respite you till an appointed term. They said: You are nothing but mortals like us; you want to turn us away from what our fathers used to worship; therefore come to us with a clear authority**

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11} وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {12}

<sup>14</sup> Al Kafi – H 14993

<sup>15</sup> الكافي 2: 53 / 6.



**[14:11] Their Rasools said to them: We are nothing but person like yourselves, but Allah Bestows upon whomsoever He Desires to from His servants, and it is not for us that we should bring you an authority except by Allah's Permission; and upon Allah should the Believers rely [14:12] And what is upon us except that we should rely upon Allah? And He has Guided us in our ways; and we will bear patiently your hurting us; and upon Allah should rely the relying ones**

ابن بابويه في (الفتاوى) مرسلًا عن الصادق (عليه السلام) في قوله عز و جل: وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ. قال: «الزارعون».

Ibn Babuwayh in Al Fageeh, with an unbroken chain

(It has been narrated) from Al-Sadiq<sup>asws</sup> regarding the Mighty and Majestic **[14:12] and upon Allah should rely the relying ones**. He<sup>asws</sup> said: 'The farmers'.<sup>16</sup>

## VERSES 13 & 14

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ {13} وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ {14}

**[14:13] And those who disbelieved said to their Rasools: We will drive you out from our land, or else you come back into our religion. So their Lord Revealed unto them: We will Destroy the unjust [14:14] And We will Settle you in the land after them; that is for him who fears standing in My Presence and who fears My Threat**

علي بن ابراهيم، قال: حدثني أبي رفعه الي النبي (صلى الله عليه و آله) قال: «من آذى جاره طمعا في مسكنه ورثه الله داره، و هو قوله: وَ قَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ- الي قوله- فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَ لَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ».

Ali Bin Ibrahim said, 'My father narrated to me, raising it to

(It has been narrated) the Holy Prophet<sup>saww</sup> having said: 'The one who hurts his neighbour in the greed regarding his dwelling and that Allah<sup>azwj</sup> would Make him inherit his house. And these are the His<sup>azwj</sup> Words **[14:13] And those who disbelieved said to their Rasools: up to His<sup>azwj</sup> Words So their Lord Revealed unto them: We will Destroy the unjust [14:14] And We will Settle you in the land after them**'.<sup>17</sup>

تحف العقول: عن الإمام علي بن الحسين (عليه السلام) أنه قال- في حديث طويل-: «فخافوا الله أيها المؤمنون من البيات خوف أهل التقوى، فإن الله يقول: ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ فاحذروا زهرة الحياة الدنيا و غرورها و شرورها، و تذكروا ضرر عاقبة الميل إليها، فإن زينتها فتنة، و حبها خطيئة».

Tohfah Al Uqool,

(It has been narrated) from the Imam Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said – in a lengthy Hadeeth -: 'O you Believers! They feared Allah<sup>azwj</sup> from the spending, the

<sup>16</sup> من لا يحضره الفقيه 3: 703 / 160

<sup>17</sup> تفسير القمي 1: 368.

fear of the people of piety, for Allah<sup>azwj</sup> is Saying **[14:14] that is for him who fears standing in My Presence and who fears My Threat.** So be cautioned from the blossoms of the life of the world, and its deceptions, and its evils, and remember the damage of the consequences of inclining towards it, for its adornments are a trial, and the love for it is a sin'.<sup>18</sup>

## VERSE 15

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ {15}

**[14:15] And they asked for judgment and every stubborn opposer was disappointed**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ فِيكَ شَبِيهًا مِنْ عَيْسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عَيْسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَأٍ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

‘One day Rasool Allah<sup>saww</sup> was explaining (matters) in a session, when Amir-ul-Momineen<sup>asws</sup> came over. Rasool Allah<sup>saww</sup> said to him<sup>asws</sup> that: ‘In you<sup>asws</sup> there is a similarity with Isa<sup>as</sup> Bin Maryam<sup>as</sup>, and had it not been for a sect from my<sup>saww</sup> community saying regarding you<sup>asws</sup> what the Christians are saying regarding Isa<sup>as</sup> Bin Maryam<sup>asws</sup>, I<sup>saww</sup> would have said regarding you<sup>asws</sup> such words that none from the people would pass by you<sup>asws</sup> except that he would take the dust from under your<sup>asws</sup> feet seeking Blessings by that’.

قَالَ فَغَضِبَ الْأَعْرَابِيُّانَ وَ الْمُغَيْرَةَ بِنُ شُعْبَةَ وَ عِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عَيْسَى ابْنِ مَرْيَمَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ وَ قَالُوا أَلَهْنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ بَعْضَ مَنْ يَنْبِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلَفُونَ

He<sup>asws</sup> said: ‘Two Arabs became angered along with Al-Mugheira Bin Sho’bat as well a number from the Qureish among them. So they said, ‘He<sup>saww</sup> was not happy until he<sup>saww</sup> struck an example for the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup> with Isa<sup>as</sup> Bin Maryam<sup>as</sup>’. So Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> Saying: **[43:57] And when an example of the son of Marium is given, lo! Your people raise a clamour thereat (in ridicule) [43:58] And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; Ineed, they are a contentious people. [43:59] He was naught but a servant on whom We Bestowed favour, and We made him an example for the children of Israel [43:60] And if it were Our Will, We could make angels from amongst you** meaning the Clan of Hashim<sup>as</sup>, “succeeding each other on the earth”

<sup>18</sup> تحف العقول: 273

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنْ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَنْتِنَا بِعَذَابِ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ

He<sup>asws</sup> said: ‘Al-Haaris Bin Amro Al-Fahry became angry and said, ‘Our Allah<sup>azwj</sup>! If this was the truth from You<sup>azwj</sup> that the Clan of Hashim<sup>as</sup> will be inheriting from Heraclius and after Heraclius, so Rain upon us stones from the sky or Bring down upon us a Grievous Punishment’. So Allah<sup>azwj</sup> Revealed against the words of Al-Haaris and this Verse Came down: “[8:33] **But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness**”.

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُنَبِّتُ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he<sup>saww</sup> said to him: ‘O Ibn Amro, either you repent or you leave’. He said, ‘O Muhammad<sup>saww</sup>, but you<sup>saww</sup> have made for all of the Qureish something from what is in your<sup>saww</sup> hands, for the Clan of Hashim<sup>as</sup> have taken away the prestige of the Arabs and the non-Arabs’.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يَتَابِعُنِي عَلَى النَّوْبَةِ وَ لَكِنْ أُرْحَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بِظَهْرِ الْمَدِينَةِ أَنْتَهُ جُنْدَلَةً فَرَضَحَتْ هَامَتَهُ

The Prophet<sup>saww</sup> said to him: ‘That is not up to me<sup>saww</sup>, but that is up to Allah<sup>azwj</sup> Blessed and High’. He said, ‘O Muhammad<sup>saww</sup>, my heart does not incline me for the repentance, but I shall leave from you’. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ **بِوَلَايَةِ عَلِيٍّ** لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُتَّبِتٌ فِي مُصْحَفِ قَاطِمَةَ (عليها السلام)

Then Revelation Came to the Prophet<sup>saww</sup> Saying: “[70:1] **One demanding, demanded the chastisement which must befall [70:2] Upon the disbelievers, of the Wilayah of Ali<sup>asws</sup> which none can repel [70:3] From Allah, Lord of the Ascending Stairways**”. He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>asws</sup>, we do not read it like this’. He<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! This is how Jibraeel Descended with it upon Muhammad<sup>saww</sup>, and by Allah<sup>azwj</sup>, this is how it is recorded in the Parchment (Mus’haf) of Fatima<sup>asws</sup>.’

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُنَافِقِينَ أَنْطَلِقُوا إِلَيَّ صَاحِبِكُمْ فَقَدْ أَنَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ خَابَ كُلُّ جَبَّارٍ عَنِيدٍ .

So the Rasool Allah<sup>saww</sup> said to those who were around him<sup>saww</sup> from the hypocrites: ‘Go to your companion, for he has got what he was seeking for’. Allah<sup>azwj</sup> Mighty and Majestic Said: “[14:15] **And they asked for Judgement and every stubborn opposer was disappointed**”.<sup>19</sup>

<sup>19</sup> الكافي 8 : 18 / 57

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «العنيد: المعرض عن الحق».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The stubborn – the one who turns away from the Truth'.<sup>20</sup>

## VERSES 16 & 17

مِنْ وَرَائِهِ جَهَنَّمَ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ {16} يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ {17}

**[14:16] Hell is before him and he shall be given to drink of festering water**  
**[14:17] He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement Punishment before him**

الطبرسي: عن أبي عبد الله (عليه السلام): «أي و يسقي مما يسيل من الدم و القيح من فروج الزواني في النار».

Al Tabarsy,

(It has been narrated) from Abu Abdullah<sup>asws</sup>: 'Yes, and he would be quenched from what dripped from the blood and the pus from the genitals of the prostitutes in the Fire'.<sup>21</sup>

العباشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام): ان أهل النار لما غلي الزقوم و الضريع في بطونهم كغلي الحميم سألوا الشراب، فاتوا بشراب غساق و صديد يَتَجَرَّعُهُ وَ لَا يَكَادُ يُسِيغُهُ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ وَ مِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ وَ حميم تغلي به جهنم منذ خلقت، كالمهل يشوي الوجوه بئس الشراب و ساءت مرتفقاً».

Al-Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'When *Al-Zaqoom* and *Al-Zari'e* (plants of Hell) boil in the bellies of the people of Hell, like the boiling of hot water, they would ask for the drink. So they would be brought drippings (from the genitals of prostitutes) and pus **[14:17] He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement Punishment before him,** and the water has been boiled by the Hell since it was Created, **[18:29] like molten brass which will scald their faces; evil is the drink and worse is the reclining couch'**.<sup>22</sup>

<sup>20</sup> تفسير القمي 1: 368.

<sup>21</sup> مجمع البيان 6: 474.

<sup>22</sup> تفسير العباسي 2: 7 / 223.

## VERSES 18 - 20

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۗ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ {18} أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ إِنَّ يَشَأُ يُدْهِنُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {19} وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَزِيزٍ {20}

**[14:18] The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what they have earned; this is the great error [14:19] Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation [14:20] And this is not difficult for Allah**

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «كل من دان الله بعبادة يجهد فيها نفسه و لا امام له من الله، فسعيه غير مقبول، و هو ضال متحير، و الله شانى لأعماله، و مثله كمثل شاة ضلت عن راعيها و قطيعها، فهجمت ذاهبة و جائية يومها، فلما جنها الليل بصرت بقطيع من غير راعيها، فحنت إليها و اغترت بها، فباتت معها في مربضها،

Muhammad Biin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Everyone who follows a Religion in the Name of Allah<sup>azwj</sup> with worship, striving himself in it, and there is no Imam<sup>asws</sup> from Allah<sup>azwj</sup> for him, so his striving would not be Acceptable, and he would be straying in confusion, and Allah<sup>azwj</sup> Disdains his deeds. And his example is like the example of a sheep which has strayed away from its shepherd and its flock. So it runs back and forth the whole day. So when the night falls, it sees a flock with another shepherd, so it yearns for it and is deceived by it, and it comes to be in the same pen with them.

