

TABLE OF CONTENTS

CHAPTER 76	2
AL-DAHR	2
(31 VERSES)	2
MERITS.....	2
VERSES 1 TO 3.....	3
VERSES 4 TO 9.....	4
VERSES 10 TO 18.....	16
VERSES 19 TO 22.....	17
VERSE 23.....	19
VERSES 24 TO 31.....	25

CHAPTER 76

AL-DAHR

(31 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي جعفر (عليه السلام)، قال: «من قرأ هل أتى على الإنسان في [كل] غداة خميس، زوجة الله من الحور العين ثمانمائة عذراء و أربعة آلاف ثيب حوراء من الحور العين، و كان مع النبي (صلى الله عليه و آله)».

Ibn Bauwayh, by his chain, the following:

'Abu Ja'far^{asws} having said: 'The one who recites [76] **There surely came over the human being** (Chapter 76) on every Thursday, Allah^{azwj} would get him married to eight hundred virgin Houries, and four thousand of the beautiful lustrous eyed Houries, and he would be with the Prophet^{saww},¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان جزاؤه على الله الجنة و حريراً، و من أدمن قراءتها قويت نفسه الضعيفة، و من كتبها و شرب ماءها نفعت وجع الفؤاد، و صح جسمه، و برأ من مرضه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (76), Allah^{azwj} would Reward him with a Garden and silk. And the one, who habitually recites it, would strengthen his weak self. And the one who writes it and drinks its water, would benefit against heart pain, and correct his body, and be free from his illness'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأها أجزاء الله الجنة و ما تهوى نفسه على كل الأمور، و من كتبها في إناء و شرب ماءها نفعت شر وجع الفؤاد، و نفع بها الجسد».

And the Rasool-Allah^{saww} said: 'The one who recites it (76), Allah^{azwj} would Recompense him with the Paradise, and whatsoever he loves for himself over all matters. And the one who recites it in a bowl and drink its water, would benefit against the evil of heart ache, and the body would benefit by it'.³

و قال الصادق (عليه السلام): «قراءتها تقوي النفس و تشد [العصب، و تسكن القلق] و إن ضعف في قراءتها، كتبت و محيت و شرب [ماؤها]، منعت من [ضعف] النفس و يزول عنه بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The recitation of it (76) strengthens the self, and gives tranquillity to the heart, and if one is weak in its recitation, write it and erase it, and

¹ (ثواب الأعمال: 121).

² (خواص القرآن)

³ Tafseer Al Burhan – H 11255

drink its water, it would prevent the weakness of the self, and it would decline from him, by the Permission of Allah^{azwj},⁴

VERSES 1 TO 3

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا {1} إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا {2} إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا {3}

[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention. [76:2] Surely, We have created man from a small life-germ uniting: We mean to try him, so We have made him hearing, seeing. [76:3] Surely, We have shown him the way: he may be thankful or unthankful.

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن خلف بن حماد، عن ابن مسكان، عن مالك الجهني، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: أ و لم ير الإنسانُ أنا خلقناه من قبلُ و لم يكُ شيئاً، فقال: «لا مقدرًا و لا مكوناً». قال: و سألته عن قوله تعالى: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا، فقال: «كان مقدرًا غير مذکور».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-Hasany, from Ali Bin Asbaat, from Khalaf Bin Hamaad, from Ibn Muskan, from Malik Al-Jahny who said:

'I asked Abu Abdullah^{asws} the Words of the High **[19:67] Does not the human being remember that We created him before, when he was nothing?** So he^{asws} said: 'Neither Measurement nor a configuration'. And I asked him^{asws} about the Words of the High **[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention**, so he^{asws} said: 'He was of a measurement not worthy of mention'.⁵

أحمد بن محمد بن خالد البرقي: عن أبيه، عن إسماعيل بن إبراهيم و محمد بن أبي عمير، عن عبد الله بن بكير، عن زرارة، عن حمران، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا، فقال: «كان شيئاً و لم يكن مذکوراً». قلت: فقوله: أ و لا يذكُرُ الإنسانُ أنا خلقناه من قبلُ و لم يكُ شيئاً قال: «لم يكن شيئاً في كتاب و لا علم».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ismail Bin Ibrahim and Muhammad Bin Abu Umeyr, from Abdullah Bin Bakeyr, from Zurara, from Humran who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention**, so he^{asws} said: 'He was a thing, and was not being mentioned'. I said, '(What about) His^{azwj} Words **[19:67] Does not the human being remember that We created him before, when he was nothing?** He^{asws} said: 'He had not become a thing (worth Mentioning), neither in the Book nor in the Knowledge'.⁶

و بإسناده، عن سعيد الحداد، عن أبي جعفر (عليه السلام)، قال: «كان مذکوراً في العلم، و لم يكن مذکوراً في الخلق».

⁴ (خواص القرآن: 12 «مخطوط».)

⁵ (الكافي 1: 114 / 5.)

⁶ (المحاسن: 234 / 243)

And by his chain, from Saeed Al-Hadaad:

'Abu Ja'far^{asws} has said: 'He was being mentioned in the Knowledge, and was not being mentioned among the creatures'.⁷

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أمشاج نَبِّئِيهِ قال: «ماء الرجل و المرأة اختلطاً جميعاً».

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

'Abu Ja'far^{asws} regarding the Words of the High [76:2] **Surely We have created man from a small life-germ uniting**, he^{asws} said: 'The mixing of the water of the man and the woman'.⁸

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة بن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، قال: إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا، قال: «عرفناه إما أخذ و إما تارك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Hamza Bin Muhammad Al-Tayyar, who has said:

'Abu Abdullah^{asws} has said: '**[76:3] Surely, We have shown him the way: he may be thankful or unthankful, - It is our^{asws} recognition, either he adheres to it, or he leaves it'**.⁹

VERSES 4 TO 9

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا {4} إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا {5} عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا {6} يُؤْفُونَ بِالَّذِينَ خَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا {7} وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا {8} إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا {9}

[76:4] Surely We have prepared for the unbelievers chains and shackles and a burning fire. [76:5] Surely, the righteous shall drink of a cup the admixture of which is camphor [76:6] A fountain from which the servants of Allah shall drink; flowing out with a good flow [76:7] They fulfill vows and fear a Day the evil of which shall be widespread. [76:8] And they give food out of love for Him to the poor and the orphan and the captive: [76:9] But rather, we only feed you for Allah's Sake; we do not want from you any recompense, nor any appreciation

المفيد في (الاختصاص): في حديث مسند برجاله، قال رسول الله (صلى الله عليه و آله): «يا علي، ما عملت في ليلتك؟» قال: «و لم يا رسول الله؟». قال: «قد نزلت فيك أربعة معال». قال: «بأبي أنت و أمي، كانت معي أربعة دراهم، فتصدقت بدرهم ليلاً، و بدرهم نهاراً، و بدرهم سراً، و بدرهم علانية». قال: «فإن الله أنزل فيك الذين يُؤفون أموالهم بالليل و النهار سراً و علانية فلهم أجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون».

Al-Mufeed in Al-Ikhtisaas in a Hadeeth with a chain of his men, who has said:

⁷ (مجمع البيان 10 : 614)

⁸ (تفسير القمي 2 : 398)

⁹ (الكافي 1 : 124 / 3).

'The Rasool-Allah^{saww} said: 'O Ali^{asws}! What did you^{asws} do during your^{asws} night?' He^{asws} said: 'And why (do you^{saww} ask) O Rasool-Allah^{saww}?' He^{saww} said: 'Four Verses were Revealed with regards to you^{asws}'. He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}'. I^{asws} had four Dirhams with me^{asws}, so I^{asws} gave away one Dirham in charity at night, and one Dirham in the day, and one Dirham secretly, and one Dirham openly'.

He^{saww} said: 'So Allah^{azwj} has revealed regarding you^{asws} [2:274] (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve'.

ثم قال له: «هل عملت شيئاً غير هذا؟ فإن الله قد أنزل علي سبع عشرة آية، يتلو بعضها بعضاً، من قوله: إِنَّ الْأَبْرَارَ يَسْرُبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُوراً إِلَى قَوْلِهِ: إِنَّ هَذَا كَانَ لَكُمْ جِزَاءً وَكَانَ سَعْيُكُمْ مَشْكُوراً».

Then he^{saww} said to him^{asws}: 'Did you do anything else apart from this?' For Allah^{azwj} has Revealed to me^{saww} seventeen Verses, each one follows from the other, from His^{azwj} Words [76:5] **Surely the righteous shall drink of a cup the admixture of which is camphor** up to His^{azwj} Words [76:22] **Surely this is a reward for you, and your striving shall be Appreciated**.¹⁰

وبإسناده عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن علي بن أبي طالب عليهما السلام قال: كل ما في كتاب الله عز وجل من قوله: "ان الأبرار" فوالله ما أراد به الا على بن أبي طالب وفاطمة وانا والحسين، لانا نحن ابرار بآبائنا وامهاتنا، وقلوبنا عملت بالطاعات والبر، ومبراة من الدنيا وحبها واطعنا الله في جميع فرائضه، وأما بوجدانيته وصدقنا برسوله.

And by his chain, from Al-Hazeyl, from Maqatal, from Muhammad Bin Al-Hanifa, who has narrated:

'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} has said: 'Wherever in the Book of Allah^{azwj} Mighty and Majestic, "The Righteous" is Mentioned, so by Allah^{azwj}, He^{azwj} does not Intend by it except for Ali^{asws} Bin Abu Talib^{asws}, and Fatima^{asws}, and Myself^{asws}, and Al-Husayn^{asws}. This is because, we^{asws} are the righteous from our^{asws} forefathers, and our foremothers, and our^{asws} hearts act by obedience (to Allah^{azwj}) and righteousness, and are remote from the world and the love for it, and we^{asws} obey Allah^{azwj} is all of His^{azwj} Obligations, and believe in His^{azwj} Oneness, and we^{asws} ratify His^{azwj} Rasool^{saww}'.¹¹

قوله: وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً قال: فقال العالم (عليه السلام): «أما إن علياً لم يقل في موضع: إنما نطعمكم لوجه الله لا نريد منكم جزاء منكم ولا شكوراً، ولكن الله علم من قلبه أن ما أطعم الله، فأخبره بما يعلم من قلبه من غير أن ينطق به».

