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CHAPTER 14

IBRAHIM

(Prophet Abraham)

سورة ابراهيم

(52 VERSES)

VERSES 28 - 52

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

VERSES 28 - 30

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ {28}

Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]

جَهَنَّمَ يَصْلَوْنَهَا وَيَبْسُ الْقَرَارُ {29}

Into Hell they will be arriving, and evil is the settlement [14:29]

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ {30}

And they are making rivals to be for Allah in order to stray (people) from His Way. Say: 'Enjoy yourselves, surely your journey is to the Fire' [14:30]

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،

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

'From what Haroun said to Abu Al-Hassan Musa^{-asws} when he^{-asws} came up to (see) him, 'What is this House (the world), and who is it for?' He^{-asws} said: 'For our^{-asws} Shias it is for a (short) period, and for others it is strife (Fitna)'. He said, 'Would the owner of the House mind if one takes it?' He^{-asws} said: 'You take from it fully, whilst they (Shias) do not take except for inhabiting it'.

فقال: اين شيعتك فقراً أبو الحسن عليه السلام: لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تأتيهم البيعة

He said, 'Where are your^{-asws} Shias?' So Abu Al-Hassan^{-asws} recited: **Those who are committing Kufr from the People of the Book and the Polytheists will not become separated (from the Momineen) until the clear proof comes to them [98:1]**.

قال: فنحن كفار؟ قال: لا ولكن كما قال: "لم تر إلى الذين بدلوا نعمة الله كفراً وأحلوا قومهم دار البوار"

He said, 'So (does that mean) we are Kafirs?' He^{-asws} said: 'No, but as He^{-azwj} has Said: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]**'.

فغضب عند ذلك وغلظ عليه.

He got angry at that, and harshened against him^{-asws}.¹

وَ بَحَدِّ الْإِسْنَادِ عَنْ أَبِي بِنِ عُثْمَانَ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا قَالُوا مَا تَقُولُونَ فِي ذَلِكَ قُلْتُ نَقُولُ هُمْ الْأَفْجَرَانِ مِنْ قُرَيْشِ بَنُو أُمَيَّةَ وَ بَنُو الْمُغَيَّرَةِ قَالَ ثُمَّ قَالَ هِيَ وَ اللَّهُ قُرَيْشٌ قَاطِبَةً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَاطَبَ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنِّي فَضَّلْتُ قُرَيْشًا عَلَى الْعَرَبِ وَ أَتَمَّمْتُ 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^{-asws} about the Words of Allah^{-azwj}: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]**, (Imam^{-asws}) asked: 'What are you all saying about that?' I said, 'We are saying that these are the two tyrants (Abu Bakr and Umar) from the Quraysh, the Clan of Umayya and the Clan of Al-Mugheira'. He^{-asws} said: 'By Allah^{-azwj}, this is about the Quraysh in its entirety. Allah^{-azwj} Blessed and Exalted Addressed His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: "I^{-azwj} Gave preference to the Quraysh over the Arabs, and Completed upon them My^{-azwj} Favours, and Sent to the My^{-azwj} Rasool^{-saww}, but they replaced My^{-azwj} Favour with Kufr, **and released their people into the abode of perdition? [14:28]**'.²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ بَسْطَامِ بْنِ مُرَّةَ عَنِ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنِ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَا بَالُ أَقْوَامٍ غَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَدَلُوا عَنْ وَصِيهِ لَا يَتَخَوَّفُونَ أَنْ يَنْزِلَ بِهِمُ الْعَذَابُ

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa'd Al Askaf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} said: 'What is the matter with a people who are changing the *Sunnah* of Rasool-Allah^{-saww} and are turning away from his^{-saww} bequest? Are they not fearing that the Punishment might descend upon them?'

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ جَهَنَّمَ

¹ Tafseer Noor Al Saqalayn – CH 98 H 5

² Al Kafi – H 14525

Then he^{-asws} recited the Verse: ***Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell [14:29]***.

ثُمَّ قَالَ نَحْنُ النِّعْمَةُ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيَّ عِبَادِهِ وَ بِنَا يَفُوزُ مَنْ فَازَ يَوْمَ الْقِيَامَةِ .

Then he^{-asws} said: ‘We^{-asws} are the Favour which Allah^{-azwj} has Favoured with upon His^{-azwj} servants, and by us^{-asws} will succeed, ones who would succeed on the Day of Judgment’.³

علي بن ابراهيم: قال: حدثني أبي، عن محمد بن أبي عمير، عن عثمان بن عيسى، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: أَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا.

Ali Bin Ibrhaim said, ‘My father narrated to me, from Muhammad Bin Abu Umeyr, from Usman Bin Isa,

From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***Do you not see those who replaced the Favour of Allah for Kufr [14:28]***.

قال: «نزلت في الأفجرين من قريش: بني امية و بني المغيرة، فأما بنو المغيرة فقطع الله دابرههم يوم بدر، و اما بنو امية فمتعوا الى حين-

He^{-asws} said: ‘It was Revealed regarding the most immoral ones of the Quraysh – the clan of Umayya and the clan of Al-Mugheira. As for the clan of Al-Mugheira, so Allah^{-azwj} Cut-off their tail (posterity) on the Day of Badr, and as for the clan of Umayya, so they are enjoying for a while’.

ثم قال- و نحن و الله نعمة الله التي أنعم بها علي عباده، و بنا يفوز من فاز، ثم قال لهم: تَمَتُّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ.

Then he^{-asws} said: ‘And we^{-asws}, by Allah^{-azwj}, are the Favour of Allah^{-azwj} Which He^{-azwj} Favoured with upon His^{-azwj} servants, and by us^{-asws} will succeed, ones who would succeed. Then He^{-azwj} Said to them: ***‘Enjoy yourselves, surely your journey is to the Fire’ [14:30]***’.⁴

العياشي: عن عمرو بن سعيد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ قال: فقال: «ما تقولون في ذلك؟» فقلت: نقول: هما الأفجران من قريش: بنو امية و بنو المغيرة.

Al Ayyashi, from Amro Bin Saeed who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: ***Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]***. He^{-asws} said: ‘What are you saying regarding that?’ So I said, ‘We are saying, these are two of the most immoral ones of the Quraysh – the clan of Umayya and the clan of Al-Mugheira’.

فقال: «بلي، هي قريش قاطبة، ان الله خاطب نبيه (صلى الله عليه و آله) فقال: اني قد فضلت قريشا علي العرب، و أتممت عليهم نعمتي، و بعث إليهم رسولا، فبدلوا نعمتي و كذبوا رسولي».

³ Al Kafi V 1 – The Book Of Divine Authority CH 27 H 1

⁴ تفسير القمي 1: 371.

He^{-asws} said: ‘Yes. It is the entire Quraysh. Allah^{-azwj} Addressed His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: “I^{-azwj} had Merited Quraysh upon the Arabs, and Completed My^{-azwj} Favour upon them, and sent a Rasool^{-saww} to them, but they replaced My^{-azwj} Favour and belied My^{-azwj} Rasool”⁵.

عن ذريح، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «جاء ابن الكواء الى امير المؤمنين (عليه السلام) فسأله عن قول الله: أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ. قال: تلك فريش، بدلوا نعمة الله كفراً، و كذبوا نبيه (صلى الله عليه و آله) يوم بدر».

From Zareeh,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Ibn Al-Kawa came to Amir Al-Momineen^{-asws}, and asked him^{-asws} about the Words of Allah^{-azwj}: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]**. He^{-asws} said:’ That is Quraysh. They replaced the Favour of Allah^{-azwj} for Kufr and they belied His^{-azwj} Prophet^{-saww} on the Day of Badr’⁶.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا الْآيَةَ قَالَ عَنِّي بِهَا فُرْتِشًا قَاطِبَةً الَّذِينَ عَادُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ نَصَبُوا لَهُ الْحَرْبَ وَ جَحَدُوا وَصِيَّةَ وَصِيَّتِهِ .

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

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]** – the Verse. He^{-asws} said: ‘It Means by it the (tribe of) Quraysh as a whole who were inimical to Rasool-Allah^{-saww}, and they establish the war against him^{-saww}, and they rejected the successor-ship of his^{-saww} successor^{-asws}’⁷.

VERSE 31

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُتِمُّوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ {31}

Say to My servants, those who are believing and are establishing the Salat and are spending from what We have Graced them, secretly and openly, before there comes to them a Day during which they would neither be any bargaining or befriending [14:31]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ لِلْمُقَرَّبَاءِ فِي أَمْوَالِ الْأَعْيَانِاءِ فَرِيضَةً لَا يُحْمَدُونَ إِلَّا بِأَدَائِهَا وَ هِيَ الزَّكَاةُ بِمَا حَقُّوا دِمَاءَهُمْ وَ بِمَا سُمُّوا مُسْلِمِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mihran,

⁵ تفسير العياشي 2: 229 / 22.

⁶ تفسير العياشي 2: 229 / 25.

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 27 H 4

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Imposed for the poor in the wealth of the rich, an imposition they would not be praiseworthy with except by paying it, and it is the *Zakāt*. By it, their blood is saved, and by it they are named as Muslims.

وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ فِي أَمْوَالِ الْأَعْيَانِ حُقُوفًا غَيْرَ الزَّكَاةِ فَقَالَ عَزَّ وَ جَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ فَالْحَقُّ الْمَعْلُومُ مِنْ غَيْرِ الزَّكَاةِ وَ هُوَ شَيْءٌ يَفْرُضُهُ الرَّجُلُ عَلَى نَفْسِهِ فِي مَالِهِ يَجِبُ عَلَيْهِ أَنْ يَفْرُضَهُ عَلَى قَدْرِ طَاقَتِهِ وَ سَعَةِ مَالِهِ فَيُؤَدِّي الَّذِي فَرَضَ عَلَى نَفْسِهِ إِنْ شَاءَ فِي كُلِّ يَوْمٍ وَ إِنْ شَاءَ فِي كُلِّ جُمُعَةٍ وَ إِنْ شَاءَ فِي كُلِّ شَهْرٍ

But, Allah^{-azwj} Mighty and Majestic Imposed in the wealth of the rich certain rights apart from the *Zakāt*, so the Mighty and Majestic Said: ***And those in whose wealth there is a known right [70:24]***. So the 'known right' is from other than the *Zakāt*, and it is something which the man imposes upon himself with regards to his wealth. It is Obligated upon him that he imposes upon himself in accordance to his strength and capacity of his wealth. Therefore, he would pay, that which he had imposed upon himself, if he so desires to, during every day, and if he so desires to, during every Friday, and if he so desires to, during every month.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَيْضًا يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً

And Allah^{-azwj} Mighty as Majestic has Said as well ***[14:31] and spend out of what We have Given them secretly and openly***.⁸

VERSES 32 & 33

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمْ الْأَنْهَارَ {32}

Allah is the One Who Created the skies and the earth, and Sent down water from the sky, and He Extract by it the fruits being a sustenance for you. And He Subdued for you the ships to flow in the sea by His Command, and Subdued the rivers for you [14:32]

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ۗ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ {33}

And He Subdued for you the sun and the moon constantly pursuing their courses, and Subdued for you the night and the day [14:33]

ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن ابي الصامت في قول الله عزوجل وسخر لكم ما في السموات وما في الارض جميعا منه قال اجرهم بطاعتهم.

