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CHAPTER 52

AL-TOOR

(Mount)

(49 VERSES)

VERSES 1 - 49

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Toor (52):

Sura Al-Toor (49 verses) was revealed in Makkah.¹

Tafseer Al-Qummi, And His^{-azwj} Saying, ***“A Day they would be Called to the Fire of Hell with a Calling (52:13),”*** It is reported: They are pushed into the Fire. Tafseer Al Qummi – ‘Rasool-Allah^{-saww} said: ‘When he^{-saww} passed by Amro Bin Al-Aas and Uqba Bin Abu Mueet, and they were both in a garden drinking (wine) and singing with this couplet regarding Hamza Bin Abdul Muttalib^{-asws} when he^{-asws} was killed, ‘How many a disciple his bones have appeared after the war, and dragged and buried’. The Prophet^{-saww} said: ‘O Allah^{-azwj}! Curse them both and Throw them into the strife with a Throwing and Call them to the Fire with a Calling’.²

Abu Abdullah^{-asws} (6th Imam) says His^{-azwj} Words: ***‘And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21].*** The children of our^{-asws} Shias from the Momineen, Fatima^{-asws} would nourish them’. His^{-azwj} Words: ***We will Unite their offspring to be with them [52:21],*** he^{-asws} said: ‘They would be guided to their fathers on the Day of Judgment’.³ Abu Abdullah^{-asws} said: ‘The sons were deficient from the deeds of the fathers therefore the sons would be united with the fathers for their eyes to be delighted with that’.⁴

‘Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about ***the Oft-frequented House [52:4] And the Raised canopy [52:5].***

He^{-asws} said: ‘Woe be unto you! That is Al-Zaraah, a house in the fourth sky facing the Kabah (made) from one pearl. Every day a thousand Angels enter it, nor returning to it up to the Day of Judgment. Therein is a Book of the people of the Paradise from the right door,

¹ تفسیر القمی، ج 2، ص: 331

² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 3 Ch 37 H 54

³ Bihar Al-Anwaar – V 5, The book of Justice, Ch 13 H 1

⁴ Bihar Al-Anwaar – V 5, The book of Justice, Ch 13 H 12

(Angels) writing the deeds of the people of the Paradise; and therein is a Book of the left door, (Angels) are writing the deeds of the people of the Fire with black pens.

Whenever it is the time of Al-Isha (night), the two (recording) Angels rise up and they are listening from them both what the man had done, and these are the Words of the Exalted: ***This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]***".⁵

From 6th Imam^{-asws}, regarding Words of Mighty and Majestic: ***And surely for those who are unjust – to Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, there would be Punishment besides that, [52:47]***".⁶

MERITS

ابن بابويه: بإسناده، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي عبد الله و أبي جعفر (عليهما السلام)، قالوا: «من قرأ سورة الطور، جمع الله له خير الدنيا والآخرة».

Ibn Babuwayh, by his chain, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim,

'Abu Abdullah^{-asws} and Abu Ja'far^{-asws} both having said: 'The one who recites Surah Al-Toor (52), Allah^{-azwj} would Gather for him the good of the world and the Hereafter'.⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان حقا على الله تعالى أن يؤمنه من عذابه، و أن ينعم عليه في جنته،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Toor - 52), would have a right on Allah^{-azwj} to Secure him from His^{-azwj} Punishment, and (Endow) Bounties upon him in His^{-azwj} Paradise.

و من قرأها و أدامن في قراءتها، و كان مقيدا مغلولا مسجوناً، سهل الله عليه خروجه، و لو كان ما كان من الجنائيات».

And one who recites it and is habitual in its recitation, and was bound, shackled and imprisoned, Allah^{-azwj} would Ease his release, even if he was from the felons'.⁸

و قال الصادق (عليه السلام): «من أدامن في قراءتها، و هو معتقل، سهل الله خروجه، و لو كان ما كان عليه من الحدود الواجبة

And Al-Sadiq^{-asws} said: 'The one who is habitual in its recitation (Surah Al-Toor), and he is a detainee, Allah^{-azwj} would Ease his release, even if the Limits (of the Law) had been Obligated upon him.

⁵ Bihar Al-Anwaar – V 5, The book of Justice, Ch 17 H 34

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 31

⁷ ثواب الأعمال: 116

⁸ (خواص القرآن)

و إذا أدمن في قراءتها و هو مسافر، أمن في سفره مما يكره

And when he is habitual in its recitation, and he is on a journey, would be safe in his journey whatever he dislikes.

و إذا رش بمائها على لدغ العقرب، برئت بإذن الله تعالى».

And if its water is sprinkled upon the bite of a scorpion, he would be healed by the Permission of Allah^{-azwj}.⁹

VERSES 1 - 3

وَالطُّورِ {1}

(I Swear) by the Toor¹⁰ [52:1]

وَكِتَابٍ مَّسْطُورٍ {2}

And the written Book [52:2]

فِي رَقٍّ مَّنْشُورٍ {3}

In a published Parchment [52:3]

شرف الدين النجفي، قال: تأويله: روي بإسناد متصل، عن علي بن سليمان، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ كِتَابٍ مَّسْطُورٍ فِي رَقٍّ مَّنْشُورٍ، قال: «كتاب كتبه الله عز و جل في ورقة آس، و وضعه على عرشه، قبل خلق الخلق بألفي عام: يا شيعة آل محمد، إني أنا الله أجبتكم قبل أن تدعوني، و أعطيتكم قبل أن تسألوني، و غفرت لكم قبل أن تستغفروني».

Sharaf Al-Deen Najafi – Its explanation is with a continuous chain, from Ali Bin Suleyman, from the one who informed him,

‘Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And the written Book [52:2] In a published Parchment [52:3]**, he^{-asws} said: ‘A Writing which Allah^{-azwj} Mighty and Majestic Got written upon a myrtle leaf, and had it placed upon His^{-azwj} Throne, before the Creation of the creatures by two thousand years: ‘O Shias of the Progeny^{-asws} of Muhammad^{-saww}! I^{-azwj} am Allah^{-azwj}! I^{-azwj} Answer you before you even supplicate to Me^{-azwj}, and Give you before you even ask Me^{-azwj}, and Forgive you before you even seek Forgiveness from Me^{-azwj}.¹¹

⁹ خواص القرآن: «مخطوط»

¹⁰ (Mount Prophet Musa^{-as} spoke with Allah^{-azwj})

¹¹ تأويل الآيات 2: 616 / 1

فِي مُهَجِ الدَّعَوَاتِ لِابْنِ طَاوُوسٍ رَحِمَهُ اللَّهُ دُعَاءَ مَرْوِيِّ عَنِ الزَّهْرَاءِ عَنْ أَبِيهَا صَلَوَاتُ اللَّهِ عَلَيْهِنَّ وَ فِيهِ: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النُّورَ وَ أَنْزَلَ النُّورَ عَلَى الطُّورِ فِي كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيِّ حَبُورٍ.

In (the book) Muhaj Al Da'waat of Ibn Tawoos –

'It is reported from (Syeda) Al-Zahra^{-asws}, from her^{-asws} father^{-saww}, and in it (he^{-saww} said): 'The Praise is for Allah^{-azwj} Who Created the Light, and Revealed the Light upon the (mount) Toor (of Sinai), in a published Parchment, in a measurement a Prophet^{-as} was capable (of tolerating it and) happy (with it)".¹²

VERSE 4

وَالْبَيْتِ الْمَعْمُورِ {4}

And Al-Bayt Al-Mamour (the Oft-frequented House) [52:4]

Building Bayt Al-Mamour

فِي جَمْعِ الْبَيَانِ وَ رُوي عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: إِنَّ اللَّهَ وَضَعَ تَحْتَ الْعَرْشِ أَرْبَعَ أَسَاطِينَ وَ سَمَّاهُنَّ الضُّرَاحَ وَ هُوَ بَيْتُ الْمَعْمُورِ، وَ قَالَ لِلْمَلَائِكَةِ: طُوفُوا بِهِ ثُمَّ بَعَثَ مَلَائِكَتَهُ فَقَالَ: ابْنُوا فِي الْأَرْضِ بَيْتًا مِثْلَهُ وَ قَدَرِهِ، وَ أَمَرَ مَنْ فِي الْأَرْضِ أَنْ يَطُوفُوا بِالْبَيْتِ.