His^{azwj} Words [76:8] **And they give food out of love for Him to the poor and the orphan and the captive**, he said, 'The 'Aalim' (Imam^{asws}) said: 'But Ali^{asws} did not speak regarding the subject matter: 'But rather, we^{asws} are feeding you for the Sake of Allah^{azwj}. We^{asws} are not intending any recompense from you, nor any appreciation from you. But Allah^{azwj} Knows that what we^{asws} are feeding is for the Sake of

¹⁰ (الاختصاص: 150)

¹¹ Tafseer Noor Al Saqalayn – CH 76 H 22

Allah^{azwj}. So He^{azwj} Informed about it from what He^{azwj} already Knew from before, apart from Him^{azwj} Speaking about it'.¹²

أحمد بن محمد بن خالد البرقي: عن أبيه، عن معمر بن خلاد، عن أبي الحسن الرضا (عليه السلام)، في قول الله تعالى: وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا، قال: قلت: حب الله، أو حب الطعام؟ قال: «حب الطعام».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Moamar Bin Khalaad, who has narrated:

'Abu Al-Hassan Al-Reza^{asws}, regarding the Words of the High [76:8] **And they give food out of love for Him to the poor and the orphan and the captive**. I said, 'Love of Allah^{azwj} or love of the food?' He^{asws} said: '(Preferring the Love of Allah^{azwj} over) the love of food'.¹³

قوله تعالى: وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا، قال علي بن إبراهيم: حدثني أبي، عن عبد الله بن ميمون القداح، عن أبي عبد الله (عليه السلام)، قال: «كان عند فاطمة (عليها السلام) شعير، فجعلوه عسيدة، فلما أنضجوها و وضعوها بين أيديهم جاء مسكين، فقال المسكين: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه ثلثاه،

(Ali Bin Ibrahim – Tafseer Qummi) – The Words of the High [76:8] **And they give food out of love for Him to the poor and the orphan and the captive**,

Ali Bin Ibrahim said, 'My father narrated to me, from Abdullah Bin Maymoun Al-Qadah,

Abu Abdullah^{asws} having said: 'In the possession of Fatima^{asws}, there was some barley, So she^{asws} made porridge out of it. So when she^{asws} had prepared it and placed it in front of her^{asws}, along came a poor (man). So the poor (man) said, 'May Allah^{azwj} have Mercy on you^{asws}. Feed us from what Sustenance Allah^{azwj} has Given you^{asws}'. So Ali^{asws} stood up and gave him a third of it.

فلم يلبث أن جاء يتيم، فقال اليتيم: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه الثلث الثاني، ثم جاء أسير، فقال الأسير: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه الثلث الباقي، و ما ذاقوها،

But soon an orphan came up. So the orphan said, 'May Allah^{azwj} have Mercy on you^{asws}. Feed us from what Sustenance Allah^{azwj} has Given you^{asws}'. So Ali^{asws} stood up and gave him the second third of it'. Then a captive came up. So the captive said, 'May Allah^{azwj} have Mercy on you^{asws}. Feed us from what Sustenance Allah^{azwj} has Given you'. So Ali^{asws} stood up and gave him the remaining third of it, and did not (even) taste it'.

فأنزل الله [فيهم] هذه الآية وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إلى قوله تعالى: وَكَانَ سَعْيُكُمْ مَشْكُورًا في أمير المؤمنين (عليه السلام)، و هي جارية في كل مؤمن فعل مثل ذلك لله عز و جل بنشاط فيه.

So Allah^{azwj} Revealed these Verses (regarding them^{asws}) [76:8] **And they give food out of love for Him to the poor and the orphan and the captive** up to His^{azwj} Words [76:22] **Surely this is a reward for you, and your striving shall be Appreciated** regarding Amir-ul-Momineen^{asws}, and it flows to every Believer who

¹² (الاختصاص: 151)

¹³ (المحاسن: 71 / 397)

acts similarly to that for the Sake of Allah^{azwj} Mighty and Majestic, (actively involved in it)'.¹⁴

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق، قال: حدثنا أبو أحمد بن عبد العزيز بن يحيى الجلودي البصري، قال: حدثنا محمد بن زكريا، قال: حدثنا شعيب بن واقد، قال: حدثنا القاسم بن بهرام، عن ليث، عن مجاهد، عن ابن عباس. وحدثنا محمد بن إبراهيم بن إسحاق، قال: حدثنا أبو أحمد عبد العزيز بن يحيى الجلودي، قال: حدثنا الحسن بن مهران، قال: حدثنا سلمة بن خالد، عن الصادق جعفر بن محمد، عن أبيه (عليهما السلام)، في قوله عز و جل: يُوفُونَ بِالَّذُرِّ

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq narrated to us from Abu Ahmad Bin Abdul Aziz Bin Yahya Al-Jaloudy Al-Basry, from Muhammad Bin Zakariya, from Shuayb Bin Waqad, from Al-Qasim Bin Bahram, from Lays, from Mujahid, from Ibn Abbas. And it was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abu Ahmad Abdul Aziz Bin yahy Al-Jaloudy, from Al-Hassan Bin Mahran, from Salmat Bin Khalid, who has said:

'Al-Sadiq Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} regarding the Words of the Mighty and Majestic [76:7] *They fulfill vows*

قال: «مرض الحسن و الحسين (عليهما السلام) و هما صبيان صغيران، فعادهما رسول الله (صلى الله عليه و آله) و معه رجلان، فقال أحدهما: [يا أبا الحسن] لو نذرت في ابنك نذرا لله، إن عافاهما؟ فقال: أصوم ثلاثة أيام شكرا لله عز و جل، و كذلك قالت فاطمة (عليها السلام)، و قال الصبيان: و نحن أيضا نصوم ثلاثة أيام، و كذلك قالت جاريتهم فضاة، فألبسهما الله العافية، فأصبحوا صائمين و ليس عندهم طعام.

He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} were not well, and they^{asws} were both very young boys. So the Rasool-Allah^{saww} visited both of them^{asws}, and with him^{saww} were two men. So one of them said, 'O Abu Al-Hassan^{asws}! If only you^{asws} would vow a vow with Allah^{azwj} regarding your^{asws} two sons^{asws}?'. So he^{asws} said: 'I^{asws} shall fast for three days in appreciation to Allah^{azwj} Mighty and Majestic. And Fatima^{asws} said similar to it. And the two young boys^{asws} said: 'We^{asws} shall also fast for three days'. And their^{asws} maid (Fizza^{as}) said that as well. Allah^{azwj} Covered them^{asws} with the health. So they^{asws} became hungry and they^{asws} did not have any food.

فانطلق علي (عليه السلام) إلى جار له من اليهود، يقال له شمعون، يعالج الصوف، فقال: هل لك أن تعطيني جزءة من صوف تغزلها ابنة محمد بثلاثة أصوع من شعير؟ قال: نعم، فأعطاه، فجاء بالصوف و الشعير، و أخبر فاطمة (عليها السلام) فقيلت و أطاعت، ثم عمدت فغزلت ثلث الصوف، ثم أخذت صاعا من الشعير فطحنته و عجنته، و خبزت من خمسة أقراص، لكل واحد منهم قرص.

So Ali^{asws} went to a Jewish neighbour of his^{asws} called Shamoun who used to treat wool. He^{asws} said: 'Could you give me^{asws} some wool so that the daughter of Muhammad^{saww} can spin it for you in exchange for a measure (Sa'a) of barley?' He said, 'Yes'. So he gave it to him^{asws}. He^{asws} came with the wool and the barley, and informed Fatima^{asws}. So she^{asws} accepted and obeyed, then she^{asws} spun a third of the wool, then took a measure (Sa'a) of barley, so she^{asws} ground it and kneaded it, and made five discs of bread from it, a disc for each one of them^{asws}.

و صلى علي (عليه السلام) مع النبي (صلى الله عليه و آله) المغرب، ثم أتى منزله، فوضع الخوان و جلسوا خمستهم، فأول لقمة كسرهما علي (عليه السلام) إذا مسكين واقف [بالباب]، فقال: السلام عليكم يا أهل بيت محمد، أنا مسكين من مساكين المسلمين، أطمعوني مما تأكلون أطعمكم الله على موائد الجنة، فوضع اللقمة من يده، ثم قال:

¹⁴ (تفسير القمي 2: 398)

And Ali^{asws} Prayed the evening Prayer (Al-Maghrib) with the Prophet^{saww}, then came to his^{asws} house. The food was placed, and the five of them were seated. As soon as Ali^{asws} broke the first morsel to eat, there was a beggar who paused at the door. He said, 'Peace be upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}! I am a poor from the poor Muslims. Feed me from what you^{asws} are eating, Allah^{azwj} would Feed you^{asws} from the Banquets of the Paradise. So he^{asws} placed the morsel back from his hand, then said (In prose):

فاطم ذات المجد و اليقين يا بنت خير الناس أجمعين أما ترين البائس المسكين جاء إلى الباب له حنين يشكو إلى الله و يستكين يشكو إلينا جائعا حزين كل امرئ بكسبه رهين من يفعل الخير يقف سمين موعده في جنة رهين حرمها الله على الضنين و صاحب البخل يقف حزين تهوي به النار إلى سجين شرابه الحميم و الغسلين يمكث فيه الدهر و السنين

'Fatima^{asws}, O one of glory and conviction! O daughter^{asws} of the one^{saww} better than all the people together! But, do you^{asws} not see the poor beggar who has come to the door? He is craving to complain to Allah^{azwj} and submit his complaint against us^{asws}. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah^{azwj} has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be boiling water (Al-Hameem), remaining in it for ages and years'.

فأقبلت فاطمة (عليها السلام) تقول: أمرك سمع يا بن عم و طاعة ما بي من لؤم و لا وضاعة غذيت باللب و بالبراعة أرجو إذا أشبعت في مجاعه أن ألحق الأخيار و الجماعة و أدخل الجنة في شفاعة

Fatima^{asws} faced him^{asws} and replied (in prose). She^{asws} said: 'I^{asws} heard your^{asws} order, O cousin, and obey. I^{asws} will not be accused for menial food, nor do I^{asws} want lowliness due to it, and I^{asws} hope that we^{asws} all should participate together in the good, and enter the Paradise'.