Ibrahim Bin Haashim, from Al-Husayn Bin Sayf, from his father, from Abu Al-Saamit

⁸ Al Kafi V 3 – The Book Of Zakaat CH 1 H 8

Regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely in that are Signs for a people who think [45:13]*** - said, 'Compelled them to be in their^{-asws} (Imams^{-asws}) obedience.'⁹

VERSE 34

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ
{34}

And He Gives you from all that you ask Him for, and if you were to count the Favours of Allah, you would not (be able to) number these. Surely the human being is unjust, ungrateful [14:34]

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

Al Ayyashi, from Husayn Bin Haroun – a sheikh from the companions of Abu Ja'far^{-asws} –

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I heard him^{-asws} reciting this Verse ***And He Gives you from all that you ask Him for [14:34]***. Then Abu Ja'far^{-asws} said: 'The clothes, and the things which you had not asked Him^{-saww} for, He^{-azwj} Gives it to you'.¹⁰

علي بن محمد عن بعض أصحابه رفته قال كان علي بن الحسين (عليه السلام) إذا قرأ هذه الآية وإن تعدوا نعمة الله لا تحصوها يقول سبحان من لم يجعل في أحد من معرفته نعمة إلا المعرفة بالتقصير عن معرفتها كما لم يجعل في أحد من معرفة إدراكه أكثر من العلم أنه لا يدركه

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

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

فَشَكَرَ جَلَّ وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْرًا كَمَا عَلِمَ الْعَالِمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَانًا عِلْمًا مِنْهُ أَنَّهُ قَدْ وَسَّعَ الْعِبَادَ فَلَا يَتَجَاوَرُ ذَلِكَ فَإِنَّ شَيْئًا مِنْ خَلْقِهِ لَا يَبْلُغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يَبْلُغُ 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^{-azwj} Made their reduced recognition as an

⁹ Basaair Al Darajaat – P 2 CH 6 Rare H 1

¹⁰ تفسير العباسي 2: 30 / 230.

expression of gratitude, just as He^{-azwj} Knows that the knowledge of the knowledgeable people would not be able to perceived Him^{-azwj}, so He^{-azwj} made Belief as knowledge from it, so they cannot exceed that. So no one from His^{-azwj} creatures can reach the limit of worshipping Him^{-azwj}, and how can one reach the limit of worship of the One Who^{-azwj} has no Limits for Him^{-azwj}, impossible! Allah^{-azwj} is Higher than that, Exalted and Great'.¹¹

الشيخ في (اماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا ابو احمد عبيد الله بن الحسين بن ابراهيم العلوي النصيبي (رحمه الله) ببغداد، قال: سمعت جدي ابراهيم بن علي يحدث، عن أبيه علي بن عبيد الله، قال: حدثني شيخان بران من أهلنا سيدان، عن موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه (عليهم السلام)، و حدثني الحسين بن زيد بن علي ذو الدمعة، قال: حدثني عمي عمر بن علي، قال: حدثني اخي محمد بن علي، عن أبيه، عن جده الحسين (صلي الله عليهم).

Al Sheykh in his (book) Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Abu Ahmad Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy Al Nusaybi at Baghdad, from his grandfather Ibrahim Bin Ali, narrating from his father Ali Bin Ubeydullah, from two Seyyid Sheykh from our family,

'From Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from Al-Husayn Bin Zayd Bin Ali, one with the tears, from his uncle Umar Bin Ali, from his brother Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather Al-Husayn^{-asws}.

قال ابو جعفر (عليه السلام): «و حدثني عبد الله بن العباس و جابر بن عبد الله الأنصاري، و كان بدريا أحديا شجريا، و ممن محض من اصحاب رسول الله (صلي الله عليه و آله) في مودة امير المؤمنين (عليه السلام)،

Abu Ja'far^{-asws} said: 'And it was narrated to me^{-asws} by Abdullah Bin Al-Abbas and Jabir Bin Abdullah Al-Ansary, and they were (participants at) Badr, Ohad, the tree (at Al-Hudaybiyya), and from the companions of Rasool-Allah^{-saww} being pure (sincere) in their cordiality of Amir Al-Momineen^{-asws}.

قالوا: بينا رسول الله (صلي الله عليه و آله) في مسجده في رهط من الصحابة، فيهم: ابو بكر، و ابو عبيدة، و عمر، و عثمان، و عبد الرحمن، و رجلا من قراء الصحابة، هما: من المهاجرين عبد الله بن ام عبد، و من الأنصار أبي بن كعب، و كانا بدرين، فقرأ عبد الله من السورة التي يذكر فيها لقمان حتى أتى علي هذه الآية: وَ أَسْمِعْ عَلَىكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً الآية،

They said, 'While Rasool-Allah^{-saww} was in his^{-saww} Masjid among a group of the companions, among them being Abu Bakr, and Abu Ubeyda, and Umar, and Abdul Rahman, and two from the readers (among) the companions, they both being from the Emigrants Abdullah Bin Um Abd, and from the Helpers Ubayy Bin Ka'ab, and they were (participants at) Badr, so Abdullah read from the Chapter in which Luqman^{-as} is mentioned until he came to: **and Bestowed upon you His Bounties, apparent and hidden? [31:20].**

و قرأ أبي من السورة التي يذكر فيها ابراهيم (عليه السلام): وَ ذَكَّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ قالوا: قال رسول الله (صلي الله عليه و آله): أيام الله نعمائه و بلاؤه، و هي مثلاته سبحانه.

And my father recited from the Chapter in which is mentioned Ibrahim^{-as}: **and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one" [14:5].** They

said, 'Rasool-Allah^{-saww} said: 'The Days of Allah^{-azwj} are His^{-azwj} Bounties, and His^{-azwj} Afflictions, and these are Punishments of the Glorious One^{-azwj}'.

ثم اقبل (صلي الله عليه و آله) علي من شاهده من الصحابة، فقال: اني لأتخولكم بالموعظة تخولا مخالفة السامة عليكم، و قد اوحى الي ربي جل جلاله ان اذركم بالنعمة، و أندركم بما اقتص عليكم من كتابه، و تلا: وَ أَسْتَعِ عَلَيكُمْ نِعْمَهُ الْآيَةَ.

Then he^{-saww} turned towards me from the ones present from the companions, so he^{-saww} said: 'I^{-saww} am pledging you all with the advice just like an anti-venom upon you, and my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty has Revealed unto me^{-saww} that I^{-saww} should remind you all of the Bounties and warn you with what would be a Reprisal upon you, from His^{-azwj} Book', and he^{-saww} recited: '**and Bestowed upon you His Bounties [31:20]** – the Verse.

ثم قال لهم: قولوا الآن قولكم، ما أول نعمة رغبكم الله فيها و بلاكم بما؟ فخاض القوم جميعا فذكروا نعم الله التي أنعم عليهم و احسن إليهم بما، من المعاش و الرياش و الذرية و الأزواج، الي سائر ما بلاهم الله عز و جل به من أنعمه الظاهرة.

Then he^{-saww} said to them: 'Speak your words now. What is the first Bounty did Allah^{-azwj} Make you aspire regarding it and Tried you with it?' So the people in their entirety, plunged into mentioning the Bounties of Allah^{-azwj} which He^{-azwj} had Bestowed upon them and had Favoured to them with it, from the subsistence, and the life-style, and the offspring, and the wives, up to the rest of whatever Allah^{-azwj} Mighty and Majestic had Tried them with, from His^{-azwj} apparent of His^{-azwj} Bounties.

فلما امسك القوم اقبل رسول الله (صلي الله عليه و آله) على علي (عليه السلام)، فقال: يا أبا الحسن، قل، فقد قال أصحابك. فقال: و كيف لي بالقول – فذاك أبي و امي – و انما هداانا الله بك؟

When the people calmed down, Rasool-Allah^{-saww} faced towards Ali^{-asws} and he^{-saww} said: 'O Abu Al-Hassan^{-asws}! Speak, for your^{-asws} companions have already spoken'. He^{-asws} said: 'And how can it be for me^{-asws} with the speaking – may my^{-asws} father^{-as} and my^{-asws} mother^{-as} be sacrificed for you^{-asws} – and rather Allah^{-azwj} has Guided us with through you^{-saww}?'

قال: و مع ذلك فهات. قل ما أول نعمة بلاك الله عز و جل، و أنعم عليك بما؟ قال: ان خلقتني جل ثناؤه و لم أك شيئا مذكورا. قال: صدقت، فما الثانية؟

He^{-saww} said: 'And along with that, so give! Say what was the first Bounty Allah^{-azwj} Mighty and Majestic Tried you^{-asws} with and Favoured upon you^{-asws} with it?' He^{-asws} said: 'He^{-azwj} Created me^{-asws}, Majestic is His^{-azwj} Extollation, and I^{-asws} was not a mentioned thing'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the second?'

قال: الله احسن بي إذ خلقتني فجعلني حيا لا مواتا. قال: صدقت، فما الثالثة؟

He^{-asws} said: 'Allah^{-azwj} Favoured me^{-asws} when He^{-azwj} Created me^{-asws}, so He^{-azwj} Made me^{-asws} as being alive, not dead'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the third?'

قال: ان انشأني – فله الحمد – في احسن صورة و اعدل تركيب. قال: صدقت، فما الرابعة؟

He^{-asws} said: 'He^{-azwj} Caused me^{-asws} to grow – for Him^{-azwj} is the Praise – in a beautiful image and fairest configuration'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the fourth?'

قال: ان جعلني متفكرا واعيا لا ابله ساهيا. قال: صدقت، فما الخامسة؟

He^{-asws} said: 'He^{-saww} Made me^{-asws} thoughtful, retaining, not being foolish'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the fifth?'

قال: ان جعل لي مشاعر أدرك ما ابتغيت بها، و جعل لي سراجا منيرا. قال: صدقت، فما السادسة؟

He^{-asws} said: 'He^{-azwj} Made me^{-asws} aware, realising, what I^{-asws} can pursue (matters) with, and He^{-azwj} Made for me^{-asws} an illuminating lamp'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the sixth?'

قال: ان هداني لدينه، و لم يضلني عن سبيله. قال: صدقت، فما السابعة؟

He^{-asws} said: 'He^{-azwj} Guided me^{-asws} to His^{-azwj} Religion and did not Let me^{-asws} stray from His^{-azwj} Way'. He^{-saww} said: 'You^{-asws} speak the truth'.

قال: ان جعل لي مردا في حياة لا انقطاع لها. قال: صدقت، فما الثامنة؟

He^{-asws} said: 'He^{-azwj} Made for me^{-asws} a return in a life there would be no termination for it'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the eighth?'

قال: ان جعلني ملكا مالكا لا مملوكا. قال: صدقت، فما التاسعة؟

He^{-asws} said: 'He^{-azwj} Made me^{-asws} an owner of an ownership, not being owned (as a slave)'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the ninth?'

قال: ان سخر لي سماءه و ارضه و ما فيهما و ما بينهما من خلقه، قال صدقت، فما العاشرة؟

He^{-asws} said: 'He^{-azwj} Made subservient to me^{-asws}, His^{-azwj} sky, and His^{-azwj} earth and whatever in in these two, and whatever is in between them both, from His^{-azwj} creatures'. He^{-saww} said: 'You^{-asws} speak the truth. So what is the tenth?'

قال: ان جعلنا سبحانه ذكرانا قواما علي حلائلنا لا إناثا، قال: صدقت، فما بعد هذا؟

He^{-asws} said: 'He^{-azwj} the Glorious Made us males, being custodians upon our Permissible (womenfolk), not as women'. He^{-saww} said: 'You^{-asws} speak the truth. So what is after this?'

قال: كثرت نعم الله – يا نبي الله – فطابت، و تلا و إن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا.

