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CHAPTER 102

AL-TAKAASUR

(The Augmentation/Competition)

(8 VERSES)

VERSES 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of 102:

Sura Al-Takaasur (8 verses) was revealed in Makkah. In Verse 102, Allah^{-azwj} Says: your significant number has made you forget “until you visit the graves” and do not remember the dead. “You will surely see Hell,” that is, you will inevitably see it. “Then you will be asked on that Day about pleasure,” that is, about guardianship (Wilayah). The evidence for that is His statement, “And stop them, for they will be questioned.” He^{-asws} said: About guardianship.¹

MERITS

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ بَشِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ قَرَأَ الْهَيْكُمَ التَّكَاثُرُ عِنْدَ النَّوْمِ وَقِيَ فِتْنَةَ الْقَبْرِ .

A number of our companions, from Sahl Bin Ziyad, from Jafar Bin Muhammad Bin Bashir, from Ubeydullah Bin Al Dihqan, from Dorost,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The one who recites: **The augmentation diverts you [102:1]**, at sleep-time would be saved from the Fitna of the grave’.²

و عنه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الْهَيْكُمُ التَّكَاثُرُ فِي فَرِيضَةِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَجْرِ مِائَةِ شَهِيدٍ،

And from him:

¹ تفسير القمي، ج2، ص: 440

² Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 14

Abu Abdullah^{-asws} has said: 'The one who recites the Surah: ***The augmentation diverts you [102:1]*** (Al-Takaasur) in his Obligatory (Salat), Allah^{-azwj} Would Write for him the Rewards of a hundred martyrs.

و من قرأها في نافلة كتب الله له ثواب خمسين شهيدا، و صلى معه في فريضته أربعون صفا من الملائكة إن شاء الله تعالى».

And the one who recites in his optional (Salat), Allah^{-azwj} would Write for him the Rewards of fifty martyrs, and forty Angels would pray Salat in a row with him, if Allah^{-azwj} the Exalted so Desires'.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يحاسبه الله بالنعم التي أنعم الله بها عليه في الدنيا،

And from Khawas Al Quran,

It has been reported from the Prophet^{-saww} having said: 'One who recites this Chapter: ***The augmentation diverts you [102:1]***, Allah^{-azwj} would not Call him to account for the Favour which Allah^{-azwj} had Favoured him with in the world.

و من قرأها عند نزول المطر غفر الله ذنوبه وقت فراغه».

And one who recites it (Surah Al-Takaasur) during the fall of rain, Allah^{-azwj} would Forgive his sins (committed) during his free time'.⁴

و قال الصادق (عليه السلام): «من قرأها وقت نزول المطر، غفر الله له،

And Al-Sadiq^{-asws} said: 'One who recites it during the time of rainfall, Allah^{-azwj} would Forgive (his sins) for him.

و من قرأها وقت صلاة العصر كان في أمان الله إلى غروب الشمس من اليوم الثاني بإذن الله تعالى».

And one who recites it at the time of the Al-Asr Salat, would be in the Protection of Allah^{-azwj} until the setting of the sun of the second day (over 24 hours), by the Permission of Allah^{-azwj}.⁵

(بستان الواعظين): عن زينب بنت جحش، عن النبي (صلى الله عليه و آله)، أنه قال: «إذا قرأ القارئ أَلْهَأَكُمُ التَّكَاثُرُ يدعى في ملكوت السماوات: مؤدي الشكر لله».

Bustaan Al Waizeen – From Zaynab Bint Jahash,

(It has been narrated) from the Prophet^{-saww} having said: 'When the reciter recites: ***The augmentation diverts you [102:1]***, he is known in the Kingdom of the Skies (in Heavens) as 'a thankful to Allah^{-azwj}'.⁶

³ (ثواب الأعمال: 125).

⁴ Tafseer Al Burhan – H 11859

⁵ (خواص القرآن: 16 «مخطوط»).

VERSES 1 & 2

أَهْلَاكُمْ التَّكَائُرُ {1}

The augmentation diverts you (from Allah) [102:1]

In a lengthy Hadeeth, Rasool Allah^{-saww} said:

يَا ابْنَ مَسْعُودٍ قَصِّرْ أَمَلَكَ فَإِذَا أَصْبَحْتَ فَقُلْ إِنِّي لَا أُمْسِي وَإِذَا أُمْسَيْتَ فَقُلْ إِنِّي لَا أُصْبِحُ وَاعْزِمْ عَلَى مُفَارَقَةِ الدُّنْيَا وَ أَحِبَّ لِقَاءَ اللَّهِ وَ لَا تَكْرَهُ لِقَاءَهُ فَإِنَّ اللَّهَ يُحِبُّ لِقَاءَ مَنْ أَحَبَّ لِقَاءَهُ وَ يَكْرَهُ لِقَاءَ مَنْ يَكْرَهُ لِقَاءَهُ-

O Ibn Masoud! Shorten your hopes. When you come to a morning, then say, 'I will not get to the evening', and when you come to an evening, then say, 'I will not get to the morning', and be determined upon separating from the world and love to meet Allah^{-azwj}, and do not dislike meeting Him^{-azwj}, for Allah^{-azwj} Loves to meet the one who loves to meet Him^{-azwj}, and He^{-azwj} Dislikes meeting the one who dislikes to meet him.