و عمدت إلى ما كان على الخوان فدفعته إلى المسكين، و باتوا جيعاء، فأصبحوا صياما لم يذوقوا إلا الماء القراح ثم عمدت إلى الثلث الثاني من الصوف فغزلته، ثم أخذت صاعا من الشعير فطحنته و عجنته، و خبزت منه خمسة أقراص، لكل واحد قرص، و صلى علي (عليه السلام) المغرب مع النبي (صلى الله عليه و آله)، ثم أتى إلى منزله، فلما وضع الخوان بين يديه و جلسوا خمستهم، فأول لقمة كسرهما علي (عليه السلام) إذا يتيم من يتامى المسلمين قد وقف بالباب، فقال: السلام عليكم يا أهل بيت محمد، أنا يتيم من يتامى المسلمين، أطعموني مما تأكلون أطعمكم الله على موائد الجنة، فوضع علي (عليه السلام) اللقمة من يده، ثم قال:

And she^{asws} proceeded to what was upon the table spread and handed it over to the poor beggar. And their^{asws} hunger increased. That remained until the morning and they did not taste anything except for clear water (before observing fast). She^{asws} proceeded to the second, third of the wool and spun it. Then she^{asws} took a measure of barley and ground it, and kneaded it, and made five discs of bread with it, a disc for each one of them^{asws}. And Ali^{asws} Prayed the evening Prayer (Al-Maghrib) with the Prophet^{saww}, then came to his^{asws} house. So when the food was placed in front of him^{asws}, and the five of them^{asws} were seated, as soon as Ali^{asws} broke the first morsel, an orphan from the orphans of the Muslims paused at the door and said, 'Peace be upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}! I am an orphan from the Muslim orphans. Feed me from what you^{asws} are eating, Allah^{azwj} would Feed you upon the Banquets of the Paradise. So Ali^{asws} placed the morsel back from his^{asws} hand and said (in prose):

فاطم بنت السيد الكريم بنت نبي ليس بالزنييم قد جاءنا الله بذا اليتيم من يرحم اليوم هو الرحيم موعده في جنة النعيم حرمها الله على اللئيم و صاحب البخل يقف ذميم تهوي به النار إلى الجحيم شرابه الصديد و الحميم

Fatima^{asws}, daughter^{asws} of the Chief of the generous, daughter of the Prophet^{saww} who was not with wickedness, Allah^{azwj} has Come to us with that orphan. The one who is merciful to him would be in the Gardens of Bliss which Allah^{azwj} has Forbidden upon the wicked and the one who is niggardly who would be plunged down into the obnoxious Fire. Their drink would be pus and boiling water’.

فأقبلت فاطمة (عليها السلام) و هي تقول: فسوف أعطيه و لا ابالي و أوثر الله على عيالي أمسوا جياعا و هم أشبالي أصغرهما يقتل في القتال في كربلا يقتل باغتيال للقاتل الويل مع الوبال تهوي به النار إلى سفال كبوله زادت على الأكيال

So Fatima^{asws} turned towards him^{asws} and she^{asws} said (in prose): ‘So I^{asws} shall give and I^{asws} do not mind, and I^{asws} prefer Allah^{azwj} over my^{asws} children who are hungry, and the younger one^{asws} would be killed in Karbala, killed by murdering assassins. So the woe along with the damnation be upon them who will be plunged into the Fire to its lowest level, with the Punishment increased upon them’.

ثم عمدت فأعطته جميع ما على الخوان، و باتوا جياعا لم يذوقوا إلا الماء القراح، فأصبحوا صياما، و عمدت فاطمة (عليها السلام) فغزلت الثلث الباقي من الصوف، و طحنت الصاع الباقي و عجنته، و خيزت منه خمسة أقراص، لكل واحد منهم قرص، و صلى علي (عليه السلام) [المغرب] مع النبي (صلى الله عليه و آله)، ثم أتى منزله، فقرب إليه الخوان، فجلسوا خمستهم، فأول لقمة كسرهما علي (عليه السلام) إذا أسير من أسراء المشركين قد وقف بالباب، فقال: السلام عليكم يا أهل بيت محمد، تأسروننا و تشدوننا و لا تطعموننا فوضع علي (عليه السلام) اللقمة من يده، ثم قال:

Then she^{asws} proceeded and gave all what was upon the table spread. And their^{asws} hunger increased, and they did not taste anything except for clear water. So they^{asws} were Fasting in the morning, and Fatima^{asws} proceeded, to the remainder of the wool and spun it, and she^{asws} ground the rest of the barley and kneaded it, and made five discs of bread from it, a disc for each one of them^{asws}. And Ali^{asws} Prayed the evening Prayer (Al-Maghrib) with the Prophet^{saww}, then came to his^{asws} house. So the food was placed near to him^{asws}, and the five of them^{asws} were seated. As soon as Ali^{asws} broke the first morsel, there was a captive from the captives of the Polytheists who had paused at the door. He said, ‘Peace be upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}! You^{asws} have made us to be captives and do not feed us?’ So Ali^{asws} placed the morsel back from his hand, then said (in prose):

فاطم يا بنت النبي أحمد بنت نبي سيد مسود قد جاءك الأسير ليس يهتد مكبلا في غله مقيد يشكو إلينا الجوع قد تقدد من يطعم اليوم يجده في غد عند العلي الواحد الموحد ما يزرع الزارع سوف يحصد فأطعمي من غير من أنكد

Fatima^{asws}, O daughter of the Prophet Ahmad^{saww}. A Prophet^{saww} who is a Chief of the chiefs. There has come to your^{asws} door, the captive, chained and restricted. He is complaining to us^{asws} of the hunger. The one who feeds him, would sow today and reap tomorrow in the Presence of the High, the One, so do not despair’.

فأقبلت فاطمة (عليها السلام) و هي تقول: لم يبق مما كان غير صاع قد دبرت كفي مع الذراع شبلاي و الله هما جياع يا رب لا تتركهما ضياع أبوهما للخير ذو اصطناع عبل الذراعين طويل الباع و ما على رأسي من قناع إلا عبا نسجتها بصاع

So Fatima^{asws} faced him^{asws} and she^{asws} said (in prose): 'There does not remain any other measure (of barley) behind to suffice my^{asws} children. By Allah^{azwj} they are hungry. O Lord^{azwj}! Do not Leave both of them^{asws}, as their father^{asws} is the good, one with two hands (double generous) with a long span, and there is nothing in my^{asws} possession which I^{asws} can spin'.

و عمدوا إلى ما كان على الخوان فأعطوه، و باتوا جياعا، و أصبحوا مفطرين و ليس عندهم شيء.».

And she^{asws} proceeded to what was upon the table spread, so she^{asws} gave it. And their^{asws} hunger increased. And their Fasts had ended and there was nothing (to eat) in their^{asws} possession'.

قال شعيب في حديثه: و أقبل علي (عليه السلام) بالحسن و الحسين (عليهما السلام) نحو رسول الله (صلى الله عليه و آله)، و هما يرتعشان كالفراخ من شدة الجوع، فلما بصر رسول الله (صلى الله عليه و آله) بهما قال: «يا أبا الحسن، شد ما يسؤني ما أرى بكم، انطلق إلى ابنتي فاطمة»

Shuayb said in his Hadeeth, 'And Ali^{asws} went with Al-Hassan^{asws} and Al-Husayn^{asws} to Rasool-Allah^{saww}, and they^{asws} were both trembling like nestlings due to the intensity of the hunger. So when the Rasool-Allah^{saww} saw the two of them^{asws}, he^{saww} said: 'O Abu Al-Hassan^{asws}! I^{asws} do not like what I^{saww} see with you^{asws} all. (So let us^{asws}) go to my^{saww} daughter^{asws} Fatima^{asws}.'

فانطلقوا [إليها] و هي في محرابها، قد لصق بطنها بظهرها من شدة الجوع و غارت عيناها، فلما رآها رسول الله (صلى الله عليه و آله) ضمها إليه، و قال: وا غوثاه، أنتم منذ ثلاث فيما أرى! فهبط جبرئيل (عليه السلام)، فقال: يا محمد، خذها هنا لك في أهل بيتك. فقال: و ما أخذ يا جبرئيل؟ قال: هل أتى على الإنسان حين من الدهر حتى بلغ إن هذا كان لكم جزاءً و كان سعيكم مستكورا.

So they^{asws} went to her^{asws}, and she^{asws} was in her^{asws} Prayer niche (Mehraab). Her^{asws} stomach had touched her^{asws} back due to the intensity of the hunger, and her^{asws} eyes had sunk. So when the Rasool-Allah^{saww} saw her^{asws}, he^{saww} took her^{asws} in his^{saww} arms and said: 'Waah! I^{saww} seek Your^{azwj} Help, with what I^{saww} see you^{asws} all to be in, for the last three days!' Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Take it, that which is for you^{saww} regarding the People^{asws} of your^{saww} Household!' So he^{saww} said: 'And what shall I^{saww} take, O Jibraeel^{as}?' He^{as} said: '**[76:1] There surely came over the human being a period of time – until he^{as} reached [76:22] Surely this is a reward for you, and your striving shall be Appreciated.**

و قال الحسن بن مهران في حديثه: فوثب النبي (صلى الله عليه و آله) حتى دخل منزل فاطمة (عليها السلام)، فرأى ما بهم فجمعهم، ثم انكب عليهم يبكي، و يقول: «أنتم منذ ثلاث فيما أرى و أنا غافل عنكم». فهبط عليه جبرئيل (عليه السلام) بهذه الآيات إن الأبرار يشربون من كأس كان مزاجها كافورا عينا يشرب بها عباد الله يفجرونها تفجيرا

And Al-Hassan Bin Mahran said in his Hadeeth, 'So the Prophet^{saww} leapt up and he^{saww} went to the house of Fatima^{asws}. So he^{saww} saw what was with them^{asws}, so he^{saww} gathered all of them^{asws}, then he^{saww} started weeping and he^{saww} was saying: 'You^{asws} all are what I^{saww} see, for the last three days, and I^{saww} was oblivious from you^{asws}'. So Jibraeel^{as} descended by these Verses **[76:5] Surely the righteous shall drink of a cup the admixture of which is camphor [76:6] A fountain from which the servants of Allah shall drink; flowing out with a good flow**'.

قال: هي عين في دار النبي (صلى الله عليه وآله) تتفجر إلى دور الأنبياء و المؤمنين يُوفونَ بالندَر يعني عليا و فاطمة و الحسن و الحسين و جاريتهم فضة و يخافونَ يوماً كان شرُّهُ مُستطيراً يقول عابسا كلوحا و يُطعمونَ الطَّعامَ على حُبِّهِ يقول: على حب شهوتهم للطعام و إيثارهم له مسكيناً من مساكين المسلمين و يتيماً من يتامى المسلمين و أسيراً من أسارى المشركين، و يقولون إذا أطعموهم: إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا، قال: و الله ما قالوا هذا، [لهم] و لكنهم أضمروه في أنفسهم، فأخبر الله بإضمارهم.