He^{-asws} said: 'Abundant are the Bounties of Allah^{-azwj} – O Prophet^{-saww} of Allah^{-azwj} – so they are suitable'. And he^{-asws} recited: **And He Gives you from all that you ask Him, and if you were to count the Favours of Allah, you would not (be able to) number these [14:34].**

فتبسم رسول الله (صلي الله عليه وآله)، و قال: لتتهنك الحكمة، ليهنك العلم- يا أبا الحسن- و أنت وارث علمي، و المين لامتي ما اختلفت فيه من بعدي،

Rasool-Allah^{-saww} smiled, and said: 'Congratulations to you^{-asws} for the Wisdom! Congratulations to you^{-asws} for the Knowledge, O Abu Al-Hassan^{-asws}! And you^{-asws} are the inheritor of my^{-saww} knowledge, and the explainer to my^{-saww} community what they would be differing in, from after me^{-saww}.

من أحبك لدينك و أخذ بسبيلك فهو ممن هدي الي صراط مستقيم، و من رغب عن هداك، و أبغضك و تخلاك، لقي الله يوم القيامة لا خلاق له».

One who loves you^{-asws} for your^{-asws} Religion, and takes with your^{-asws} way, so he is from the one Guided to the Straight Path. And one who turns away from your^{-asws} guidance, and hates you^{-asws} and abandons you^{-asws}, would meet Allah^{-azwj} on the Day of Judgment, there being no share for him¹².

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا قَرَأَ هَذِهِ الْآيَةَ وَ إِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا يَقُولُ سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعْمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِذْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لَا يُدْرِكُهُ

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

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

فَشَكَرَ جَلًّا وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمْ بِالتَّقْصِيرِ شُكْرًا كَمَا عَلِمَ عِلْمَ الْعَالَمِينَ أَنَّهُمْ لَا يُدْرِكُونَهُ فَجَعَلَهُ إِيمَانًا عِلْمًا مِنْهُ أَنَّهُ قَدْ وَسَّعَ الْعِبَادِ 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.

The gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He^{-azwj} Made their reduced recognition as an expression of gratitude, just as He^{-azwj} Knows that the knowledge of the knowledgeable people would not be able to perceived Him^{-azwj}, so He^{-azwj} made Belief as knowledge from it, so they cannot exceed that. Therefore, no one from His^{-azwj} creatures can reach the limit of worshipping Him^{-azwj}, and how can one reach the limit of worship of the One Who^{-azwj} has no Limits for Him^{-azwj}, impossible! Allah^{-azwj} is Higher than that, Exalted and Great¹³.

فِي تَهْدِيَةِ الْأَحْكَامِ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي إِسْمَاعِيلَ الْقَمَاطِيِّ عَنْ بَشَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ كَانَ مُعْسِرًا فَلَمْ يَنْتَهِيَ لَهُ حِجَّةُ الْإِسْلَامِ فَلْيَأْتِ قَبْرَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلْيُعْرِفْ عِنْدَهُ، فَذَلِكَ يُجْزِيهِ عَنْ حِجَّةِ الْإِسْلَامِ، أَمَا إِنِّي لَا أَقُولُ يُجْزِي ذَلِكَ عَنْ حِجَّةِ الْإِسْلَامِ إِلَّا لِمُعْسِرٍ،

12 الأماي 2: 105

13 Al Kafi – V 8 H 15039

In (the book) Tehzeeb Al Ahkam – ‘Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Ismail Al Qammat, from Bashaar,

‘From Abu Abdullah^{-asws} having said: ‘One who was financially restricted not being able to prepare for Hajj of Al-Islam, then let him come to the grave of Abu Abdullah^{-asws} (Imam Husayn^{-asws}), and let him acquaint in his^{-asws} presence, and that would suffice him from the Hajj of Al-Islam. But, I^{-asws} am not saying that would suffice him from the Hajj of Al-Islam except for the financially restricted one.

فَأَمَّا الْمُوسِرُ إِذَا كَانَ قَدْ حَجَّ حِجَّةَ الْإِسْلَامِ فَأَزَادَ أَنْ يَتَنَقَّلَ بِالْحَجِّ وَالْعُمْرَةِ فَمَنْعَهُ مِنْ ذَلِكَ شُغْلُ دُنْيَاهُ أَوْ عَائِقُ فَأَتَى الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فِي يَوْمِ عَرَفَةَ أَجْزَأَهُ ذَلِكَ عَنْ آدَاءِ حِجَّتِهِ وَ عُمْرَتِهِ، وَ ضَاعَفَ اللَّهُ لَهُ بِذَلِكَ أَضْعَافاً مُضَاعَفَةً

But, as for the affluent one, when he had already performed Hajj of Al-Islam, and he wanted to do more than is necessary (do it again) the Hajj and the Umrah, but he is prevented from that due to an occupation of his world or a deterrent, and he comes to Al-Husayn Bin Ali^{-asws} during the day of Arafaat, that would suffice him from performing his Hajj and his Umrah, and Allah^{-azwj} would increase it for him due to that with an exponential increment’.

فُلْتُ: كَمْ تَعْدِلُ حِجَّةً وَ كَمْ تَعْدِلُ عُمْرَةً؟ قَالَ: لَا يُحْصَى ذَلِكَ، فُلْتُ: مِائَةً؟ قَالَ: وَ مَنْ يُحْصِي ذَلِكَ، فُلْتُ: أَلْفٌ؟ قَالَ: وَ أَكْثَرُ، ثُمَّ قَالَ: «وَ إِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا».

I said, ‘And how much would Hajj equate to and how much would Umrah equate to?’ He^{-asws} said: ‘That cannot be numbered’. I said, ‘One hundred?’ He^{-asws} said: ‘And who can count that?’ I said, ‘A thousand?’ He^{-asws} said: ‘And more’. Then he^{-asws} said: **‘and if you were to count the Favours of Allah, you would not (be able to) number these [14:34]’**.¹⁴

VERSES 35 & 36

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ {35}

And when Ibrahim said: ‘Lord! Make this city secure, and Keep me and my sons away from worshipping the idols [14:35]

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ {36}

Lord! Surely these have strayed many of the people! So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي السَّنَةِ الْمَدْكُورَةِ بِالرِّيِّ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الطُّوسِيُّ رَحِمَهُ اللَّهُ إِفْلَاءً فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي جُمَادَى الْأَخْرَى سَنَةِ حَمْسٍ وَ حَمْسِينَ وَ أَرْبَعِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ

تفسير نور الثقلين، ج2، ص: 546 14

الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ الْمُغِيرَةِ قَالَ: أَخْبَرَنِي حَيْدَرُ بْنُ مُحَمَّدِ السَّمَرْقَنْدِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ الْكَشِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودِ الْعَيَّاشِيِّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuway during the mentioned year at Al Rayy, by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan al Toosy, dictated at the location of our Master^{-asws} Amir Al Momineen Ali Bin Abu Talib^{-asws} during Jamadi Al Akhir of the year four hundred and fifty five, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Abdullah Al Husayn Bin Ahmad Bin Al Mugheira, from Haydar Bin Muhammad Al Samarqandy, from Muhammad Bin Umar Al Kashy, from Muhammad Bin Masoud Al Ayyashi, from Ja'far Bin Marouf, from Yaqoub Bin Yazeed, from Muhammad Bin Uzafir, from Umar Bin Yazeed who said,

قَالَ أَبُو عَبْدِ اللَّهِ ع: يَا ابْنَ زَيْدٍ أَنْتَ وَاللَّهِ مِنَّا أَهْلُ الْبَيْتِ فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ آلِ مُحَمَّدٍ قَالَ وَاللَّهِ مِنْ أَنْفُسِهِمْ

Abu Abdullah^{-asws} said: 'O Ibn Yazeed! By Allah^{-azwj}, you are from us^{-asws}, the People^{-asws} of the Household'. So I said, 'May I be sacrificed for you^{-asws}! From the Progeny^{-asws} of Muhammad^{-saww}?'. He^{-asws} said: 'By Allah^{-azwj}, from themselves^{-asws}.

يَا عُمَرُ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ أَمَا تَقْرَأُ قَوْلَهُ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ كَافِرٌ بَدِيعٌ.

O Umar! But, have you not read the Book of Allah^{-azwj} Mighty and Majestic: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***. But, have you not read His^{-azwj} Words: ***Lord! Surely these have strayed many of the people! So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]***?¹⁵

ابن شهر آشوب: قال النبي (صلى الله عليه و آله) في قوله تعالى: وَ اجْتَنِبِي وَ بَيْتِي أَنْ تَعْبُدَ الْأَصْنَامَ: «فانتهمت الدعوة الى و الى علي»

Ibn Shehr Ashub –

'The Prophet^{-saww} said regarding the Words of the Exalted: ***and Keep me and my sons away from worshipping the idols [14:35]***: 'So the call ended to me^{-saww} and to Ali^{-asws}'.

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 يمسي سفاح الجاهلية».

And in a News (Hadeeth) he^{-saww} said: 'I^{-saww} am the Call of Ibrahim^{-as}'. But rather, what it means by that are the Purified ones^{-asws}, as per his^{-saww} words: 'We^{-saww} have been transferred from the Purified foreheads to the Purified laps. The adultery of ignorance (Pre-Islamic period) has not touched me^{-saww}'.¹⁶

¹⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 54

¹⁶ مناقب ابن شهر آشوب 2: 176.

ابن محبوبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ أَخْبِرْنِي إِنْ كُنْتَ عَالِمًا عَنِ النَّاسِ وَ عَنِ أَشْبَاهِ النَّاسِ وَ عَنِ النَّسْنَسِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَا حُسَيْنُ أَجِبِ الرَّجُلَ فَقَالَ الْحُسَيْنُ (عليه السلام) أَمَا قَوْلُكَ أَخْبِرْنِي عَنِ النَّاسِ فَتَحْنُ النَّاسُ وَ لَذَلِكَ قَالَ اللَّهُ تَعَالَى دِكْرُهُ فِي كِتَابِهِ ثُمَّ أَيْضًا مِنْ حَيْثُ أَفَاضَ النَّاسُ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) الَّذِي أَفَاضَ بِالنَّاسِ

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

I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying that: ‘A man went to Amir-Al-Momineen^{-asws} and said, ‘Inform me, if you^{-asws} are knowledgeable, about the people, and about those who resemble the people, and about the *Nasnaas*’. So Amir-Al-Momineen^{-asws} said: ‘O Husayn^{-asws}, answer the man’. So Al-Husayn^{-asws} said: ‘As for your word, ‘Inform me about the people’, so we^{-asws} are the people, and that is what Allah^{-azwj} Says in His^{-azwj} Book: ***Then hasten on from where the people (Ibrahim and Ismail) hastened on, [2:199]***, so it is the Rasool Allah^{-saww} so he^{-saww} is the one^{-saww} about whom people should come forward.

وَ أَمَا قَوْلُكَ أَشْبَاهَ النَّاسِ فَهُمْ شِيعَتُنَا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لَذَلِكَ قَالَ إِبْرَاهِيمَ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

And as for your words, ‘Resembling the people’, so they are our^{-asws} Shias, and they are our^{-asws} friends, and they are from us^{-asws}, and that is what Ibrahim^{-as} said: ***So the one who follows me, then he is from me [14:36]***.

وَ أَمَا 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 words, ‘The *Nasnaas*’, so they are the vast majority’ – and he^{-asws} gestured by his^{-asws} hand towards a group of the people, then said: ***Surely they are only like the cattle. But, they are more straying of the way [25:44]***.¹⁷

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

From Abu Ubeyda,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘The one who loves us^{-asws}, so he is from us^{-asws} the People^{-asws} of the Household’. So I said, ‘May I be sacrificed for you^{-asws}! From you^{-asws}?’ He^{-asws} said: ‘From us^{-asws}. By Allah^{-azwj}! Have you not heard the words of Ibrahim^{-as}: ***So the one who follows me, then he is from me [14:36]***?’¹⁸

عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «من اتقى الله منكم و أصلح فهو منا اهل البيت» قال: منكم اهل البيت؟ قال: «منا اهل البيت، قال فيها ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي. قال عمر بن يزيد: قلت له: من آل محمد؟»

From Muhammad Al Halby,

¹⁷ Al Kafi V 8 – H 14787

¹⁸ تفسير العياشي 2: 32 / 231.