فلما أن ساق الراعي قطيعه أنكرت راعيها و قطيعها، فضلت متحيرة تطلب راعيها، و قطيعها، فبصرت بغنم مع راعيها فحنت إليها، و اغترت بها، فصاح بها الراعي: الحقي براعيك و قطيعك، فإنك تائهة متحيرة عن راعيك و قطيعك، فهجمت ذعرة متحيرة نادة، لا راعي لها يرشدها الي مرعاها أو يردها، فبيننا هي كذلك إذ اغتتم الذئب ضيعتها فأكلها.

So when the shepherd ushers his flock, he denies it, so it strays in confusion seeking its shepherd. So it sees (other) sheep with their shepherd, so it goes towards them and joins up with them. So the shepherd shouts at it: 'Attach yourself with your own shepherd and your own flock, for you are lost in confusion from your shepherd and your flock!' So it runs around in confusion, with no shepherd for it to guide it to its meadow or repulse (danger) from it. So while it is during that, the wolf attacks it and eats it.

و كذلك و الله- يا محمد- من أصبح من هذه الامة لا امام له من الله عز و جل ظاهرا عادلا، أصبح ضاللا تائها، و ان مات علي هذه الحال مات ميتة كفر و نفاق، و اعلم- يا محمد- أن أئمة الجور و أتباعهم لمعزولون عن دين الله، قد ضلوا و أضلوا، فأعمالهم التي يعملونها كرماد اشتدت به الريح في يوم عاصف، لا يقدرُونَ مما كسبوا علي شيء، ذلك هو الضلال البعيد».

By Allah<sup>azwj</sup>! Similar to that – O Muhammad – is the one who has come to be in this community with no Imam<sup>asws</sup> from Allah<sup>azwj</sup> Mighty and Majestic for himself, apparent and just. He becomes lost and confused, and if he were to die upon this condition, he would have died the death of Infidelity and hypocrisy. And know – O Muhammad

– that the unjust Imams and their followers are in isolation from the Religion of Allah<sup>azwj</sup>. They have go astray and have led others to go astray, So their deeds which they had been performing are like dust blown away by the wind on a windy day. They have no control over anything which they have earned. That is the far straying'.<sup>23</sup>

## VERSES 21 - 23

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سِوَاءَ عَلَيْنَا أَجْرْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ {21} وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَفْتُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {22} وَأَدْخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

**[14:21] And they shall all come forth before Allah, then the weak shall say to those who were arrogant: Surely we were your followers, can you therefore avert from us anything from the Punishment of Allah? They would say: If Allah had Guided us, we too would have guided you; it is the same to us whether we rage or be patient, there is no place for us to flee to [14:22] And the Satan shall say after the affairs are decided: Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful Punishment [14:23] And those who believe and do righteous deeds are made to enter Gardens, beneath which rivers flow, to abiding eternally in them by their Lord's Permission; their greeting therein is, Peace**

محمد بن يعقوب: عن علي بن ابراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام). قال: «قال عز و جل يذكر إبليس و تبريه من أوليائه من الإنس يوم القيامة: إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Mighty and Majestic Says Mentioning Iblees<sup>la</sup> and his distancing from his<sup>la</sup> friends from the human beings, on the Day of Judgement **[14:22] surely I disbelieved in your associating me with Allah before**'.<sup>24</sup>

العياشي: عن حريز، عن ذكره، عن أبي جعفر (عليه السلام) في قول الله: وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ، قال: «هو الثاني، وليس في القرآن وَقَالَ الشَّيْطَانُ إِلَّا وَهُوَ الثَّانِي».

Al Ayyashi, from Hareyz, from the one who mentioned it,

<sup>23</sup> الكافي 1: 2/306

<sup>24</sup> الكافي 2: 287 ضمن الحديث 1.

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> [14:22] **And the Satan shall say after the affairs are decided.** He<sup>asws</sup> said: 'He is the second one (Umar), and there is nothing in the Quran 'And the Satan said', except that it is the second one (Umar)'.<sup>25</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يؤتي إبليس في سبعين غلا و سبعين كبلا ، فينظر الأول الي زفر في عشرين و مائة كبل و عشرين و مائة غل، فينظر إبليس، فيقول: من هذا الذي أضعف الله له العذاب، و أنا أغويت هذا الخلق جميعا؟ فيقال: هذا زفر. فيقول: بما حدد له هذا العذاب؟ فيقال: ببغيه علي علي (عليه السلام).

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When it will be the Day of Judgement, Iblees<sup>la</sup> would be brought in seventy locks and seventy chains. So he<sup>la</sup> would first look at Zafar (Umar) being in one hundred and twenty locks and one hundred and twenty chains. So Iblees<sup>la</sup> would be looking and saying, 'Who is this one upon whom Allah<sup>azwj</sup> has Increased the Punishment, and I<sup>la</sup> am the one who tempted the whole of the creatures altogether?' So they would say: 'This is Zafar (Umar)'. So he<sup>la</sup> would be saying, 'Due to what has this Punishment been Selected for him?' So they would say: 'For having rebelled against All<sup>asws</sup>'.

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعته، فلم يجبني الي ذلك و قال: إنَّ عبادي لئيسَ لكَ عليهمَ سلطانٌ إلا من اتبعك من العاوين و ما عرفتهم حين استنناهم، إذ قلت و لا تجدُ أكثرهم شاكِرينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلاق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر- لإبليس: أنت أمرتني بذلك.

So Iblees<sup>la</sup> would say to him, 'Woe be unto you and ruination to you! Did you not know that Allah<sup>azwj</sup> has Commanded me<sup>la</sup> to Prostrate to Adam<sup>as</sup>, but I<sup>la</sup> disobeyed Him<sup>azwj</sup>, and I<sup>la</sup> asked Him<sup>azwj</sup> if He<sup>azwj</sup> could Give me<sup>la</sup> the authority over Muhammad<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household, and his<sup>saww</sup> Shias. But, He<sup>azwj</sup> did not Answer me<sup>la</sup> for that and Said [15:42] **Surely, with regards to My servants, you have no authority over them except for the ones who follow you from the deviators,** and did you not recognise them<sup>asws</sup> where they<sup>asws</sup> were excluded when I<sup>la</sup> said [7:17] **and You shall not find most of them being thankful?**'

فيقول له إبليس: فلم عصيت ربك و أطعتني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقَّ وَ وَعَدْتُمْ فَأَخْلَفْتُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَي آخِر الآية».

So Iblees<sup>la</sup> would say to him, 'Why did you disobey your Lord<sup>azwj</sup> and obey me<sup>la</sup>?' So Zafar (Umar) would reply back, what Allah<sup>azwj</sup> Said [14:22] **Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you – up to the end of the Verse**'.<sup>26</sup>

<sup>25</sup> تفسير العياشي 2: 8 / 223

<sup>26</sup> تفسير العياشي 2: 9 / 223

## VERSES 24 - 26

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {24} تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {25} وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ {26}

**[14:24] Have you not considered how Allah Sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in the sky [14:25] Yielding its fruit in every season by the permission of its Lord? And Allah Sets forth parables for the people that they may be mindful [14:26] And the parable of an evil word is as an evil tree pulled up from the earth's surface; there is not stability for it**

حدثنا الحسن بن موسى الخشاب عن عمرو بن عثمان عن محمد بن عذافر عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال سئلته عن قول الله تعالى شجرة طيبة اصلها ثابت وفرعها في السماء تؤتي اكلها كل حين باذن ربها فقال قال رسول الله صلى الله عليه وآله انا اصلها وعلى فرعها والأئمة اغصانها وعلمنها ثمرها وشيعتنا ورقها يا ابا حمزة هل ترى فيها فضلا قال قلت لا والله لا ارى فيها قال فقال يا ابا حمزة والله ان المولود يولد من شيعتنا فتورق ورقة منها ويموت فتسقط ورقة منها.

Narrated to us Al-Hassan Bin Musa Al-Khashaab, from Amro Bin Usman, from Muhammad Bin Azaafar, from Abu Hamza Al-Thumaly who reported:

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High **[14:24] Have you not considered how Allah Sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in the sky [14:25] Yielding its fruit in every season by the permission of its Lord?** He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am its origin (root), and Ali<sup>asws</sup> its trunk, and the Imams<sup>asws</sup> are its branches, and our<sup>asws</sup> knowledge is its fruit, and our<sup>asws</sup> Shiites are its leaves. O Abu Hamza! Do you see in it virtues?' I said, 'No, by Allah<sup>azwj</sup>, I cannot see in it.' He<sup>asws</sup> said: 'O Abu Hamza, by Allah<sup>azwj</sup>, when a baby is born to our<sup>asws</sup> Shias a leaf is added on to it and when he dies, a leaf falls from it.'<sup>27</sup>

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن الاحول عن سلام بن المستنير قال سئل ابا جعفر عليه السلام عن قول الله تعالى كشجرة طيبة اصلها ثابت وفرعها في السماء تؤتي اكلها كل حين باذن ربها فقال الشجرة رسول الله نسيه ثابت في بنى هاشم وفرع الشجرة على وعنصر الشجرة فاطمة واغصانها الأئمة ورقها الشيعة وان الرجل منهم ليموت فتسقط منها ورقة وان المولد منهم ليولد فتورق ورقة قال قلت له جعلت فداك قوله تعالى تؤتي اكلها كل حين باذن ربها قال هو ما يخرج من الامام من الحلال والحرام في كل سنة إلى شيعته

Narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>saww</sup> **like a good tree, whose root is firm and whose branches are in the sky [14:25] Yielding its fruit in every season by the permission of its Lord?** He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> established it firmly in the Clan of Hashim, and the trunk of the Tree is Ali<sup>asws</sup>, and its component is Fatima<sup>asws</sup>, and its branches are the Imams<sup>asws</sup>, and its leaves are our<sup>asws</sup> Shias, and when a man from them dies, a leaf falls from it, and when there is a birth among them a leaf forms onto it.' I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, His<sup>azwj</sup>

<sup>27</sup> Basaair Al Darajaat – P 2 Ch 2 H 1



Statement [14:25] **Yielding its fruit in every season by the permission of its Lord?** He<sup>asws</sup> said: 'This is what comes out from the Imam<sup>asws</sup> from the Permissible and the prohibited during every year to his<sup>asws</sup> Shias.'<sup>28</sup>

و عنه: عن احمد بن محمد، عن الحسين بن سعيد، عن المفضل بن صالح، عن محمد الحلبي، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ. قال: «النبى (صلى الله عليه و آله) و الأئمة هم الأصل الثابت، و الفرع: الولاية لمن دخل فيها».

And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Mufazzal Bin Salih, from Muhammad Al Halby,

from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High [14:24] **a good word (being) like a good tree, whose root is firm and whose branches are in the sky.** He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> and the Imams<sup>asws</sup>, they<sup>asws</sup> are the firm roots; and the branches – the Wilayah for the one who enters into it'<sup>29</sup>.

عن عبد الرحمن بن سالم الأشل، عن أبيه، عن أبي عبد الله (عليه السلام) ضربَ اللهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ الْإِيْتَانِ، قال: «هذا مثل ضربه الله لأهل بيت نبيه، و لمن عاداهم هو مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ».