He said, 'This is a fountain in the house of the Prophet^{saww} flowing to the houses of the Prophets^{as}, and the Believers. [76:7] **They fulfill vows** Meaning Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and their^{asws} maid Fizza^{as} **and fear a Day the evil of which shall be widespread** (Faces) would be frowning and deformed [76:8] **And they give food out of love for Him** over their^{asws} love for the food and preferred over their own selves **the poor** from the poor Muslims **and the orphan** from the Muslim orphans **and the captive** from the captives of the Polytheists, and they^{asws} were saying when they^{asws} were feeding them: '**[76:9] But rather, we only feed you for Allah's Sake; we do not want from you any recompense, nor any appreciation**'. He said, 'By Allah^{azwj}! They^{asws} did not say this (these words) to them, but it was their^{asws} conscience in their own selves, so Allah^{azwj} Informed of what was in their conscience'.

يقول: لا تُريدُ مِنْكُمْ جَزَاءً تَكافؤنا به و لا شُكْرًا تثنون علينا به، و لكننا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ و طلب ثوابه، قال الله تعالى ذكره: فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَاهُمْ نَصْرَةٌ وَ سُرُورًا فِي الْقُلُوبِ وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً جَنَّةً يَسْكُونُهَا وَ حَرِيرًا يَفْرَشُونَهَا و يلبسونه مُكَيِّبِينَ فِيهَا عَلَى الْأَرَائِكِ و الأريكة: السرير عليه الحجلة لا يروون فيها شمسا و لا زمهريرا،

They^{asws} were saying: '**[76:9] we do not want from you any recompense, nor any appreciation**' you are praising us^{asws} for it (feeding you), but **[76:9] But rather, we only feed you for Allah's Sake** and seeking of His^{azwj} Rewards. Allah^{azwj}, Elevated is His^{azwj} Mention Said **[76:11] Therefore Allah will Guard them from the evil of that Day and Cause them to meet with ease and happiness** In the hearts **[76:12] And Reward them, because they were patient, with garden** to dwell in it **and silk** for furnishings and clothing **[76:13] Reclining therein on raised couches** Beds upon which are curtains **they shall find therein neither the sun nor intense cold**.

قال ابن عباس: فبينما أهل الجنة في الجنة إذا رأوا مثل الشمس [قد] أشرقت لها الجنان، فيقول أهل الجنة: يا رب، إنك قلت في كتابك: لا يروون فيها شمسا و لا زمهريرا فيرسل الله جل اسمه إليهم جبرئيل (عليه السلام) فيقول: ليس هذه بشمس، و لكن عليا و فاطمة ضحكا، فأشرقت الجنان من نور ضحكهما، و نزلت هل أتى فيهم، إلى قوله تعالى: و كان سعيكم مشكورا.

Ibn Abbas said, 'So when the people of the Paradise would be in the Paradise, they will see illumination resembling the sun by which the Gardens would shine. So the people of the Paradise would be saying: 'O Lord^{azwj}! You^{azwj} had Said in Your^{azwj} Book **they shall find therein neither the sun nor intense cold?**' So Allah^{azwj}, Majestic is His^{azwj} Name would Send Jibraeel^{as} to them. So he^{as} would say: 'This is not the sun, but, Ali^{asws} and Fatima^{asws} have smiled, so the Gardens have brightened up from the Light of their^{asws} smiles. And the Verses **[76:1] There surely came** up to His^{azwj} Words **[76:22] and your striving shall be Appreciated**'.

قلت: القصة رواها الخاص و العام معلومة عندهم بأنها نزلت في علي و أهل بيته (عليهم السلام) فالتشاغل بذكرها بأسانيد المخالفين يطول بها الكتاب.

I said, 'The story has been reported especially, and the world knows it from what is with them, that it (Chapter 76) was Revealed regarding Ali^{asws} and the People^{asws} of his^{asws} Household. So to include in this, the chains from the opposition, would lengthen this book'.¹⁵

محمد بن العباس، قال: حدثنا أحمد بن محمد الكاتب، عن الحسن بن بهرام، عن عثمان بن أبي شيبة، عن وكيع، عن المسعودي، عن عمرو بن مرة، عن عبد الله بن الحارث المكتب، عن أبي كثير الزبيدي، عن عبد الله بن العباس (رضي الله عنه)، قال: مرض الحسن والحسين (عليهما السلام)، فنذر علي وفاطمة (عليهما السلام) والجارية نذرا إن برنا صاموا ثلاثة أيام شكرا، فبرنا، فوفوا بالنذر و صاموا، فلما كان أول يوم قامت الجارية و جرشت شعيرا، فخبزت منه خمسة أقراص، لكل واحد منهم قرص، فلما كان وقت الفطر جاءت الجارية بالمائدة فوضعتها بين أيديهم، فلما مدوا أيديهم ليأكلوا و إذا مسكين بالباب يقول: يا أهل بيت محمد، مسكين آل فلان بالباب، فقال علي (عليه السلام): «لا تأكلوا و آثروا المسكين».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Katib, from Al-Hassan Bin Bahram, from Usman Bin Abu Shayba, from Waki'a, from Al-Mas'oudi, from Amro Bin Marat, from Abu Abdullah Bin Al-Haris Al-Maktab, from Abu Kaseer Al-Zubeydi, who has said:

'Abdullah Bin Al-Abbas says, 'Al-Hassan^{asws} and Al-Husayn^{asws} were not well, so Ali^{asws} and Fatima^{asws} vowed a vow, and the maid (Fizza^{as}) also vowed, that if they^{asws} were healed, they would all fast for three days in appreciation. So they^{asws} were cured, so they^{asws} all fulfilled their vows and Fasted. So when it was the first day, the maid arose and ground some barley and made five pieces of bread, one for each one of them. So when it was the time to break the Fast (Iftaar), the maid came with the food and placed it in front of them^{asws}. So when they^{asws} extended their^{asws} hands to eat from it, there was a beggar at the door saying, 'O People^{asws} of the Household of Muhammad^{saww}! A beggar of the clan of so and so is at the door'. So Ali^{asws} said: 'We would rather not eat, and prefer the poor'.

فلما كان اليوم الثاني فعلت الجارية كما فعلت في اليوم الأول، فلما وضعت المائدة بين أيديهم ليأكلوا، فإذا يتيم بالباب و هو يقول: يا أهل بيت النبوة و معدن الرسالة، يتيم آل فلان بالباب، فقال علي (عليه السلام): «لا تأكلوا شيئا و أطعموا اليتيم». قال: ففعلوا.

So when it was the second day, the maid (Fizza^{as}) did what she^{as} had done on the first day. So when she^{as} placed the food in front of them^{asws} to eat, and there was an orphan at the door and he was saying, 'O People^{asws} of the Household of the Prophet-hood and the (place of) the Revelation of the Message! An orphan of the clan of so and so is at the door'. So Ali^{asws} said: 'We rather not eat, and feed the orphan'.

فلما كان في اليوم الثالث و فعلت الجارية كما فعلت في اليومين، فلما جاءت الجارية بالمائدة فوضعتها، فمدوا أيديهم ليأكلوا، و إذا شيخ كبير يصيح بالباب: يا أهل بيت محمد، تأسرونا و لا تطعمونا. قال: فبكي علي (عليه السلام) بكاء شديدا، و قال: «يا بنت محمد، إني أحب أن يراك الله و قد آثرت هذا الأسير على نفسك و أشبالك». فقالت: «سبحان الله، ما أعجب ما نحن فيه معك، ألا ترجع إلى الله في هؤلاء الصبية الذين صنعت بهم ما صنعت، و هؤلاء إلى متى يصبرون صبرنا». فقال لها علي (عليه السلام): «فأله يصبرك و يصبرهم، و يأجرنا إن شاء الله تعالى، و به نستعين، و عليه نتوكل، و هو حسبنا و نعم الوكيل، اللهم بدلنا بما فاتنا من طعامنا هذا ما هو خير منه، و اشكر لنا صبرنا و لا تنسه لنا، إنك رحيم كريم». فأعطوه الطعام.

¹⁵ (أمالي الصدوق: 11 / 212)

So when it was the third day, the maid (Fizza^{as}) did as she^{as} had done in the past two days. So when the maid^{as} came with the food, she placed it. So when they^{asws} extended their^{asws} hands to eat, there was an old man pleading at the door, 'O People^{asws} of the Household of Muhammad^{saww}! We have been made prisoners due to submitting to your^{asws} love, would you^{asws} (please) feed us?' Ali^{asws} wept with an intense wailing, and said: 'O daughter^{asws} of Muhammad^{saww}. I^{asws} would love it that Allah^{azwj} should See you^{asws} to have preferred this captive over yourself^{asws}, and your sons^{asws}. So she^{asws} said: 'Glory be to Allah^{azwj}! How strange what (situation) we^{asws} are in, with you^{asws}. You^{asws} should not refer to Allah^{azwj} regarding these boys^{asws} with whom you^{asws} are doing what you^{asws} are doing, and for how long would these boys^{asws} be able to endure patience with our^{asws} patience?' So Ali^{asws} said to her^{asws}: 'Allah^{azwj} will Give you^{asws} patience and to them^{asws}, and will Recompense us^{asws} if Allah^{azwj} the High so Desires to, and by Him^{azwj} do we^{asws} seek Support, and upon Him^{azwj} do we^{asws} rely, and He^{azwj} is Sufficient for us^{asws} and is the Most Reliable. Our^{asws} Allah^{azwj} would Exchange this food for us^{asws} with that which is better than it, and Thank us^{asws} for our^{asws} patience, and will not Forget us^{asws}, for He^{azwj} is Merciful, Benevolent'. So they^{asws} gave the food'.

و بكر إليهم النبي (صلى الله عليه و آله) في اليوم الرابع، فقال: «ما كان من خبركم في أيامكم هذه؟» فأخبرته فاطمة (عليها السلام) بما كان، فحمد الله و شكره و أتى عليه، و ضحك إليهم، و قال: «خذوا هناكم الله و بارك عليكم و بارك لكم قد هبط علي جبرئيل من عند ربي و هو يقرأ عليكم السلام، و قد شكر ما كان منكم، و أعطى فاطمة سؤالها، و أجاب دعوتها، و تلا عليهم إن الأبرار يشربون من كأس كان مزاجها كافوراً إلى قوله: إن هذا كان لكم جزاء و كان سعيكم مشكوراً».