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who fears Allah^{-azwj}, from among you, and reforms (himself), so he is from us^{-asws} the People^{-asws} of the Household'. He said, 'From you^{-asws} the People^{-asws} of the Household?' He^{-asws} said: 'From us^{-asws}, the People^{-asws} of the Household. Ibrahim^{-as} said regarding it: **So the one who follows me, then he is from me [14:36]**'.

قال: «اي و الله من آل محمد، اي و الله من أنفسهم، اما تسمع الله يقول: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ؟ و قول ابراهيم (عليه السلام): فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي؟».

Umar Bin Yazeed says, 'I said to him^{-asws}, 'From the Progeny^{-asws} of Muhammad^{-sawww}? He^{-asws} said: 'Yes, by Allah^{-azwj}, from the Progeny^{-asws} of Muhammad^{-sawww}. Yes, and from their^{-asws} selves. Have you not heard Allah^{-azwj} Saying: **Surely the foremost of people to Ibrahim are those who follow him [3:68]**? And the words of Ibrahim^{-as} **So the one who follows me, then he is from me [14:36]**?¹⁹

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) لتولية آل محمد (عليهم السلام)، لأنه من القوم بأعيانهم،

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who loves the Progeny^{-asws} of Muhammad^{-sawww}, and places them^{-asws} first (prioritise) in front of the whole of the people altogether with what they have been prioritised with from the relatives of Rasool-Allah^{-sawww}, so he is from the Progeny^{-asws} of Muhammad^{-sawww} due to his befriending of the Progeny^{-asws} of Muhammad^{-sawww}, because the people are with their dignitaries.

و انما هو منهم بتولية و اتباعه إياهم، و كذلك حكم الله في كتابه وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ و قول ابراهيم: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ».

And rather, he is from them^{-asws} by being in their^{-asws} Wilayah and of his following them^{-asws}. And thus, is the Judgement of Allah^{-azwj} in His^{-azwj} Book: **and the one from you who befriends them, so he is from them [5:51]**. And the words of Ibrahim^{-as} **So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]**.²⁰

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 - وكان أبو جعفر (عليه السلام) يسميه سعد الخير، و هو من ولد عبد العزيز بن مروان - على أبي جعفر (عليه السلام)، فنشج 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؟

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,

19 تفسير العياشي 2: 33 / 231.

20 تفسير العياشي 2: 34 / 231.

‘Sa’d Bin Abdul Malik came up to Abu Ja’far - and Abu Ja’far^{-asws} 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^{-asws} 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 of the clan of Umayya Mentioned) in the Quran?’

فقال له: «لست منهم، أنت أموي منا أهل البيت، أما سمعت قول الله عز و جل يحكي عن إبراهيم: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي».

He^{-asws} said to him: ‘You are not from them. You are an Umayyad from us^{-asws} the People^{-asws} of the Household. Have you not heard the Words of Allah^{-azwj} Mighty and Majestic Relating about Ibrahim^{-as}: **So the one who follows me, then he is from me [14:36]**?²¹

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}

Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, our Lord, so they would be establishing the Salat. Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37]

Background Hadeeth

Ali Bin Ibrahim said, ‘My father narrated to me, from Al Nazar Bin Suweyd, from Hisham,

علي بن ابراهيم، قال: حدثني أبي، عن النضر بن سويد، عن هشام، عن أبي عبد الله (عليه السلام) قال: «ان ابراهيم (عليه السلام) كان نازلا في بادية الشام، فلما ولد له من هاجر إسماعيل (عليه السلام)، اغتمت سارة من ذلك غما شديدا لأنه لم يكن له منها ولد، فكانت تؤذي ابراهيم (عليه السلام) في هاجر و تغمه،

‘From Abu Abdullah^{-asws} having said: ‘Ibrahim^{-as} had encamped in a valley of Syria and Ismail^{-as} was born for him^{-as} from Hajar^{-as}. Sarah^{-as} became gloomy from that with an intense gloom because there did not happen to be a son for him^{-as} from her^{-as}, and she^{-as} used to hurt Ibrahim^{-as} regarding Hajar^{-as} and her tone towards him^{-as}.

فشكا ابراهيم (عليه السلام) ذلك الى الله عز و جل فأوحى الله اليه: انما مثل المرأة مثل الضلع العوجاء، ان تركتها استمتعت بها، و ان أقمتها كسرتها، ثم امره ان يخرج إسماعيل و امه.

Ibrahim^{-as} complained of that to Allah^{-azwj} Mighty and Majestic, and Allah^{-azwj} Revealed unto him^{-as}: “But rather, an example of the woman is like the crooked rib. If you^{-as} leave her, you will enjoy with her, and if you straighten her, you will break her”. Then He^{-azwj} Commanded that he^{-as} takes Ismail^{-as} and his^{-as} mother^{-as} out.

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فقال ابراهيم: يا رب، الى اي مكان؟ قال: الى حرمي و امني و اول بقعة خلقتها من الأرض، و هي مكة. فأنزل الله عليه جبرئيل بالبراق، فحمل هاجر و إسماعيل و ابراهيم (عليهما السلام)،

Ibrahim^{-as} said: 'O Lord^{-azwj}! To which place?' He^{-azwj} Said: "To My^{-azwj} Sanctuary and My^{-azwj} Safety, and the first spot which I^{-azwj} Created from the earth, and it is Makkah". So Allah^{-azwj} Sent down Jibrael^{-as} to him^{-as} with Al Buraq (Heavenly ride), and it carried Hajar^{-as} and Ismail^{-as} and Ibrahim^{-as}.

و كان ابراهيم (عليه السلام) لا يمر بموضع حسن فيه شجر و نخل و زرع الا قال: يا جبرئيل، الى ها هنا، الى ها هنا. فيقول جبرئيل: لا، امض امض، حتى وافي مكة، فوضعه في موضع البيت.

And it so happened that Ibrahim^{-as} did not pass by a place in which were good trees and dates and vegetation, except he^{-as} said: 'O Jibrael^{-as}! To over here! To over here!' And Jibrael^{-as} kept on saying: 'No. Go on! Go on, until we come to Makkah'. Thus, he^{-as} placed him^{-as} in the place of the House (Kabah).

و قد كان ابراهيم (عليه الصلاة و السلام) عاهد سارة ان لا ينزل حتى يرجع إليها، فلما نزلوا في ذلك المكان كان فيه شجر، فألقت هاجر على ذلك الشجر كساء كان معها، فاستظلوا تحته،

And Ibrahim^{-as} had promised Sarah^{-as} that he^{-as} will not be encamping until he^{-as} returns back to her^{-as}. When they descended in that place, there was a tree therein. Hajar^{-as} threw upon that tree a cloth which was with her^{-as}, and she^{-as} shaded herself^{-as} beneath it.

فلما سرحهم إبراهيم (عليه السلام) و وضعهم و أراد الانصراف عنهم إلى سارة، قالت له هاجر: يا إبراهيم، لم تدعنا في موضع ليس فيه أنيس و لا ماء و لا زرع؟

When Ibrahim^{-as} had made them^{-as} happy and placed them intending to leave from them^{-as} to go to Sarah^{-as}, Hajar^{-as} said to him^{-as}: 'O Ibrahim^{-as}! Why are you^{-as} leaving us in a place wherein is neither any people nor water nor vegetation?'

فقال إبراهيم (عليه السلام): الله الذي أمرني أن أضعكم في هذا المكان و هو يكفبكم، ثم انصرف عنهم.

Ibrahim^{-as} said: 'Allah^{-azwj} is the One^{-azwj} Who Commanded me^{-as} that I^{-as} place you^{-as} in this place and He^{-azwj} would Suffice you^{-as}'. Then he^{-as} left from them^{-as}.

فلما بلغ كدى، - و هو جبل بذي طوى - التفت إليهم إبراهيم (عليه السلام)، فقال: رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ ارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

When he^{-as} reached Kada, and it is a mountain with a curve, Ibrahim^{-as} turned towards them^{-as} and he^{-as} said: '**Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, our Lord, so they would be establishing the Salat. Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37]**'.

ثم مضى، و بقيت هاجر.»

Then he^{-as} went, and Hajar^{-as} remained.²²

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 يبيكما؟ 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^{-asws} Bin Ja'far^{-asws} having said: 'When Ibrahim^{-as} settled Ismail^{-as} and Hajar^{-as} at Makkah, and bid farewell to them^{-as} to leave, they both cried. So Ibrahim^{-as} said to them both: 'What make you both to cry? For I^{-as} am leaving you both behind in the ground which is the most Beloved to Allah^{-azwj}, and in the Sanctuary of Allah^{-azwj}?' So Hajar^{-as} said to him^{-as}: 'O Ibrahim^{-as}! I^{-as} have not seen a Prophet^{-as} like you^{-as} doing what you^{-as} are doing'. He^{-as} said: 'And what have I^{-as} done?' So she^{-as} said: 'You^{-as} are leaving behind your^{-as} weak wife^{-as}, and a weak son^{-as}, 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 بعضادي الكعبة، ثم قال: اللهم إني أسألك من دريتي بواد غير ذي زرع عند بيتك المحرم ربنا ليقيموا الصلاة فاجعل أفئدة من الناس تهوي إليهم و ارزقهم من الثمرات لعلهم يشكروا.

He^{-asws} said: 'So Ibrahim^{-as} separated, and his eyes were tearful with what he^{-as} had heard from her^{-as}. So he^{-as} went until he^{-as} came to the Gate of the Sacred House of Allah^{-azwj}. So he^{-as} grabbed the Kabah by his^{-as} hand, then said: **Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, our Lord, so they would be establishing the Salat. Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37]**'.²³

عده من أصحابنا عن أحمد بن محمد بن خالد عن أبيه عن محمد بن سنان عن زيد الشحام قال دخل فتادة بن دعامه على أبي جعفر (عليه السلام) فقال يا فتادة أنت فيه أهل البصرة فقال هكذا يزعمون فقال أبو جعفر (عليه السلام) بلعني أنك تفسر القرآن فقال له فتادة نعم فقال له أبو جعفر (عليه السلام) بعلم تفسره أم بجهل قال لا بعلم فقال له أبو جعفر (عليه السلام) فإن كنت تفسره بعلم فأنت أنت و أنا أسألك قال فتادة سل

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

²² تفسير القمي 1: 60

(Extract) تفسير العياشي 2: 37 / 232

قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبِيٍّ وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِي وَ أَيَّاماً آمِنِينَ

He^{-asws} said: ‘Inform me^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic in (the Chapter 34) *Saba: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these nights and days in security” [34:18].*

فَقَالَ قَتَادَةُ ذَلِكَ مَنْ حَرَجَ مِنْ بَيْتِهِ بِرَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِناً حَتَّى يَرْجِعَ إِلَى أَهْلِهِ

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’.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) نَشِدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يُخْرَجُ الرَّجُلُ مِنْ بَيْتِهِ بِرَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيُقَطَّعُ عَلَيْهِ الطَّرِيقُ فَيُذْهِبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِيَا حُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

Abu Ja’far^{-asws} said: ‘I^{-asws} adjure you to Allah^{-azwj}, 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, ‘O Allah^{-azwj}, Yes!’