In (the book) Majma Al Bayan –

'And it is reported from Al-Baqir^{-asws} having said: 'Verily Allah^{-azwj} Placed four Pillars beneath the Throne and Named it as Al-Zuraah, and it is the Oft-frequented House (Bayt Al-Mamour), and Said to the Angels: "Perform Tawaaf of it!" Then He^{-azwj} Sent His^{-azwj} Angels and He^{-azwj} Said: "Build in the earth a House similar to it and in accordance to it!" And He^{-azwj} Commanded the ones in the earth that they should be doing Tawaaf of the House (Kabah)".¹³

[الصدوق] حدثنا علي بن حاتم قال: حدثنا القاسم بن محمد قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن أبي بكر، عن حنان بن سدير، عن أبي حمزة الثمالي،

(Al Sadooq) Narrated from Ali Bin Hatim from Al Qasim Bin Muhammad from Hamdan Bin Al Husayn from Al Husayn Bin Al Waleed from Abu Bakr from Hannan Bin Sudeyr from Abu Hamza Al Sumaly,

عن علي بن الحسين (عليه السلام) قال: قلت: لم صار الطواف سبعة أشواط؟ قال: لأن الله تبارك وتعالى قال للملائكة: * (إن جاعل في الأرض خليفة) * فردوا على الله تبارك وتعالى و * (قالوا أتعجل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إني أعلم ما لا تعلمون) *

From Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'I said, 'Why did the *Tawaaf* (of the Kabah) come to be of seven circuits?' He^{-asws} said: 'Because Allah^{-azwj} Blessed and Exalted Said to the Angels: /

H 4 – تفسير نور الثقلين، ج 5، ص: 136

H 6 – تفسير نور الثقلين، ج 5، ص: 136

am going to Make a Caliph in the earth, so they responded upon Allah^{-azwj} the Exalted and said ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30]***.

وكان لا يحجبهم عن نوره سبعة آلاف عام، فلادوا بالعرش سبعة آلاف سنة، فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور، فجعله مثابة للناس وأمنا، فصار الطواف سبعة أشواط واجبا على العباد لكل ألف سنة شوطا واحدا.

And it was so that they were veiled from His^{-azwj} Light for seven thousand years. So, they sought refuge with the Throne for seven thousand years, and He^{-azwj} Showed Mercy upon them and Turned to them, and Made the Oft-frequented House (Bayt Al-Mamour) for them, which is in the fourth sky, and Made it as a model and Placed the Sacred House (Kabah) beneath the Oft-Frequented House (Bayt Al Mamour), and Made it as a model for the people and a Sanctuary. Thus, the *Tawaaf* came to be of seven circuits, Obligatory upon the servants, for every thousand years (of the Angels), one circuit”.¹⁴

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن أبي عباد عمران بن عطية، عن أبي عبد الله (عليه السلام) - في حديث - قال فيه: «فأمر الله ملكا من الملائكة، أن يجعل له بيتا في السماء السادسة، يسمى الضراح، بإزاء عرشه، فصيره لأهل السماء، يطوف به سبعون ألف ملك في كل يوم، لا يعودون، و يستغفرون».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abad Imran Bin Atiya,

‘Abu Abdullah^{-asws} – in a Hadeeth in which he^{-asws} said: ‘So Allah^{-azwj} Commanded an Angel from the Angels; that he should make for Him^{-azwj} a House in the sixth sky, called Al-Zaraah towards His^{-azwj} Throne. Then He^{-azwj} Made it to be for the inhabitants of the sky. Seventy thousand Angels perform Tawaaf of it every day, not returning, and seeking Forgiveness’.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَ الْقُضْلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أُسْرِيَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى السَّمَاءِ فَبَلَغَ الْبَيْتَ الْمَعْمُورَ وَ حَضَرَتِ الصَّلَاةُ فَأَذَّنَ جِبْرِيلُ وَ أَقَامَ فَتَقَدَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَفَّ الْمَلَائِكَةُ وَ النَّبِيُّونَ خَلْفَ مُحَمَّدٍ (صلى الله عليه وآله) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Al Fazl,

‘From Abu Ja’far^{-asws} having said: ‘When Rasool-Allah^{-saww} was Ascended with to the sky, he^{-saww} reached ***And the Oft-frequented House [52:4]*** (Bayt Al-Mamour), and the *Salāt* presented itself, Jibraeel^{-as} called out the *Azān* and the *Iqamah*. So Rasool-Allah^{-saww} moved forward (to lead), and the Angels and the Prophets^{-as} formed rows behind Muhammad^{-saww}’.¹⁶

¹⁴ Tafseer Abu Hamza Sumaly – Ch 2 H 13

¹⁵ الكافي 4: 1/187

¹⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 1

VERSE 5

وَالسَّقْفِ الْمَرْفُوعِ {5}

And the Raised canopy [52:5]

فِي كِتَابِ الْإِهْلِيلَجَةِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: فِي كَلَامٍ طَوِيلٍ فَخَلَقَ السَّمَاءَ سَقْفًا مَرْفُوعًا وَ لَوْ لَا ذَلِكَ لَأَظْلَمَ عَلَى خَلْقِهِ، بِقُرْبِهَا وَ لَأَخْرَقَتْهُمْ الشَّمْسُ بِدَوْبِهَا [يَدْنُوهَا] وَ حَرَارَتِهَا.

In the book Al Ihlaylajat –

‘Al-Sadiq^{-asws} said in a lengthy speech: ‘So He^{-azwj} Created: **the Raised canopy [52:5]**, and had it not been for that, there would have been no shade upon His^{-azwj} creatures due to their nearness, and the sun would have incinerated them in its radiation and its heat’.¹⁷

فِي مَجْمَعِ الْبَيَانِ: وَ السَّقْفِ الْمَرْفُوعِ وَ هُوَ السَّمَاءُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ

In (the book) Majma Al Bayan –

‘**And the Raised canopy [52:5]** – and it is the sky, (reported) from Ali^{-asws}’.¹⁸

VERSE 6

وَالْبَحْرِ الْمَسْجُورِ {6}

And the swelling sea [52:6]

وَ أَمَّا فِي الْآخِرَةِ فَإِنَّ اللَّهَ تَعَالَى يُنْزِلُ بَيْنَ نَفْخَتِي الصُّورِ - بَعْدَ مَا يُنْفَخُ النَّفْخَةُ الْأُولَى مِنْ دُوبَيْنِ السَّمَاءِ الدُّنْيَا - مِنَ الْبَحْرِ الْمَسْجُورِ الَّذِي قَالَ اللَّهُ تَعَالَى [فِيهِ] وَ الْبَحْرِ الْمَسْجُورِ وَ هِيَ مِثْلُ كَمِيَّةِ الرِّجَالِ، فَيَمْطُرُ ذَلِكَ عَلَى الْأَرْضِ فَيَلْقَى الْمَاءُ الْمُنِيَّ مَعَ الْأَمْوَاتِ الْبَالِيَةِ فَيَنْبُتُونَ مِنَ الْأَرْضِ وَ يُحْيَوْنَ.

(Imam Hassan Al-Askari^{-asws} said): ‘And as for in the Hereafter, so Allah^{-azwj} the Exalted would Send down between the two blowing(s) of the trumpet – after the first blowing of the trumpet, from the reverberations of the sky of the world – from the swelling seas which Allah^{-azwj} the Exalted Said regarding it: **And the swelling sea [52:6]**, and it would be seed like the seed of the man. So that would rain upon the earth and the water of the seed would meet with the worn-out dead ones, and they would be growing from the earth and be living’.¹⁹

¹⁷ H 13 – تفسير نور الثقلين، ج 5، ص: 138

¹⁸ H 14 – تفسير نور الثقلين، ج 5، ص: 138

¹⁹ Tafseer Imam Hassan Al Askari^{-asws} – S 140 (Extract)

VERSES 7 - 16

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ {7}

Surely, the Punishment of your Lord will transpire [52:7]

مَا لَهُ مِنْ دَافِعٍ {8}

There would be no defender for it [52:8]

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا {9}

On the Day the sky will shake with a (violent) shaking [52:9]

وَتَسِيرُ الْجِبَالُ سَيْرًا {10}

And the mountains will move with a (severe) movement [52:10]

فَوَيْلٌ لِلْمُكَذِّبِينَ {11}

So woe be unto the beliers on that Day [52:11]

الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ {12}

Those who are playing around in vain discourses [52:12]

يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً {13}

A Day they would be Called to the Fire of Hell with a Calling: [52:13]

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {14}

"This is the Fire which you used to bely! [52:14]

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ {15}

Is this sorcery then, or you cannot see? [52:15]

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ {16}

Arrive to it! So whether you bear patiently or do not bear patiently, it would be the same upon you. But rather, you are being Recompensed for what you had been doing!” [52:16]

علي بن إبراهيم: و قوله تعالى: يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً، قال: يدفعون في النار. وقال رسول الله (صلى الله عليه و آله) لما مر بعمر بن العاص، و الوليد بن عقبة بن أبي معيط، و هما في حائط، يشربان و يغنيان بهذا البيت في حمزة بن عبد المطلب لما قتل: كم من حوارٍ تلوح عظامه وراء الحرب عنه أن يجز فيقبرا فقال النبي (صلى الله عليه و آله): «اللهم العنهما، و اركسهما في الفتنة ركسا، و دعهما إلى النار دعا».