And the Prophet^{saww} hurried to them^{asws} on the fourth day, so he^{saww} said: 'What was your^{asws} news of these days of yours^{asws}?' So Fatima^{asws} informed him^{saww} of what had happened. So he^{saww} Praised Allah^{azwj} and thanked and Extolled Him^{azwj}, and smiled at them^{asws}, and said: 'Take congratulations of Allah^{azwj} and Blessings for you^{asws} and Blessings upon you^{asws}. Jibraeel^{as} had descended from the Presence of my^{saww} Lord^{azwj}, and he^{as} conveyed Greetings (of Allah^{azwj}) to you^{asws} all, and His^{azwj} Appreciation of what had happened from you^{asws} and Granted Fatima^{asws} her^{asws} request, and has Answered her^{asws} supplication, and recited to them^{asws} [76:5] ***Surely the righteous shall drink of a cup the admixture of which is camphor up to His^{azwj} Words [76:22] Surely, this is a reward for you, and your striving shall be Appreciated.***

قال: و ضحك النبي (صلى الله عليه و آله) و قال: «إن الله قد أعطاكم نعيماً لا ينفد و قررة عين أبد الأبدین، هنيئاً لكم يا بيت النبي بالقرب من الرحمن، مسكنكم معه في دار الجلال و الجمال، و يكسوكم من السندس و الإستبرق و الأرجوان، و يسقيكم الرحيق المختوم من الولدان، فأنتم أقرب الخلق من الرحمن،

He^{asws} said; 'And the Prophet^{saww} smiled and said: 'Allah^{azwj} has Given to you^{asws} Bounties which will not be cut off, and would delight the eyes forever. Congratulation to you^{asws}, O House of the Prophet^{saww}, for the Proximity to the Beneficent. Your^{asws} dwellings would be in His^{azwj} Proximity in the House of Majestic and Beauty, and your^{asws} garments would be from silk and brocade and the purple (coloured). And your^{asws} drink would be of The Sealed Nectar (Al-Raheeq Al-Makhtoum) (served) from the innocent servants. So you^{asws} all are the nearest of the creatures to the Beneficent.

تأمنون إذا فرغ الناس، و تفرحون إذا حزن الناس، و تسعدون إذا شقي الناس، فأنتم في روح و ريجان، و في جوار الرب العزيز الجبار و هو راض عنكم غير غضبان، قد أمنتكم العقاب و رضيتم الثواب، تسألون فتعطون، و تتحفون فترضون، و تشفعون فتشفعون، طوبى لمن كان معكم، و طوبى لمن أعزكم إذا خذلكم الناس، و أعانكم إذا جفاكم الناس، و أواكم إذا طردكم الناس، و نصركم إذا قتلكم الناس، الويل لكم من أمتي، و الويل لأمتي من الله».

You^{asws} will be secure when the people would be in a terrifying panic, and you^{asws} will be joyful when the people are in grief, and you^{asws} will be happy when the people are miserable. So you^{asws} will be in the breeze and aromas, and in the vicinity of the Lord^{azwj}, the Mighty, the Compeller, and He^{azwj} would be Pleased with you^{asws} forever. You^{asws} have security from the Punishment of (the Day), and will be pleased with the Rewards. Whatever you^{asws} will desire and will be Granted it, and will be presented with it and you^{asws} will be pleased with it. And you^{asws} will be Granted intercession, so you^{asws} will be interceding. Blessed is the one who is with you^{asws}, and Blessed is the one who cherishes you^{asws} when the people abandon you^{asws}, and support you^{asws} when they are disloyal to you^{asws}, and befriends you^{asws} when the people reject you^{asws}, and help you when the people murder you^{asws}. And woe be unto my^{saww} (devious) followers from you^{asws}, and woe unto them from Allah^{azwj}!

ثم قبل فاطمة و بكى، و قبل جبهة علي (عليها السلام) و بكى، و ضم الحسن و الحسين إلى صدره و بكى، و قال: «الله خليفتي عليكم في المحيا و الممات، و أستودعكم الله و هو خير مستودع،

Then Fatima^{asws} kissed him^{saww} and wept, and Ali^{asws} kissed his^{saww} forehead and wept, and Al-Hassan^{asws} and Al-Husayn^{asws} embraced him^{saww} and wept, and he^{saww} said: 'Allah^{azwj}, my^{saww} Caliph during my^{saww} life and the death, and I^{saww} commit you^{asws} to Allah^{azwj}, and He^{azwj} is the best of the Repositories.

حفظ الله من حفظكم، و وصل الله من وصلكم، و أعان الله من أعانكم، و خذل الله من خذلكم و أخافكم،

May Allah^{azwj} Protect the one who protects you^{asws}, and may Allah^{azwj} Maintain Relations with the one who maintains relations with you^{asws}, and may Allah^{azwj} Support the one who supports you^{asws}, and may Allah^{azwj} Abandon the one who abandons you^{asws} and frightens you^{asws}.

أنا لكم سلف و أنتم عن قليل [بي] للاحقون، و المصير إلى الله، و الوقوف بين يدي الله عز و جل، و الحساب على الله ليجزي الذين أسأوا بما عملوا و يجزي الذين أحسنوا بالحسنى».

I^{saww} am an ancestor for you^{asws}, and you^{asws} are my^{saww} descendants. And the journey is to Allah^{azwj}, and the Pause is in front of Allah^{azwj} Mighty and Majestic. And the Reckoning is upon Allah^{azwj} **[53:31] And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness'**.¹⁶

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن أحمد، عن يعقوب بن يزيد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: «يُوفُونَ بِالنَّذْرِ قَالَ: «يُوفُونَ بِالنَّذْرِ الذي أخذ عليهم من ولايتنا».

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

¹⁶ (تأويل الآيات 2: 6 / 750)

'Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[76:7] They fulfill vows**, he^{asws} said: 'They fulfil the vows which were taken against them of our^{asws} Wilayah'.¹⁷

حدثنا محمد بن احمد عن يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن ابي الحسن عليه السلام في قول الله تعالى يوفون بالنذر الذي اخذ عليهم الميثاق من ولايتنا.

Narrated to us Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazel who has said:

Abu Al-Hassan^{asws}, regarding the Statement of Allah^{azwj} **[76:7] They fulfill vows**, has said: 'It is about the covenant of our^{asws} Wilayah which was taken from them.'¹⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغرا، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أُسِيرًا؟ قال: «ليس من الزكاة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al-Magra, from Abu Baseer, who has said:

'I asked Abu Abdullah^{asws}, '(What about) **[76:8] And they give food out of love for Him to the poor and the orphan and the captive?**' He^{asws} said: 'It was not from the Zakaat (but an offering)'.¹⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، عن أبي الحسن (عليه السلام)، قال: «ينبغي للرجل أن يوسع على عياله لئلا يتمنوا موته، و تلا هذه الآية وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أُسِيرًا الأسير عيال الرجل، ينبغي للرجل إذا زيد في النعمة أن يزيد أسراه في السعة عليهم». ثم قال: «إن فلانا أنعم الله عليه بنعمة فمنعها أسراه و جعلها عند فلان، فذهب الله بها». قال معمر: و كان فلان حاضرا.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalad, who has said:

'Abu Al-Hassan^{asws} having said: 'It befits the man that he should widen (extend) his family, if he does not wish for his death', and recited this Verse **[76:8] And they give food out of love for Him to the poor and the orphan and the captive**, relatives of the man. It befits the man if he wants an increase in the Bounties, that he should increase and be generous to the captives'. Then he^{asws} said: 'So and so was Favoured by Allah^{azwj} with Bounties, but he prevented it from the captives and made it to be in the possession of so and so, thus Allah^{azwj} Made it go away from him'. Moamar (the narrator) said, 'And that so and so was present'.²⁰

¹⁷ (الكافي 1: 341 / 5).

¹⁸ Basaair Al Darajaat – P 2 Ch 16 H 2

¹⁹ (الكافي 3: 499 / 9).

²⁰ (الكافي 4: 11 / 3).

VERSES 10 TO 18

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا {10} فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا {11} وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا {12} مُتَكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا {13} وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَفْئِدَتُهَا تَذَلُّلًا {14} وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا {15} قَوَارِيرٌ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا {16} وَيَسْقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا {17} عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا {18}

[76:10] Surely, we fear from our Lord a stern, distressful day. [76:11] Therefore Allah will Guard them from the evil of that Day and Cause them to meet with ease and happiness; [76:12] And Reward them, because they were patient, with garden and silk, [76:13] Reclining therein on raised couches, they shall find therein neither the sun nor intense cold. [76:14] And close down upon them (shall be) its shades, and its selections would droop over them [76:15] And there shall be made to go round about them vessels of silver and goblets as if made of glass, [76:16] cups, made of silver; they have measured them according to a measure. [76:17] And they shall be made to drink therein a cup the admixture of which shall be ginger, [76:18] (Of) a Fountain therein which is named Salsabeel.

في امالي شيخ الطائفة قدس سره باسناده إلى علي بن عمر العطار قال: دخلت على ابي الحسن العسكري عليه السلام يوم الثلاثاء فقال لم ارك امس؟ قال: كرهت الحركة في يوم الاثنين قال: يا علي من احب ان يقيه الله شر يوم الاثنين فليقرء في اول ركعة من صلاة الغداة: " هل اتى على الانسان " ثم قرء أبو الحسن عليه السلام " فوقاهم الله شر ذلك اليوم ولقاهم نضرة وسرورا ".

In Al-Amaaly of Sheykh Al-Taaifa, by his chain going up to Ali Bin Umar Al-Attaar who said:

'I came up to Abu Al-Hassan Al-Askari^{asws} on the day of Tuesday. So he^{asws} said: 'Why did I^{asws} not see you yesterday?' I said, 'I abhor moving during the day of Monday. He^{asws} said: 'O Ali! The one who loves that Allah^{azwj} should Shield him from the evil of the day of Monday, so he should recite **[76] There surely came over the human** (Chapter 76) in the first cycle of the Dawn (Fajr) Prayer'. Then Abu Al-Hassan^{asws} recited **[76:11] Therefore Allah will Guard them from the evil of that Day and Cause them to meet with ease and happiness'**.²¹

علي بن إبراهيم: القمطري: الشديد. قوله تعالى: مُتَكِنِينَ فِيهَا عَلَى الْأَرَائِكِ [يقول: متكئين] في الحجال على السرر. قوله: وَ دَانِيَةً عَلَيْهِمْ ظِلَالُهَا، يقول: قريب ظلالتها منهم، قوله: وَ ذُلَّتْ أَفْئِدَتُهَا تَذَلُّلًا دليت عليهم ثمارها ينالها القاعد و القائم. قوله تعالى: وَ أَكْوَابٍ كَانَتْ قَوَارِيرًا قواريرًا قواريرًا مِنْ فِضَّةٍ الْأَكْوَابِ: الأكواز العظام التي لا آذان لها و لا عرى، قوارير من فضة الجنة يشربون فيها قَدَّرُوهَا تَقْدِيرًا يقول: صنعت لهم على قدر ربه لا تحجير فيه و لا فضل، قوله تعالى: مِنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ، قال: الإستبرق: الديباج.