يَا ابْنَ مَسْعُودٍ لَا تَغْرِسِ الشَّجَارَ وَ لَا تَجْرِي [بُحْر] الْأَنْهَارَ وَ لَا تُزْخَرْفِ الْبُنْيَانَ وَ لَا تَتَّخِذِ الْحِيطَانَ وَ الْبُسْتَانَ فَإِنَّ اللَّهَ يَقُولُ أَهْلَاكُمْ التَّكَائُرُ-

O Ibn Masoud! Neither plant the trees (hope to amass), nor flow (dig) the rivers (amass wealth), nor decorate the buildings, nor take the gardens and the orchards, for Allah^{-azwj} Says: **The augmentation diverts you [102:1].**⁷

في كتاب الخصال عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: والتكاثر هو وشغل واستبدال الذي هو ادنى بالذى هو خير

In the Book Al Khisaal —

There is a lengthy Hadeeth from Amir-al-Momineen^{-asws}, in which he^{-asws} said: 'And 'the augmentation' (Al-Takaasur) is of sport (& play), and preoccupation, and the replacement by that which is lowly for that which was better' (remembrance of Allah^{-azwj}).⁸

حَتَّى زُرْتُمُ الْمَقَابِرَ {2}

Until you visit the graves [102:2]

ابن الفارسي في (روضة الواعظين): عن ابن عباس، قال: قرأ رسول الله (صلى الله عليه و آله) أَهْلَاكُمْ التَّكَائُرُ ثم قال: «تكاثر الأموال: جمعها من غير حقها، و منعها من حقها، و شدها في الأوعية حَتَّى زُرْتُمُ الْمَقَابِرَ حتى دخلتم قبوركم

Ibn Al Farsy in (the book) Rowzat Al Waizeen, from Ibn Abbas who said,

⁶ Tafseer Al Burhan – H 11861

⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 5 H 1

⁸ Tafseer Noor Al Saqalayn – Ch 102 H 5

‘Rasool-Allah^{-saww} recited: **The augmentation diverts you [102:1]**, then he^{-saww} said: ‘Takasir (augmentation) of the wealth, amassing it from other than its rightful way, and preventing it from its deserving ones, and hoarding it in the containers, **Until you visit the graves [102:2]** – until you enter your graves.’⁹

See Appendix for a Sermon of Amir Al-Momineen^{-asws} after reciting 102:1-2

VERSES 3 & 4

كَأَلَّا سَوْفَ تَعْلَمُونَ {3}

Nevertheless! You will soon come to know [102:3]

ثُمَّ كَالَّا سَوْفَ تَعْلَمُونَ {4}

Once more! You will soon come to know [102:4]

ابن الفارسي في (روضة الواعظين): عن ابن عباس، قال: قرأ رسول الله (صلى الله عليه و آله) كَالَّا سَوْفَ تَعْلَمُونَ لو قد خرجتم من قبوركم إلى محشركم».

Ibn Al Farsy in (the book) Rowzat Al Waizeen, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} recited: **Nevertheless! You will soon come to know [102:3]** – Nevertheless! You will surely know when you emerge from your graves to your place of assembly.”¹⁰

شرف الدين النجفي، قال: في تفسير أهل البيت (عليهم السلام)، قال: حدثنا بعض أصحابنا، عن محمد بن علي، عن عبد الله بن نجيج اليماني، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: كَالَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَالَّا سَوْفَ تَعْلَمُونَ؟ قال: «يعني مرة في الكرة، و مرة أخرى يوم القيامة».

Sharaf Al Deen Najafy said in Tafseer of the People^{-asws} of the Household – One of our companions has narrated from Muhammad Bin Ali, from Abdullah Bin Najeeh Al Yamani who said:

‘I said to Abu Abdullah^{-asws}, ‘(What is the meaning of) the Words of the Mighty and Majestic: **Nevertheless! You will soon be knowing [102:3]** Then, **No way! You will soon be knowing [102:4]**?’ He^{-asws} said: ‘Once in the world, and once again on the Day of Judgement’.¹¹

VERSES 5 - 7

كَأَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ {5}

Of course! If you had realised with absolute certainty [102:5]

⁹ 493 (Extract) روضة الواعظين:

¹⁰ 493 (Extract) روضة الواعظين:

¹¹ (تأويل الآيات 2: 850 / 1).

لَتَرَوُنَّ الْجَحِيمَ {6}

You would be seeing the Blazing Fire [102:6]

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ {7}

Then, you would be seeing it with the certainty of eye [102:7]

In a lengthy Hadeeth, Amir Al-Momineen^{-asws} replied to the questions of Christian, and said:

وَالرَّسْمُ لِمَنْ عَقَلَ مَوْجُودٌ وَاضِحٌ، وَقَدْ قَالَ اللَّهُ تَعَالَى: كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ثُمَّ لَتَسْفُلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ،

And the illustration is present (in front of you), clear, for the one using his intellect, and Allah^{-azwj} the Exalted has Said: **No way! If you had the knowledge of certainty [102:5] You would be seeing the Blazing Fire [102:6] Then, you would be seeing it with the eye of certainty [102:7] Then you will be Questioned on that Day about the boons [102:8].**

وَعَنِ الْكُفَّارِ فَقَالَ إِنَّهُمْ: كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا، وَلَوْ عَلِمَ الْإِنْسَانُ عِلْمَ مَا هُوَ فِيهِ مَاتَ حُبًّا مِنَ الْمَوْتِ، وَمَنْ نَجَا فَيَفْضُلَ الْيَقِينِ.

And about the Kafirs, He^{-azwj} Said they are **Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101];** and if only the human being knew what is in it, he would die in love of the death, and the one who attains salvation, it is by the Grace of certainty' (an extract).¹²

ابن الفارسي في (روضة الواعظين): عن ابن عباس، قال: قرأ رسول الله (صلى الله عليه وآله) كَلَّا لَوْ تَعْلَمُونَ لَوْ قَدْ خَرَجْتُمْ مِنْ قُبُورِكُمْ إِلَى مُحْشَرِكُمْ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ، قال: و ذلك حين يؤتى بالصراط فينصب بين جسري جهنم.