From Abdul Rahman Bin Saalim Al Ashal, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding [14:24] **Sets forth a parable of a good word (being) like a good tree** – the two Verses, he<sup>asws</sup> said: 'This is an example which Allah<sup>azwj</sup> has Set for the People<sup>asws</sup> of the Household of His<sup>azwj</sup> Prophet<sup>saww</sup>. And for their enemies it is [14:26] **the parable of an evil word is as an evil tree pulled up from the earth's surface; there is not stability for it**'<sup>30</sup>.

## VERSE 27

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ {27}

[14:27] **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to**

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا وضع الرجل في قبره أتاه ملكان، ملك عن يمينه و ملك عن يساره، و أقيم الشيطان بين عينيه، عيناه من نحاس، فيقال له: كيف تقول في الرجل الذي كان بين ظهرانيكم؟»

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the man is placed in his grave, two Angels come to him. An Angel from his right, and an Angel from his left, and Satan<sup>la</sup> stands in front of his eyes, his<sup>la</sup> eyes being like from copper. So they say to him: 'What are you saying regarding the man who was present among you?'

<sup>28</sup> Basaair Al Darajaat – P 2 Ch 2 H 2

<sup>29</sup> بصائر الدرجات: 1 / 80

<sup>30</sup> تفسير العياشي 2: 15 / 225

- قال- فيفزع له فزعة، فيقول إذا كان مؤمنا: أ عن محمد رسول الله (صلى الله عليه و آله) تسألان؟ فيقولان له: نم نومة لا حلم فيها، و يفسح له في قبره تسعة أذرع، و يرى مقعده من الجنة، و هو قول الله عز و جل: يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ إِذَا كَانَ كَافِرًا، قَالَا لَهُ: مَنْ هَذَا الرَّجُلُ الَّذِي خَرَجَ بَيْنَ ظَهْرَانِيكُمَا؟ فيقول: لا أدري. فيخيلان بينه و بين الشيطان».

He<sup>asws</sup> said: 'So he gets panic-stricken. So if he is a Believer he would be saying, 'Is it about Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup> that you two are asking about?' So they both say to him: 'Sleep the sleep in which there are no dreams'. And the open up his grave for him by nine cubits, and he sees his place from the Paradise. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.** And if he is an Infidel, they both say to him: 'Who is this man who came out from among you?' So he would be saying, 'I don't know'. So they leave him to be between him and Satan<sup>la</sup>.<sup>31</sup>

العياشي: عن صفوان بن مهران، عن أبي عبد الله (عليه السلام) قال: «ان الشيطان ليأتي الرجل من أولياتنا فيأتيه عند موته، يأتيه عن يمينه و عن يساره ليصده عما هو عليه، فيأبى الله له ذلك، و كذلك قال الله: يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ».

Al Ayyashi, from Safwan Bin Mahran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Surely Satan<sup>la</sup> comes to the man from our<sup>asws</sup> friends. So he<sup>la</sup> comes to him during his death from his right, and from his left, to dislodge him from what he is upon. So, Allah<sup>azwj</sup> Refuses (to Allow) him<sup>la</sup> to do that. And thus, Allah<sup>azwj</sup> Says **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter**.<sup>32</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام): «ان الميت إذا اخرج من بيته شيعته الملائكة الى قبره يترحمون عليه، حتى إذا انتهى به الي قبره، قالت الأرض له: مرحبا بك و أهلا و سهلا، و الله لقد كنت أحب ان يمشي علي مثلك، لا جرم لترى ما اصنع بك، فيوسع له مد بصره، و يدخل عليه في قبره قعيدا القبر منكر و نكير، فيلقيان فيه الروح الي حقويه،

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the dead body is taken out from his house, the Angels accompany him to his grave Obtaining Mercy for him, until they end up with him to his grave. The ground says to him: 'Welcome to you, and hello. By Allah<sup>azwj</sup>! It was always beloved to me that the likes of you would walk upon me. Undoubtedly you will see what I shall be doing with you'. So it extends itself for him for as far as the eye can see. And they enter him in his grave, and Munkar and Nakeer get seated in the grave. They cast into him the spirit into his loins.

فيقعدانه فيسألانه، فيقولان له: من ربك؟ فيقول: الله. فيقولان: و ما دينك؟ فيقول: الإسلام. فيقولان: و من نبيك؟ فيقول: محمد (صلى الله عليه و آله). فيقولان: و من امامك؟ فيقول: علي.

So they both seat themselves besides him, questioning him, saying to him: 'Who is your Lord<sup>azwj</sup>?' So he would be saying, 'Allah<sup>azwj</sup>'. So they would both say: 'And what is your Religion?' So he would be saying, 'Al-Islam'. So they would both say: 'And

<sup>31</sup> الكافي 3: 10 /28

<sup>32</sup> تفسير العياشي 2: 16 /225.

who is your Prophet<sup>saww</sup>? So he would be saying, 'Muhammad<sup>saww</sup>? So they would both say: 'And who is your Imam<sup>asws</sup>? So he would be saying, 'Ali<sup>asws</sup>'.

فينادي مناد من السماء: صدق عبيدي، افرشوا له في القبر من الجنة، و البسوه من ثياب الجنة، و افتحوا له في قبره بابا الى الجنة، حتى يأتينا و ما عندنا خير له. ثم يقولان له: ثم نومة العروس، ثم نومة لا حلم فيها.

So a Caller would Call out from the sky: 'My<sup>azwj</sup> servant has spoken the truth! Spread out for him in the grave from the Paradise, and clothe him in the clothing of the Paradise, and open for him in his grave, Gates to the Paradise until he comes to Us<sup>azwj</sup>. And what is in Our Presence with better for him'. Then they both say to him: 'Sleep, the sleep of a bride. Sleep, the sleep in which there are no dreams'.

و ان كان كافرا، أخرجت له ملائكة يشيعونه الي قبره يلعنونه، حتى إذا انتهى الي الأرض، قالت الأرض: لا مرحبا بك و لا أهلا، اما و الله لقد كنت ابغض ان يمشي علي مثلك، لا جرم لترين ما اصنع بك اليوم، فتضايق عليه حتى تلتقي جوانحه. و يدخل عليه ملكا القبر، و هما قعيدا القبر منكر و نكير-

And if he is an Infidel, the Angels come out with him accompanying him to his grave, cursing him, until they end up to the ground. The ground says, 'Neither there is welcome for you, nor hello. But, by Allah<sup>azwj</sup>, it was always hateful that the likes of you would walk upon me. Undoubtedly, you will see what I would be doing with you today'. So it constricts itself to him until his ribs meet each other. And two Angels enter upon on him in the grave, and they seat themselves in the grave – Munkar and Nakeer.

قال: قلت له: جعلت فداك، يدخلان علي المؤمن و الكافر في صورة واحدة؟ فقال: «لا». فيقعدانه فيقولان له: من ربك؟ فيقول: سمعت الناس يقولون، [فيقولان: لا دريت، فما دينك؟ فيقول: سمعت الناس يقولون.] و يتلجلج لسانه. فيقولان: لا دريت، فمن نبيك؟ فيقول: سمعت الناس يقولون، و يتلجلج لسانه. فيقولان: لا دريت.

He (the narrator) said: 'May I be sacrificed for you<sup>asws</sup>! They both enter upon the Believer as well as the Infidel in one (and the same) image?' So he<sup>asws</sup> said: 'No! They both sit him up and say to him: 'Who is your Lord<sup>azwj</sup>? So he would be saying, 'I heard the people saying'. So they would both say, 'You don't know. So what is your Religion?' So he would be saying, 'I heard the people saying'. And his tongue would hesitate. So they would both say: 'You don't know, So who is your Prophet<sup>saww</sup>? So he would be saying, 'I heard the people saying', and his tongue would hesitate. So they would both say: 'You don't know'.

فينادي مناد. من السماء: كذب عبيدي، افرشوا له في قبره من النار، و البسوه من ثياب النار، و افتحوا له بابا الي النار، حتى يأتينا و ما له عندنا شر له

So a Calle would Call out from the sky: 'My<sup>azwj</sup> servant has lied! Spread out for him in his grave, from the Fire, and clothe him in the clothing of the Fire, and open for him a Gate to the Fire, until he comes to Us<sup>azwj</sup>, and what is for him in Our Presence is evil for him'.

- قال- ثم يضربانه بمرزبة معهما ثلاث ضربات ليس منها ضربة الا تطاير قبره نارا، و لو ضربت تلك الضربة علي جبال تهامة، لكانت رميما».

He<sup>asws</sup> said: 'They would both strike him with a sledgehammer which would be with them both, with three strikes. There is no strike from it except that his grave would be

filled with the Fire. And if that strike were to be struck upon a mountain it would crumble, as if it was decayed’.

قال ابو عبد الله (عليه السلام): «و يسلم الله عليه في قبره الحيات و العقارب تنهشه نهشا، و الشياطين تغمه غما، يسمع عذابه من خلق الله الا الجن و الإنس، و انه ليسمع خفق نعالهم، و نفض أيديهم، و هو قول الله: يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا- قال- عند موته و في الآخرة- قال- في قبره وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ».

Abu Abdullah<sup>asws</sup> said: ‘And Allah<sup>azwj</sup> would make emerge in his grave, the snakes, and the scorpions who ravage him with a ravaging, and the devils grieve him with a grief. His Punishment would be heard by all the creatures except for the Jinn and the human beings, and they hear the beating of their shoes, and the shaking of their hands. And these are the Words of Allah<sup>azwj</sup> **[14:27] Allah Affirms those who believe with the firm Word in the life of the world - during his death and in the Hereafter, - in his grave and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to**.<sup>33</sup>

و من طريق المخالفين: ما رواه النطنزي، عن ابن عباس، في قوله: يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ، قال: بولاية علي بن أبي طالب (عليه السلام).

And from Tareeq Al Mukhalifeen, what has been reported by Al Natanzy,

(It has been narrated) from Ibn Abbas, regarding His<sup>azwj</sup> Words **[14:27] Allah Affirms those who believe with the firm Word**, said, ‘By the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>34</sup>

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

Ibn Babuwayh said, ‘Ali Bin Abdullah Al Waraaq narrated to us, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ja’far Bin Suleyman Al Basry, from Abdullah Bin Al Fazal Al Hashmy who said,

‘I asked Abu Abdullah Ja’far Bin Muhammad<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:178] Whomsoever Allah Guides, he is the one who follows the right way; and whomsoever He Lets to err, these are the losers**’.