Ali Bin Ibrahim (Tafseer Qummi) –

[76:10] 'Al-Qamtareer' – Difficult. The Words of the High [76:13] Reclining therein on raised couches Leaning upon the bed His^{azwj} Words **[76:14] And close down upon them (shall be) its shades** Its shade would be near to them. His^{azwj} Words **and its selections would droop over them,** its fruits would be near to them. They would be able to take them seated, and standing. The Words of the High **[76:15] And there shall be made to go round about them vessels of silver and goblets**

²¹ Tafseer Noor Al Saqalayn – CH 76 H 4

as if made of glass, [76:16] glass, made of silver. The large goblets which do not have 'ears' (handles) or any joints. Goblets made of silver of the Paradise. They will be drinking from these **measured (which are) according to a measure** Made for them in accordance to their rank and seniority, no mineral substances (impurities) and no separation'. The Words of the High **[76:21] Upon them shall be garments of fine green silk and thick silk interwoven with gold,** He said, 'The thick silk – Brocade'.²²

و عنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن أحمد بن محمد بن الحسن، قال: حدثني أبي، عن سعيد بن عبد الله بن موسى، قال: حدثنا محمد بن عبد الرحمن العرزمي، قال: حدثنا المعلى بن هلال، عن الكلبي، عن أبي صالح، عن عبد الله بن العباس، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: «أعطاني الله تعالى خمسا و أعطى عليا خمسا، أعطاني جوامع الكلم، و أعطى عليا جوامع العلم، و جعلني نبيا، و جعله وصيا، و أعطاني الكوثر، و أعطاه السلسيل، و أعطاني الوحي، و أعطاه الإلهام، و أسرى بي إليه، و فتح له أبواب السماء و الحجب حتى نظر إلي و نظرت إليه».

And from him, who said that it has been narrated from Muhammad Bin Muhammad, from Abu Al-Hassan Ahmad Bin Muhammad Bin Al-Hassan, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahmaan Al-Azmy, from Al-Moala Bin Hilal, from Al-Kalby, from Abu Saleh, from Abdullah Bin Al-Abbas who said:

'I heard the Rasool-Allah^{saww} saying: 'Allah^{azwj} has Given to me^{saww} five, and Given to Ali^{asws} five. He^{azwj} has Gave me the totality of speech (The Quran) and Given to Ali^{asws} the totality of the Knowledge, and has Made me^{saww} a Prophet and Made him^{asws} a successor, and Gave me^{asws} Al-Kawsar and Gave him^{asws} Al-Salsabeel, **([76:18] (Of) a fountain therein which is named Salsabeel),** and Gave me^{saww} the Revelation and Gave him^{asws} the Inspiration, and Took me^{saww} to Him^{azwj} (Me'raaj) and Opened for him^{asws} the Gateways of the sky and the Veil until he^{asws} looked at me^{saww} and I^{saww} looked at him^{asws}.²³

VERSES 19 TO 22

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا {19} وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا {20} عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا {21} إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا {22}

[76:19] And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls. [76:20] And when you see there, you shall see Blessings and a great Kingdom. [76:21] Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink. [76:22] Surely this is a reward for you, and your striving shall be Appreciated.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ إِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَ مَلَكًا كَبِيرًا: «يعني بذلك ولي الله و ما [هو] فيه من الكرامة و النعيم و الملك العظيم الكبير، إن الملائكة من رسل الله عز ذكره يستأذنون عليه فلا يدخلون عليه إلا بأذنه، فذلك الملك العظيم الكبير،

²² (تفسير القمّي 2: 399).

²³ (الأمالي 1: 102).

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany:

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic [76:20] **And when you see there, you shall see Blessings and a great Kingdom**, he^{asws} said: 'It Means by that, the friend of Allah^{azwj} and what (situation) he would be in from the Prestige and the Bounties, and the Magnificent Kingdom, the Great. The Angels from the Messengers of Allah^{azwj}, Mighty is His^{azwj} Mention, would be seeking permission to (visit) them, so they would not be entering to them except by his permission. So that is the Magnificent Kingdom, the Great'.

و قال: على باب الجنة شجرة، إن الورقة منها ليستظل تحتها ألف رجل من الناس، و عن يمين الشجرة عين مطهرة مزكية، قال: فيسقون منها شربة فيطهر الله بها قلوبهم من الحسد، و تسقط من أبطارهم الشعر، و ذلك قول الله عز و جل: **و سقاهم ربهم شراباً طهوراً**. قال: و الثمار دانية منهم، و هو قوله عز و جل: **و دانية عليهم ظلالها و ذلت فطوفها تذليلاً** من قربها منهم يتناول المؤمن من النوع الذي يشتهي من الثمار بفيه و هو متكى».

And he^{asws} said: 'Upon the Gateway of the Paradise is a Tree, a single leaf of which can shade a thousand men from the people. And on the right of the Trees is a pure and clean Spring'. So when they will be drinking from it, Allah^{azwj} would Purify their hearts by it, from the envy, and their bodily hair would fall away from them, and these are the Words of Allah^{azwj} Mighty and Majestic [76:21] **and their Lord shall make them drink a pure drink**. And the fruits would stoop down towards them, and these are the Words of the Mighty and Majestic [76:14] **And close down upon them (shall be) its shades, and its selections would droop over them [76:15]** Near to him. The Believer would be able to grab them, whichever type that he fancies from the fruits, whilst reclining'.²⁴

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن يزيد بن إسحاق، عن عباس بن يزيد، قال: قلت لأبي عبد الله (عليه السلام) و كنت عنده غداة ذات يوم: أخبرني عن قول الله عز و جل: **و إذا رأيت ثم رأيت نعيماً و ملكاً كبيراً**، ما هذا الملك الذي كبره الله حتى سماه كبيراً؟ قال: فقال لي: «إذا دخل أهل الجنة الجنة، أرسل الله رسولا إلى ولي من أوليائه، فيجد الحجة على بابه، فتقول له: قف حتى نستأذن لك، فما يصل [إليه] رسول ربه إلا بآذنه، فهو قوله عز و جل: **و إذا رأيت ثم رأيت نعيماً و ملكاً كبيراً**».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Yazeed Bin Is'haq, from Abbas Bin Yazeed, who said:

'I said to Abu Abdullah^{asws}, and I used to be in his^{asws} presence day after day, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic [76:20] **And when you see there, you shall see Blessings and a great Kingdom**, what is this Kingdom which Allah^{azwj} has Magnified it to the extent that He^{azwj} has Named it as 'Great'? He^{asws} said to me: 'When the people of the Paradise enter the Paradise, Allah^{azwj} would Send a Messenger (Angel) to the friend from His^{azwj} friends. So he would find a barrier at the door. So it would be said to him: 'Pause, until we get permission for you'. So the Messenger (Angel) of his Lord^{azwj} would not arrive to him except by his permission. So these are the Words of the Mighty and Majestic [76:20] **And when you see there, you shall see Blessings and a great Kingdom**'.²⁵

²⁴ (الكافي 8: 69/98)

²⁵ (معاني الأخبار: 1/210)

VERSE 23

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا {23}

[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) in portions.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا؟ قال: «بولاية علي تنزيلا» قلت: هذا تنزيل؟ قال: «لا، ذا تأويل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'I said to Abu Al-Hassan^{asws}, '(What about) **[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) in portions?**' He^{asws} said: 'It was with the Wilayah of Ali^{asws}, (in) that is Descended by'. I said, 'This is Revelation?' He^{asws} said: 'No. That is interpretation'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ قَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا أُولَئِكَ رَجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far^{asws} having said that: 'The Rasool^{saww} of Allah^{azwj} was asked about the Statement of Allah^{azwj}: **"[19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours"**, so he^{saww} said: 'O Ali^{asws}! Surely, the delegation will not come up except on rides. These will be the men who feared Allah^{azwj}, so Allah^{azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنَ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مَكَلَّلَةٌ بِالذَّرِّ وَ الْيَافُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدَلُ التَّارِجُونَ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

Then he^{saww} said to him^{asws}: 'O Ali^{asws}! By the One^{azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفٌ مَلَكٍ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَرْفُؤُهُمْ رَقًا حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجْرَةٌ إِنَّ الْوَرَقَةَ مِنْهَا لَيَسْتَطِلُّ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مُزَكِّيَةٌ قَالَ فَيُسْقَوْنَ

²⁶ (الكافي 1: 360 / 91).

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'. He^{saww} said: 'They will quench themselves with a drink from it, so Allah^{azwj} will Purify their hearts by it from the 'الحَسَدِ' (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah^{azwj}: "[76:21] and their Lord shall make them drink a pure drink". It will be from that pure fountain'.

قَالَ ثُمَّ يُصْرَفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَعْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَدًا قَالَ ثُمَّ يُوقَفُ بِهِمْ قَدَامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ اللَّاقَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَدًا

He^{saww} said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He^{saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold Eternally'.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْسِرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أُوَقِّفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

Rasool-Allah^{saww} said: 'Then the 'الجَبَّارُ' (Compeller^{azwj}) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: "Usher My^{azwj} friends to the Paradise and do not pause them - the creatures from I^{azwj} am already Pleased with and My^{azwj} Mercy has been Obligated for them, and how can I^{azwj} Want them to be paused, the companions of the good with that of the evil?'