Ibn Al Farsy in (the book) Rowzat Al Waizeen, from Ibn Abbas who said,

'Rasool-Allah^{-saww} recited: **Of course! If you had the knowledge of certainty [102:5],** he^{-saww} said: 'And that is when they would come with the Bridge and it would be Established between the two arches of Hell'.¹³

أحمد بن محمد بن خالد البرقي: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ قال: «المعانية».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, who has said:

¹² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 1

¹³ 493 (Extract) روضة الواعظين:

Abu Abdullah^{-asws} has said, regarding the Words of the Exalted: **No way! If you had the knowledge of certainty [102:5]:** 'The observation'.¹⁴

VERSE 8

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ {8}

Then you will be Questioned on that Day about the bounties [102:8]

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رواه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ، لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-al-Momineen^{-asws} (in the Quran). So, for him^{-asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud – His^{-azwj} Words: **Then you will be Questioned on that Day about the bounties [102:8], it (النَّعِيمِ)** Means, about the love for Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁵

و عن (التنوير في معاني التفسير): عن الباقر و الصادق (عليهما السلام): «النَّعِيم: ولاية أمير المؤمنين (عليه السلام)».

And from (the book) Al Tanveer Fi Maany Al Tafseer –

'From Al-Baqir^{-asws} and Al-Sadiq^{-asws}: 'النَّعِيم' The bounties – Wilayah of Amir Al-Momineen^{-asws}'.¹⁶

الشيخ في (أماليه)، قال: أخبرنا أبو عمر عبد الواحد بن محمد بن عبد الله بن محمد بن مهدي، قال: أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن بن عقدة الحافظ، قال: حدثنا جعفر بن علي بن نجيح الكندي، قال: حدثنا حسن بن حسين، قال: حدثنا أبو حفص الصائغ، قال أبو العباس: هو عمر بن راشد، أبو سليمان، عن جعفر بن محمد (عليهما السلام)، في قوله: ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ، قال: «نحن من النَّعِيم».

Al-Sheykh in his Amaaly said that it has been narrated from Abu Umar Abdul Wahid Bin Muhammad Bin Abdullah Bin Muhammad Bin Mahdi, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Abdul Rahmaan Bin Uqdat Al Hafiz, from Ja'far bin Ali Bin Najeeh Al Kindy, from Hassan Bin Husayn, from Abu Hafs Al Sa'ig, from Abu Al Abbas, and he is Umar Bin Rashid Abu Suleyman, who has said:

Ja'far^{-asws} Bin Muhammad^{-asws} regarding His^{-azwj} Words: **Then you will be Questioned on that Day about the bounties [102:8]**, has said: 'We^{-asws} (Masomeen^{-asws}) are from the bounties (to be Questioned about)'.¹⁷

¹⁴ (المحاسن: 247 / 250).

¹⁵ الفضائل لابن شاذان: 174

¹⁶ - المناقب 2.

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن سلمة بن عطاء، عن جميل، عن أبي عبد الله (عليه السلام)، قال: قلت: قول الله: لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ؟ قال: «تسأل هذه الأمة عما أنعم الله عليها برسوله (صلى الله عليه وآله)، ثم بأهل بيته (عليهم السلام)».

Ali Bin Ibrhaim (Tafseer Qummi) – Narrated to us Ahmad Bin Idrees Bin Muhammad, from Salma Bin Ata'a, from Jameel, who has said:

I asked from Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: ***Then you will be Questioned on that Day about the bounties [102:8]***, he^{-asws} said: 'This community would be questioned about what Allah^{-azwj} had favoured it with by His^{-azwj} Rasool^{-saww}, then about the People^{-asws} of his^{-saww} Household'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْحَارِثِ بْنِ حَرْبٍ عَنْ سَدِيدِ الصَّرِيحِيِّ عَنْ أَبِي خَالِدٍ الْكَاتِلِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَدَعَا بِالْعَدَاءِ فَأَكَلْتُ مَعَهُ طَعَامًا مَا أَكَلْتُ طَعَامًا قَطُّ أَنْظَفَ مِنْهُ وَلَا أَطْيَبَ فَلَمَّا فَرَغْنَا مِنَ الطَّعَامِ قَالَ يَا أَبَا خَالِدٍ كَيْفَ رَأَيْتَ طَعَامَكَ أَوْ قَالَ طَعَامَنَا

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al jowhary, from Al Haris Bin Hareyz, from Sadeyr Al Sayrafi, from Abu Khalid Al Kalby who said,

'I went over to Abu Ja'far^{-asws}, so he^{-asws} called for the lunch. So, I ate with him^{-asws} such food what I had not eaten at all, any cleaner than it, nor more aromatic. So when we were free from the meal, he^{-asws} said: 'O Abu Khalid! How did you view your food?', or said: 'Our^{-asws} food?'

قُلْتُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ أَطْيَبَ مِنْهُ وَلَا أَنْظَفَ قَطُّ وَلَكِنِّي ذَكَرْتُ الْآيَةَ الَّتِي فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

I said, 'May I be sacrificed for you^{-asws}! I have not seen better than it, nor any cleaner at all, but I remember the Verse which is in the Book of Allah^{-azwj} Mighty and Majestic: ***Then you will be Questioned on that Day about the bounties [102:8]***'.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا إِنَّمَا تُسْأَلُونَ عَمَّا أَنْتُمْ عَلَيْهِ مِنَ الْحَقِّ .

Abu Ja'far^{-asws} said: 'No, but rather you would be Questioned what you are upon from the Truth'.¹⁹

[البرقي] عن عثمان بن عيسى، عن أبي سعيد، عن أبي حمزة، قال: كنا عند أبي عبد الله (عليه السلام) جماعة، فدعا بطعام ما لنا عهد بمثله لذاذة وطيبا، حتى تملينا وأوتينا بتمر، ينظر فيه إلى وجوهنا من صفائه وحسنه، فقال رجل: * (ثم لتسألن يومئذ عن النعيم) * عن هذا النعيم الذي نعمتم عند ابن رسول الله (صلى الله عليه وآله)

Al Barqy, from Usman Bin Isa, from Abu Saeed, from Abu Hamza who said,

'There was a group in the presence of Abu Abdullah^{-asws}, so he^{-asws} called for the food (to be served). There had never been for us the like of it in our time in taste and goodness, until it was complete, and brought us some dates. We looked at each other's faces due to their

¹⁷ (الأمالى 1: 378).