Ali Bin Ibrahim –

And the Words of the Exalted: [52:13] **The Day on which they shall be Called to the fire of Hell with a Calling**, said, ‘They would be pushed into the Fire. And Rasool-Allah^{-saww} said, when he^{-saww} passed by Amro Bin Al-Aas, and Al-Waleed Bin Uqba Bin Abu Mueet while they were both upon a wall, drinking and singing by the House (Kabah) regarding Hamza Bin Abdul Muttalib^{-as} when he^{-as} had been martyred, ‘How many a disciple, whose bones have appeared after the war, so he has been buried’. So the Prophet^{-saww} said: ‘Our Allah^{-azwj}! Curse both of them, and Overturn them in the Fitna with an overturning, and Call the two of them to the Fire with a Calling’^{.20}

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الأحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين (عليهما السلام)، قال: سئل عن النفختين، كم بينهما؟ قال: «ما شاء الله».

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Hassan Bin Mahboub, from Muhammad Al-No’man Al-Ahowl, from Salaam Bin Al-Mustaneer, from Suweyr Bin Abu Fa’akhtat,

‘I asked Ali^{-asws} Bin Al-Husayn^{-asws} about the two Blowing(s) (into the Trumpet), how much (time would elapse) between the two?’ He^{-asws} said: ‘Whatever Allah^{-azwj} so Desires it to be’.

فقيل له: فأخبرني يا ابن رسول الله، كيف ينفخ فيه؟

So, it was said to him, ‘Inform me, O son^{-asws} of Rasool-Allah^{-saww}! How would the Trumpet be Blown into?’

فقال: «أما النفخة الأولى، فإن الله يأمر إسرئيل فيهبط إلى الأرض و معه الصور، و للصور رأس واحد و طرفان، و بين طرف كل رأس منهما ما بين السماء و الأرض، فإذا رأت الملائكة إسرئيل و قد هبط إلى الدنيا و معه الصور، قالوا: قد أذن الله في موت أهل الأرض، و في موت أهل السماء،

He^{-asws} said: ‘As for the first Blowing, Allah^{-azwj} would Command (the Angel) Israfeel^{-as}, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So, when the Angels see Israfeel^{-as} to have descended upon the earth, and with him is the Trumpet, they would say: ‘Allah^{-azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky!’

²⁰ تفسير القمي 2: 331

قال: فيهبط إسرائيل بحظيرة بيت المقدس و يستقبل الكعبة، فإذا رآوه أهل الأرض، قالوا: قد أذن الله في موت أهل الأرض، قال: فينفخ فيه نفخة فيخرج الصوت من الطرف الذي يلي الأرض، فلا يبقى في الأرض ذو روح إلا صعق و مات، و يخرج الصوت من الطرف الذي يلي السماء، فلا يبقى ذو روح في السماوات إلا صعق و مات إلا إسرائيل».

He^{-asws} said: 'Israfeel^{-as} would descend by the yard of Bayt Al-Maqdas and face towards the Kabah. So, when the people of the earth see him, they would say, 'Allah^{-azwj} has Given Permission for death to be for the people of the earth'. So, he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel^{-as}'.

قال: «فيقول الله لإسرائيل: يا إسرائيل مت فيموت إسرائيل، فيمكتون في ذلك ما شاء الله، ثم يأمر الله السماوات فتمور، و يأمر الجبال فتسير، و هو قوله تعالى: يَوْمَ تَكُونُ السَّمَاءُ مَوْرًا وَ تَسِيرُ الْجِبَالُ سَيْرًا يعني تنبسط

He^{-asws} said: 'Then Allah^{-azwj} would be Saying to Israfeel^{-as}: "O Israfeel^{-as}! Die!" So Israfeel^{-as} would die. Then (everything) would be remaining in that (situation) for as long as Allah^{-azwj} so Desires it to. Then Allah^{-azwj} would Command the skies, so these would shake. And He^{-azwj} would Command the mountains, so these would disintegrate, and these are the Words of the Exalted: **On the Day the sky will shake with a (violent) shaking [52:9] And the mountains will move with a (severe) movement [52:10]** - meaning, flattened".²¹

VERSES 17 & 18

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ {17}

Surely, the pious would be in Gardens and Bliss [52:17]

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ {18}

Enjoying with what their Lord would have Given them, and their Lord would Save them from the Punishment of the Blazing Fire [52:18]

VERSE 19

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {19}

"Eat and drink pleasantly, due to what you had been doing!" [52:19]

عن زيد بن أرقم، قال رجل لرسول الله (صلى الله عليه و آله): تزعم- يا أبا القاسم- أن أهل الجنة يأكلون و يشربون؟ قال: «نعم و الذي نفسي بيده، إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب».

²¹ تفسير القمي 2: 252

From Zayd Bin Arqam who said,

‘A man said to Rasool-Allah^{-saww}, ‘You^{-saww} are claiming – O Abu Al-Qasim^{-saww} – that the people of the Paradise would be eating and drinking?’ He^{-saww} said: ‘Yes, by the One in Whose^{-azwj} Hand is my^{-saww} soul. One of you would be given the strength one hundred with regards to the eating and the drinking’.

قال: فإن الذي يأكل تكون له الحاجة و الجنة طيبة لا خبث فيها! قال: «عرق يفيض من أحدهم كريح المسك فيضمر بطنه».

He said, ‘So if the one who eats and drinks, there would be a need for him (for toilet), and the Paradise is a goodly place, there is no filth in it’. He^{-saww} said: ‘A sweat would flow out from one of them emitting the aroma of the Musk, so his abdomen would fade (maintain its shape)’.²²

VERSE 20

مُتَّكِئِينَ عَلَى سُرُرٍ مَصْنُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {20}

Reclining upon couches set in rows, and We shall get them to be married with Maiden Houries [52:20]

ما ذكره الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) عن أبيه قال: حدثني عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصفهاني عن إبراهيم بن محمد الثقفي، عن محمد بن أسلم الطوسي قال: حدثنا أبو رجاء قتيبة بن سعيد، عن حماد بن زيد قال: حدثني عبد الرحمان السراج، عن نافع، عن عبد الله بن عمر قال:

What the Sheykh Al Sadouq Abu Ja'far Muhammad Bin Babuwayh^{-ra} has related from his father who said that Hassan Al-Mu'dhab narrated from Ahmad Bin Ali Al-Isfahani from Ibrahim Bin Muhammad Al-Saqafi from Muhammad Bin Aslam Al-Toosi from Abu Raja'a Qutayban Bin Saeed from Hammad Bin Zayd from Abdul Rahman Bin Siraaj from Nafe' from Abdullah Bin Umar who said that,

سالنا رسول الله صلى الله عليه وآله عن علي بن أبي طالب عليه السلام، فغضب صلى الله عليه وآله وقال: ما بال أقوام يذكرون من له عند الله منزلة ومقام كمنزلي ومقامي إلا النبوة؟

‘We asked Rasool-Allah^{-saww} about Ali^{-asws} Ibn Abi Talib^{-asws}. He^{-saww} got annoyed and said: ‘What is it about people who are mentioning him^{-asws} whose status and standing with Allah^{-azwj} is the same as my^{-saww} status and standing, except for the Prophet-hood?

ألا ومن أحب عليا أعطاه (الله) بكل عرق في بدنه حوراء، وشفع في ثمانين من أهل بيته، وله بكل شعرة في بدنه مدينة في الجنة.

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} will Give him as many *Houris* as there are openings (of hair) in his body, and intercession for eighty persons of his family, and for him would be as many cities in Paradise as there are hairs on his body.²³

²² ربيع الأبرار 1: 248.

²³ بحار الأنوار ج: 65 ص: 125 and تأويل الآيات الظاهرة ص: 82; بشارة المصطفى لشيعه المرتضى (ط - القديمة)، النص، ص: 196

و روي عن النبي (صلى الله عليه و آله) قال: «من قرأ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بنى الله له في الجنة سبعين ألف قصر من ياقوتة حمراء، في كل قصر سبعون ألف بيت من لؤلؤة بيضاء، في كل بيت سبعون ألف سرير من زبرجدة خضراء، فوق كل سرير سبعون ألف فراش من سندس و إستبرق، و عليه زوجة من حور العين، و لها سبعون ألف ذؤابة، مكللة بالدر و الياقوت،

And it has been reported from the Prophet^{-saww} having said: ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, Allah^{-azwj} would Build for him in the Paradise seventy thousand castles of red rubies. In each castle would be seventy thousand houses of white pearls. In each house would be seventy thousand beds of green emeralds. On top of each of the beds would be mattresses of silk and brocade upon which would be a wife from the beautiful Houries, and she would have seventy thousand locks of hair crowned with coral and rubies.