قَالَ فَتَسُوْفُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَصِيرُ صَرِيرًا يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءٍ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجَنَّةِ فَيَنْبَاشِرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيَفْتَحُ لَهُمُ الْبَابَ فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرَفُ عَلَيْهِمْ أَرْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَ الْأَدْمِيِّينَ فَيَقْبَلْنَ مَرْحَبًا بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

He^{saww} said: 'The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{azwj} has Prepared for His^{azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, 'The friends of Allah^{azwj} have come to us, so open the Door for them'. They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah^{azwj} will say to them similarly'.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرْفٌ مِنْ قَوْفِهَا عُرْفٌ مَبْنِيَّةٌ بِمَا دَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ عُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالْذُرِّ وَ الْيَافُوتِ وَ الزَّبْرَجِدِ سَوْفَها الدَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُها فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ

Ali^{asws} said: ‘O Rasool^{saww} Allah^{azwj}! Inform us about the Statement of Allah^{azwj}: **“[39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built”**, O Rasool^{saww} Allah^{azwj}. So he^{saww} said: ‘O Ali^{asws}! Those are mansions which Allah^{azwj} has Built for His^{azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Statement of Allah^{azwj}: **“[56:34] And raised couches”**. When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown’.

قَالَ وَالْأَيْسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَضُرُوبٍ مُخْتَلِفَةٍ مَسْجُوعَةٍ بِالذَّهَبِ وَالْفِضَّةِ وَاللُّؤْلُؤِ وَالْيَاقُوتِ الْأَحْمَرَ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ يَحْلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لَوْلُؤًا وَ لِيَاسَهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سُرِيرِهِ اهْتَزَّ سُرِيرُهُ فَرَحًا فَإِذَا اسْتَقَرَّ لَوْلِيَّ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَّةِ اسْتَأْذَنَ عَلَيْهِ الْمَلِكُ الْمُوَكَّلُ بِجَنَانِهِ لِيُهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ لِإِيَّاهُ فَيَقُولُ لَهُ خِدَامُ الْمُؤْمِنِ مِنَ الْوَصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ أَتَاكَ عَلَى أُرْيَكْتِهِ وَ زَوَّجْتَهُ الْحَوْرَاءَ تَهَيُّاً لَهُ فَاصْبِرْ لَوْلِيَّ اللَّهِ

Rasool-Allah^{saww} said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah^{azwj}: **“[22:23] they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk”**. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah^{azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah^{azwj}, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allah^{azwj} is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah^{azwj}’.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحَوْرَاءُ مِنْ خَيْمَةٍ لَهَا تَمَشِي مَقْبَلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَسْجُوعَةً بِالْيَاقُوتِ وَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكِ وَ عَنَبِرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مَكْلَتَانِ بِالْيَاقُوتِ وَ اللُّؤْلُؤِ شِرَاكُهُمَا يَأْفُوتُ أَحْمَرَ فَإِذَا دَنَّتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقًا فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا نَقْمَ أَنَا لَكَ وَ أَنْتَ لِي

Rasool-Allah^{saww} said: ‘So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So when she approaches the friend of Allah^{azwj}, he would understand it and he would get up for her in desire, so she will say to him, ‘O friend of Allah^{azwj}, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me’.

قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يُمَلِّهَا وَلَا تُمَلُّهُ

Rasool-Allah^{saww} said: 'So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَالَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا قَلَانِدٌ مِنْ قِصَبٍ مِنْ يَاقُوتِ أَحْمَرَ وَسَطَهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَأَنَا الْحَوْرَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَإِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool-Allah^{saww} said: 'So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pearls on which would be written, "You, O friend of Allah^{azwj} is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me".

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَنِّئُونَهُ بِالْجَنَّةِ وَيَرْوِّجُونَهُ بِالْحَوْرَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَّاتِهِ فَيَقُولُونَ لِلْمَلِكِ الْمُوَكَّلِ يَا أَبَا بَابٍ جَنَّاتِهِ اسْتَأْذِنَ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ يُهَنِّئُهُ فَيَقُولُ لَهُمُ الْمَلِكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ بِمَكَانِكُمْ

Then Allah^{azwj} will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool-Allah^{saww} said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah^{azwj}, for Allah^{azwj} has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

قَالَ فَيَدْخُلُ الْمَلِكُ إِلَى الْحَاجِبِ وَبَيْنَهُ وَبَيْنَ الْحَاجِبِ ثَلَاثُ جَنَّاتٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعَرِصَةِ أَلْفَ مَلَكٍ أُرْسِلُهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَتَعَالَى لِيُهَنِّئُوا وَوَلِيِّ اللَّهِ وَقَدْ سَأَلُونِي أَنْ أَذِنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيُعْظِمُ عَلَيَّ أَنْ اسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَهُوَ مَعَ زَوْجَتِهِ الْحَوْرَاءِ

Rasool-Allah^{saww} said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been Sent by the Lord^{azwj} of the world, Blessed and High, to congratulate the friend of Allah^{azwj} and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah^{azwj} as he is with his Hourie wife'.

قَالَ وَبَيْنَ الْحَاجِبِ وَبَيْنَ وَوَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقِيَمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعَرِصَةِ أَلْفَ مَلَكٍ أُرْسِلُهُمْ رَبُّ الْعَرِزَةِ يُهَنِّئُونَ وَوَلِيِّ اللَّهِ فَاسْتَأْذِنَ لَهُمْ فَيَقْدَمُ الْقِيَمِ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعَرِصَةِ وَهُمْ أَلْفُ مَلَكٍ أُرْسِلُهُمُ اللَّهُ يُهَنِّئُونَ وَوَلِيِّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ

Rasool-Allah^{saww} said: 'And in between the guard and the friend of Allah^{azwj} are two Gardens'. He^{saww} said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord^{azwj} of Honour has Sent to congratulate the friend of Allah^{azwj}, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah^{azwj} has Sent to congratulate the friend of Allah^{azwj}, so make their places known to him'.

قَالَ فَيُعْلِمُونَهُ فَيُؤَدُّنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْعُرْفَةِ وَ لَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُوَكَّلٌ بِهِ فَإِذَا أُنْزِلَ لِلْمَلَائِكَةِ بِالذُّخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَّ كُلُّ مَلَكٍ بَابَهُ الْمُوَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقَائِمُ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ قَالَ فَيُبَلِّغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ آيَةِ

Rasool-Allah^{saww} said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah^{azwj}, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah^{azwj} by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He^{saww} said: 'So they would then convey the Message of the Compeller^{azwj} Majestic and Mighty to him and that is the Statement of Allah^{azwj}: **"[13:23] and the angels will enter in upon them from every gate"**, from the doors of the Mansion, **"[13:24] Peace be on you"** - up to the end of the Verse'.

قَالَ وَ ذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ وَ إِذَا رَأَيْتَ ثُمَّ رَأَيْتَ بَدَلًا كَبِيرًا يَعْنِي بِذَلِكَ وَلِيِّ اللَّهِ وَ مَا هُوَ فِيهِ مِنَ الْكِرَامَةِ وَ النَّعِيمِ وَ الْمَلِكِ الْعَظِيمِ الْكَبِيرِ إِنَّ الْمَلَائِكَةَ مِنْ رُسُلِ اللَّهِ عَزَّ ذِكْرَهُ يَسْتَأْذِنُونَ [فِي الدُّخُولِ] عَلَيْهِ فَلَا يَدْخُلُونَ عَلَيْهِ إِلَّا بِإِذْنِهِ فَلِذَلِكَ الْمَلِكُ الْعَظِيمُ الْكَبِيرُ

Rasool-Allah^{saww} said: 'And that is the Statement of the Majestic and Mighty: **"[76:20] And when you see there, you shall see blessings and a great kingdom"**, meaning by that the friend of Allah^{azwj} and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah^{azwj} Mighty is His^{azwj} Mention, would seek permission for their entrance to him. So they do not come up to him except by his permission. So that is the Magnificent and Great Kingdom'.

قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِينِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَ النَّهَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ دَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَ دَلَّتْ فَطُوفُهَا تَدْلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهِيهِ مِنَ النَّهَارِ بِفِيهِ وَ هُوَ مُتَكَيِّ وَ إِنَّ النَّوَارِعَ مِنَ الْفَاقِهَةِ لَيَفْلَنَ لَوْلِي اللَّهِ يَا وَلِيَّ اللَّهِ كُنِّي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

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

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٌ وَ عَيْرٌ مَعْرُوشَاتٌ وَ أَنْهَارٌ مِنْ خَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغَدَائِهِ أَنْتِي بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلْبِهِ الْغَدَاءِ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَاتِهِمْ فِي ظِلِّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ

Rasool-Allah^{saww} said: 'And there is none from the Believer in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah^{azwj} calls to partake a meal, he would be given whatsoever he

desires for from the foods without even having named his desire'. Rasool-Allah^{saww} said: 'Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that.

لِكُلِّ مُؤْمِنٍ سَبْعُونَ زَوْجَةً حَوْرَاءَ وَ أَرْبَعُ نِسْوَةٍ مِنَ الْأَدَمِيِّينَ وَ الْمُؤْمِنُ سَاعَةٌ مَعَ الْحَوْرَاءِ وَ سَاعَةٌ مَعَ الْأَدَمِيَّةِ وَ سَاعَةٌ يَخْلُو
بِنَفْسِهِ عَلَى الْأَرَائِكِ مُتَكِنًا يُنْظَرُ بَعْضُهُمْ إِلَى بَعْضٍ

Each of the Believer would have seventy wives from the Houries, and four women from the humans, and the Believer would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at some others'.

وَ إِنَّ الْمُؤْمِنَ لَيَبْغِشَاهُ شُعَاعُ نُورٍ وَ هُوَ عَلَى أَرِيكْتِهِ وَ يَقُولُ لِخُدَامِهِ مَا هَذَا الشُّعَاعُ اللَّامِعُ لَعَلَّ الْجَبَّارَ لَحْظَنِي فَيَقُولُ لَهُ خُدَامُهُ
فُدُوسُ فُدُوسُ جَلَّ جَلَالُ اللَّهِ بَلْ هَذِهِ حَوْرَاءُ مِنْ نِسَائِكَ مِمَّنْ لَمْ تَدْخُلْ بِهَا بَعْدُ قَدْ أَشْرَفْتَ عَلَيْكَ مِنْ خِيَمَتِهَا شَوْقًا إِلَيْكَ وَ قَدْ
تَعَرَّضْتَ لَكَ وَ أَحْبَبْتَ لِقَاءَكَ فَلَمَّا أَنْ رَأَتْكَ مُتَكِنًا عَلَى سَرِيرِكَ تَبَسَّمَتْ نَحْوَكَ شَوْقًا إِلَيْكَ فَالشُّعَاعُ الَّذِي رَأَيْتَ وَ النُّورُ الَّذِي
غَشِيكَ هُوَ مِنْ بَيَاضِ ثَعْرِهَا وَ صَفَائِهِ وَ نَقَائِهِ وَ رَقِيهِ

The Believer would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, 'What is this beam of light? Perhaps it is the Brilliance of the Compeller^{azwj} Who has Observed me'. His servants would say to him, 'Holy is He^{azwj}}! Holy is He^{azwj}}! Majestic is His^{azwj}} Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for you, and wants to present herself to you, and would love to meet with you. So when she saw you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant beam that you saw and the light which you were covered in, it was from the whiteness of her mouth (teeth), and her cleanliness, and her purity, and her tenderness'.