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

So he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Blessed and High would Let the unjust go astray on the Day of Judgement from the Gate of His<sup>azwj</sup> Prestige, and He<sup>azwj</sup> would Guide the people of the belief and the righteous deeds to His<sup>azwj</sup> Paradise, just as the Mighty and Majestic has Said **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray,**

<sup>33</sup> تفسير العياشي 2: 18 / 225

<sup>34</sup> شواهد التنزيل 1: 434 / 314

**and Allah does whatsoever He so Desires to. And the Mighty and Majestic Says [10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow rivers from beneath them in Gardens of Bliss'.<sup>35</sup>**

## VERSES 28 - 30

**أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ {28} جَهَنَّمَ يَصْلَوْنَهَا وَيَبْسُ الْقَرَارُ {29} وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَنَّوْا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ {30}**

**[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell they shall be arriving in, and an evil place it is to settle in [14:30] And they set up equals with Allah that they may lead (people) astray from His Way. Say: Enjoy yourselves, for surely your journey is to the Fire**

في تفسير العياشي عن محمد بن سابق بن طلحة الانصاري قال: مما قال هارون لابي الحسن موسى عليه السلام حين أدخل عليه: ما هذه الدار ودار من هي؟ قال: لشيعتنا فترة ولغيرهم فتنة، قال: فما بال صاحب الدار لا يأخذها؟ قال: أخذت منه عامرة ولا يأخذها الا معمورة، فقال: اين شيعتك فقراً أبو الحسن عليه السلام: لم يكن الذين كفروا من اهل الكتاب والمشركين منفيين حتى تأتيهم البينة قال: فنحن كفار؟ قال: لا ولكن كما قال: "الم تر إلى الذين بدلوا نعمة الله كفراً وأحلوا قومهم دار البوار " فغضب عند ذلك وغلظ عليه.

In Tafseer Al-Ayyashi, from Muhammad Bin Saabiq Bin Talha AL-Ansary who said:

'From what Haroun said to Abu Al-Hassan Musa<sup>asws</sup> when he<sup>asws</sup> came up to (see) him, 'What is this House (the world), and who is it for?' He<sup>asws</sup> said: 'For our<sup>asws</sup> Shias it is for a (short) period, and for others it is strife (Fitna)'. He said, 'Would the owner of the House mind if ones takes it?' He<sup>asws</sup> said: 'You take from it fully, whilst they (Shias) do not take except for inhabiting it'. So he said, 'Where are your<sup>asws</sup> Shias?' So Abu Al-Hassan<sup>asws</sup> recited **[98:1] Those who disbelieved from among the followers of the Book and the Polytheists could not have separated (from the faithful) until there had come to them the clear evidence**. He said, 'So (does that mean) we are infidels?' He<sup>asws</sup> said: 'No, but as He<sup>azwj</sup> has Said: **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition**. So he was angry at that, and became more restrictive against him<sup>asws</sup>,<sup>36</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي بِنِ عُمَانَ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا قَالُوا مَا تَقُولُونَ فِي ذَلِكَ قُلْتُ نَقُولُ هُمْ الْأَفْجَرَانِ مِنْ قُرَيْشٍ بَنُو أُمَيَّةَ وَبَنُو الْمُغْبِرَةِ قَالَ ثُمَّ قَالَ هِيَ وَ اللَّهِ قُرَيْشٌ قَاطِبَةٌ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَاطَبَ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنِّي فَضَّلْتُ قُرَيْشًا عَلَى الْعَرَبِ وَ أَتَمَمْتُ عَلَيْهِمْ نِعْمَتِي وَ بَعَثْتُ إِلَيْهِمْ رَسُولِي فَبَدَّلُوا نِعْمَتِي كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ.

And by this chain, from Abaan Bin Usmaan, from Al-Haris Al-Nasry who said:

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness**, (Imam<sup>asws</sup>) asked: 'What are you all saying about that?' I said, 'We are saying that these are the two

<sup>35</sup> التوحيد: 1 / 241

<sup>36</sup> Tafseer Noor Al Saqalayn – CH 98 H 5

tyrants from the Qureish<sup>37</sup>, the Clan of Umayya and the Clan of Al-Mugheira'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, this is about the Qureish in its entirety. Allah<sup>azwj</sup> Blessed and High Addressed His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said: "I<sup>azwj</sup> Gave preference to the Qureish over the Arabs, and Completed upon them My<sup>azwj</sup> Favours, and Sent to the My<sup>azwj</sup> Rasool<sup>saww</sup>, so they changed My<sup>azwj</sup> Favour by denial **and made their people to alight into the abode of perdition**'.<sup>38</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلي بن محمد، عن بسطام بن مرة، عن إسحاق ابن حسان، عن الهيثم بن واقد، عن علي بن الحسين العبدوي، عن سعد الإسكافي، عن الأصغر بن نباتة قال: قال امير المؤمنين (عليه السلام): «ما بال أقوام غيروا سنة رسول الله (صلى الله عليه و آله)، و عدلوا عن وصيه، لا يتخوفون ان ينزل بهم العذاب؟» ثم تلا هذه الآية: أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ جَهَنَّمَ ثُمَّ قَالَ: «نحن النعمة التي أنعم الله بها علي عباده، و بنا يفوز من فاز يوم القيامة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Bastaam Bin Marat, from Is'haq Ibn Hasaan, from Al Haysam Bin Waqad, from Ali Bin Al Husayn Al Abdy, from Sa'ad Al Askaaf, from Al Asbagh Bin Nabat who said,

'Amir-ul-Momineen<sup>asws</sup> said: 'What is the matter with the people changing the Sunnah of Rasool-Allah<sup>saww</sup>, and turning away from his<sup>saww</sup> successor<sup>asws</sup>? Are they not fearing that the Punishment would descend upon them?' Then he<sup>asws</sup> recited this verse **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell.** Then he<sup>asws</sup> said: 'We<sup>asws</sup> are the Favour which He<sup>azwj</sup> has Favoured upon His<sup>azwj</sup> servants, and it is by us<sup>asws</sup> that the one who succeeds will succeed on the Day of Judgement'.<sup>39</sup>

## VERSE 31

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ {31}

**[14:31] Say to My servants who believe that they should establish Prayer and spend out of what We have Given them secretly and openly before the coming of the Day in which there shall be no bartering nor mutual befriending**

محمد بن يعقوب: عن محمد بن يحيي، عن احمد بن محمد، عن عثمان بن عيسى، عن سماعة ابن مهران، عن أبي عبد الله (عليه السلام) قال: «ان الله عز و جل فرض للفقراء له في اموال الأغنياء فريضة لا يحمدون الا بأدائها، و هي الزكاة، بها حقنوا دماءهم، و بها سموا مسلمين، و لكن الله عز و جل فرض في اموال الأغنياء حقوقا غير الزكاة، فقال عز و جل: وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ «1» فالحق المعلوم غير الزكاة، و هو شيء يفرضه الإنسان علي نفسه في ماله، يجب عليه ان يفرضه علي قدر طاقته و سعة حاله «2»، فيؤدي الذي فرض علي نفسه كل يوم، و ان شاء في كل جمعة، و ان شاء في كل شهر.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Ibn Mahran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic has Necessitated for the poor in the wealth of the rich, an obligation in

<sup>37</sup> The no. 1 and no. 2

<sup>38</sup> Al Kafi – H 14525

<sup>39</sup> الكافي 1: 169 / 1.

which they have no option but to fulfill it, and it is the Zakat. By it, their blood is fortified, and by it they are called Muslim. But, Allah<sup>azwj</sup> Mighty and Majestic Obligated in the wealth of the rich certain rights other than Zakat. So Allah<sup>azwj</sup> Mighty and Majestic Said **[70:24] And those in whose wealth there is a known right.** So, the known right is from other than the Zakat, and it is something which the man obligated upon himself in his wealth, obligating in accordance with his strength and the vastness of this wealth. So he fulfils that which he has obligated upon himself, if he so wishes, every day, and if he so wishes, every Friday, and if he so wishes, every month’.

و قال الله عز و جل ايضا: أَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا و هذا غير الزكاة، و قد قال الله عز و جل ايضا يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا و عَلَانِيَةً.

And Allah<sup>azwj</sup> Mighty and Majestic Says as well **[57:18] Lend to Allah a goodly loan.** And this is other than Zakat. And Allah<sup>azwj</sup> Mighty and Majestic has Said as well **[14:31] and spend out of what We have Given them secretly and openly**.<sup>40</sup>

## VERSES 32 - 36

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْآنْهَارَ {32} وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ {33}

**[14:32] Allah is He Who Created the skies and the earth and Sent down water from the sky, so He Brought out by it, fruits as a sustenance for you, and He has Subdues the ships for you, that they might run their course in the sea by His Command, and He Subdues the rivers for you [14:33] And He Subdues for you the sun and the moon pursuing their courses, and Subdues for you the night and the day**

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ<sup>٤٠</sup> وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا<sup>٤١</sup> إِنَّ الْإِنْسَانَ لَقَلْبُومٌ كَفَّارٌ {34} وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ {35} رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي<sup>٤٢</sup> وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ {36}

**[14:34] And He Gives you from all that you ask of Him; and if you were to count Allah's Favours, you will not be able to number these; surely the human being is unjust, ungrateful [14:35] And when Ibrahim said: Lord! Make this city secure, and Keep me and my sons away from worshiping the idols [14:36] Lord! Surely they have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful**

العباشي: عن حسين بن هارون- شيخ من اصحاب أبي جعفر (عليه السلام)- عن أبي جعفر (عليه السلام) قال: سمعته يقرأ هذه الآية: وَ أَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ. قال: ثم قال ابو جعفر (عليه السلام): «التوب، و الشيء لم تسأله إياه أعطاك».

Al Ayyashi, from Husayn Bin Haroun – a sheikh from the companions of Abu Ja'far<sup>asws</sup> –

<sup>40</sup> (Extract) تفسير العباشي 2: 29 / 29.

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I heard him<sup>asws</sup> reciting this Verse **[14:34] And He Gives you from all that you ask of Him.** Then Abu Ja'far<sup>asws</sup> said: 'The clothes, and the things which you had not asked Him<sup>saww</sup> for, He<sup>azwj</sup> Gives it to you'.<sup>41</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِذَا قَرَأَ هَذِهِ الْآيَةَ وَ إِنَّ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَ بِأَنْ تَعُدَّ مِنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعْمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِدْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لَا يُدْرِكُهُ

H 15039 – Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

'Whenever Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to recite this Verse: **[14:34] And He Gives you from all that you ask of Him; and if you were to count Allah's Favours, you will not be able to number these,** he<sup>asws</sup> would say: 'Glory be to the One Who<sup>azwj</sup> never Made it to be in anyone the recognition of His<sup>azwj</sup> Favours except for the recognition falling short of (Al-Taqseer) recognising, just as He<sup>azwj</sup> has never Made it to be in anyone the recognition of being aware of Him<sup>azwj</sup> more than the knowledge that He<sup>azwj</sup> cannot be perceived.

فَشَكَرَ جَلَّ وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْرًا كَمَا عَلِمَ عِلْمَ الْعَالَمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَانًا عَلِمًا مِنْهُ أَنَّهُ قَدْ وَسَّعَ الْعِبَادَ فَلَا يَتَجَاوَرُ ذَلِكَ فَإِنَّ شَيْئًا مِنْ خَلْقِهِ لَا يُبْلَغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يُبْلَغُ مَدَى عِبَادَتِهِ مَنْ لَا مَدَى لَهُ وَ لَا كَيْفَ تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He<sup>azwj</sup> Made their reduced recognition as an expression of gratitude, just as He<sup>azwj</sup> Knows that the knowledge of the knowledgeable people would not be able to perceived Him<sup>azwj</sup>, so He<sup>azwj</sup> made Belief as knowledge from it, so they cannot exceed that. So no one from His<sup>azwj</sup> creatures can reach the limit of worshipping Him<sup>azwj</sup>, and how can one reach the limit of worship of the One Who<sup>azwj</sup> has no Limits for Him<sup>azwj</sup>, impossible! Allah<sup>azwj</sup> is Higher than that, Exalted and Great'.<sup>42</sup>

العياشي: عن الزهري، قال: أتى رجل أبا عبد الله (عليه السلام) فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن أبيك فإنك من أبناء عبدة الأصنام. فقال له: «كذبت إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ، فلم يعبد أحد من ولد إسماعيل صنما قط، و لكن العرب عبدت الأصنام، و قالت بنو إسماعيل: هؤلاء شفعاؤنا عند الله فكفرت، و لم تعبد الأصنام».