مكتوب على خدها الأيمن: محمد رسول الله، و على خدها الأيسر: علي ولي الله، و على جبينها الحسن، و على ذقنها: الحسين، و على شفيتها: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قلت: يا رسول الله، لمن هذه الكرامة؟ قال: لمن يقول بالحرمة و التعظيم: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ».

It will be written on her (Houries) right cheek, ‘محمد رسول الله’ (Muhammad^{-saww} the Rasool^{-saww} of Allah^{-azwj}), and upon her left cheek, ‘علي ولي الله’ (Ali^{-asws} the Guardian from Allah^{-azwj}), and upon her forehead, ‘الحسن’ (Al-Hassan^{-asws}), and upon her chin, ‘الحسين’ (Al-Husayn^{-asws}), and upon her lips, ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’. I said, ‘O Rasool^{-saww} of Allah^{-azwj}! For whom would be this Prestige?’ He^{-saww} said: ‘For the one who says, ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ with sanctity and veneration’.²⁴

Please see Hadeeth of the Momin being welcomed in the Paradise, in the appendix.

VERSE 21

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ؕ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ {21}

And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds. Every person is pledged with what he earns [52:21]

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن علي بن حسان بن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال الذي آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذرياتهم وما ألتناهم من عملهم من شيء قال الذين آمنوا النبي وامير المؤمنين والذرية والائمة الاوصياء ألحقنا بهم ولم تنقص ذريتهم من الجهة التي جاء بها محمد صلى الله عليه وآله في علي وحجتهم واحدة وطاعتهم واحدة.

It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan Bin Abdul Rahmaan Bin Kaseer, who said:

Abu Abdullah^{-asws} having said (Regarding): **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds [52:21]**, he^{-asws} said: ‘And those who believe – this is the

²⁴ (جامع الأخبار: 42).

Prophet^{-saww} and Amir Al-Momineen^{-asws}, **and their offspring** - and the Imams^{-asws}, the successors^{-asws}, **We will Unite** - and nothing will be deficient from the offspring anything from the authority which Muhammad^{-saww} came with regarding Ali^{-asws}, and their^{-asws} Proofs are one, and their^{-asws} obedience is one (the same).²⁵

Every person is pledge with his deeds

عَنْ كَرَّامِ بْنِ عُمَرَ الْخُثْعَمِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ

From Karram Bin Umar Al Khash'amy, from Muhammad Bin Muslim who said,

سَمِعْتُ أَبَا جَعْفَرٍ وَجَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولَانِ: إِنَّ اللَّهَ تَعَالَى عَوَّضَ الْحُسَيْنِ ع مِنْ قَتْلِهِ أَنْ جَعَلَ الْإِمَامَةَ فِي ذُرِّيَّتِهِ وَ الشِّفَاءَ فِي تُرَابِهِ وَ إِجَابَةَ الدُّعَاءِ عِنْدَ قَبْرِهِ وَ لَا تُعَدُّ أَيَّامُ زِيَارَتِهِ جَائِئاً وَ رَاجِعاً مِنْ عُمْرِهِ

I heard Abu Ja'far^{-asws} and Ja'far^{-asws} Bin Muhammad^{-asws} both saying: 'Allah^{-azwj} the Exalted Compensated Al-Husayn^{-asws} from his^{-asws} killing that He^{-azwj} would Make the Imamate to be in his^{-asws} offspring, and the healing to be in his^{-asws} soil (of his^{-asws} grave), and would Answer the supplication (made) at his^{-asws} grave, and will not Count the days (spent) in performing his^{-asws} Ziyarat (visitation), coming and going, to be from his life-span''.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ هَذِهِ الْحِلَالُ تُنَالُ بِالْحُسَيْنِ ع فَمَا لَهُ هُوَ فِي نَفْسِهِ قَالَ إِنَّ اللَّهَ تَعَالَى أَخَفَّهُ بِالنَّبِيِّ ص فَكَانَ مَعَهُ فِي دَرَجَتِهِ

Muhammad Bin Muslim said, 'So I said, to Abu Abdullah^{-asws}, 'This is the entire duration spent with Al-Husayn^{-asws}, so what is for him regarding himself?' He^{-asws} said: 'Allah^{-azwj} the Exalted would Unite him with the Prophet^{-saww}, and he would be with him^{-saww} in his^{-saww} Level'.

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ وَ الَّذِينَ آمَنُوا وَ اتَّبَعْتُهُمْ دُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ الْآيَةَ.

Then Abu Abdullah^{-asws} recited: **And those who believe and their offspring follow them with Eman [52:21] – the Verse''**.²⁶

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن إبراهيم بن محمد، عن علي بن نصير، عن الحكم ابن ظهير، عن السدي، عن أبي مالك، عن ابن عباس (رحمه الله)، في قوله تعالى: وَ الَّذِينَ آمَنُوا وَ اتَّبَعْتُهُمْ دُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ، قال: نزلت في النبي (صلى الله عليه و آله) و علي و فاطمة و الحسن و الحسين (عليهم السلام).

And from him, from Abdul Aziz Bin Yahya, from Ibrahim Bin Muhammad, from Ali Bin Naseer, from Al-Hakam Ibn Zaheer, from Al-Sady, from Abu Malik,

Ibn Abbas regarding the Words of the Exalted: **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]**, said, 'It was

²⁵ Basaair Al Darajaat – P 10 CH 8 H 1

²⁶ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 7 H 14

Revealed regarding the Prophet^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.²⁷

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن عيسى بن مهران، عن داود بن المجبر، عن الوليد بن محمد، عن زيد جدعان، عن عمه علي بن زيد، قال: قال: عبد الله بن عمر، كنا نفاضل فنقول: أبو بكر و عمر و عثمان، و يقول قائلهم: فلان و فلان، فقال له رجل، يا أبا عبد الرحمن، فعلي؟

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasi, from Isa Bin Mahran, from Dawood Bin Al-Majbar, from Al-Waleed Bin Muhammad, from Zayd Jad'an, from his uncle Ali Bin Zayd who said,

'Abdullah Bin Umar said, 'We were comparing which one is better, so we were saying, 'Abu Bakr, and Umar, and Usman, and he was saying, 'Refer to them as 'so and so, and so and so, and so and so'. Then a man said to him, 'So (what about) Ali^{-asws}?'

فقال علي من أهل بيت لا يقاس بهم أحد من الناس، علي مع النبي (صلى الله عليه و آله) في درجته، إن الله عز و جل يقول: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ، ففاطمة ذرية النبي (صلى الله عليه و آله)، و هي معه في درجته، و علي مع فاطمة (صلوات الله عليهما).

He said, 'Ali^{-asws} is from the People^{-asws} of the Household, there is no comparison with him^{-asws} with anyone from the people. Ali^{-asws} is with the Prophet^{-saww} at his^{-saww} level. Allah^{-azwj} Mighty and Majestic is Saying: **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]**. So Fatima^{-asws} is the child of the Prophet^{-saww}, and she^{-asws} is with him^{-saww} at his^{-saww} level, and Ali^{-asws} is with (Syeda) Fatima^{-asws}.²⁸

Children of Momineen

علي بن إبراهيم، قال: حدثني أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن أطفال شيعتنا من المؤمنين تربيتهم فاطمة (عليها السلام)». و قوله تعالى: أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ، قال: «يهدون إلى آياتهم يوم القيامة».

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Al-Dulaymi, from Abu Baseer,

'Abu Abdullah^{-asws} has said: 'The children of our^{-asws} Shias from the Momineen (who have died), would be looked after by (Syeda) Fatima^{-asws}. And the Words of the Exalted: **We will Unite their offspring to be with them [52:21]**, he^{-asws} said: 'They would be Gifted to their fathers on the Day of Judgement'.²⁹

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ، قال: «قصرت الأبناء عن عمل الآباء، فألحق الله عز و جل الأبناء بالآباء ليقر بذلك أعينهم».

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakal, from Muhammad Bin Yahy Al-Ataar, from Muhammad Bin Ahmad Bin Yahya Bin Umran Al-Ash'ary, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Bakr Al-Khazramy,

²⁷ تأويل الآيات 2: 6/18

²⁸ تأويل الآيات 2: 5/18

²⁹ تفسير القمي 2: 332

'Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: ***And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]***, he^{-asws} said: 'The children who had fallen short of the deeds of the fathers, so Allah^{-azwj} Mighty and Majestic would United the children with their fathers in order to delight their (father's) eyes'.³⁰

وباسناده إلى أبي بصير قال: قال أبو عبد الله عليه السلام: إذا مات الطفل من أطفال المؤمنين نادى مناد في ملكوت السموات والأرض ألا ان فلان بن فلان قد مات، فان كان قد مات والداه أو أحدهما أو بعض أهل بيته من المؤمنين دفع إليه يغذوه، والا دفع إلى فاطمة عليها السلام تعذوه حتى يقدم أبواه أو أحدهما، أو بعض أهل بيته من المؤمنين فتدفعه إليه.