قَالَ فَيَقُولُ وَلِيَّ اللَّهُ انْدُنُوا لَهَا فَتَنْزِلَ إِلَيَّ فَيَنْتَدِرُ إِلَيْهَا أَلْفٌ وَصَيْفٌ وَ أَلْفٌ وَصَيْفَةٌ يُبَشِّرُونَهَا بِذَلِكَ فَتَنْزِلُ إِلَيْهِ مِنْ خِيَمَتِهَا وَ
عَلَيْهَا سَبْعُونَ حُلَّةً مَسْجُوجَةً بِالذَّهَبِ وَ الْفِضَّةِ مَكْلَلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ صَيْعُهُنَّ الْمِسْكَ وَ الْعَبَّرُ بِالْوَانِ مُخْتَلِفَةٌ
يُرَى مِخُّ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً طَوَّلَهَا سَبْعُونَ ذِرَاعًا وَ عَرَضُ مَا بَيْنَ مَنكَبَيْهَا عَشْرَةٌ أَدْرَعُ فَإِذَا دَنَّتْ مِنْ وَلِيِّ اللَّهِ
أَقْبَلَ الْخُدَامُ بِصَحَائِفِ الذَّهَبِ وَ الْفِضَّةِ فِيهَا الذُّرُّ وَ الْيَاقُوتُ وَ الزَّبَرْجَدُ فَيَنْتَدِرُونَهَا عَلَيْهَا ثُمَّ يُعَانِفُهَا وَ تُعَانِفُهُ فَلَا يَمَلُّ وَ لَا تَمَلُّ

He^{saww} said: 'So the friend of Allah^{azwj}} would say, 'Grant her permission'. So a thousand servants and a thousand maids would descend to her to give her the good news of that. So she would then come to him from her tent, and she would have upon her seventy garments interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds cover with musk and ambergris, of different colours. The marrow of her leg would be seen from underneath the seventy garments of seventy cubits of length, and the (distance) between her shoulders would be of ten cubits. So when she approaches the friend of Allah^{azwj}}, the servants would welcome her by a tray of gold and the silver in which would be gems, and the sapphire, and the emeralds, so they would display these to her. Then he would embrace her and she would embrace him. So neither would he be weary nor would she be weary'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا الْجَنَانُ الْمَذْكُورَةُ فِي الْكِتَابِ فَإِنَّ جَنَّةَ عَدْنٍ وَ جَنَّةَ الْفِرْدَوْسِ وَ جَنَّةَ نَعِيمٍ وَ جَنَّةَ الْمَأْوَى قَالَ وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جَنَّاتًا مَحْفُوفَةً بِهَذِهِ الْجَنَانِ وَ إِنَّ الْمُؤْمِنَ لَيَكُونُ لَهُ مِنَ الْجَنَانِ مَا أَحَبَّ وَ اشْتَهَى يَتَنَعَّمُ فِيهَا كَيْفَ يَشَاءُ وَ إِذَا أَرَادَ الْمُؤْمِنُ شَيْئًا أَوْ اشْتَهَى إِنَّمَا دَعَا فِيهَا إِذَا أَرَادَ أَنْ يَقُولَ سُبْحَانَكَ اللَّهُمَّ فَإِذَا قَالَهَا تَبَادَرَتْ إِلَيْهِ الْخَدَمُ بِمَا اشْتَهَى مِنْ غَيْرِ أَنْ يَكُونَ طَلِبُهُ مِنْهُمْ أَوْ أَمَرَ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّاتُهُمْ فِيهَا سَلَامٌ يَعْنِي الْخُدَامَ قَالَ وَ آخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَعْنِي بِذَلِكَ عِنْدَ مَا يَقْضُونَ مِنْ لَذَاتِهِمْ مِنَ الْجِمَاعِ وَ الطَّعَامِ وَ الشَّرَابِ يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ فِرَاعَتِهِمْ

He the (narrator) said, 'Then Abu Ja'far^{asws} said: 'But rather the Gardens Mentioned in the Book are the Garden of *Eden*, and the Garden of *Al-Firdows*, and Garden of *Naeem*, and Garden of *Al-Ma'wa*'. He^{asws} said: 'And Allah^{azwj} has Surrounded these Gardens with other Gardens, and that the Believer would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Believer intends a thing, or covets it, he would call for it by saying, 'Glory be to You^{azwj}, our Allah^{azwj}!' So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah^{azwj} Mighty and Majestic: "[10:10] *Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: 'سَلَامٌ' Peace*", meaning the servants'. He^{asws} said: "[10:10] *and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.*", meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah^{azwj} Mighty and Majestic during their being free from that'.

وَ أَمَا قَوْلُهُ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ قَالَ يَعْلَمُهُ الْخُدَامُ فَيَأْتُونَ بِهِ أَوْلِيَائَهُ اللَّهُ قَبْلَ أَنْ يَسْأَلُوهُمْ إِلَيْهِ

And as for His^{azwj} Statement: "[37:41] *For them is a Sustenance determined*", he^{asws} said: 'The servants know of it, so they bring it to the friend of Allah^{azwj} before he even asks them for it'.

وَ أَمَا قَوْلُهُ عَزَّ وَ جَلَّ فَوَاكِهُ وَ هُمْ مُكْرَمُونَ قَالَ فَإِنَّهُمْ لَا يَشْتَهُونَ شَيْئًا فِي الْجَنَّةِ إِلَّا أَكْرَمُوا بِهِ.

And as for the Statement of the Mighty and Majestic: "[37:42] *Fruits, and they shall be highly honoured*", he^{asws} said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.²⁷

VERSES 24 TO 31

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا {24} وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا {25} وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا {26} إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا {27} نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا {28} إِنَّ هَذِهِ تَذْكَرَةٌ مِمَّنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا {29} وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {30} يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا {31}

[76:24] *Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one. [76:25] And glorify the name of your Lord morning and evening. [76:26] And during part of the night adore Him, and give glory to Him (a) long (part of the) night. [76:27] Surely these love the transitory and neglect a grievous day before them. [76:28] We created them*

²⁷ Al Kafi – H 14517

and made firm their make, and when We please We will bring in their place the likes of them by a change. [76:29] Surely this is a Reminder, so whoever pleases takes to his Lord a way. [76:30] And you do not desire except what Allah Desires, surely Allah is Knowing, Wise; [76:31] He Makes whom He pleases to enter into His Mercy; and (as for) the unjust, He has prepared for them a painful Chastisement.

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إنَّ هذه تذكُّرَةٌ؟ قال: «الولاية» قلت: يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ؟ قال: «في ولايتنا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

‘Abu Al-Hassan^{asws}. I said, ‘(What about) **[76:29] Surely this is a Reminder?**’ He^{asws} said: ‘The Wilayah’. I said, ‘(What about) **[76:31] He Makes whom He pleases to enter into His Mercy?**’ He^{asws} said: ‘Regarding our^{asws} Wilayah’.²⁸

سعد بن عبد الله: عن أحمد بن محمد السيارى، قال: حدثني غير واحد من أصحابنا، عن أبي الحسن الثالث (عليه السلام)، قال: «إن الله تبارك و تعالى جعل قلوب الأئمة (عليهم السلام) موارد لإرادته، و إذا شاء شيئاً شاءوه، و هو قوله تعالى: وَ مَا تَشَاوُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ».

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Al-Sayyari, from someone else from our companions, who has said:

‘Abu Al-Hassan^{asws} (The Third), having said: ‘Surely Allah^{azwj} has Made the hearts of the Imams^{asws} as resources of His^{azwj} Will, and when He^{azwj} Desires something, they^{asws} do so(as well), and these are the Words of the High **[76:30] And you do not desire except what Allah Desires**’.²⁹

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ؟ قال: «في ولايتنا وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَاباً أَلِيماً أَلَا تَرَى أَنَّ اللَّهَ يَقُولُ: وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - قال- إن الله أعز و أمنع من أن يظلم، و أن ينسب نفسه إلى الظلم، و لكن الله خلطنا بنفسه، فجعل ظلمنا ظلمه، و ولايتنا ولايته، ثم أنزل بذلك قرآنا على نبيه [فقال]: وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ» قلت: هذا تنزيل. قال: «نعم».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

‘Abu Al-Hassan^{asws}. I said, ‘(What about) **[76:31] He Makes whom He pleases to enter into His Mercy?**’ He^{asws} said: ‘Regarding our^{asws} Wilayah **and (as for) the unjust, He has prepared for them a painful Chastisement.** Have you not seen that Allah^{azwj} is Saying **[2:57] and they did not do Us any harm, but they made their own souls suffer the loss.** Surely Allah^{azwj} is Mightier to Prevent the one who is unjust, and Link Himself^{azwj} to the injustice, but Allah^{azwj} is Mixing Himself^{azwj} with us^{asws}, so He^{azwj} has Made the injustice to us^{asws} as being Injustice to Him^{azwj}, and our^{asws} Wilayah to be His^{azwj} Wilayah. Then he^{azwj} Sent is down as the Quran upon

²⁸ (الكافي 1: 91 / 360)

²⁹ (مختصر بصائر الدرجات: 65)

His^{azwj} Prophet^{saww}, so He^{azwj} Said **[16:118] and We did them no injustice, but they were unjust to themselves**. I said, 'This is Revelation?' He^{asws} said: 'Yes'.³⁰

ابن شهر آشوب: قال الباقر (عليه السلام) في قوله تعالى: يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ: «الرحمة: علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub –

Al-Baqir^{asws} said regarding the Words of the High **[76:31] He Makes whom He pleases to enter into His Mercy**. 'The Mercy – Ali^{asws} Bin Abu Talib^{asws}'³¹.

³⁰ (الكافي 1: 360 / 91).

³¹ (المناقب 3: 99).