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَحُكَّ يَا قَتَادَةُ إِنْ كُنْتَ إِتْمَا فَسَرْتَ الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكَتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكَتَ

Abu Ja’far^{-asws} said: ‘Woe be unto you! But rather, you are explaining the Quran from your own self, 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.

وَحُكَّ يَا قَتَادَةُ ذَلِكَ مَنْ حَرَجَ مِنْ بَيْتِهِ بِرَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يَرُومُ هَذَا الْبَيْتَ عَارِفاً بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْزِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهُ دَعْوَةُ إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حَاجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ

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^{-asws} rights, loving us^{-asws} with his heart, just as Allah^{-azwj} Mighty and Majestic has Said: **Therefore Make the hearts of the people to yearn towards them [14:37]** and it does not mean the House, for He^{-azwj} is Saying ‘towards them’. So we^{-asws} are, by Allah^{-azwj}, the (Answered) supplication of Ibrahim^{-as} towards whom^{-asws} if one loves with one’s heart, his Hajj would be Accepted, otherwise it will not be, O Qatada! So when it will be the Day of Judgment, he would be secure from the Punishment of Hell on the Day of Judgment’.

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِناً مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهُ لَا فَسَرْتُمَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَحُكَّ يَا قَتَادَةُ إِتْمَا يَعْرِفُ الْقُرْآنَ مَنْ حُوْطِبَ بِهِ.

Qatada said, 'No offence. By Allah^{-azwj}, I will not explain it except like this'. So Abu Ja'far^{-asws} said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones^{-asws} who have been Addressed by it'.²⁴

إن الله سائل أهل كل زمان ويدعى الشهداء عليهم في زمانهم منا، فمن صدق صدقناه ومن كذب كذبناه.

Surely, Allah^{-azwj} will Ask the people of every era, and Call the witnesses over them who were in their era, from us^{-asws}, so the one who was truthful we^{-asws} will ratify him, and the one who lied, we^{-asws} will deny him.

إن رسول الله صلى الله عليه وآله هو المنذر الهادي الرسول إلى الجن والأانس إلى يوم القيامة، لا نبي بعده ولا رسول، ولا ينزل بعد القرآن كتابا.

Surely, the Rasool Allah^{-saww} was the Warner, the Guide, the Rasool^{-saww} to the Jinn and the human beings up to the Day of Judgement. There will not be a Prophet^{-as} after him^{-saww} nor any Rasool^{-as}, nor will any Book Descend after the Quran.

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.

And for the people of every era there is a Guide, and an Indicator, and an Imam^{-asws} who^{-asws} guides them, and provides evidences to them, and shows them the way to the Book of their Lord^{-azwj} and the Sunnah of their Prophet^{-as}. Every time a Guide^{-asws} passes away, he^{-asws} leaves behind someone^{-asws} like himself^{-asws}. They^{-asws} are with the Quran and the Quran is with them^{-asws}. Neither will they^{-asws} separate from it nor would it separate from them^{-asws}, until they return to the Rasool Allah^{-saww} to his^{-saww} Fountain.

إننا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أئمة من الناس تحوي إليهم)، فإيانا عنى الله بذلك خاصة.

We^{-asws} are the People^{-asws} of the Household for whom^{-asws} our^{-asws} father Ibrahim^{-as} supplicated to Allah^{-azwj} saying: **Therefore Make the hearts of the people to yearn towards them [14:37]**, so it is us^{-asws} whom Allah^{-azwj} has Meant by that, especially'.²⁵

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 أمرنا أن يطوفوا بما ثم ينفروا إلينا فيعلمونا ولايتهم و مودتهم، و يعرضوا علينا نصرتهم» ثم قرأ هذا الآية: فَاجْعَلْ أَئِمَّةً مِنَ النَّاسِ تَحْوِي 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^{-asws}, said, 'He^{-asws} looked towards the people circling around the Kabah, so he^{-asws} 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^{-asws}, so we^{-asws} would teach them their Wilayah for us^{-asws} and their cordiality for us^{-asws},

²⁴ الكافي 8: 311 / 485

²⁵ Kitaab Sulaym Bin Qays – H 54

and present their support for us^{-asws}. Then he^{-asws} recited this Verse: **Therefore Make the hearts of the people to yearn towards them [14:37]**.²⁶

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام) قال: نظر إلى الناس يطوفون حول الكعبة، فقال: «هكذا كانوا يطوفون في الجاهلية، إنما أمروا أن يطوفوا ثم ينفروا إلينا فيعلمونا ولايتهم، و يعرضون علينا نصرتهم»

From Al Fazeyl Bin Yasaar,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} looked at the people performing *Tawaaf* around the Kabah, and he^{-asws} said: 'This is how they used to perform *Tawaaf* during the pre-Islamic period. But rather they have been Commanded that they should perform *Tawaaf*, then come to us^{-asws}, so we^{-asws} would teach them the Wilayah, and present to us^{-asws} their help'.

ثم قرأ هذه الآية: فَأَجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ فقال: «آل محمد، ثم قال- إلينا إلينا».

Then he^{-asws} recited this Verse: **Therefore Make the hearts of the people to yearn towards them [14:37]**, and he^{-asws} said: 'The Progeny^{-asws} of Muhammad^{-saww} – towards us! Towards us!'²⁷

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 تنصرف إلى هذا الموضع الذي سمي الطائف، فلذلك 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^{-asws} said: 'Do you know why Al Ta'if has been named as Al Ta'if?' I said, 'No'. He^{-asws} said: 'Because when Ibrahim^{-as} supplicated to Him^{-azwj} that He^{-azwj} should Provide his^{-as} family from every fruit, Allah^{-azwj} Mighty and Majestic Commanded a section of Jordan so it came with its fruits until it circled (*Tawaaf*) the House. Then He^{-azwj} 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'.²⁸

العياشي: عن رجل ذكره، عن أبي جعفر (عليه السلام) في قول الله: إِيَّيْ أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ إلى قوله: لَعَلَّهُمْ يَشْكُرُونَ. قال: فقال أبو جعفر (عليه السلام): «نحن منهم، و نحن بقية تلك الذرية».

Al Ayashi, from a man who mentioned it,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} **I have settled (some) of my offspring in a valley without vegetation by Your Sacred House [14:37]** - up to

²⁶ الكافي 1: 322 / 1

²⁷ تفسير العياشي 2: 43 / 234

²⁸ علل الشرائع: 2 / 442

His^{-azwj} Words, **perhaps they would be grateful [14:37]**. So Abu Ja'far^{-asws} said: 'We^{-asws} are from them, and we^{-asws} are the remaining ones from the offspring'.²⁹

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، لعلكم 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،

And in another report, from him who said,

'We were in the tent in the presence of Abu Ja'far^{-asws}. We were approximately fifty men, so there was a lengthy silence from us. So he^{-asws} said: 'What is the matter with you all that you are not speaking, perhaps you are seeing me^{-asws} as a Prophet^{-as}? No, By Allah^{-azwj}! I^{-asws} am not that, but I^{-asws} am in the close near of kin of Rasool-Allah^{-saww}, and as a son. Whoever maintains good relations with them^{-asws}, Allah^{-azwj} would Maintain Good relations with him, and the one who loves them^{-asws}, Allah^{-azwj} would Love him, and the one who Honours them^{-asws}, Allah^{-azwj} would Honour him.

أ تدرؤن 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».

Do you know, which is the highest enduring status in the Presence of Allah^{-azwj}?' So, no one spoke. It was as if he^{-asws} was replying to himself^{-asws}. So he^{-asws} said: 'That is the Sanctuary of Makkah, which He^{-azwj} is Pleased with as a Sanctuary, and Made it to be His^{-azwj} House regarding it'.

ثم قال: «أ تدرؤن 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 يذود فيه غنمه و يصلي فيه،

Then he^{-asws} said: 'Do you all know which is the highest of the enduring than Makkah?' So no one spoke. It was as if he^{-asws} was replying to himself^{-asws}. So he^{-asws} said: 'What is in between the Black Stone up to the Door of the Kabah. That is the place chosen by Ibrahim^{-as} for himself^{-as} where he^{-as} used to defend his^{-as} sheep and pray Salat therein.

فو الله لو أن عبدا صف قدميه في ذلك المكان، قام النهار مصليا حتى يجنّه الليل، و قام الليل مصليا حتى يجنّه النهار، ثم لم يعرف لنا حقا أهل البيت و حرمانا حقا، لم يقبل الله منه شيئا أبدا.

By Allah^{-azwj}! If a servant were to arrange his feet in that place, standing the day praying Salat until the coming of the night, and standing praying Salat until the day comes over, and if he does not recognise for us^{-asws} our^{-asws} rights of the People^{-asws} of the Household, and prevent from us^{-asws} our^{-asws} rights, Allah^{-azwj} would not Accept anything from him, ever!

تفسير العيّاشي 2: 35/231. 29

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 يلقونا أينما كنا، نحن الأدلاء على الله».

Our^{-asws} father^{-as} is Ibrahim^{-as} who had stipulated to his^{-as} Lord^{-azwj} saying: **Therefore Make the hearts of the people to yearn towards them [14:37]**. But, he^{-as} did not speak about all of the people. You (Shias) and your counterparts are those upon whom Allah^{-azwj} 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 Hajj of this House, and Magnify its Reverence of Allah^{-azwj} for it, and that they should meet us^{-asws} wherever we^{-asws} may be. We^{-asws} are the Guides to Allah^{-azwj}.³⁰

VERSE 38

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
{38}

Our Lord! Surely You Know what we hide and what we announce, and nothing is hidden from Allah, neither in the earth nor in the sky [14:38]

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

Al Ayyashi, from Al Sary who said,

'I heard Abu Abdullah^{-asws} recite: **Our Lord! Surely You Know what we hide and what we announce, and nothing is hidden from Allah [14:38]** – glory of Ismail^{-as}. And that which is (being) hidden – (glory) of the People^{-asws} of the Household'.³¹

VERSES 39 – 41

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۗ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ {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 [14:39]

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ دُعَاءِ {40}

تفسير العياشي 2: 41 / 233 30

تفسير العياشي 2: 44 / 234 31

Lord! Make me the establisher of the Salat and from my offspring (too). Our Lord, and Accept my supplication [14:40]

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ {41}

Our Lord! Forgive me and my parents and the Momineen on the Day the Reckoning would be established would be when the reckoning would be established [14:41]

[الصدوق] حدثنا أبي، ومحمد بن الحسن - رضي الله عنهما - قالوا: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري جميعاً، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: خرج إبراهيم (عليه السلام) ذات يوم يسير في البلاد ليعتبر، فمر بفلاة من الأرض فإذا هو برجل قائم يصلي قد قطع إلى السماء صوته ولباسه شعر،

Al Sadouq – ‘My father narrated to me, and Muhammad Bin Al Hassan, from Sa’ad Bin Abdullah, and Abdullah Bin Ja’far Al Humeyri altogether, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiya, from Abu Hamza Al Sumaly,

Abu Ja’far^{-asws} has said: ‘Ibrahim^{-as} went out one day on a journey in the country for learning, so he^{-as} passed by a wilderness land, and there was a man standing, praying Salat, his voice raised towards the sky, and his clothing being of hair.

فوقف عليه ابراهيم (عليه السلام) فعجب منه وجلس ينتظر فراغه فلما طال ذلك عليه حركه بيده وقال له: إن لي حاجة فخفف قال: فخفف الرجل وجلس إبراهيم، فقال له إبراهيم (عليه السلام): لمن تصلي؟ فقال: لإله إبراهيم فقال: ومن إله إبراهيم؟ قال: الذي خلقك وخلقني،

Ibrahim^{-as} paused at him, and he^{-as} was astounded from him, and he^{-as} sat awaiting him being free from it (his Salat). When that was prolonged to him, he^{-as} moved him by his^{-as} hand and said to him: ‘There is a need for me^{-as}, so lighten (shorten your Salat)’. The man shortened it and sat down, and Ibrahim^{-as} said to him: ‘To whom are you Praying?’ He said, ‘To the God of Ibrahim^{-as}’. He^{-as} said: ‘And who is the God of Ibrahim^{-as}?’ He said, ‘The One^{-azwj} Who Created you^{-as} and Created me’.