And by his chain going up to Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'When a child from the children of the Momineen dies, a Caller Calls out in the Kingdom of the skies and the earth: 'Indeed! So and so had died!' So if its parent have died, or one of the two, or one of his family members from the Momineen, then the child is handed over to them to be nourished, or else it is handed over to (Syeda) Fatima^{-asws} to console it until its father or one of the two (parents) comes over, or one of its family members from the Momineen, so it is handed over to him'.³¹

ابن بابويه، في (الفقيه): بإسناده، عن الحسن بن محبوب، عن علي بن رثاب، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى أكفل إبراهيم و سارة أطفال المؤمنين، يغذوهم بشجرة في الجنة، لها أخلاف كأخلاف البقر، في قصر من درة،

Ibn Babuwayh, in Al-Faqih, by his chain, from Al-Hassan Bin Mahboub, from Ali Bin Ta'ib, from Al-Halby,

'Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted has Made Ibrahim^{-as} and Sara^{-as} to be responsible for the children of the Momineen. They^{-as} would be feeding them from a Tree in the Paradise, which would have for it udders like the udders of the cow, in a castle of jewels.

فإذا كان يوم القيامة البسوا و طيبوا و أهدوا إلى آبائهم، فهم ملوك في الجنة مع آبائهم، و هو قول الله تعالى: وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ».

So, when it will be the Day of Judgement, they^{-as} would clothe them, and apply perfume on them, and gift them to their (respective) fathers, so they would be in the possession of their fathers in the Paradise, and these are the Words of Allah^{-azwj} the Exalted: ***And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]***.³²

Children of the Polytheists (And Kafirs etc.)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ غَيْرٍ وَاحِدٍ رَفَعُوهُ أَنَّهُ سُئِلَ عَنِ الْأَطْفَالِ فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَهُمُ اللَّهُ وَ أَحْجَحَ لَهُمْ نَارًا وَ أَمَرَهُمْ أَنْ يَطْرَحُوا أَنْفُسَهُمْ فِيهَا فَمَنْ كَانَ فِي عِلْمِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ سَعِيدٌ رَمَى بِنَفْسِهِ فِيهَا وَ كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ كَانَ فِي عِلْمِهِ أَنَّهُ شَقِيٌّ امْتَنَعَ

³⁰ التوحيد: 7 / 394

³¹ Tafseer Noor Al Saqalayn – CH 52 H 29

³² من لا يحضره الفقيه 3: 1536 / 316

A number of our compaions, from Sahl Bin Ziyad, from someone else raising it,

‘He (the narrator) asked about the children, so he^{-asws} said: ‘When it will be the Day of Judgement, Allah^{-azwj} would Gather them and In flame a fire for them, and Command them to drop themselves into it. So ,the one who was in the Knowledge of Allah^{-azwj} as being a fortunate one would throw himself into it, and it would be a coolness upon him and a safety; and the one who was in His^{-azwj} Knowledge as a wretched one, would refuse.

فَيَأْمُرُ اللَّهُ بِهِمْ إِلَى النَّارِ فَيَقُولُونَ يَا رَبَّنَا تَأْمُرُ بِنَا إِلَى النَّارِ وَلَمْ تُجِرْ عَلَيْنَا الْقَلَمَ فَيَقُولُ الْجَبَّارُ قَدْ أَمَرْتُكُمْ مُشَافَهَةً فَلَمْ تُطِيعُونِي فَكَيْفَ وَ لَوْ أُرْسِلْتُ رَسُولِي بِالْغَيْبِ إِلَيْكُمْ .

Then Allah^{-azwj} would Command with them to go the Fire, and they would be saying, ‘O our Lord^{-azwj}! You^{-azwj} are Commanding with use to go to the Fire and the Pen (recording the deeds) never flowed against us!’ So, the Compeller would be Saying: “I^{-azwj} had Commanded you all verbally, but you did not obey Me^{-azwj}, so how would it have been if I^{-azwj} had Sent My^{-saww} Rasool^{-saww} with the hidden matters, to you all?’

وَ فِي حَدِيثٍ آخَرَ أَمَّا أَطْفَالُ الْمُؤْمِنِينَ فَيَلْحَقُونَ بِآبَائِهِمْ وَ أَوْلَادُ الْمُشْرِكِينَ يَلْحَقُونَ بِآبَائِهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَلِإِيْمَانٍ أَحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ .

And in another Hadeeth: ‘As for the children of the Momineen, so they would be joining with their fathers, and the children of the Polytheists would be joining with their fathers, and these are the Words of Allah^{-azwj} Mighty and Majestic: **And those who believe and their offspring follow them with Eman [52:21]**’.³³

VERSE 22

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ {22}

And We will Extend to them with fruits and meat from whatever they desire [52:22]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٍ وَ غَيْرُ مَعْرُوشَاتٍ وَ أَكْهَارٌ مِنْ حَمَرٍ وَ أَكْهَارٌ مِنْ مَاءٍ وَ أَكْهَارٌ مِنْ لَبَنٍ وَ أَكْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغَدَائِهِ أُتِيَ بِمَا نَشْتَهِي نَفْسُهُ عِنْدَ طَلَبِهِ الْغَدَاءِ مِنْ غَيْرِ أَنْ يُسَمِّيَ شَهْوَتَهُ

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: ‘Rasool-Allah^{-saww} said: ‘And there is none from a *Momin* 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’.

³³ Al Kafi V 3 – The Book Of Funerals CH 92 H 2

قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبُ مِنْ ذَلِكَ

He^{-saww} said: 'Then he would seclude himself with his brethren, and they 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'.³⁴

VERSE 23

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمْ {23}

They shall pass to each other therein a cup, there neither being any ill speech during it nor any sinful talk [52:23]

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

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

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

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

He said, 'So what is the first of what the inhabitants of the Paradise be eating when they enter it?' He^{-saww} said: fish meat. He said, 'So what would be their drink upon the sequential to that?' He^{-saww} said: 'Al Salsabeel'. He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!'³⁵

في تفسير علي بن ابراهيم وقوله: لا يسمعون فيها لغوا ولا تأثيما قال: الفحش والكذب والغنا،

In the commentary of Ali Bin Ibrahim –

And His^{-azwj} Statement: ***They will neither be hearing therein any ill speech or sinful talk [56:25]***, he^{-asws} said: 'The obscenities, and the lies, and the singing.'³⁶

يج، الخرائج و الجرائح روي عن ربيعة أن علياً ع مرَّ برجلٍ يخطُّ هو هو فقال يا شاب لو قرأت القرآن لكان خيراً لك فقال إني لا أحسنه و لوددت أن أحسن منه شيئاً فقال اذن متي فدنا منه فتكلم في أذنيه بشيء خفي فصوّر الله القرآن كله في قلبه فحفظ كله.

³⁴ Al Kafi – H 14517 (Extract)

³⁵ علل الشرائع: 5 /96 (Extract)

³⁶ Tafseer Noor Al Thaqaalayn – CH 56 H 33

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Rumeylah,

'(Amir ul-Momineen) Ali^{-asws} passed by a man stomping the ground (saying) 'هُوَ هُوَ' (Name of Allah^{-azwj})! (acting on a Sufi ritual). He^{-asws} said: 'O youth! If you were to read the Quran, it would be better for you'. He said, 'I am not good at it, and I would love to be good with something from it'. He^{-asws} said: 'Come near me^{-asws}'. He went near him^{-asws}. He^{-asws} spoke in his ears with something in a low voice, and Allah^{-azwj} Transferred the Quran, all of it into his heart. He memorised all of it'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَاكُمْ عَنِ الرَّفْنِ وَالْمِزْمَارِ وَ عَنِ الْكُوبَاتِ وَ الْكَبِيرَاتِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu Abd Allah^{-asws} has said that the Messenger of Allah^{-saww} has said: 'I forbid dancing, use of flute, small and big drums'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْغَنَاءِ فَقَالَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha ' who has said the following:

'I once heard Abu Al-Hassan, al-Reza^{-asws} saying that once Abu Abd Allah^{-asws} was asked about 'al-Ghina'. The Imam^{-asws} said: 'It is in the words of Allah^{-azwj} ***'among people there are those who buy هُوَ useless things in the form of words to mislead others from the path of Allah'***.³⁹

VERSE 24

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ {24}

³⁷ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 116 H 1

³⁸ Al-Kafi, vol. 6, H. 12054, Ch. 25, h, 7

³⁹ Al-Kafi, vol. 6, H. 12055, Ch. 25, h, 8

And young servants would circle around for them, as if they are treasured pearls [52:24] –