¹⁸ (تفسير القمى 2: 440).

¹⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 33 H 5

cleanliness and beauty. So, a man said, '**Then you will be Questioned on that Day about the bounties [102:8]**' – is about these bounties which we have eaten in the presence of the son^{-asws} of Rasool-Allah^{-saww}'.

فقال أبو عبد الله (عليه السلام): الله أكرم وأجل من أن يطعمكم طعاما فيسوغكموه، ثم يسألكم عنه، ولكنه أنعم عليكم بمحمد وآل محمد (صلى الله عليه وآله).

So Abu Abdullah^{-asws} said: 'Allah^{-azwj} is more Benevolent than that He^{-azwj} would Feed you your food justifiably, then Question you all about it. But, Allah^{-azwj} has Favoured upon them with Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}'.²⁰

عنه، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (ع) في قوله تعالى: " لتسئلن يومئذ عن النعيم " قال: إن الله أكرم من أن يسأل مؤمنا عن أكله وشربه.

From him, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: **Then you will be Questioned on that Day about the bounties [102:8]**. He^{-asws} said: 'Allah^{-azwj} is more Benevolent than that He^{-azwj} would Ask a Momin about his eating and his drinking'.²¹

ابن بابويه، قال: حدثنا الحاكم أبو علي الحسين بن أحمد البيهقي، قال: حدثنا محمد بن يحيى الصولي، قال: حدثنا أبو ذكوان القاسم بن إسماعيل بسر من رأى سنة خمس وثمانين و مائتين، قال: حدثني إبراهيم بن العباس الصولي الكاتب بالأهواز سنة سبع و عشرين و مائتين، قال: كنا يوما بين يدي علي بن موسى الرضا (عليه السلام) فقال: «ليس في الدنيا نعيم حقيقي».

Ibn Babuwayh said that it was narrated from Al Hakim Abu Ali Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Abu Zakwan Al Qasim Bin Ismail at Sar Man Ray in the year two hundred and eighty five, from Ibrahim Bin Al Abbas Al Sowly the write at Al Ahwaz in the year two hundred and twenty seven, said:

'One day we were in front of Ali^{-asws} Bin Musa Al-Reza^{-asws}, so he^{-asws} said: 'There is no real bounty in the world'.

فقال [له] بعض الفقهاء ممن بحضرته: قول الله عز و جل: ثُمَّ لَتَسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ أما هذا النعيم في الدنيا و هو الماء البارد؟

So, one of the Jurists from the ones who were in his^{-asws} presence, said to him^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the bounties [102:8]**, but this is the Bounty in the world and it is the cold water?'

فقال له الرضا (عليه السلام) - و علا صوته -: «كذا فسرتموه أنتم، و جعلتموه على ضروب فقالت طائفة: هو الماء البارد، و قال غيرهم: هو الطعام الطيب، و قال آخرون: هو النوم الطيب.

Al-Reza^{-asws} said to him in a raised voice: 'Such is how you are interpreting it as, and you are making it upon (various) examples. So, a group says, 'It is the cold water', and others say, 'It is the good food', and others say, 'It is the good sleep'.

²⁰ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 373

²¹ Al Mahaasin – V 2 Bk 3 H 81

و لقد حدثني أبي، عن أبيه، عن أبي عبد الله (عليه السلام): أن أقوالكم هذه ذكرت عنده، في قول الله تعالى: **ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ** فغضب (عليه السلام)، و قال: إن الله تعالى لا يسأل عباده عما تفضل عليهم به، و لا يمن بذلك عليهم، و الامتنان مستقبح من المخلوقين، فكيف يضاف إلى الخالق عز و جل ما لا يرضى به للمخلوقين؟!

And my^{-asws} father^{-asws} has narrated to me^{-asws} from Abu Abdullah^{-asws} that these words of yours were mentioned in his^{-asws} presence regarding the Words of Allah^{-azwj} the Exalted: **Then you will be Questioned on that Day about the bounties [102:8]**, so he^{-asws} got annoyed and said: 'Allah^{-azwj} will not Question His^{-azwj} servants about what He^{-azwj} had Granted them of His^{-azwj} Grace, nor what He^{-azwj} Conferred upon them with that, and the gratitude of the creatures would become repugnant for them. So how can it be furthered to the Creator Mighty and Majestic, what the creatures are not agreeable with?

و لكن النعيم حبنا أهل البيت و مولاتنا، يسأل الله عنه بعد التوحيد و النبوة، لأن العبد إذا وفى بذلك أداه إلى نعيم الجنة الذي لا يزول،

But the Bounty is our^{-asws} love, the People^{-asws} of the Household, and to be in our^{-asws} Wilayah. Allah^{-azwj} would Question you all about it after the Tawheed and the Prophet-hood, because if the servant is loyal to that, the bounties would be added to him of the Paradise, where these would never decline.

و لقد حدثني بذلك أبي، عن أبيه، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه (عليهم السلام)، أنه قال: قال رسول الله (صلى الله عليه و آله): يا علي، إن أول ما يسأل عنه العبد بعد موته شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و أنك ولي المؤمنين، بما جعله الله و جعلته لك، فمن أقر بذلك و كان يعتقد أنه صار إلى النعيم الذي لا زوال له».

And my^{-asws} father^{-asws} has narrated that to me^{-asws}, from his^{-asws} father^{-asws}, from Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! The first Question which the servants would be asked after their death is the testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is the Rasool-Allah^{-saww}, and that you^{-asws} are the Guardian of the Momineen, by what Allah^{-azwj} has Made it (Al-Wilayah) and what He^{-azwj} Made it to be for you^{-asws}. So the one who accepts by that, and believed by it would go to bounties, which would have no decline for it''²²

محمد بن العباس، قال: حدثني علي بن أحمد بن حاتم، عن حسن بن عبد الواحد، عن القاسم بن الضحاك، عن أبي حفص الصائغ، عن الإمام جعفر بن محمد (عليهما السلام)، أنه قال: «ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ و الله ما هو الطعام و الشراب، و لكن ولايتنا أهل البيت».