Al-Ayyashi, from Al-Zuhry who said,

'A man came to Abu Abdullah<sup>asws</sup> and asked him<sup>asws</sup> about something, but he<sup>asws</sup> did not answer him. So a man said to him, 'This is because you are the son of your father, sons of those who worshipped the idols'. So he<sup>asws</sup> said to him: 'You are lying! Allah<sup>azwj</sup> Commanded Ibrahim<sup>as</sup> that he<sup>as</sup> should encamp with Ismail<sup>as</sup> at Makkah, so he<sup>as</sup> did it. Ibrahim<sup>as</sup> said **[14:35] My Lord! Make this city secure, and save me and my sons from worshipping idols. So no one from the sons of Ismail<sup>as</sup> worshipped idols at all, but it was the Arabs who worshipped the idols. And the Clan**

<sup>41</sup> تفسير العياشي 2: 30 / 230.

<sup>42</sup> الكافي 8: 592 / 394.



of Ismail<sup>as</sup> said, 'These would intercede for us in the Presence of Allah<sup>azwj</sup>. So they blasphemed, but did not worship the idols'.<sup>43</sup>

ابن شهر آشوب: قال النبي (صلى الله عليه و آله) في قوله تعالى: وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ: «فانتهت الدعوة الى و الى علي»

Ibn Shehr Ashub –

'The Prophet<sup>saww</sup> said regarding the Words of the High **[14:35] and Keep me and my sons away from worshipping the idols**: 'So the call ended to me<sup>saww</sup> and to Ali<sup>asws</sup>'.

و في خبر: «انا دعوة ابراهيم» و انما عني بذلك الطاهرين، لقوله (صلى الله عليه و آله): «نقلت من أصلاب الطاهرين الى أرحام الطاهرات لم يمسنني سفايح الجاهلية».

And in a News (Hadeeth) he<sup>saww</sup> said: 'I<sup>saww</sup> am the Call of Ibrahim<sup>as</sup>'. But rather, what it means by that are the Purified ones<sup>asws</sup>, as per his<sup>saww</sup> words: 'We<sup>saww</sup> have been transferred from the Purified foreheads to the Purified laps. The adultery of ignorance (Pre-Islamic period) has not touched me<sup>saww</sup>'.<sup>44</sup>

Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying that: 'A man went to Amir-ul-Momineen<sup>asws</sup> and said, 'Inform me, if you<sup>asws</sup> are knowledgeable, about the people, and about those who resemble the people, and about the *Nasnaas*'. So Amir-ul-Momineen<sup>asws</sup> said: 'O Husayn<sup>asws</sup>, answer the man'. So Al-Husayn<sup>asws</sup> said: 'As for your word, 'Inform me about the people', so we<sup>asws</sup> are the people, and that is what Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book: **“[2:199] Then hasten on from the Place from which the people hasten on”**, therefore it is the Rasool Allah<sup>saw</sup>, he<sup>saww</sup> is the one<sup>saww</sup> about whom people should come forward.

وَ أَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَمَّا قَوْلُكَ النَّسْنَسُ فَهُمْ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your word, 'Resembling the people', so they are our<sup>asws</sup> Shias, and they are our<sup>asws</sup> friends, and they are from us<sup>asws</sup>, and that is what Ibrahim<sup>as</sup> said: **“[14:36] then whoever follows me, he is surely of me, and whoever disobeys me”**. And as for your words, 'The *Nasnaas*', so they are the vast majority' – and he<sup>asws</sup> gestured by his<sup>asws</sup> hand towards a group of the people, then said: **[25:44] They are nothing but as cattle; nay, they are straying farther off from the path.**<sup>45</sup>

عن أبي عبيدة، عن أبي جعفر (عليه السلام) قال: «من أحبنا فهو منا أهل البيت». فقلت: جعلت فداك، منكم؟ قال: «منا و الله، اما سمعت قول ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

From Abu Ubeyda,

<sup>43</sup> تفسير العياشي 2: 31 / 230

<sup>44</sup> مناقب ابن شهر آشوب 2: 176.

<sup>45</sup> Al Kafi – H 14787

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who loves us<sup>asws</sup>, so he is from us<sup>asws</sup> the People<sup>asws</sup> of the Household'. So I said, 'May I be sacrificed for you<sup>asws</sup>! From you<sup>asws</sup>?'. He<sup>asws</sup> said: 'From us<sup>asws</sup>. By Allah<sup>azwj</sup>! Have you not hear the words of Ibrahim<sup>as</sup> [14:36] so the one who follows me, he is from me'.<sup>46</sup>

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقى الله منكم و أصلح فهو منا أهل البيت» قال: منكم أهل البيت؟ قال: «منا أهل البيت، قال فيها إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي. قال عمر بن يزيد: قلت له: من آل محمد؟ قال: «أي و الله من آل محمد، أي و الله من أنفسهم، أما تسمع الله يقول: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ» و قول إبراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

From Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who fears Allah<sup>azwj</sup>, from among you, and reforms (himself), so he is from us<sup>asws</sup> the People<sup>asws</sup> of the Household'. He said, 'From you<sup>asws</sup> the People<sup>asws</sup> of the Household?' He<sup>asws</sup> said: 'From us<sup>asws</sup>, the People<sup>asws</sup> of the Household. Ibrahim<sup>as</sup> said regarding it [14:36] so the one who follows me, he is from me'. Umar Bin Yazeed says, 'I said to him<sup>asws</sup>, 'From the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?'. He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. Yes, and from their<sup>asws</sup> selves. Have you not hear Allah<sup>azwj</sup> Saying [3:68] Surely the nearest of people to Ibrahim are those who followed him? And the words of Ibrahim<sup>as</sup> [14:36] so the one who follows me, he is from me?'.<sup>47</sup>

عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام) قال: «من أحب آل محمد و قدمهم علي جميع الناس بما قدمهم من قرابة رسول الله (صلى الله عليه و آله)، فهو من آل محمد (عليه السلام) لتوليه آل محمد (عليهم السلام)، لأنه من القوم بأعبانهم، و إنما هو منهم بتوليه و اتباعه لإياهم، و كذلك حكم الله في كتابه و مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ و قول إبراهيم: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي و مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who loves the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and places them<sup>asws</sup> first (prioritise) in front of the whole of the people altogether with what they have been prioritised with from the relatives of Rasool-Allah<sup>saww</sup>, so he is from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> due to his befriending of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, because the people are with their dignitaries. But rather, he is from them<sup>asws</sup> by being in their<sup>asws</sup> Wilayah and of his following them<sup>asws</sup>. And thus, is the Judgement of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book [5:51] and whoever amongst you takes them for a friend, then surely he is one of them. And the words of Ibrahim<sup>as</sup> [14:36] so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful'.<sup>48</sup>

المفيد: في (الإختصاص)، قال: حدثني أبو عبد الله محمد بن أحمد الكوفي الخزاز، قال: حدثني أحمد بن محمد بن سعيد الكوفي، عن ابن فضال، عن إسماعيل بن مهران، عن أبي مسروق النهدي، عن مالك بن عطية، عن أبي حمزة، قال: دخل سعد بن عبد الملك- و كان أبو جعفر (عليه السلام) يسميه سعد الخير، و هو من ولد عبد العزيز بن مروان- على أبي جعفر (عليه السلام)، فتنشج «1» كما تنشج النساء- قال- فقال له أبو جعفر (عليه السلام): «ما يبكيك يا سعد؟» قال: و كيف لا أبكي و أنا من الشجرة الملعونة في القرآن؟ فقال له: «لست منهم، أنت أموي منا أهل البيت، أما سمعت قول الله عز و جل يحكي عن إبراهيم: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي».

<sup>46</sup> تفسير العياشي 2: 32 / 231.

<sup>47</sup> تفسير العياشي 2: 33 / 231.

<sup>48</sup> تفسير العياشي 2: 34 / 231.

Al Mufeed, in Al Ikhtisas, said, 'Abu Abdullah Muhammad Bin Ahmad Al Kufy al Khazaz narrated to me, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ibn Fazaal, from Ismail Bin Mahran, from Abu Masrouq Al Nahdy, from Mallik Bin Atiya, from Abu Hamza who said,

'Sa'd Bin Abdul Malik came up to Abu Ja'far - and Abu Ja'far<sup>asws</sup> had named him as 'Saad Al Khayr' (the good). And he was from the sons of Abdul Aziz Bin Marwan – so he started crying like the crying of women. So Abu Ja'far<sup>asws</sup> said to him: 'What makes you to cry, O Sa'ad?' He said, 'And why should I not cry, and I am from the Accursed Tree (of evil lineage) (Mentioned) in the Quran?' So he<sup>asws</sup> said to him: 'You are not from them. You are an Umayyid from us<sup>asws</sup> the People<sup>asws</sup> of the Household. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic Relating about Ibrahim<sup>as</sup> [14:36] so the one who follows me, he is from me?'<sup>49</sup>

## VERSE 37

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ  
وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ {37}

**[14:37] Our Lord! I have settled a part of my offspring in a valley without vegetation near Your Sacred House; Our Lord! That they may establish the Prayer; therefore make the hearts of some people yearn towards them and Provide them from the fruits; so that they may be grateful**

عن الفضل بن موسى الكاتب، عن أبي الحسن موسى بن جعفر (عليهما السلام) قال: «إن إبراهيم (عليه السلام) لما أسكن إسماعيل (عليه السلام) و هاجر مكة و ودعهما لينصرف عنهما بكيا، فقال لهما إبراهيم (عليه السلام): ما يبكيكما؟ فقد خلفتكما في أحب الأرض إلى الله، و في حرم الله. فقالت له هاجر: يا إبراهيم، ما كنت أرى أن نبيا مثلك يفعل ما فعلت. قال: و ما فعلت؟ فقالت: إنك خلفت امرأة ضعيفة و غلاما ضعيفا، لا حيلة لهما، بلا أنيس من بشر، و لا ماء يظهر، و لا زرع قد بلغ، و لا ضرع يحلب!

From Al Fazal Bin Musa the Scribe,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'When Ibrahim<sup>as</sup> settled Ismail<sup>as</sup> and Hajar<sup>as</sup> at Makkah, and bid farewell to them<sup>as</sup> to leave, they both cried. So Ibrahim<sup>as</sup> said to them both: 'What make you both to cry? For I<sup>as</sup> am leaving you both behind in the ground which is the most Beloved to Allah<sup>azwj</sup>, and in the Sanctuary of Allah<sup>azwj</sup>?' So Hajar<sup>as</sup> said to him<sup>as</sup>: 'O Ibrahim<sup>as</sup>! I<sup>as</sup> have not seen a Prophet<sup>as</sup> like you<sup>as</sup> doing what you<sup>as</sup> are doing'. He<sup>as</sup> said: 'And what have I<sup>as</sup> done?' So she<sup>as</sup> said: 'You<sup>as</sup> are leaving behind your<sup>as</sup> weak wife<sup>as</sup>, and a weak son<sup>as</sup>, with no help for them both, without a friend from the humans, nor water which is apparent, nor vegetation that can be reached, nor a milking udder!'