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن يدخل الجنة إلا كان له من الأزواج خمسمائة حوراء، مع كل حوراء سبعون غلاما و سبعون جارية، كأنهن اللؤلؤ المنثور، و كأنهن اللؤلؤ المكنون، و تفسر المكنون بمنزلة اللؤلؤ في الصدف، لم تمسه الأيدي و لم تره الأعين، و أما المنثور فيعني في الكثرة، و له سبعة قصور، في كل قصر سبعون بيتا و في كل بيت سبعون سريرا، على كل سرير سبعون فراشا، عليها زوجة من الحور العين

In the book Sifat Al-Jannat Wal-Al-Naar – from Abu Ja'far Ahmad Bin Muhammad Bin Isa, who said that it has been narrated from Saeed Bin Junaah, from Awf Bin Abdullah Al-Azdy,

'Abu Abdullah^{-asws} said: 'There will be no one from the Momineen who will enter the Paradise, but he will have as wives, fifty thousand Houries, with each of the Houries there will be seventy young boys and seventy attendants going around, as if they were scattered pearls, and they (Houries) will be like treasured pearls, and the explanation of: **treasured [52:24]** is like the pearl in the oyster, never been touched by the hand and never been seen by the eye, and as for the 'scattered', it is in the meaning of numerous'.⁴⁰

VERSES 25 - 28

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ {25}

And some of them shall face unto others questioning, [52:25]

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ {26}

Saying, 'Surely we used to be fearful regarding our families, [52:26]

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ {27}

But Allah Conferred upon us and Saved us from the Punishment of toxic fumes [52:27]

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ {28}

Surely, we used to supplicate to Him from before. Indeed, He is the most Kind, the Merciful' [52:28]

الحسين بن سعيد في كتاب (الزهد): عن القاسم بن محمد، عن علي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «أهله في الدنيا هم أهله في الجنة».

Al-Husayn Bin Saeed in the book 'Al-Zohad', from Al-Qasim Bin Muhammad, from Ali who said:

الاختصاص: 352. 40

'I heard Abu Abdullah^{-asws} saying: 'His family in the world, they would be his family in the Paradise, if he were a Momin''^{.41}

VERSES 29 - 32

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ {29}

Therefore, continue to remind, for by the Grace of your Lord, you are neither a soothsayer nor a madman [52:29]

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبُّهُ الْمُتَوَنِّينَ {30}

Or are they saying, '(He is) a poet. We shall wait for him to fall prey to an accident' [52:30]

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ {31}

Say: 'You wait, and I am from the waiting ones, along with you [52:31]

أَمْ تَأْمُرُهُمْ أَخْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاعُونَ {32}

Or are their dreams instructing them with this, or are they an inordinate people? [52:32]

[الكليني] علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قال الله عز وجل لنبيه (صلى الله عليه وآله): * (قل ترصبوا فإن معكم من المتربصين) * والترصب انتظار وقوع البلاء بأعدائهم.

Al Kulayni – Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rhaman, from Aasim Bin Hameed, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-saw}: **Say: 'You wait, and I am from the waiting ones, along with you [52:31], and the waiting, it is the awaiting of the occurrence of the afflictions upon their^{-asws} enemies'**.⁴²

العياشي: عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام) قال: سألته عن شيء في الفرج. فقال: «أو ليس تعلم أن انتظار الفرج من الفرج؟ إن الله يقول: فَأَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُتَنَظِّرِينَ».

Al Ayyashi, from Muhammad Bin Al Fazeyl, from Abu Al Hassan,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about something regarding the Relief (Al-Qaim^{-asws}). So he^{-asws} said: 'Or do you not know that the

⁴¹ (الزهد: 246 / 92) (Extract)

⁴² Tafseer Abu Hamza Al Sumali - Hadeeth No. 125 (Extract)

waiting for the Relief is from the Relief? Surely Allah^{-azwj} is Saying: ***'Then wait, I too am with you from the waiting ones' [10:102]***.⁴³

إكمال الدين بهذا الإسناد عن العياشي عن عمران عن محمد بن عبد الحميد عن محمد بن الفضل عن الرضا ع قال سألتُهُ عَنْ شَيْءٍ مِنَ الْفَرَجِ فَقَالَ أَلَيْسَ أَنْتَظِرُ الْفَرَجَ مِنَ الْفَرَجِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَأَنْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْتَظَرِينَ.

(The book) 'Ikmal Al Deen' – By this chain from Al Ayyashi, from Imran, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl,

'From Al-Reza^{asws}, he (the narrator) said, 'I asked him^{asws} about something from the (awaited) relief'. He^{asws} said: 'Isn't awaiting the relief from the relief? Allah^{-azwj} Mighty and Majestic Says: ***therefore wait, for I too am from the waiting ones [10:20]***'.⁴⁴

إكمال الدين بهذا الإسناد عن العياشي عن خلف بن حماد عن سهل بن زياد عن محمد بن الحسين عن البرقي قال قال الرضا ع مَا أَحْسَنَ الصَّبْرَ وَ أَنْتَظِرُ الْفَرَجَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى وَ ارْتَبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ وَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَنْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْتَظَرِينَ فَعَلَيْكُمْ بِالصَّبْرِ فَإِنَّهُ إِنَّمَا يَجِيءُ الْفَرَجُ عَلَى الْيَأْسِ فَقَدْ كَانَ الَّذِينَ مِنْ قَبْلِكُمْ أَصْبَرَ مِنْكُمْ.

(The book) 'Ikmal Al Deen' – By this chain, from Al Ayyashi, from Khalaf Bin Hamid, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn, from Al Bazanti who said,

'Al-Reza^{asws} said: 'How excellent is the patience and awaiting the relief! Have you nor heard the Words of Allah^{-azwj} the Exalted: ***and watch out, I (too) am watching out along with you [11:93]***; and Words of Mighty and Majestic: ***therefore wait, for I too am from the waiting ones [10:20]***. Upon you all is to be with the patience for rather the relief would come upon the despair. Those who were before you were more patient that you are!'⁴⁵

VERSES 33 & 34

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ {33}

Or are they saying, 'He made it up himself'? But they are not believing [52:33]

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ {34}

Then let them come with a Hadeeth (Verse) similar to it, if they were truthful [52:34]

الشيباني في (تحج البيان): عن مقاتل، قال: إن كفار مكة قالوا: إن محمدا افترى القرآن. قال: و روي مثل ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Shaybani, in Nahj Al Bayaan, from Maqaatil who said,

⁴³ تفسير العياشي 2: 138 / 50.

⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 22

⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 23

‘It was the Kafirs of Makkah who alleged, ‘Surely, Muhammad^{-saww} has fabricated the Quran’. He said, ‘And similar to that has been reported from Abu Ja’far^{-asws} and Abu Abdullah^{-asws}’.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقِصَصِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}: ‘The Book of Allah^{-azwj} is the most Truthful Hadeeth, and the best of the stories’.⁴⁷

VERSES 35 & 36

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ {35}

Or were they created from nothing, or are they the creators? [52:35]

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ {36}

Or did they create the skies and the earth? But, they are not certain [52:36]

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز وجل خلق العرش أرباعاً، لم يخلق قبله إلا ثلاثة أشياء: الهواء، والقلم، والنور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, ‘Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

‘From Abu Ja’far^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Surely, Allah^{-azwj} Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He^{-azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقدسه بأصوات مختلفة، و ألسنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

⁴⁶ نهج البيان 2: 146 (مخطوط).

⁴⁷ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

Then He^{-azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{-azwj}, and Extols His^{-azwj} Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصى عددهم إلا الله عز و جل، يسبحون في الليل و النهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال».

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah^{-azwj} Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him^{-azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.⁴⁸

علي بن إبراهيم، في قوله تعالى: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ أَي في ستة أوقات.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: ***He is the One Who Created the skies and the earth in six days*** – i.e., in six time periods'.⁴⁹

VERSE 37

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ {37}

Or are there with them treasures of your Lord, or are they the controllers? [52:37]

A treasure from the treasures of Allah^{-azwj}

عن جابر عن النبي صلى الله عليه وآله حديث طويل يقول فيه عليه السلام حاكيا عن الله تعالى واعطيت امتك كنزا من كنوز عرشي فاتحة الكتاب.

From Jabir,

(It has been narrated) from the Holy Prophet^{-saww}, in a lengthy Hadeeth - in which Allah^{-azwj} has Said to him^{-saww}: 'I^{-azwj} have Given to you^{-saww} and your^{-saww} community, a treasure from the treasures of the Throne - the 'Opening of the Book (Surah Al-Fatiha)'.⁵⁰

⁴⁸ التوحيد: 324 / 1.

⁴⁹ تفسير القمي 2: 350.