فقال له إبراهيم: لقد أعجبني نحوك وأنا أحب أن أو اخيك في الله عزوجل، فأين منزلك إذا أردت زيارتك ولقاءك؟ فقال له الرجل: منزلي خلف هذه النطفة - وأشار بيده إلى البحر - وأما مصلاي فهذا الموضع تصيبني فيه إذا أردتني إن شاء الله،

Ibrahim^{-as} said to him: ‘You have astounded me^{-as}, and I^{-as} would love it to make you my^{-as} brother for the Sake of Allah^{-azwj} Mighty and Majestic. So where is your house, if I^{-as} intend to visit you and meet you?’ So the man said to him^{-as}, ‘My house is behind this drop’ – and gestured by his hand towards the sea – ‘And as for my praying place, so this is the place you^{-as} will find me in whenever you^{-as} intend to (see) me, if Allah^{-azwj} so Desires it’.

ثم قال الرجل لابراهيم: ألك حاجة؟ فقال ابراهيم: نعم، فقال الرجل: وما هي؟ قال له: تدعو الله وأؤمن أنا على دعائك أو ادعو أنا وتؤمن أنت على دعائي؟ فقال له الرجل: وفيم ندعو الله؟ فقال له إبراهيم: للمذنبين المؤمنين، فقال الرجل: لا، فقال إبراهيم: ولم؟ فقال: لأني دعوت الله منذ ثلاث سنين بدعوة لم أر إجابتها إلى الساعة وأنا استحيي من الله عزوجل أن أدعوه بدعوة حتى أعلم أنه قد أجابني،

Then the man said to Ibrahim^{-as}, ‘Is there a need for you^{-as}?’ Ibrahim^{-as} said: ‘Yes’. The man said, ‘And what is it?’ He^{-as} said to him: ‘(Either) you supplicate to Allah^{-azwj} and I^{-as} say

‘Amen’ upon your supplication, or I^{-as} supplicate and you say ‘Amen’ upon my supplication?’ The man said to him^{-as}, ‘Regarding who shall we supplicate to Allah^{-azwj}?’ Ibrahim^{-as} said: ‘The sinning Momineen’. The man said, ‘No’. Ibrahim^{-as} said to him: ‘And why (not)?’ He said, ‘Because I have been supplicating to Allah^{-azwj} since three years with a supplication and I have not seen it being Answered until this moment, and I am embarrassed from Allah^{-azwj} Mighty and Majestic that I should supplicate to Him^{-azwj} with a supplication until I know that He^{-azwj} has Answered me’.

فقال ابراهيم: وفيما دعوته؟ فقال له الرجل: إني لفي مصلاي هذا ذات يوم إذ مر بي غلام أروع النور يطلع من جبهته له ذؤابة من خلفه، ومعه بقر يسوقها كأنما دهنت دهنا، وغنم يسوقها كأنما دخست دخسا،

Ibrahim^{-as} said: ‘And regarding what did you supplicate to Him^{-azwj}?’ So the man said to him^{-as}, ‘I was in this praying place of mine one day when an extremely handsome young boy passed by, with light emanating from his forehead with forelocks behind him, and with him were cows which he was ushering, as if he had been painted white (as teeth), and the sheep which he was ushering were as soft as margarine’.

قال: فأعجبني ما رأيت منه فقلت: يا غلام لمن هذا البقر والغنم؟ فقال: لي، فقلت: ومن أنت؟ فقال: أنا إسماعيل بن إبراهيم خليل الرحمن عزوجل، فدعوت الله عزوجل عند ذلك وسألته أن يريني خليله،

He said, ‘What I saw astounded me from him, so I said, ‘O boy! To whom (belong) these cows and sheep?’ He said, ‘To me’. So I said, ‘And who are you?’ So he said, ‘I^{-as} am Ismail^{-as} son of Ibrahim^{-as}, the Friend of the Beneficent, the Mighty and Majestic’. I have been supplicating to Allah^{-azwj} Mighty and Majestic and asked Him^{-azwj} that He^{-azwj} should Show me His^{-azwj} Friend’.

فقال له إبراهيم (عليه السلام): فأنا إبراهيم خليل الرحمن وذلك الغلام ابني، فقال له الرجل عند ذلك: الحمد لله رب العالمين الذي أجاب دعوتي قال: ثم قبل الرجل صفحتي وجه إبراهيم وعانقه، ثم قال: الآن فنعم وادع حتى أو من على دعائك، فدعا إبراهيم (عليه السلام) للمؤمنين والمؤمنات المذنبين في يومه ذلك إلى يوم القيامة بالمغفرة والرضا عنهم، قال: وأمن الرجل على دعائه،

Ibrahim^{-as} said to him: ‘So I^{-as} am Ibrahim^{-as}, Friend of the Beneficent, and that boy is my^{-as} son^{-as}’. So the man said to him^{-as}, ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the Words who has Answered my supplication’. Then the man kissed the face of Ibrahim^{-as} and embraced him^{-as}, then said, ‘Now, yes, supplicate until I say ‘Amen’ upon your^{-as} supplication’. So Ibrahim^{-as} supplicated for the sinning Momineen in that day of his^{-as} up to the Day of Judgement with the Forgiveness and the Pleasure (of Allah^{-azwj}) from them’. And the man said ‘Amen’ upon his^{-as} supplication’.

قال: فقال أبو جعفر (عليه السلام): فدعوة إبراهيم بالغة للمؤمنين المذنبين من شيعتنا إلى يوم القيامة.

He (the narrator) said, ‘Abu Ja’far^{-asws} said: ‘So, the supplication of Ibrahim^{-as} (would be) reaching the sinning Momineen from our^{-asws} Shias until the Day of Judgement’.³²

³² Tafseer Abu Hamza Al Sumaly - H 169

The Altered Verse

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 the two^{-asws} (5th or 6th Imam), who used to recite this Verse as: **Our Lord! Forgive me and my two sons [14:41]** (لولدي) – Meaning Ismail^{-as} and Is'haq^{-as}.³³

عن جابر، قال سألت أبا جعفر (عليه السلام) عن قول الله تعالى: رَبَّنَا اغْفِرْ لِي وَ لِيَوَالِدِيَّ. قال: «هذه كلمة صحفها الكتاب، إنما كان استغفار إبراهيم (عليه السلام) لأبيه عن موعدة وعدها إياه، و إنما قال: رب اغفر لي و لولدي. يعني إسماعيل و إسحاق. و الحسن و الحسين و الله ابنا رسول الله (صلى الله عليه و آله)».

From Jabir who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} the Exalted: **Our Lord! Forgive me and my parents [14:41]**. He^{-asws} said: 'This is a word which the scribes printed. But rather the Forgiveness of Ibrahim^{-as} for his^{-as} father was about a promised he had made to him^{-as}, and rather he^{-as} said: '**Lord! Forgive me and my two sons [14:41]** – meaning Ismail^{-as} and Is'haq^{-as}. And Al-Hassan^{-asws} and Al-Husayn^{-asws}, by Allah^{-azwj}, are two sons^{-asws} of Rasool-Allah^{-saww}'.³⁴

VERSES 42 – 44

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ؕ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ {42}

And do not reckon Allah to be oblivious of what the unjust are doing. But rather, He Respites them to a Day in which the eyes shall be staring (in horror) [14:42]

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۗ وَأَفْنِدُكُمْ هَؤُلَاءِ {43}

(They would be) running ahead, their heads raised, their eyes not reverting back to them and their hearts vacant [14:43]

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۗ أُولَٰئِكَ تَكُونُوا أَفْسَاسًا مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ {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, we will answer Your Call

تفسير العياشي 2: 45 / 234 .33

تفسير العياشي 47 / 2352 .34

and follow the Rasools'. Or did you not happen to be swearing from before there would be no decline for you? [14:44]

مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانِ بْنِ أَبِي الصَّبَّاحِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ اللَّهُ لِلَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) كَانَ خَيْرًا لِهَيْدِهِ الْأُمَّةِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ اللَّهُ لَقَدْ نَزَلَتْ هَذِهِ الْآيَةُ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةٌ لِلْإِمَامِ وَ طَلَبُوا الْقِتَالَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ (عليه السلام) قَالُوا رَبَّنَا لِمَ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ نُحِبُّ دَعْوَتَكَ وَ نَتَّبِعُ الرُّسُلَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ (عليه السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Al-Al-Sabbaah Bin Abdul Hameed, from Muhammad Bin Muslim, who has narrated the following:

Abu Ja'far^{-asws} has said: 'By Allah^{-azwj}, that which Al-Hassan Bin Ali^{-asws} did was better for this community from all that upon which the sun rises. By Allah^{-azwj}, this Verse had been Revealed: **Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat [4:77],** but rather, it is the obedience to the Imam^{-asws}, and they sought to fight, **but when fighting is Prescribed upon them** alongside Al-Husayn^{-asws} they say: **'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term [4:77], we will answer Your Call and follow the Rasools' [14:44].** They intended to delay that (Jihad) to Al-Qaim^{-asws}.³⁵

VERSE 45

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ
{45}

And you dwelt in the abodes of those who were unjust to themselves, and it is clear to you how We Dealt with them, and We Struck the examples for you [14:45]

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.

From Sa'ad Bin Umar,

(It has been narrated) from someone else from the one who was present with Abu Abdullah^{-asws}, 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 - then a man said, 'May Allah^{-azwj} Show us their ruins, or ruin them by our hands'.

فقال له أبو عبد الله (عليه السلام): «لا تقل هكذا، بل تكون مساكن القائم و أصحابه، أما سمعت الله يقول: وَ سَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ؟».

³⁵ Al Kafi V 8 – H 14954

Abu Abdullah^{-asws} said to him: 'Do do not speak like this. But, these would become the dwellings of Al-Qaim^{-asws} and his^{-asws} companions. Have you not heard Allah^{-azwj} Saying: **And you dwelt in the abodes of those who were unjust to themselves [14:45]**?³⁶

VERSE 46

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ {46}

And they had plotted their plots, but their plots are with Allah, and even though their plots were such that the mountains would have moved from it [14:46]

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

From Jameel Bin Daraj who said,

'I heard Abu Abdullah^{-asws} saying: '**and even though their plots were such that the mountains would have moved from it [14:46]** – and even though the plots of the Clan of Al-Abbas with Al-Qaim^{-asws} (were such that) the hearts of the men moved from it'³⁷

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 لِتَزُولَ مِنْهُ الْجِبَالُ - يعني بذلك ولد العباس - فاتقوا الله فإنكم في هدنة، صلوا في عشائهم، و اشهدوا جنازتهم، 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 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^{-asws} saying: 'Fear Allah^{-azwj}! And it is upon you to be obedient to your Imams^{-asws}. Speak what they^{-asws} are speaking, and be quiet when they^{-asws} are silent, for you are among a ruler from what Allah^{-azwj} the Exalted Said: **and even though their plots were such that the mountains would have moved from it [14:46]** – Meaning by that the sons of Abbas – so fear Allah^{-azwj} for you are in a suspension of hostilities. Pray Salat among their families, and attend their funerals, and fulfil their entrustments to them. And it is upon you to perform the Hajj of this House. So make it a habit of it, for in your habit of the Hajj is the defence against the plots of the world, and the horrors of the Day of Judgement'³⁸

³⁶ تفسير العياشي 2: 49 /235

³⁷ تفسير العياشي 2: 50 /235

³⁸ الأمالي 2: 280

عن الحارث، عن علي بن أبي طالب (عليه السلام) قال: «إن نمرود أراد أن ينظر إلى ملك السماء، فأخذ نسورا أربعة فرباهن حتى كن نشاطا، و جعل تابوتا من خشب، و أدخل فيه رجلا، ثم شد قوائم النسور بقوائم التابوت، ثم أطارهن، ثم جعل في وسط التابوت عمودا، و جعل في رأس العمود لحما، فلما رأى النسور اللحم طرن، و طرن بالتابوت و الرجل، فارتفعن إلى السماء، فمكثن ما شاء الله.