قال: فرق إبراهيم (عليه السلام) و دمعت عيناه عند ما سمع منها، فأقبل حتى انتهى إلى باب بيت الله الحرام، فأخذ بعضادتي الكعبة، ثم قال: اللهم إني أسكنتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ ارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ.»

He<sup>asws</sup> said: 'So Ibrahim<sup>as</sup> separated, and his eyes were tearful with what he<sup>as</sup> had heard from her<sup>as</sup>. So he<sup>as</sup> went until he<sup>as</sup> came to the Gate of the Sacred House of Allah<sup>azwj</sup>. So he<sup>as</sup> grabbed the Kaaba by his<sup>as</sup> hand, then said: **[14:37] Our Lord! I**

<sup>49</sup> الاختصاص: 85

**have settled a part of my offspring in a valley without vegetation near Your Sacred House; Our Lord! That they may establish the Prayer; therefore make the hearts of some people yearn towards them and Provide them from the fruits; so that they may be grateful.**<sup>50</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زَيْدِ الشَّحَّامِ قَالَ دَخَلَ قَتَادَةُ بِنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا قَتَادَةُ أَنْتَ فَقِيهٌ أَهْلُ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بَلَّغْنِي أَنَّكَ تُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَعْلَمُ تَفْسِيرَهُ أَمْ بِجَهْلٍ قَالَ لَا يَعْلَمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَإِنْ كُنْتَ تُفَسِّرُهُ يَعْلَمُ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far<sup>asws</sup>, so he<sup>asws</sup> said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far<sup>asws</sup> said: 'It has reached me<sup>asws</sup> that you are explaining the Quran'. Qatada said to him<sup>asws</sup>, 'Yes'. So Abu Ja'far<sup>asws</sup> said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far<sup>asws</sup> said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I<sup>asws</sup> would like to ask you'. Qatada said, 'Ask'.

قَالَ أَخْبَرَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبَاٍ وَ قَدَرْنَا فِيهَا السَّيْرَ سَبْرًا وَ أَيَّامًا آمِنِينَ فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِرَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) نَشَدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ بَخَّرَجَ الرَّجُلُ مِنْ بَيْتِهِ بِرَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيَقْطَعُ عَلَيْهِ الطَّرِيقَ فَتُذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِنَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

He<sup>asws</sup> said: 'Inform me<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic in (the Chapter) *Saba: [34:18] And We Made between them and the towns which We had blessed (other) towns to be easily seen, and We Apportioned the journey therein: Travel through them nights and days, in security.* Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far<sup>asws</sup> said: 'I<sup>asws</sup> hold you to Allah<sup>azwj</sup>, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah<sup>azwj</sup>, Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَبِحَاكَ يَا قَتَادَةُ إِنْ كُنْتَ إِنَّمَا فَسَّرْتَ الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

So Abu Ja'far<sup>asws</sup> said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

<sup>50</sup> 37 /232 :2 (Extract) تفسير العياشي

وَيْحَكَ يَا قَتَادَةَ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يَرُومُ هَذَا الْبَيْتَ عَارِفًا بِحَقِّهَا يَهُوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْزِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهُ دَعْوَةُ إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حَجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةَ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our<sup>asws</sup> rights, loving us<sup>asws</sup> with his heart, just as Allah<sup>azwj</sup> Mighty and Majestic has Said: “[14:37] **therefore make the hearts of some people yearn towards them**” and it does not mean the House, for He<sup>azwj</sup> is Saying ‘towards them’. So we<sup>asws</sup> are, by Allah<sup>azwj</sup>, the supplication of Ibrahim<sup>as</sup> towards whom<sup>asws</sup> if one loves with one’s heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِنًا مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهُ لَا فَسَّرْتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةَ إِنَّمَا يَعْرِفُ الْقُرْآنَ مَنْ حَوَاطَبَ بِهِ.

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement’. Qatada said, ‘No offence. By Allah<sup>azwj</sup>, I will not explain it except like this’. So Abu Ja’far<sup>asws</sup> said: ‘Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones<sup>asws</sup> who have been Addressed by it’.<sup>51</sup>

إن الله يسأل الشهداء من أهل البيت عليهم السلام عن أهل زمانهم

### **SURELY ALLAH<sup>AZWJ</sup> WILL ASK THE WITNESSES FROM THE PEOPLE<sup>ASWS</sup> OF THE HOUSEHOLD ABOUT THE PEOPLE OF THEIR<sup>ASWS</sup> ERA**

إن الله سائل أهل كل زمان ويدعى الشهداء عليهم في زمانهم منا، فمن صدق صدقناه ومن كذب كذبناه. إن رسول الله صلى الله عليه وآله هو المنذر الهادي الرسول إلى الجن والأنس إلى يوم القيامة، لا نبي بعده ولا رسول، ولا ينزل بعد القرآن كتابا. ولكل أهل زمان هاد ودليل وإمام يهديهم ويدلهم ويرشدهم إلى كتاب ربهم وسنة نبيهم، كلما مضى هاد خلف آخر مثله. هم مع الكتاب والكتاب معهم لا يفارقونه ولا يفارقهم حتى يردوا على رسول الله صلى الله عليه وآله حوضه.

Surely, Allah<sup>azwj</sup> will Ask the people of every era, and Call the Witnesses over them who were in their era, from us<sup>asws</sup>, so the one who was truthful we<sup>asws</sup> will ratify him, and the one who lied, we<sup>asws</sup> will deny him. Surely, the Rasool Allah<sup>saww</sup> was the Warner, the Guide, the Messenger<sup>saww</sup> to the Jinn and the Human beings up to the Day of Judgement. There will not be a Prophet<sup>as</sup> after him<sup>saww</sup> nor a Messenger<sup>as</sup>, nor will a Book Descend after the Quran. And for the people of every era there is a Guide, and an Evidence, and an Imam<sup>asws</sup> who<sup>asws</sup> guides them, and provides evidences to them, and shows them the way to the Book of their Lord<sup>azwj</sup> and the Sunnah of their Prophet<sup>as</sup>. Every time a Guide<sup>asws</sup> passes away, he<sup>asws</sup> leaves behind someone<sup>asws</sup> like himself<sup>asws</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them<sup>asws</sup>. Neither do they<sup>asws</sup> separate from it nor does it separate from them<sup>asws</sup>, until they return to the Rasool Allah<sup>saww</sup> to his<sup>saww</sup> Fountain.

إننا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أفئدة من الناس تهوي إليهم)، فإيانا عنى الله بذلك خاصة. ونحن الذين عنى الله: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون) إلى آخر السورة، فرسول الله الشاهد علينا ونحن شهداء الله على خلقه وحججه في أرضه. ونحن الذين عنى الله بقوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس) إلى آخر الآية. فلكل زمان منا إمام شاهد على أهل زمانه.

<sup>51</sup> الكافي 8: 311 / 485

We<sup>asws</sup> are the People<sup>asws</sup> of the Household for whom<sup>asws</sup> our<sup>asws</sup> father Ibrahim<sup>as</sup> Prayed to Allah<sup>azwj</sup> saying: **“[14:37] therefore make the hearts of some people yearn towards them and”**, so it is us<sup>asws</sup> whom Allah<sup>azwj</sup> has Meant by that, especially. And we<sup>asws</sup> are the ones<sup>asws</sup> Meant by Allah<sup>azwj</sup> in: **“[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed”** up to the end of the Chapter. So the Rasool Allah<sup>saww</sup> is a Witness over us<sup>asws</sup>, and we<sup>asws</sup> are the Witnesses of Allah<sup>azwj</sup> over His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Proof in His<sup>azwj</sup> earth. And we<sup>asws</sup> are the ones<sup>asws</sup> Meant by Allah<sup>azwj</sup> by His<sup>azwj</sup> Statement: **“[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people”**, up to the end of the Verse. So for every era, an Imam<sup>asws</sup> from us<sup>asws</sup> is a Witness over the people of his<sup>asws</sup> era.<sup>52</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن الفضيل، عن أبي جعفر (عليه السلام) قال: نظر إلى الناس يطوفون حول الكعبة، فقال: «هكذا كانوا يطوفون في الجاهلية، إنما أمروا أن يطوفوا بها ثم ينفروا إلينا فيعلمونا ولايتهم و مودتهم، و يعرضوا علينا نصرتهم» ثم قرأ هذا الآية: فَأَجْعَلْ أَقْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fazeyl,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'He<sup>asws</sup> looked towards the people circling around the Kaaba, so he<sup>asws</sup> said: 'This is how they were circling during the period of ignorance (Pre-Islamic). But rather, they have been ordered to go around it, then come over to us<sup>asws</sup>, so we<sup>asws</sup> would teach them their Wilayah for us<sup>asws</sup> and their cordiality for us<sup>asws</sup>, and present their support for us<sup>asws</sup>'. Then he<sup>asws</sup> recited this Verse **[14:37] therefore make the hearts of some people yearn towards them**.<sup>53</sup>

ابن بابويه: قال: حدثنا علي بن حاتم، قال: حدثني محمد بن جعفر و علي بن سليمان، قالوا: حدثنا أحمد بن محمد، قال: قال الرضا (عليه السلام): «أ تدري لم سميت (الطائف) الطائف؟» قلت: لا. قال: «لأن الله عز و جل لما دعاه إبراهيم (عليه السلام) أن يرزق أهله من كل الثمرات، أمر قطعة من الأردن فسارت بثمارها حتى طافت بالبيت، ثم أمرها أن تتصرف إلى هذا الموضع الذي سمي الطائف، فذلك سميت الطائف».

Ibn Babuwayh said, 'Ali Bin Haatim narrate to us, from Muhammad Bin Ja'far and Ali Bin Suleyman, from Ahmad Bin Muhammad who said,

'Al-Reza<sup>asws</sup> said: 'Do you know why Al Ta'if has been named as Al Ta'if?' I said, 'No'. He<sup>asws</sup> said: 'Because when Ibrahim<sup>as</sup> supplicated to Him<sup>azwj</sup> that He<sup>azwj</sup> should Provide his<sup>as</sup> family from every fruit, Allah<sup>azwj</sup> Mighty and Majestic Commanded a section of Jordan so it came with its fruits until it circled (Tawaaf) the House. Then He<sup>azwj</sup> Commanded it to leave and go to this place, which is called Al Ta'if. So it is due to that, Al Ta'if has been named as such'.<sup>54</sup>

العباشي: عن رجل ذكره، عن أبي جعفر (عليه السلام) في قول الله: إني أسكنت من ذريتي بوادٍ غير ذي زرع عند بيتك المحرم إلى قوله: لعلهم يشكروا. قال: فقال أبو جعفر (عليه السلام): «نحن منهم، و نحن بقية تلك الذرية».