Muhammad Bin Al Abbas, from Ali Bin Ahmad Bin Hatim, from Hassan Bin Abdul Wahid, from Al Qasim Bin Al Zahaak, from Abu Hafs Al Sa'ig, the following:

Al-Imam Ja'far^{-asws} Bin Muhammad^{-asws} having said: **Then you will be Questioned on that Day about the bounties [102:8]**, by Allah^{-azwj}! It is not the food and the drink, but it is our^{-asws} Wilayah, the People^{-asws} of the Household'.²³

²² (عيون أخبار الرضا (عليه السلام) 2: 129 / 8).

²³ (تأويل الآيات 2: 850 / 2).

و عنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن عمر بن عبد العزيز، عن عبد الله بن نجيح اليماني، قال: قلت لأبي عبد الله (عليه السلام): ما معنى قوله عز وجل: **ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ**؟

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Uman Bin Abdul Aziz, from Abdullah Bin Najeeh Al Yamani who said:

'I said to Abu Abdullah^{-asws}, 'What is the Meaning of the Words of the Mighty and Majestic: Then you will be Questioned on that Day about the bounties [102:8]?''

قال: «النعم الذي أنعم الله به عليكم من ولايتنا، و حب محمد و آل محمد (صلوات الله عليهم)».

He^{-asws} said: 'The Bounties which Allah^{-azwj} Blessed you all with from our^{-asws} Wilayah, and love of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}'.²⁴

و عنه: عن أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن أبي عمير عن أبي الحسن موسى (عليه السلام)، في قوله عز وجل: **ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ**، قال: «نحن نعيم المؤمن، و علقم الكافر».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Abu Umeyr,

'From Abu Al-Hassan Musa^{-asws}, regarding the Words of the Mighty and Majestic: Then you will be Questioned on that Day about the bounties [102:8], said; 'We^{-asws} are the boon of the Momin and colocynth (bitter plant) of the Kafir'.²⁵

و روى الشيخ المفيد: بإسناده إلى محمد بن السائب الكلبي، قال: لما قدم الصادق (عليه السلام) العراق نزل الحيرة، فدخل عليه أبو حنيفة و سأله عن مسائل، و كان مما سأله أن قال له: جعلت فداك، ما الأمر بالمعروف؟ فقال (عليه السلام): «المعروف - يا أبا حنيفة - المعروف في أهل السماء، المعروف في أهل الأرض، و ذاك أمير المؤمنين علي بن أبي طالب (عليه السلام)».

And it has been reported by Sheykh Al Mufeed, by his chain going up to Muhammad Bin Al Sa'ib Al Kalby who said:

'When Al-Sadiq^{-asws} proceeded to Al-Iraq, he^{-asws} encamped at Al-Hira. Abu Hanifa came up to him and asked him^{-asws} some questions, and from what he asked was that he said, 'May I be sacrificed for you^{-asws}, what is 'enjoining of the good' (Al-Amr Bil Ma'ruf)?' So he^{-asws} said: 'Al-Ma'ruf, O Abu Hanifa, is the one^{-asws} who is well known among the inhabitants of the sky, and well known among the inhabitants of the earth, and that is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'.

قال: جعلت فداك، فما المنكر؟ قال: «اللذان ظلماه حقه، و ابتزاه أمره، و حملا الناس على كتفه». قال: ألا ما هو أن ترى الرجل على معاصي الله فتنهه عنها؟ فقال أبو عبد الله (عليه السلام): «ليس ذاك أمرا بالمعروف، و لا نهيا عن المنكر إنما ذاك خير قدمه».

He said, 'May I be sacrificed for you^{-asws}, so what is the evil (Al-Munkar)?' He^{-asws} said: 'The one who wronged his^{-asws} right, and blackmailed for its matter, and carried the people upon his shoulder'. He said, 'Indeed! Who is he that you^{-asws} see the man to be on the

²⁴ (تأويل الآيات 2: 850 / 4).

²⁵ (تأويل الآيات 2: 851 / 5).

disobedience of Allah^{-azwj}, so that we can forbid from him?’ So Abu Abdullah^{-asws} said: ‘That is not ‘enjoining to the good’ (Al-Amr Bil Ma’rouf) nor is it ‘forbidding from the evil’ (Nahiy An Al-Munkar)’.

قال أبو حنيفة: أخبرني - جعلت فداك - عن قول الله عز و جل: **ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ**، قال: «فما عندك يا أبا حنيفة؟» قال: الأمن في السرب، و صحة البدن، و القوت الحاضر.

Abu Hanifa said, ‘May I be sacrificed for you^{-asws}, inform me about the Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the bounties [102:8]**. He^{-asws} said: ‘So what do you have, O Abu Hanifa?’ He said, ‘The security in the flock, and the physical health, and the present livelihood’.

فقال: «يا أبا حنيفة، لئن وقفك الله و أوقفك يوم القيامة حتى يسألك عن [كل] أكلة أكلتها و شربة شربتها ليطولن وقوفك».

So he^{-asws} said: ‘O Abu Hanifa! If Allah^{-azwj} was to Pause you on the Day of Judgement until He^{-azwj} Questions you about every food that you have eaten and every drink you have drunk, it would be a very lengthy pause for you’.

قال: فما النعيم جعلت فداك؟ قال: «النعيم نحن الذين أنقذ [الله] الناس بنا من الضلالة و بصرهم بنا من العمى، و علمهم بنا من الجهل».

He said, ‘May I be sacrificed for you^{-asws}, so what are the bounties?’ He^{-asws} said: ‘We^{-asws} are the bounties which Allah^{-azwj} has Saved the people with, by us^{-asws} from the misguidance, and Made them to see by us^{-asws} from their blindness, and Taught them by us^{-asws} from their ignorance’.