From Al Haris,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Nimrod^{-la} want to look at the king of the sky, so he^{-la} took four imperial eagles and nourished them until they became energetic, and mad a casket of wood, and made a man to enter into it. Then he^{-la} tied the legs of the imperial eagles with the legs of the casket, then got them to fly. Then he^{-la} made a pillar to be in the middle of the casket and made some meat to be at the top of the pillar. So when the imperial eagles saw the meat, they flapped their wings, and the casket flew with the man. So, it raised towards the sky and remained for as long as Allah^{-azwj} so Desired.

ثم إن الرجل أخرج من التابوت رأسه فنظر إلى السماء فإذا هي على حالها، و نظر إلى الأرض فإذا هو لا يرى الجبال إلا كالذر، ثم مكث ساعة فنظر إلى السماء فإذا هي على حالها، و نظر إلى الأرض فإذا هو لا يرى إلا الماء، ثم مكث ساعة فنظر إلى السماء فإذا هي على حالها، و نظر إلى الأرض فإذا هو لا يرى شيئا

Then the man brought his head out from the casket and looked at the sky, and it was upon its state, and he looked at the earth and he could not see the mountains except as being like the particle. Then he waited for a while, then he looked at the sky, and it was (still) upon its state, and he looked at the earth and he could not see except for the water. Then he remained for a while, then looked at the sky, and it was (still) upon its state, and he looked at the earth and he could not see anything.

فلما نزل اللحم إلى سفلى العمود، و طلبت النسور اللحم، سمعت الجبال هدة النسور فخافت من أمر السماء، و هو قول الله: وَ إِنْ كَانَ مَكْرَهُمْ لِتُرُوْلَ مِنْهُ الْجِبَالُ».

When the meat descended to the bottom of the pillar, and the imperial eagles sought the meat, the mountains heard the thud of the imperial eagles and it feared from the matter of the sky, and these are the Words of Allah^{-azwj}: **and even though their plots were such that the mountains would have moved from it [14:46]**.³⁹

VERSE 47

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ {47}

Therefore do not reckon Allah to be breaking the promises of His Rasools, surely Allah is Mighty with the Revenge [14:47]

تفسير العياشي عن أبي عبيدة الخدّاء عن أبي جعفر ع قال سمعته يقول وحدثنا في بعض كتب أمير المؤمنين ع قال حدثني رسول الله ص أنّ جبرئيل ع حدثه أنّ يونس بن متى ع بعثه الله إلى قومه و هو ابن ثلاثين سنة

تفسير العياشي 2: 51/35. 39

Tafseer Ayyashi, from Abu Ubeyda al Haza'a,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'We^{-asws} found in one of the books of Amir Al Momineen^{-asws}, him^{-asws} having said: 'Rasool-Allah^{-saww} narrated to me^{-asws} that Jibraeel^{-as} narrated to him^{-saww} that Yunus Bin Mata^{-as}, Allah^{-azwj} Sent him^{-as} to his^{-as} people when he^{-as} was thirty years old'

فَخَرَجَ يُؤْنَسُ عَ وَ مَعَهُ تَنُوكْحَا مِنَ الْقَرْيَةِ وَ تَنَحَّيَا عَنْهُمْ عَذْرَ بَعِيدٍ وَ أَقَامَا يَنْتَظِرَانِ الْعَذَابَ وَ أَقَامَ رُوَيْبِلٌ مَعَ قَوْمِهِ فِي قَرْيَتِهِمْ حَتَّى إِذَا دَخَلَ عَلَيْهِمْ سُؤَالٌ صَرَخَ رُوَيْبِلٌ بِأَعْلَى صَوْتِهِ فِي رَأْسِ الْجَبَلِ إِلَى الْقَوْمِ أَنَا رُوَيْبِلٌ شَفِيقٌ عَلَيْكُمْ رَحِيمٌ بِكُمْ

'Yunus^{-as} went out and with him^{-as} was a 'Tanoukha' from the town, and he^{-as} isolated from them not far away, and he^{-as} stood awaiting the Punishment (to befall on the town), and Roweybil stood with his people in their town until when (the month of) Shawwal came upon them, Ruweybil shouted to his people at the top of his voice in the top of the hill, 'I am Ruweybil, compassionate upon you, merciful with you all!

هَذَا سُؤَالٌ قَدْ دَخَلَ عَلَيْكُمْ وَ قَدْ أَحْبَبْتُمْ يُؤْنَسُ نَبِيُّكُمْ وَ رَسُولُ رَبِّكُمْ أَنَّ اللَّهَ أَوْحَى إِلَيْهِ أَنَّ الْعَذَابَ يَنْزِلُ عَلَيْكُمْ فِي سُؤَالٍ فِي وَسْطِ الشَّهْرِ يَوْمَ الْأَرْبَعَاءِ بَعْدَ طُلُوعِ الشَّمْسِ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ رَسُولُهُ فَانظُرُوا مَا أَنْتُمْ صَانِعُونَ

This is (the month of) Shawwal having had entered upon you, and Yunus^{-as}, your Prophet^{-as} had informed you that Allah^{-azwj} Revealed unto him^{-as} that the Punishment would descend upon you during Shawwal in the middle of the month, on the day of Wednesday after the emergence of the sun, and Allah^{-azwj} never Breaks the promises of His^{-azwj} Rasools^{-as}. Therefore, look into what you are doing!'

فَأَفْرَعَهُمْ كَلَامُهُ وَ وَقَعَ فِي قُلُوبِهِمْ تَحْقِيقُ نُزُولِ الْعَذَابِ

They panicked from his speech, and the reality of the descent of the Punishment occurred in their hearts'' .⁴⁰

VERSE 48

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

On the Day the earth would be changed to another earth, and (so will) the skies, and they shall come out to Allah, the One, the Supreme [14:48]

علي بن الحسين (عليهما السلام)، قال و تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ يعني بأرض لم تكتسب عليها الذنوب، بارزة ليس عليها جبال و لا نبات، كما دحاها أول مرة، و يعيد عرشه على الماء كما كان أول مرة، مستقلا بعظمته و قدرته-

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'And ***On the Day the earth would be changed to another 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

H 12 – بحار الأنوار (ط - بيروت)، ج14، ص: 392 40

first time, and He^{-azwj} would Restore the Throne upon the water just as it was the first time around, separate, by His^{-azwj} Magnificent and His^{-azwj} Power'.⁴¹

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-Khatatab, from Muhammad Bin Abdullah Bin Hilal, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic has Created in the earth, since He^{-azwj} Created it, seven worlds wherein there is no son of Adam^{-as} in it. He^{-azwj} Created them from the crust of the earth. So He^{-azwj} 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،

Then the Mighty and Majestic Created Adam^{-as}, father of this human, and Created his^{-as} offspring from him^{-as}. No, by Allah^{-azwj}, the Paradise has not been empty of the souls of the Momineen since its creation, and the Fire is not empty from the souls of the disobedient Kafirs since its creation by the Mighty and Majestic.

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]،

Perhaps you are viewing that when it will be the Day of Judgement, and Allah^{-azwj} 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^{-azwj} will not be worshipped in His^{-azwj} Kingdom, nor will He^{-azwj} Create a creation who will be worshipping Him^{-azwj}, and Extolling His^{-azwj} Oneness, and Magnifying Him^{-azwj}.

بلى و الله ليخلقن الله خلقا من غير فحولة و لا إناث يعبدونه و يوحدونه 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: أَفَعَبِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ*».

Yes, by Allah^{-azwj}, Allah^{-azwj} will Create a creation from others, with no potency and no females, who will be worshipping Him^{-azwj}, and Extolling His^{-azwj} Oneness, and Magnifying Him^{-azwj}, and Create for them an earth which would carrying them, and a sky which would shade them. Is not Allah^{-azwj} Mighty and Majestic Saying: ***On the Day the earth would be changed to another earth, and (so will) the skies [14:48]***. And Allah^{-azwj} Mighty and Majestic Said: ***Were We Fatigued with the first creation? But, they are in doubt from a new creation [50:15]***'.⁴²

41 (Extract) تفسير القمّي 2: 252

الخصال: 45 / 358

The edible earth

في تفسير العياشي عن محمد بن هاشم عن ابن جعفر عليه السلام قال: قال له الابرش الكلبي: بلغنا انك قلت في قول الله: " يوم تبدل الارض " انها تبدل خبزة

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

'Abu Ja'far^{-asws}, replied when Al-Abarsh Al-Kalby asked him^{-asws}, 'They tell me that you^{-asws} have said regarding the Words of Allah^{-azwj}: **On the Day the earth would be changed [14:48]**, that it will change into bread.'

فقال أبو جعفر عليه السلام: صدقوا تبدل الارض خبزة نقيه في الموقف يأكلون منها، فضحك الابرش وقال: أما لهم شغل بما هم فيه عن أكل الخبز ؟

Abu Ja'far^{-asws} said: 'True, the earth will be changed into pure bread during the pause. They would be eating from it.' Al-Barsh laughed and said, 'Will the occupation give them time due to what they would be in, from eating the bread?'

فقال: ويحك أي المنزلتين هم أشد شغلا وأسوء حالا؟ إذا هم في الموقف أو في النار يعذبون؟ فقال: لا في النار،

He^{-asws} said: 'Woe be unto you, which two situations would be more severe for them in occupation and of a more evil state? When they would be in the pausing or in the Fire being Punished?' He said, 'No, in the Fire.'

فقال ويحك وان الله يقول: لاكلون من شجر من رقوم فمالئون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم قال: فسكت.

He^{-asws} said: 'Woe be unto you, and Allah^{-azwj} has Said: **You will be eating from a tree of Zaqoom [56:52] So the bellies would be filled from it [56:53] And you will be drinking upon it from the scalding water [56:54] And drinking as drinks the thirsty camel [56:55]**'. He (the narrator) said, 'So he (Al-Abarsh) was silent'⁴³.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ عَزْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ قَالَ تُبَدَّلُ خُبْزَةً نَقِيَّةً يَأْكُلُ مِنْهَا النَّاسُ حَتَّى يَفْرُغُوا مِنَ الْحِسَابِ

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

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

فَقَالَ لَهُ قَائِلٌ إِنَّهُمْ لَنَفِي شُعْلِ يَوْمَئِذٍ عَنِ الْأَكْلِ وَالشُّرْبِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ ابْنَ آدَمَ أَجْوَفَ وَ لَا بُدَّ لَهُ مِنَ الطَّعَامِ وَالشَّرَابِ أ هُمْ أَشَدُّ شُعْلًا يَوْمَئِذٍ أَمْ مَنْ فِي النَّارِ فَقَدْ اسْتَعَانُوا وَاللَّهُ عَزَّ وَجَلَّ يَفْعَلُ وَ إِنَّ يَسْتَعِينُوا يُعَانُوا بِمَاءِ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِمَسِّ الشَّرَابِ .