Al Ayashi, from a man who mentioned it,

<sup>52</sup> Kitaab Sulaym Bin Qays – H 54

<sup>53</sup> الكافي 1: 1/322

<sup>54</sup> علل الشرائع: 2/442

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> [14:37] **I have settled a part of my offspring in a valley without vegetation near Your Sacred House** up to His<sup>azwj</sup> Words **so that they may be grateful**. So Abu Ja'far<sup>asws</sup> said: 'We<sup>asws</sup> are from them, and we<sup>asws</sup> are the remaining ones from the offspring'.<sup>55</sup>

و في رواية اخرى عنه، قال: كنا في الفسطاط عند أبي جعفر (عليه السلام) نحو من خمسين رجلا، قال: فجلس بعد سكوت كان منا طويلا فقال: «ما لكم لا تنطقون، لعلمكم ترون أني نبي؟ لا والله ما أنا كذلك، ولكن في قرابة من رسول الله (صلى الله عليه وآله) قريبة، و ولادة، من وصلها وصله الله، و من أحبها أحبه الله، و من أكرمها أكرمه الله، أ تدرن أي البقاع أفضل عند الله منزلة؟». فلم يتكلم أحد، فكان هو الراد على نفسه، فقال: «تلك مكة الحرام، التي رضيها لنفسه حرما، و جعل بيته فيها».

And in another report, from him who said,

'We were in the tent in the presence of Abu Ja'far<sup>asws</sup>. We were approximately fifty men, so there was a lengthy silence from us. So he<sup>asws</sup> said: 'What is the matter with you all that you are not speaking, perhaps you are seeing me<sup>asws</sup> as a Prophet<sup>as</sup>? No, By Allah<sup>azwj</sup>! I<sup>asws</sup> am not that, but I<sup>asws</sup> am in the close near of kin of Rasool-Allah<sup>saww</sup>, and as a son. Whoever maintains good relations with them<sup>asws</sup>, Allah<sup>azwj</sup> would Maintain Good relations with him, and the one who loves them<sup>asws</sup>, Allah<sup>azwj</sup> would Love him, and the one who Honours them<sup>asws</sup>, Allah<sup>azwj</sup> would Honour him. Do you know, which is the highest enduring status in the Presence of Allah<sup>azwj</sup>?' So, no one spoke. It was as if he<sup>asws</sup> was replying to himself<sup>asws</sup>. So he<sup>asws</sup> said: 'That is the Sanctuary of Makkah, which He<sup>azwj</sup> is Pleased with as a Sanctuary, and Made it to be His<sup>azwj</sup> House regarding it'.

ثم قال: «أ تدرن أي البقاع أفضل من مكة؟» فلم يتكلم أحد، فكان هو الراد على نفسه، فقال: «ما بين الحجر الأسود إلى باب الكعبة، ذلك حطيم إبراهيم (عليه السلام) نفسه الذي كان ينود فيه غنمه و يصلي فيه، فو الله لو أن عبدا صف قدميه في ذلك المكان، قام النهار مصليا حتى يجنه الليل، و قام الليل مصليا حتى يجنه النهار، ثم لم يعرف لنا حقا أهل البيت و حرما حقا، لم يقبل الله منه شيئا أبدا.

Then he<sup>asws</sup> said: 'Do you all know which is the highest of the enduring than Makkah?' So no one spoke. It was as if he<sup>asws</sup> was replying to himself<sup>asws</sup>. So he<sup>asws</sup> said: 'What is in between the Black Stone up to the Door of the Kaaba. That is the place chosen by Ibrahim<sup>as</sup> for himself<sup>as</sup> where he<sup>as</sup> used to defend his<sup>as</sup> sheep and Pray therein. By Allah<sup>azwj</sup>! If a servant were to arrange his feet in that place, standing the day Praying until the coming of the night, and standing Praying until the day comes over. And then if he does not recognise for us<sup>asws</sup> our<sup>asws</sup> rights of the People<sup>asws</sup> of the Household, and prevent from us<sup>asws</sup> our<sup>asws</sup> rights, Allah<sup>azwj</sup> would not Accept anything from him, ever!

إن أبانا إبراهيم (صلوات الله عليه) كان فيما اشترط على ربه أن قال: فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ أما إنه لم يقل: الناس كلهم، أنتم أولئك رحمكم الله و نظراؤكم، فإنما مثلكم في الناس مثل الشعرة البيضاء في الثور الأسود، أو الشعرة السوداء في الثور الأبيض، و ينبغي للناس أن يحجوا هذا البيت، و أن يعظموه لتعظيم الله إياه، و أن يلقوننا أينما كنا، نحن الأدلاء على الله».

Our<sup>asws</sup> father<sup>as</sup> is Ibrahim<sup>as</sup> who had stipulated to his<sup>as</sup> Lord<sup>azwj</sup> saying [14:37] **therefore make the hearts of some people yearn towards them**. But, he<sup>as</sup> did not speak about all of the people. You (Shias) and your counterparts are those upon

<sup>55</sup> تفسير العياشي 2: 35 / 231.

whom Allah<sup>azwj</sup> has been Merciful. Your example among the people is like the example of the white hair upon the black bull, or the black hair upon the white bull. And it is befitting for the people that they should perform the Pilgrimage of this House, and Magnify its Reverence of Allah<sup>azwj</sup> for it, and that they should meet us<sup>asws</sup> wherever we<sup>asws</sup> may be. We<sup>asws</sup> are the Guides to Allah<sup>azwj</sup>.<sup>56</sup>

## VERSES 38 - 47

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {38} الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ {39} رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ {40} رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ {41}

**[14:38] Our Lord! Surely You Know what we hide and what we make public, and nothing is hidden from Allah, neither in the earth nor in the sky [14:39] The Praise is for Allah, Who Gifted to me in old age, Ismail and Is'haq; surely my Lord is the Hearer of the supplication [14:40] Lord! Make me the establisher of the Prayer and from my offspring (too), Our Lord, and Accept my supplication [14:41] Our Lord! Forgive me and my two parents and the Believers on the Day the reckoning would be when the reckoning would be established**

وَلَا تَحْسَبَنَّ اللَّهُ عَافِيًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ {42} مُهْطِعِينَ مُقْبِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ {43} وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخَرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ ۖ أُولَٰئِكَ تَكُونُوا آفْسُتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ رِزَالِ {44}

**[14:42] And do not reckon Allah to be oblivious of what the unjust are doing; But rather, He Respites them to a Day on which the eyes shall be staring (in horror) [14:43] Hastening forward, their heads raised, their eyes not reverting back to them and their hearts vacant [14:44] And warn the people of the Day when the Punishment shall come to them, so those who were unjust will be saying: Our Lord! Respite us to a near term, (so) we shall respond to Your Call and we follow the Rasools. Or were you not swearing before (that) there will be no decline for you?**

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ {45} وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِنْ كَانَ مَكَرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ {46} فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفاً وَعْدِهِ رَسُولَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ {47}

**[14:45] And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We Dealt with them, and We Struck examples for you [14:46] And they had plotted their plot, but their plot is with Allah, though their plot was such that the mountains would move away [14:47] So do not reckon Allah (to be one) failing in His Promise to His Rasools; surely Allah is Mighty, with the Revenge**

العياشي: عن السري، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: «رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ شَأْنِ إِسْمَاعِيلَ، وَمَا أَخْفَى أَهْلَ الْبَيْتِ».

Al Ayyashi, from Al Sary who said,

<sup>56</sup> تفسير العياشي 2: 41 / 233



'I heard Abu Abdullah<sup>asws</sup> recite **[14:38] Our Lord! Surely You Know what we hide and what we make public, and nothing is hidden from Allah** – glory of Ismail<sup>as</sup>. **And that which is (being) hidden – (glory) of the People<sup>asws</sup> of the Household'**.<sup>57</sup>

عن حريز بن عبد الله، عن ذكره، عن أحدهما (عليهما السلام)، أنه كان يقرأ هذه الآية: «رب اغفر لي و لولدي» يعني إسماعيل و إسحاق.

From Hareez Bin Abdullah, from the one who mentioned it,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam), who used to recite this Verse as **[14:41] Our Lord! Forgive me and my two sons** (لولدي) – Meaning Ismail<sup>as</sup> and Is'haq<sup>as</sup>.<sup>58</sup>

عن سعد بن عمر، عن غير واحد ممن حضر أبا عبد الله (عليه السلام)، و رجل يقول: قد ثبت دار صالح و دار عيسى بن علي- ذكر دور العباسين- فقال رجل: أراناها الله خرابا، أو خربها بأيدينا. فقال له أبو عبد الله (عليه السلام): «لا تقل هكذا، بل تكون مساكن القائم و أصحابه، أما سمعت الله يقول: وَ سَكَنُكُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ؟».

From Sa'ad Bin Umar,

(It has been narrated) from someone else from the one who was present with Abu Abdullah<sup>asws</sup>, and a man was saying, 'A house has been established for Salih, and a house for Isa Bin Ali – mentioning the houses of the Abbasides – so a man said, 'May Allah<sup>azwj</sup> Show us their ruins, or ruin them by our hands'. So Abu Abdullah<sup>asws</sup> said to him: 'Do do not speak like this. But, these would become the dwellings of Al-Qaim<sup>asws</sup> and his<sup>asws</sup> companions. Have you not heard Allah<sup>azwj</sup> Saying **[14:45] And you dwell in the abodes of those who were unjust to themselves?**<sup>59</sup>

عن جميل بن دراج، قال: سمعت أبا عبد الله (عليه السلام) يقول: «وَ إِنْ كَانَ مَكْرُهُمْ لَيَزُولَ مِنْهُ الْجِبَالُ وَ إِنْ كَانَ مَكْرَ بَنِي الْعَبَّاسِ بِالْقَائِمِ لَيَزُولَ مِنْهُ قُلُوبُ الرِّجَالِ».

From Jameel Bin Daraaj who said,

'I heard Abu Abdullah<sup>asws</sup> saying: **[14:46] And they had plotted their plot, but their plot is with Allah, though their plot was such that the mountains would move away thereby.** And the plots of the Clan of Abbas were such that the hearts of the men would move away thereby'.<sup>60</sup>

الشيخ في (مجالسه): قال: أخبرنا الحسين بن إبراهيم القزويني، قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن الحسين بن أبي غندر، عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «اتقوا الله، و عليكم بالطاعة لأئمتكم، قولوا ما يقولون، و اصمتوا عما صمتوا، فإنكم في سلطان من قال الله تعالى: وَ إِنْ كَانَ مَكْرُهُمْ لَيَزُولَ مِنْهُ الْجِبَالُ- يعني بذلك ولد العباس- فاتقوا الله فإنكم في هدنة، صلوا في عشائهم، و اشهدوا جنازهم، و أدوا الأمانة إليهم، و عليكم بحج هذا البيت فأدمنوه، فإن في إيمانكم الحج دفع مكاره الدنيا عنكم و أهوال يوم القيامة».

Al Sheykh in his Majaalis, said, 'Al Husayn Bin Ibrahim Al Qazwiny informed us, from Abu Abdullah Muhammad Ibn Wahbaan, from Abu Al Qasim Ali Bin Habashy, from Abu Al Fazal Al Abbas Bin

<sup>57</sup> تفسير العياشي 2: 44 / 234.

<sup>58</sup> تفسير العياشي 2: 45 / 234.

<sup>59</sup> تفسير العياشي 2: 49 / 235.