فُرَاتٌ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ [ع] قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ أَهْلَ بَيْتِي مِنْ طِينَةٍ [خَلَقَنِي مِنْ طِينَةٍ وَ أَهْلَ بَيْتِي] لَمْ يَخْلُقِ اللَّهُ مِنْهَا أَحَدًا غَيْرَنَا وَ مَنْ صَوَى إِلَيْنَا [وَ مَنْ يَتَوَلَّانَا] فَكُنَّا أَوَّلَ مَنْ ابْتَدَأَ مِنْ خَلْقِهِ فَلَمَّا خَلَقْنَا فَتَقَى بَنُوْنَا كُلٌّ [أَطْعَمَ طِينَةَ طِينَةٍ] وَ أَحْيَا بِنَا كُلٌّ طِينَةَ طِينَةٍ

Furat said, 'It was narrated to me by Ja'far Bin Muhammad Al Fazary,

(It has been narrated) from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted Created me^{-saww} and the People^{-asws} of my^{-saww} Household from (one and the same) clay. Allah^{-azwj} did not Create anyone from it apart from us^{-asws}, and the one who resorts to us^{-asws} and the one who befriends us^{-asws}, so we^{-asws} were the first ones to have begun from His^{-azwj} creation. So when He^{-azwj} had Created us^{-asws}, there was a cleaving by our^{-asws} light, feeding every good clay, and every good clay was Made to be alive by us^{-asws}.

ثُمَّ قَالَ اللَّهُ تَعَالَى هَؤُلَاءِ خِيَارُ خَلْقِي وَ حَمَلَةُ عَرْشِي وَ خُزَّانُ عِلْمِي وَ سَادَةُ أَهْلِ السَّمَاءِ وَ سَادَةُ أَهْلِ الْأَرْضِ

Then Allah^{-azwj} the Exalted Said: "They^{-asws} are the best of My^{-azwj} creation and the bearers of My^{-azwj} Throne, and treasurers of My^{-azwj} Knowledge, and Chiefs of the inhabitants of the sky and Chiefs of the inhabitants of the earth".⁵¹

في مجمع البيان: رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ قَوْلِهِ: هَلَكَ خُزَّانُ الْأَمْوَالِ وَ الْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ، أَعْيَانُهُمْ مُقْفُودَةٌ وَ آثَارُهُمْ فِي الْقُلُوبِ مُؤْجُودَةٌ.

In Majma Al-Bayan – It is reported from Amir Al-Momineen^{-asws} from his^{-asws} words: 'The treasurers (hoarders) of the wealth have perished and the knowledgeable ones^{-asws} (treasurers of knowledge) would be remaining for as long as the time remains. They^{-asws} are being missed in their (people's) eyes, and their^{-asws} Ahadeeth are existing in the hearts'.⁵²

فس: قوله: " قد نعلم إنه ليحزنك الذي يقولون " الآية، فإنما قرئت على أبي عبد الله عليه السلام فقال: بلى والله لقد كذبوه أشد التكذيب، وإنما نزلت: لا يكذبونك، أي لا يأتون بحق يطلون حقا.

His^{-azwj} Words: ***We do Know it has grieved you, that which they are saying. [6:33]*** – the Verse. It was recited to Abu Abdullah^{-asws}, so he^{-asws} said: 'Yes, by Allah^{-azwj}! They had belied him^{-saww} with the most intense of the belying, and rather it was Revealed as '***They cannot bely you***' – i.e. they cannot come with any truth to invalidate your^{-saww} truth'.

My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from hafs Ibn Gayas who said,

حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص ابن غياث قال: قال أبو عبد الله عليه السلام: يا حفص إن من صبر صبر قليلا، وإن من جزع جزع قليلا، ثم قال: عليك بالصبر في جميع أمورك، فإن الله بعث محمدا صلى الله عليه وآله وأمره بالصبر والرفق فقال: " واصبر على ما يقولون واهجرهم هجرا جميلا "

⁵⁰ Tafseer Noor Al Saqalayn CH 1 – H 5

⁵¹ H 89 (Extract) – تفسير فرات الكوفي، ص: 102

⁵² H 442 – تفسير نور الثقلين، ج1، ص: 517

'Abu Abdullah^{-asws} said: 'O Hafs! One who is patient, is patient (only) a little, and that one who panics, panics (only) a little'. Then he^{-asws} said: 'Upon you is to be with the patience in the entirety of your matters, for Allah^{-azwj} Sent Muhammad^{-saww} and Commanded him^{-saww} with the patience and the kindness, so He^{-azwj} Said: **And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10].**

وقال: " ادفع بالتي هي أحسن السيئة فإذا الذي بينك وبينه عداوة كأنه ولي حميم " فصر رسول الله صلى الله عليه وآله حتى قابله بالعظام ورموه بها، فضاق صدره فأُنزل الله: " ولقد نعلم أنك يضيق صدرك بما يقولون "

And Said: **Repel evil by that which is best, So, if there is enmity between you and him, he would be like your intimate friend [41:34].** Rasool-Allah^{-saww} was patient until they faced him^{-saww} with the bones and threw these at him^{-saww}. His^{-azwj} chest was constricted, so Allah^{-azwj} Revealed: **And We have Known that you tend to constrict your chest due to what they are saying [15:97].**

ثم كذبوه ورموه فحزن ذلك فأُنزل الله: قد نعلم إنه ليحزنك الذي يقولون فإنهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون * ولقد كذبت رسل من قبلك فصبروا على ما كذبوا وادؤ حتى أتاهم نصرنا " فألزم نفسه الصبر

Then they belied him^{-saww} and hit him^{-saww}, and that grieved him^{-saww}, so Allah^{-azwj} Revealed: **We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; [6:34].** Thus, he^{-saww} necessitated the patience.

فقتعدوا وذكروا الله تبارك وتعالى وكذبوه، فقال رسول الله صلى الله عليه وآله: لقد صبرت في نفسي وأهلي وعرضي ولا صبر لي على ذكرهم إلهي، فأُنزل الله تعالى: " ولقد خلقنا السموات والارض وما بينهما في ستة أيام وما مسنا من لغوب *"

So, they sat and they mentioned Allah^{-azwj} Blessed and Exalted and belied him^{-saww}, so Rasool-Allah^{-saww} said: 'I^{-saww} have been patience regarding myself^{-saww} and my^{-saww} family^{-asws}, and my^{-saww} honour, and there will be no patience for me^{-saww} upon their mentioning my^{-saww} God^{-azwj}'. So, Allah^{-azwj} the Exalted Revealed: **And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38].**

فاصبر على ما يقولون " فصر صلى الله عليه وآله في جميع أحواله، ثم بشر في الاثمة من عترته ووصفوا بالصبر فقال: " وجعلناهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون "

Therefore, be patient upon what they are saying [50:39]. So, he^{-saww} was patient in the entirety of his^{-saww} situations, then Gave glad tidings regarding the Imams^{-asws} from his^{-saww} offspring and Described them^{-asws} with the patience. He^{-azwj} Said: **And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24].**

فعند ذلك قال صلى الله عليه وآله: " الصبر من الايمان كالرأس من البدن " فشكر الله له ذلك فأُنزل الله عليه: " وتمت كلمة ربك الحسنى على بني إسرائيل بما صبروا ودمرنا ما كان يصنع فرعون وقومه وما كانوا يعرشون "

During that, he^{-saww} said: 'The patience is from the Eman like the head is from the body'. Allah^{-azwj} Thanked him^{-saww} for that and Revealed unto him^{-saww}: ***And We Caused the people, those who were deemed weak, to inherit the eastern lands and its western ones which We had Blessed in; and the beautiful Word of your Lord was fulfilled upon the Children of Israel due to their being patient, and We Annihilated what Pharaoh and his people were doing and what they were building [7:137].***

فقال: آية بشرى وانتقام، فأباح الله قتل المشركين حيث وجدوا، فقتلهم على يدي رسول الله صلى الله عليه وآله وأحبائه، وعجل له ثواب صبره مع ما ادخر له في الآخرة.

He^{-saww} said: 'A Verse of glad tidings and revenge'. Then Allah^{-azwj} Legalised the killing of the Polytheists wherever they are found, and He^{-azwj} had them killed upon the hands of Rasool-Allah^{-saww} and Legalised it, and Hastened for him^{-saww} the Rewards of his^{-saww} patience along with what He^{-azwj} has Treasured for him^{-saww} in the Hereafter''.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " وإن كان كبير عليك إعراضهم " قال: كان رسول الله صلى الله عليه وآله يحب إسلام الحارث بن عامر بن نوفل بن عبد مناف دعاه رسول الله صلى الله عليه وآله وجهد به أن يسلم، فغلب عليه الشقاء فشق ذلك على رسول الله فأُنزل الله تعالى: " وإن كان كبير عليك إعراضهم " إلى قوله: " نفقا في الأرض "

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***And if their turning away was grievous upon you, [6:35]***, he^{-asws} said: 'Rasool-Allah^{-saww} wanted that Al-Haris Bin Aamir Bin Nowfal Bin Abd Manaf become Muslim. Rasool-Allah^{-saww} invited him and argued with him that he should become a Muslim, but the wretchedness overcame upon him, and that was grievous upon Rasool-Allah^{-saww}. Therefore, Allah^{-azwj} the Exalted Said: ***And if their turning away was grievous upon you, [6:35]*** – up to His^{-azwj} Words: ***a tunnel in the ground [6:35]***'.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " إن الله قادر على أن ينزل آية " وسيريكُم في آخر الزمان آيات، منها: دابة الأرض، والدجال، ونزول عيسى بن مريم، وطلوع الشمس من مغربها.