قال: جعلت فداك، فكيف كان القرآن جديدا أبدا؟ قال: «لأنه لم يجعل لزمان دون زمان فتخلقه الأيام، و لو كان كذلك لفي القرآن قبل فناء العالم». أي تبليبه.

He said, ‘May I be sacrificed for you^{-asws}, so how can the Quran be fresh forever?’ He^{-asws} said: ‘Because there will never come an era where its Verses are not valid, and had it been that, the Quran would ceased to be (dead) before the world ceases to be’.²⁶

Appendix:

47- **وَمِنْ كَلَامِهِ ع** قاله بعد تلاوته **أَلْهَأَكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ**

And from his^{-asws} speech, having said it after reciting: **The augmentation diverts you [102:1] Until you visit the graves [102:2]: -**

يَا لَهُ مَرَامًا مَا أَبْعَدُهُ وَ زُورًا مَا أَغْفَلُهُ وَ حَظَرًا مَا أَفْطَعُهُ لَقَدْ اسْتَحْلَوْا مِنْهُمْ أَيَّ مُدْكِرٍ وَ تَنَاوَشُوهُمْ مِنْ مَكَانٍ بَعِيدٍ

‘Oh the wishing for it, how distant it is, and visitors, how heedless they are of it, and danger, how horrible it is. They are devoid from them of whichever lesson there is to take and instead took them from remote places.

(Extract) (تأويل الآيات 2: 8/ 852).²⁶

أَفِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ أَمْ بِعَدِيدِ الْهَلَكَى يَتَكَاثَرُونَ يَرْجِعُونَ مِنْهُمْ أَجْسَاداً خَوَتْ وَ حَرَكَاتٍ سَكَنْتْ وَ لَأَنْ يَكُونُوا عِبَرًا أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخَرًا وَ لَأَنْ يَهَيِّطُوا بِهِمْ جَنَابَ ذِلَّةٍ أَحَجَى مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزَّةٍ

Are they priding with the graves of their forefathers or with the number of the deceased they are boasting from the bodies? The bodies are decayed, and the movements have become still, and because they are more rightful of being a lesson than from being a priding, and because it is more of an argument with a side of disgrace of descending with than for a place of honour to stand with them.

لَقَدْ نَظَرُوا إِلَيْهِمْ بِأَبْصَارِ الْعُشُوءِ وَ ضَرَبُوا مِنْهُمْ فِي عَمْرَةٍ جَهَالَةٍ وَ لَوْ اسْتَنْطَقُوا عَنْهُمْ عَرَصَاتِ تِلْكَ الدِّيَارِ الْخَاوِيَةِ وَ الرُّبُوعِ الْخَالِيَةِ لَقَالَتْ ذَهَبُوا فِي الْأَرْضِ ضَالًّا وَ ذَهَبْتُمْ فِي أَغْفَائِهِمْ جُهَالًا تَطْفُونَ فِي هَامِهِمْ وَ تَسْتَنْبِتُونَ فِي أَجْسَادِهِمْ وَ تَرْتَعُونَ فِيْمَا لَقَطُوا وَ تَسْكُنُونَ فِيْمَا خَرَّبُوا

They had looked at them with the weak sights, and they struck from them in the wading of ignorance, and if they could speak on their behalf, the plains of those ruined houses and vacant courtyards, these would say, 'They have gone in the ground as strayers', and you are going in their heels in ignorance, treading in their skulls, and building buildings upon their bodies and cultivating in what had uttered, and dwelling in what they had ruined.

وَ إِنَّمَا الْأَيَّامُ بَيْنَكُمْ وَ بَيْنَهُمْ بَوَاكٍ وَ نَوَائِحُ عَلَيْكُمْ أَوْلِيَكُمْ سَلَفَ غَايَتِكُمْ وَ فُرَاطُ مَنَاهِلِكُمْ الَّذِينَ كَانَتْ لَهُمْ مَقَامُ الْعِزِّ وَ حَلَبَاتُ الْفَخْرِ مُلُوكًا وَ سُوقًا سَلَكَوا فِي بُطُونِ الْبَرْزَخِ سَبِيلًا سُلِطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ فَأَكَلَتْ مِنْ لُحُومِهِمْ وَ شَرِبَتْ مِنْ دِمَائِهِمْ

And rather the days between you and them are crying and lamenting upon you all. They are your predecessors in their peak and ahead in reaching the watering place, those who had honourable positions for them, and they milked the pride of kings, and they have been ushered to the interior of purgatory in a way the ground has prevailed upon them being in it, so it ate from their flesh and drank their blood.

فَأَصْبَحُوا فِي فَجَوَاتِ قُبُورِهِمْ جَدَادًا لَا يَنْمُونَ وَ ضِمَارًا لَا يُوجَدُونَ لَا يُفْرِعُهُمْ وُزُودُ الْأَهْوَالِ وَ لَا يَحْزَنُهُمْ تَنَكُّرُ الْأَحْوَالِ وَ لَا يَخْفَلُونَ بِالرَّوَاغِفِ وَ لَا يَأْذَنُونَ لِلْقَوَاصِفِ

They have come to be in hollowness of their graves as inanimate objects not growing (anymore), and hidden, nor to be found (anymore). They are neither panicking at the arrival of horrors nor are they grieving at the adverse situations, nor do they care with the earthquakes, nor are they listening to the thunders.

غُيِّبًا لَا يَنْتَظَرُونَ وَ شُهُودًا لَا يَحْضُرُونَ وَ إِنَّمَا كَانُوا جَمِيعًا فَتَشَتَّتُوا وَ [الْأَفَا] آفَا فَاغْتَرَفُوا وَ مَا عَنْ طُولِ عَهْدِهِمْ وَ لَا بُعْدِ مَحَلِّهِمْ عَمِيَتْ أَخْبَارُهُمْ وَ صَمَّتْ دِيَارُهُمْ وَ لَكِنَّهُمْ سُفُوكَا كَأَسَا بَدَّلَتْهُمْ بِالنُّطْقِ خَرَسًا وَ بِالسَّمْعِ صَمَمًا وَ بِالْحَرَكَاتِ سُكُونًا

They are hidden (gone), not being awaited, and witnesses not being present, and rather they were together, so they are (now) scattered, and were compiled (as battalions), now they are separated. Neither it has not been long, their time (in the world), nor is their neighbourhood far. Their news is blinded (not known), and their houses are silent (from them), but they have been quenched a cup (of death) which has replaced their talking with muteness, and the hearing with the deafness, and the movement with the stillness.