<sup>60</sup> تفسير العياشي 2: 50 / 235.

Muhammad Bin Al Husayn, from his father, from Safwan Bin Yahya, from Al Husayn Bin Abu Gandar, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup>! And it is upon you to be obedient to your Imams<sup>asws</sup>. Speak what they<sup>asws</sup> are speaking, and be quiet when they<sup>asws</sup> are silent, for you are among a ruler from what Allah<sup>azwj</sup> the High Said [14:46] **their plot was such that the mountains would move away thereby** – Meaning by that the sons of Abbas – so fear Allah<sup>azwj</sup> for you are in a suspension of hostilities. Pray among their families, and witness their funerals, and fulfill their trusts to them. And it is upon you to perform the Pilgrimage of this House. So make it a habit of it, for in your habit of the Pilgrimage is the defence against their plots of the world, and the horrors of the Day of Judgement'.<sup>61</sup>

## VERSE 48

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ {48}

**[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well), and they shall come forth before Allah, the One, the Supreme**

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن عبد الله بن هلال، عن العلاء بن رزين، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «لقد خلق الله عز و جل في الأرض منذ خلقها سبعة عوالم ليس فيها من ولد آدم، خلقهم من أديم الأرض، فأسكنهم فيها واحدا بعد واحد مع عالمه،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khatib, from Muhammad Bin Abdullah Bin Hilal, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic has Created in the earth, since He<sup>azwj</sup> Created it, seven worlds wherein there is no son of Adam<sup>as</sup> in it. He<sup>azwj</sup> Created them from the crust of the earth. So He<sup>azwj</sup> Settled them, one by one with their world.

ثم خلق عز و جل آدم أبا هذا البشر و خلق ذريته منه، لا و الله ما خلقت الجنة من أرواح المؤمنين منذ خلقها، و لا خلقت النار من أرواح الكفار العصاة منذ خلقها عز و جل، لعلكم ترون أنه إذا كان يوم القيامة، و صير [الله] أبدان أهل الجنة مع أرواحهم في الجنة، و صير أبدان أهل النار مع أرواحهم في النار، أن الله تبارك و تعالى لا يعبد في بلاده، و لا يخلق خلقا يعبدونه و يوحدونه [و يعظمونه]،

Then the Mighty and Majestic Created Adam<sup>as</sup>, father of this species, and Created his<sup>as</sup> offspring from him<sup>as</sup>. No, by Allah<sup>azwj</sup>, the Paradise is not empty of the souls of the Believers since its creation, and the Fire is not empty from the souls of the disobedient Infidels since its creation by the Mighty and Majestic. Perhaps you are thinking that when it will be the Day of Judgement, and Allah<sup>azwj</sup> Sends the bodies of the people of the Paradise along with their souls to be in the Paradise, and Sends the bodies of the people of the Fire along with their souls to be in the Fire, Allah<sup>azwj</sup> will not be worshipped in His<sup>azwj</sup> Kingdom, nor will He<sup>azwj</sup> Create a creation who will be worshipping Him<sup>azwj</sup>, and Extolling His<sup>azwj</sup> Oneness, and Magnifying Him<sup>azwj</sup>.

<sup>61</sup> الأماي 2: 280

بلى و الله ليخلقن الله خلقا من غير فحولة و لا إناث يعبدونه و يوحدهونه و يعظمونه، و يخلق لهم أرضا تحملهم، و سماء تظلمهم، أليس الله عز و جل يقول: **يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ، و قال عز و جل: أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ**».

Yes, by Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Create a creation from others, with no potency and no females who will be worshipping Him<sup>azwj</sup>, and Extolling His<sup>azwj</sup> Oneness, and Magnifying Him<sup>azwj</sup>, and Create for them an earth which would carrying them, and a sky which would shade them. Is not Allah<sup>azwj</sup> Mighty and Majestic Saying **[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well)**. And Allah<sup>azwj</sup> Mighty and Majestic Said **[50:15] Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation'**.<sup>62</sup>

في تفسير العياشي عن محمد بن هاشم عن أخبره عن أبي جعفر عليه السلام قال: قال له الأبرش الكلبي: بلغنا أنك قلت في قول الله: " يوم تبدل الأرض " أنها تبدل خبزة فقال أبو جعفر عليه السلام: صدقوا تبدل الأرض خبزة نقية في الموقف يأكلون منها، فضحك الأبرش وقال: أمالهم شغل بما هم فيه عن أكل الخبز؟ فقال: ويحك أي المنزلتين هم أشد شغلا وأساء حالاً؟ إذا هم في الموقف أو في النار يعذبون؟ فقال: لا في النار، فقال ويحك وإن الله يقول: لاكلون من شجر من زقوم فمالئون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم قال: فسكت.

In the commentary of Al-Ayyashi, from Muhammad Bin Haashim, who was informed,

'Abu Ja'far<sup>asws</sup>, replied when Al-Abarsh Al-Kalby asked him<sup>asws</sup>, 'They tell me that you<sup>asws</sup> have said regarding the Statement of Allah<sup>azwj</sup> **[14:48] The Day when the earth shall be Changed** that it will change into bread.' Abu Ja'far<sup>asws</sup> said: 'True, the earth will be changed into pure bread during the pause, they will eat from it.' Al-Barsh laughed and said, 'The occupation that they will be in, they will be eating bread?' He<sup>asws</sup> said: 'Woe be unto you, which two stations will be for them, a harsh occupation or an evil condition?' Will they be punished during the pause or in the Fire?' He said, 'No, in the Fire.' He<sup>asws</sup> said: 'Woe be unto you, and Allah<sup>azwj</sup> has Said **[56:52] You shall be eating from a tree of Zaqoom, [56:53] And fill the bellies with it; [56:54] So you shall be drinking over it from the boiling water; [56:55] And drinking as drinks the camel**.'<sup>63</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ ثَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي رُكْنِ الْبَيْتِ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ أَشْهَدُ لِأَنَّيْنَهُ فَلَأَسْأَلَنَّهُ عَنْ مَسَائِلٍ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُحْلِلُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Pilgrimage with Abu Ja'far<sup>asws</sup> in the year in which Hisham Abdul Malik was performing the Pilgrimage as well, and along with him was Nafa'u, the retainer of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far<sup>asws</sup> in the corner of the House and the people had gathered around him'. Nafa'u said, 'O Commander of the Faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>'. He said, 'Be a witness for I shall ask him<sup>asws</sup> about certain matters that nobody can answer with

<sup>62</sup> الخصال: 45 /358

<sup>63</sup> Tafseer Noor Al Thaqalayn – CH 56 H 64

regards to it except for a Prophet<sup>as</sup> or a son<sup>asws</sup> of a Prophet<sup>as</sup>, or a successor<sup>asws</sup> of a Prophet<sup>as</sup>. He said, 'So go ahead and ask him<sup>asws</sup>, perhaps you can embarrass him<sup>asws</sup>.'

فَجَاءَ نَافِعٌ حَتَّىٰ اتَّكَأَ عَلَى النَّاسِ ثُمَّ اشْرَفَ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ.

So Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far<sup>asws</sup>. He said, 'O Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>! I have read the Torah, and the Evangel, and the Psalms, and the Furqaan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you<sup>asws</sup> about certain matters that none can answer with regards to it except for a Prophet<sup>as</sup>, or a successor<sup>asws</sup> of a Prophet<sup>as</sup>, or son<sup>asws</sup> of a Prophet<sup>as</sup>. He (the narrator) said, 'Abu Ja'far<sup>asws</sup> raised his<sup>asws</sup> head and said; 'Ask, or shall I<sup>asws</sup> begin for you?'

قَالَ نَافِعٌ فَأَخْبَرَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ أَيُّ أَرْضٍ تُبَدَّلُ يَوْمَئِذٍ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَرْضٌ تَبْقَى خُبْرَةٌ يَأْكُلُونَ مِنْهَا حَتَّىٰ يَفْرُعَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْحِسَابِ

Nafa'u said, 'So inform me about the Words of Allah<sup>azwj</sup>: **[14:48] The Day when the earth shall be Changed into a different earth, and the skies (as well)**. Which earth would it be replaced by on the Day?' So Abu Ja'far<sup>asws</sup> said: 'It will be the ground which would become edible, from which they will be eating until such time as Allah<sup>azwj</sup> has Completed the Accounting'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَمْ هُمْ يَوْمَئِذٍ أَشْغَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ فَوَ اللَّهُ مَا شَغَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَأَطْعَمُوا الزَّقُومَ وَ دَعَوْا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ

Nafa'u said, 'They would be busy (with the accounting) instead to eating'. So Abu Ja'far<sup>asws</sup> said: 'Would they be busy on that Day or would they be in the Fire?' Nafa'u said, 'But they would be in the Fire'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, they would not be busy, it's just that when they call for the food, so they will be fed the *Zaqoom* (a tree in Hell), and they will call for drink and they will be quenched with *Al-Hameem* (a river of Hell)'.<sup>64</sup>

علي بن الحسين (عليهما السلام)، قال و تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ يَعْنِي بِأَرْضٍ لَمْ تَكْتَسِبْ عَلَيْهَا الذُّنُوبَ، بَارِزَةٌ لَيْسَ عَلَيْهَا جِبَالٌ وَ لَا نَبَاتٌ، كَمَا دَحَاهَا أَوَّلَ مَرَّةٍ، وَ يَعِيدُ عَرْشَهُ عَلَى الْمَاءِ كَمَا كَانَ أَوَّلَ مَرَّةٍ، مُسْتَقِلًا بِعَظَمَتِهِ وَ قَدْرَتِهِ-

Ali<sup>asws</sup> Bin Al Husayn<sup>asws</sup> said: 'And **[14:48] The Day when the earth shall be Changed into a different earth**, Meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He<sup>azwj</sup> would Restore the Throne upon the water just as it was the first time around, separate, by His<sup>azwj</sup> Magnificent and His<sup>azwj</sup> Power'.<sup>65</sup>

<sup>64</sup> Al Kafi – H 14541 (Extract)

<sup>65</sup> 252 :2 تفسير القمي (Extract)

**VERSES 49 - 52**

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ {49} سَرَابِيلُهُمْ مِنْ قَطْرَانٍ وَتَعْشَىٰ وُجُوهُهُمُ النَّارُ {50} لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {51} هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَلِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ {52}

**[14:49] And you will see the guilty on that day bound together in fetters [14:50] Their shirts made of pitch and the Fire covering their faces [14:51] That Allah may Recompense each soul what it has earned; surely Allah is Swift in reckoning [14:52] This is a clear Notification for the people and that they may be Warned thereby, and that they may know that He is One God and that those possessed of understanding may mind**

5804 / [2]- قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: سَرَابِيلُهُمْ مِنْ قَطْرَانٍ: «و هو الصفر الحار الذائب، انتهى حره، يقول الله عز و جل: وَ تَعْشَىٰ وُجُوهُهُمُ النَّارُ سَرَبِلُوا ذَلِكَ الصفر فتعشى وجوههم النار».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[14:50] Their shirts made of pitch** and it is the dissolving heat of the utmost (level) of heat. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[14:50] and the Fire covering their faces.** That heat would be their garment'.<sup>66</sup>

<sup>66</sup> تفسير القمي 1: 372.