⁴³ Tafseer Noor Al Thaqalayn – CH 56 H 64

A speaker said to him^{-asws}, 'They would be in an occupation on that Day (too pre-occupied) from the eating and the drinking'. He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created the son of Adam^{-as} as hollow, and there is no escape for him from the food and the drink. Would they be in a more intense occupation on that Day or the ones in the Fire? So they would be crying for it, and Allah^{-azwj} Mighty and Majestic is Saying: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]**'.⁴⁴

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ الْأَبْرَشُ الْكَلْبِيُّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ قَالَ تُبَدَّلُ حُبْرَةً نَقِيَّةً يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرُغَ مِنَ الْحِسَابِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleyman Bin Ja'far, from Hisham Bin Salim, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'Al-Abrash al-Kalby asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[14:48] The Day when the earth shall be Changed into a different earth**. He^{-asws} said: 'It would be turned into pure bread. The people would eat from it until they are free from the Reckoning'.

قَالَ الْأَبْرَشُ فَعُلْتُ إِنَّ النَّاسَ يَوْمَئِذٍ لَيَفِي شُغْلٍ عَنِ الْأَكْلِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) هُمْ فِي النَّارِ لَا يَسْتَعْلُونَ عَنْ أَكْلِ الصَّرِيعِ وَ شَرِبِ الْحَمِيمِ وَ هُمْ فِي الْعَذَابِ فَكَيْفَ يَسْتَعْلُونَ عَنْهُ فِي الْحِسَابِ .

Al-Abrash said, 'I said, 'The people on that Day would be too pre-occupied from the eating'. Abu Ja'far^{-asws} said: 'They would be in the Fire, not being too pre-occupied from eating the thorny bushes and drinking the scalding water, and they would be in the Punishment, so how would they be too pre-occupied from it during the Reckoning?'.⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ تَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَنَظَرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) 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 اشْهَدْ لِأَتَيْنَهُ فَأَلَسْنَا لَهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ ابْنُ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُخْجَلُهُ

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^{-asws} 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^{-asws} 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^{-asws} Bin Ali^{-asws}'. He said, 'Be a witness for I shall ask him^{-asws} about certain matters that nobody can answer with regards to it except for a Prophet^{-as} or a son^{-asws} of a Prophet^{-as}, or a successor^{-asws} of a Prophet^{-as}'. He said, 'So go ahead and ask him^{-asws}, perhaps you can embarrass him^{-asws}'.

⁴⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 41 H 4

⁴⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 41 H 1

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الرَّبُّورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ خَالَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَأَلْتُكَ عَمَّا بَدَأَ لَكَ.

Nafa'u came until he leaned upon the people, until he was higher than Abu Ja'far^{-asws}. He said, 'O Muhammad^{-asws} Bin Ali^{-asws}! 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^{-asws} about certain matters that none can answer with regards to it except for a Prophet^{-as}, or a successor^{-asws} of a Prophet^{-as}, or son^{-asws} of a Prophet^{-as}'. He (the narrator) said, 'Abu Ja'far^{-asws} raised his^{-asws} head and said; 'Ask, or shall I^{-asws} begin for you?'

قَالَ نَافِعٌ فَأُخْبِرُنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ أَيُّ أَرْضٍ تُبَدَّلُ يُؤْمِنِدُ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْضٌ تَبْقَى حُبْرَةً يَأْكُلُونَ مِنْهَا حَتَّى يَفْرَعَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْحِسَابِ

Nafa'u said, 'So inform me about the Words of Allah^{-azwj}: **On the Day the earth would be changed to another earth, and (so will) the skies.** Which earth would it be replaced by on the Day?' So Abu Ja'far^{-asws} said: 'It will be the ground which would become edible, from which they will be eating until such time as Allah^{-azwj} has Completed the Accounting'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمْ هُمْ يَوْمَئِذٍ أَشْغَلُ أَمْ إِذْ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ بَلْ إِذْ هُمْ فِي النَّارِ قَالَ قَوْلَ اللَّهِ مَا شَعَلَهُمْ إِذْ دَعَوْا بِالطَّعَامِ فَأَطْعَمُوا الرَّقُومَ وَ دَعَوْا بِالشَّرَابِ فَسَقَوْا الْحَمِيمَ

Nafa'u said, 'They would be busy (with the accounting) instead to eating'. So Abu Ja'far^{-asws} 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^{-asws} said: 'By Allah^{-azwj}, 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-Hakeem* (a river of Hell)'.⁴⁶

In another Hadeeth, it is as:

'Nafau, a slave of Umar, asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **On the Day the earth would be changed to another earth, and (so will) the skies, [14:48]**, 'Which ground would it be replaced by?' Abu Ja'far^{-asws} said: 'By white bread. They would be eating from it until Allah^{-azwj} is Finished from Recording the people'.

فَقَالَ نَافِعٌ: إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ، فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَمْ هُمْ حِينَئِذٍ أَشْغَلُ أَمْ هُمْ فِي النَّارِ؟ فَقَالَ نَافِعٌ: وَهُمْ فِي النَّارِ،

Nafau said, 'They would be too busy (to be) eating'. Abu Ja'far^{-asws} said: 'Would they be busier on that day or when they are in the Fire?' Nafau said, 'While they would be in the Fire'.

⁴⁶ Al Kafi – H 14541 (Extract)

قال: فقد قال الله: " ونادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله " ما شغلهم أليم عذاب النار عن أن دعوا بالطعام، فاطعموا الرقوم، ودعوا بالشراب فسقوا الحميم، فقال: صدقت يا ابن رسول الله الخبز.

He^{-asws} said: 'Allah^{-azwj} has Said: **And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. [7:50].** The pain of the Punishment of the Fire would not pre-occupy them from calling for the food, and their food is the Zaqoum, and calling for the drink, and they would be quenched the boiling water'. He said, 'You^{-asws} speak the truth, O son^{-asws} of Rasool-Allah^{-saww}!'.⁴⁷

في خبر ثوبان إن اليهودي سأل النبي صلى الله عليه وآله عن قوله عز و جل: " يوم تبدل الارض غير الارض والسماوات " أين الناس يومئذ؟ قال: في الظلمة دون المحشر.

In a Hadeeth of Sowban –

'The Jews asked the Prophet^{-saww} about the Words of the Mighty and Majestic: **On the Day the earth would be changed to another earth, and (so will) the skies [14:48]**, 'Where would the people be on that Day?' He^{-saww} said: 'In the darkness besides the (plains of) Mahshar''.⁴⁸

Where would the people be?

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا حمزة بن القاسم العلوي، قال: حدثنا علي بن الحسين بن الجنيد البزاز، قال: حدثنا إبراهيم بن موسى الفراء، قال: حدثنا محمد بن ثور، عن معمر، عن يحيى بن أبي كثير، عن عبد الله بن مرة، عن ثوبان: أن يهوديا جاء إلى النبي (صلى الله عليه و آله) فقال له: يا محمد، أسألك فتخبرني فيه. فرفسه ثوبان برجله، و قال له: قل يا رسول الله. فقال: لا أدعوه إلا بما سماه أهله.

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad, from Hamza Bin Al Qaim Al Alawy, from Ali Bin Al Husayn Bin Al Janeed, from Ibrahim Bin Musa al Fara'a, from Muhammad bin Sowr, from Mo'mar, from Yahya Bin Abu Kaseer, from Abdullah in Marat, from Sowban,

'A Jew came to the Prophet^{-saww} and said to him^{-saww}, 'O Muhammad^{-saww}! I (would like to) ask you^{-saww}, so inform me with regards to it', and he kicked his^{-saww} two clothes with his leg and said to him^{-saww}, 'Speak, O Rasool-Allah^{-saww}!' So he^{-saww} said: 'I^{-saww} will not call him except by the name his family have named him with'.

قال: أ رأيت قول الله عز و جل: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ أَيْنَ النَّاسُ يَوْمئذٍ؟ قال: «في الظلمة دون المحشر».

He said, 'What is your^{-saww} view of the Words of Allah^{-azwj} Mighty and Majestic: **On the Day the earth would be changed to another earth, and (so will) the skies**, where would the people be on that Day?' He^{-saww} said: 'In the shade besides the plains'.

قال: فما أول ما يأكل أهل الجنة إذا دخلوها؟ قال: «كبد الحوت». قال: فما شراهم على أثر ذلك؟ قال: «السلسيل» قال: صدقت، يا محمد.

⁴⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 5

⁴⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 17

He said, 'So what is the first of what the inhabitants of the Paradise be eating when they enter it?' He^{-saww} said: 'Whale liver'. He said, 'So what would be their drink upon the sequential to that?' He^{-saww} said: 'Al Salsabeel'. He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!⁴⁹

VERSES 49 - 52

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ {49}

And you will see the criminals on that Day chained in shackles [14:49]

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ {50}

Their shirts would be of asphalt, and the Fire would overwhelm their faces [14:50]

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {51}

For Allah to Recompense every soul for what it had earned. Surely Allah is Swift in Reckoning [14:51]

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَلْعَلُوا آتَمًا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ {52}

This is a Notification for the people, and for them to be warned by it, and for them to know that rather, He is One God, and for the ones of understanding to be mindful [14:52]

The Criminals

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

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

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: **'the criminals [14:49]**, they are the deniers of your^{-asws} Wilayah.⁵⁰

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: سَرَابِيلُهُمْ مِنْ قَطَرَانٍ: «و هو الصفر الحار الذائب، انتهى حره، يقول الله عز و جل: وَ تَعْشَىٰ وُجُوهُهُمْ النَّارُ سَرَبَلُوا ذَلِكَ الصفر فتعشى وجوههم النار».

عَلل الشرائع: 5 /96

(Extract) (تأويل الآيات 2: 9 /738).

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***Their shirts would be of asphalt [14:50]***, and it is the molten brass heat, being the ultimate point of heat. Allah^{-azwj} Mighty and Majestic is Saying: ***and the Fire would overwhelm their faces [14:50]***. That shirt would be (like) the brass, so the Fire would overwhelm their faces'.⁵¹

حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ: لَوْ أَنَّ سِرْبَالًا مِنْ سِرَابِيلِ أَهْلِ النَّارِ عُلِقَ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَمَاتَ أَهْلُ الْأَرْضِ مِنْ رِيحِهِ وَوَجْهِهِ

My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} said: 'If a shirt from the shirts of the inhabitants of the Fire were to be cast between the sky and the earth, the inhabitants of the earth would die from its smell and its heat''.⁵²

فِي نَهْجِ الْبَلَاغَةِ قَالَ عَلَيْهِ السَّلَامُ: وَالْبَسَهُمْ سِرَابِيلَ الْقَطِرَانِ وَمُقَطَّعَاتِ الْبَيْرَانِ فِي عَذَابٍ قَدِ اشْتَدَّ حَرُّهُ وَبَابٌ قَدْ أُطِيقَ عَلَى أَهْلِهِ.

In Nahj Al Balagah –

'He^{-asws} (Amir Al-Momineen^{-asws}) said: 'And they would be clothed in shirts of asphalt and pieces of the Fires during a Punishment its heat would have intensified and layered upon its owners''.⁵³

فِي كِتَابِ الْخُصَالِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ النَّائِحَةَ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تَقُومُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ.

In (the book) Al Khisaal –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A (professional) mourning woman, when she does not repent before her death, she would arise on the Day of Judgment and upon her would be shirt of asphalt, and body covering from itches''.⁵⁴

51 تفسير القمي 1: 372.

52 H 148 – تفسير نور الثقلين، ج2، ص: 558

53 H 149 – تفسير نور الثقلين، ج2، ص: 558

54 H 150 – تفسير نور الثقلين، ج2، ص: 558