فَكَأَنَّهُمْ فِي الزَّجَالِ الصِّفَةِ صَرَعَى سُبَاتٍ حَيْرَانٍ لَا يَتَأَنَسُونَ وَ أَجْبَاءٌ لَا يَتَزَاوَرُونَ بَلِيَتْ بَيْنَهُمْ عُرَا التَّعَارُفِ وَ انْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِخَاءِ فَكُلُّهُمْ وَحِيدٌ وَ هُمْ جَمِيعٌ وَ بِجَانِبِ الْهَجْرِ وَ هُمْ أَخِلَاءُ

It is as if they are in a hopeless state, lying down in a sleep, neighbours not comforting each other, and loved ones nor visiting each other. The handhold of familiarity has decayed between them, and the means of brotherhood has been terminated from them. All of them are alone while they are a group, and they are strangers while they are friends.

لَا يَتَعَارَفُونَ لِلَّيْلِ صَبَاحاً وَ لَا لِنَهَارٍ مَسَاءً أَيُّ الْجَدِيدَيْنِ طَعَنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَدًا شَاهَدُوا مِنْ أخطَارِ دَارِهِمْ أَفْطَحَ بِمَا خَافُوا وَ رَأَوْا مِنْ آيَاتِهَا أَغْظَمَ بِمَا قَدَّرُوا-

They are neither recognising a morning for a night, nor an evening for a day which of the two is newer. They are pretending in it. These are constantly upon them. They are witnessing the dangers of their houses to be more terrible than what they had feared, and they are seeing from its signs to be mightier than what they have estimated.

[فَكَلَّا] فَكَلْنَا الْغَائِبِينَ مُدَّتْ لَهُمْ إِلَى مَبَاءَةٍ فَانَتْ مَبَالِغُ الْخَوْفِ وَ الرَّجَاءِ فَلَوْ كَانُوا يَنْطِقُونَ بِمَا لَعَبُوا بِصِفَةِ مَا شَاهَدُوا وَ مَا عَابَتُوا وَ لَئِنْ عَمِيَتْ آثَارُهُمْ وَ انْقَطَعَتْ أَخْبَارُهُمْ لَقَدْ رَجَعَتْ فِيهِمْ أَبْصَارُ الْعَبْرِ وَ سَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ وَ تَكَلَّمُوا مِنْ غَيْرِ جِهَاتِ النُّطْقِ

Both the peaks (Paradise and Hell) have been extended for them up to beyond reach of fear and hope. If they could have spoken with it, they would have been unable to describe what they are witnessing and what they are seeing, and even though their traces have been hidden and their news has been cut, the sight can return with the lessons among them, and the ears of intellect can hear about them, and they can talk from without the aspects of speaking.

فَقَالُوا كَلَّحَتِ الْوُجُوهُ النَّوَاضِرُ وَ حَوَتْ الْأَجْسَامُ النَّوَاعِمَ وَ لَبِسْنَا أَهْدَامَ الْبِلَى وَ تَكَاءَدْنَا ضَيْقَ الْمَضْجَعِ وَ تَوَارَتْنَا الْوَحْشَةَ وَ [هَدَمَتْ] هَكَمَتْ عَلَيْنَا الرُّبُوعُ الصُّمُوتُ فَأَمَحَتْ مَحَاسِنَ أَجْسَادِنَا وَ تَنَكَّرَتْ مَعَارِفُ صُورِنَا وَ طَالَتْ فِي مَسَاكِينِ الْوَحْشَةِ إِقَامَتُنَا وَ لَمْ نَجِدْ مِنْ كَرْبٍ فَرَجاً وَ لَا مِنْ ضَيْقٍ مُتَسَعاً

They are saying, 'The grinning faces have frowned, and the delicate bodies have crumbled, we are wearing the decaying clothes, and it is gruesome upon us the narrowness of the lying places, and we have inherited the loneliness, and the silent staying places are getting ruined upon us. The beauty of our bodies has been erased, and our known features are abhorrent, and, and our stay in the dwellings of loneliness is prolonged, and we cannot find any relief nearby nor any vastness from narrowness.

فَلَوْ مَثَّلْتُهُمْ بِعَقْلِكَ أَوْ كَشِفَ عَنْهُمْ مَخْجُوبُ الْغِطَاءِ لَكَ وَ قَدْ ارْتَسَخَتْ أَسْمَاعُهُمْ بِالْهُوَامِ فَاسْتَكَّتْ وَ اكْتَحَلَتْ أَبْصَارُهُمْ بِالْثَّرَابِ فَخَسَفَتْ وَ تَقَطَّعَتْ الْأَلْسِنَةُ فِي أَفْوَاهِهِمْ بَعْدَ ذَلَّاقَتِهَا وَ هَدَّتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ يَقْظَتِهَا

If you were to portray with your intellect or if the veils of covering were to be removed from them for you, and their ears have been eaten up by the insects so they are deaf, and their eyes have been applied with the Kohl of dust so they are blinded, and the tongues in their mouths have been cut into pieces after their eloquence, and the hearts have been demolished in their chests after their wakefulness.

وَعَاثَ فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدٌ بَلَى سَجَّهَا وَ سَهَّلَ طُرُقَ الْآفَةِ إِلَيْهَا مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ وَ لَا قُلُوبٌ تَجْرَعُ لَرَأَيْتِ أَشْجَانَ قُلُوبٍ وَ أَفْدَاءَ عُيُونٍ

And the spoiling in every limb from them is a renewed decay of its ugliness, and the paths of calamities have been pave to it. They have surrendered, so there is neither any hand to defend nor any heart to grieve. You will see the sorrowness of the hearts and the specks of the eyes.

لَهُمْ فِي كُلِّ فَظَاعَةٍ صِفَةٌ خَالٍ لَا تَنْتَقِلُ وَ غَمْرَةٌ لَا تَنْجَلِي فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ غَزِيرِ جَسَدٍ وَ أَنْيَقَ لَوْ كَانَ فِي الدُّنْيَا غَذِي تَرْفٍ وَ رَبِيبِ شَرَفٍ يَتَعَلَّلُ بِالسُّرُورِ فِي سَاعَةِ حُزْنِهِ وَ يَفْرَغُ إِلَى السَّلْوَةِ إِنْ مُصِيبَةٌ نَزَلَتْ بِهِ ضَنْأً بَعْضَارَةً عَيْشِهِ وَ شَحَاخَةً بَلْهَوِهِ وَ لَعِبِهِ

For them, in every atrocity, there is an attribute of a situation not changing, and an adversity nor clearing away. How many an honourable body being of dazzling beauty has been consumed by the earth. In the world he had been provided with luxuries and nurtured in nobility. He was pre-occupied with the happiness in a time of grief, and if a calamity befell him he panicked to the pleasures and goodness of his life by his playing and sports.

فَبَيْنَمَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَ تَضْحَكُ إِلَيْهِ فِي ظِلِّ عَيْشٍ غُفُولٍ إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكَهُ وَ نَقَضَتِ الْأَيَّامُ قُوَاهُ وَ نَظَرَتْ إِلَيْهِ الْخُشُوفُ مِنْ كُتُبٍ فَخَالَطَهُ بَثٌّ لَا يَعْرِفُهُ وَ نَحِيٍّ هُمْ مَا كَانَ يَجِدُهُ وَ تَوَلَّدَتْ فِيهِ فَتَرَاتٌ عَلَيَّ أَنْسَ مَا كَانَ بِصِحَّتِهِ

While he was smiling at the world and the world was smiling at him in the shade of a life of heedlessness, when the times trampled him with thorns and the days broke his strength, and the death looked at him from nearby. So there mingled with him grief he had not known, and whispering of worries he had not felt before, and natural illnesses were produced in him (instead of) what health he had been with.

فَفَرَعَ إِلَى مَا كَانَ عَوَّدَهُ الْأَطِبَاءُ مِنْ تَسْكِينِ الْحَارِّ بِالْقَارِّ وَ تَحْرِيكِ الْبَارِدِ بِالْحَارِّ فَلَمْ يُطْفِئْ بِنَارِهِ إِلَّا نَوْرَ حَرَارَةٍ وَ لَا حَرَكَ بِحَارٍّ إِلَّا هَيْجَ بُودَةٍ وَ لَا اعْتَدَلَ بِمُجَارِحِ لَيْلِكَ الطَّبَّاعِ إِلَّا أَمَدٌ مِنْهَا كُلِّ ذَاتٍ دَاءٍ حَتَّى فَتَرَ مُعَلِّلُهُ وَ ذَهَلَ مُمَرِّضُهُ وَ تَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ وَ خَرَسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ

So he panicked to what the doctors had familiarised him for settling the heat with the cold, and stirring the cold with the hot. But nothing was extinguished with the cold except eruption of (more) heat, nor stirred by the hot except agitating (more) coldness, nor could he adjust the mood of that nature except there was an extension from it of every with a disease until his illnesses increased and his nurses were helpless and his family lost the ability to describe his illness and they were mute from answering the questioners about him.

وَ تَنَارَعُوا دُونَهُ شَجِيٍّ خَبَرَ يَكْتُمُونَهُ فَقَائِلٌ يَقُولُ هُوَ لِمَا بِهِ وَ مُنَّ هُمْ إِيَابَ عَافِيَتِهِ وَ مُصَبِّرٌ هُمْ عَلَى فَقْدِهِ يُذَكِّرُهُمْ أَسَى الْمَاضِينَ مِنْ قَبْلِهِ

And they contended with each other besides him, concealing the serious news. A speaker said, 'He is with what he is with', and he consoled them with hopes of his good health, and (someone) advised them with being patient upon his loss reminding them of the examples of the past ones from before him.

فَبَيْنَمَا هُوَ كَذَلِكَ عَلَى جَنَاحٍ مِنْ فِرَاقِ الدُّنْيَا وَ تَرِكَ الْأَحْبَةَ إِذْ عَرَضَ لَهُ عَارِضٌ مِنْ غُصَصِهِ فَتَحَيَّرَتْ نَوَافِدُ فُطْنَتِهِ وَ يَسِسَتْ رُطُوبُهُ لِسَانِهِ

While he was like that upon a wing (verge) of separating from the world and leaving the life, when a choke from his chokings presented to him. The implementations of his discernments was bewildered, and wetness of his tongue dried up.

فَكَمْ مِنْهُمْ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ عَنْ رَدِّهِ وَ دُعَاءِ مُؤَلِّمٍ بِقَلْبِهِ سَمِعَهُ فَتَصَامَ عَنْهُ مِنْ كَبِيرٍ كَانَ يُعْظِمُهُ أَوْ صَغِيرٍ كَانَ يَرْحَمُهُ وَ إِنَّ لِلْمَوْتِ لَعَمْرَاتٍ هِيَ أَفْظَعُ مِنْ أَنْ تُسْغَرَقَ بِصِفَةٍ أَوْ تَعْتَدِلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا

How many important question he knew its answer but he was unable to respond to it, and a call painful to his heart, he heard it but was deaf from it, from an elder he used to revere or a young one he used to be merciful with. For the death there are pangs which are more terrible which can be enwrapped by its description, or can be realised by intellects of people of the world”.²⁷

²⁷ Bihar Al-Anwaar V 74 - The book 'Al Rawza' - Ch 15 H 47