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***Surely Allah is Able upon Sending down a Sign, [6:37]***: 'He^{-azwj} will be Showing you all Signs at the end of times, from it are – walker of the earth, and the smoke, and descent of Isa^{-as} Bin Maryam^{-as}, and emergence of the sun from its west''.⁵³

VERSE 38

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ {38}

⁵³ Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 66

Or are there ascents for them they can be listening with? Then let their listeners come with a clear authorisation [52:38]

All listening from the sky was Blocked at the arrival of Rasool-Allah^{-saww}

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، قال: حدثني أبي، عن جده أحمد بن أبي عبد الله، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن أبي عبد الله الصادق (عليه السلام) قال: «كان إبليس (لعنة الله) يخترق السماوات السبع، فلما ولد عيسى (عليه السلام)، حجب عن ثلاث سماوات، وكان يخترق أربع سماوات، فلما ولد رسول الله (صلى الله عليه وآله)، حجب عن السبع كلها، ورمى الشياطين بالنجوم،

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah Al-Sadiq^{-asws} having said: 'Iblees^{-la} used to penetrate the seven skies. So when (Prophet) Isa^{-as} was sent (to the earth), he^{-la} was Blocked from three skies, and he^{-la} used to penetrate four skies. So, when Rasool-Allah^{-saww} arrived, he^{-la} was Blocked from all seven, and the devils were Pelted with the (shooting) stars.⁵⁴

VERSE 39

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ {39}

Or are the daughters for Him and the sons for you all? [52:39]

وعنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون، و عنده الرضا علي بن موسى (عليهما السلام) قال الرضا (عليه السلام): «الله تعالى عن قول من زعم أن الملائكة بنات الله تعالى.

And from him (Al Sadouq) who said, 'It was narrated to us by Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdan Bin Suleyman Al Neysaboury, from Ali Bin Muhammad Bin Al Jaham who said,

'I attended a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. Al-Reza^{-asws} said: 'Allah^{-azwj} is far more Exalted from the words of the one who claims that the Angels are daughters of Allah^{-azwj} the Exalted'.⁵⁵

In a lengthy Hadeeth, a Jew asked Rasool Allah-saww some question, among those questions was:

قال صدقت يا محمد، قال: فأخبرني عن جبرئيل في زي الاناث أم في زي الذكور ؟ قال: في زي الذكور ليس في زي الاناث. قال: فأخبرني ما طعامه ؟ قال: طعامه التسبيح، وشرابه التهليل.

⁵⁴ Extract) الأمالي: 1/235

⁵⁵ Extract) عيون أخبار الرضا (عليه السلام) 1: 1/195.

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me about Jibraeel^{-as}, is he^{-as} among the females or among the males?' He^{-saww} said: 'Among the males. He^{-as} isn't among the females'. Inform me, what is his food?' He^{-saww} said: 'His^{-as} food is the Glorification (of Allah^{-azwj}), and his^{-as} drink is the extollation of Holiness (of Allah^{-azwj})'.

قال: صدقت يا محمد، فأخبرني ما طول جبرئيل؟ قال: إنه على قدر بين الملائكة ليس بالطويل العالي، ولا بالقصير المتداني، له ثمانون ذؤابة، وقصته جعدة، وهلال بين عينيه، أغر، أدعج محجل، ضوؤه بين الملائكة كضوء النهار عند ظلمة الليل،

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me, what is the length of Jibraeel^{-as}?' He^{-saww} said: 'He^{-as} is upon a measurement between the Angels, not being the tallest nor the shortest. For him^{-as} are eighty forelocks, and his^{-as} hair is wavy, and a crescent between his^{-as} eyes, outstanding, (wearing) a garland. His^{-as} illumination between the Angels is like the illumination of the day amidst the darkness of the night.

له أربع وعشرون جناحا خضرا مشبكة بالدر والياقوت، مختمة باللؤلؤ، وعليه وشاح بطانته الرحمة، إزاره الكرامة، ظهارته الوقار، ريشه الزعفران، واضح الجبين، أفنى الأنف، سائل الخدين، مدور اللحيين، حسن القامة، لا يأكل ولا يشرب، ولا يمل ولا يسهو، قائم بوحى الله إلى يوم القيامة.

For him^{-as} are twenty-four green wings, knitted with gems and sapphire, sealed with pearls, and upon him^{-as} is a scarf its lower portion is the Mercy, and his^{-as} trouser is the Honour, his^{-as} apparent is the dignity, and his^{-as} beard is the saffron, and the forehead is clear, strong nose, flowing cheeks, rounded cheeks, good posture. He^{-as} neither eats nor drinks, nor does he^{-as} get tire, nor does he^{-as} forget, standing by the Revelation of Allah^{-azwj} up to the Day of Judgment''.

قال: صدقت يا محمد،

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! (an extract).⁵⁶

VERSE 40

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {40}

Or did you (ever) ask them for a recompense, so that they are overburdened by liabilities?
[52:40]

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَزْرُهُ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَلَمَّا رَجَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جَبْرَائِيلُ (عليه السلام) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسُورَاتٍ فُتِمَ شَوْكُهُنَّ

⁵⁶ Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{-asws} having said: 'So when Rasool-Allah^{-saww} returned from the Farewell Hajj, Jibraeel^{-as} descended unto him^{-saww} and said: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].*** So he^{-saww} called the people, and they gathered, and he^{-saww} ordered with the clearing (of the ground), and the thorns were removed.

ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيكُمْ وَ أَوَّلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَلَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

Then he^{-saww} said: 'O you people! Who is your guardian and closer with you all than your own selves?' So they (people) said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!' So he^{-saww} said: 'The one whose Master I^{-saww} am, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be inimical to the one who is inimical to him^{-asws}' – three times.

فَوَقَّعَتْ حَسَكُهُ الْبَقَاقِ فِي قُلُوبِ الْقَوْمِ وَ قَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ دِكْرُهُ هَذَا عَلَىٰ مُحَمَّدٍ قَطُّ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضِيعِ ابْنِ عَمِّهِ

So the thorns of hypocrisy occurred in the hearts of the people and they said, 'Allah^{-azwj}, Majestic is His^{-azwj} Mention has not Revealed this unto Muhammad^{-saww} at all, and he^{-saww} does not intend except to raise the shoulder of his^{-asws} cousin^{-asws}'.

فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الْأَنْصَارُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ دِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَ شَرَّفَنَا بِكَ وَ بَنَزُّوكَ بَيْنَ ظَهْرَانَيْنَا فَقَدْ فَرَّحَ اللَّهُ صَدِيقَنَا وَ كَبَّتْ عَدُونَا وَ قَدْ يَأْتِيكَ وَفُودٌ فَلَا تَجِدُ مَا تُعْطِيهِمْ فَيَشْمَتُ بِكَ الْعَدُوُّ فَتُحِبُّ أَنْ تَأْخُذَ ثُلُثَ أَمْوَالِنَا حَتَّىٰ إِذَا قَدِمَ عَلَيْكَ وَفَدٌ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ

So, when he^{-as} proceeded to Al-Medina, the Helpers came to him^{-saww} and they said, 'O Rasool-Allah^{-saww}! Allah^{-azwj}, Majestic is His^{-azwj} Mention has Favoured upon us and has Ennobled us with you^{-saww} and by your^{-saww} dwelling between our midst. So Allah^{-azwj} has Made our friends happy and our enemies are suppressed, and there come to you delegations, so you^{-saww} do not find what to give them, and the enemies gloat upon you^{-saww}. So, we would love it if you^{-saww} were to take a third of our wealth so that when a delegation of Makkah comes over to you^{-saww}, you^{-saww} would find what to give them'.

فَلَمَّا يَرُدُّ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِمْ شَيْئاً وَ كَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَنَزَلَ جِبْرِيلُ (عليه السلام) وَ قَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ لَمْ يَقْبَلُوا أَمْوَالَهُمْ

But Rasool-Allah^{-saww} did not respond upon them with anything, and he^{-saww} was awaiting what would be coming from his^{-saww} Lord^{-azwj}. So Jibraeel^{-as} descended and said: '***Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'***, and he^{-saww} did not accept their wealth.

فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ اللَّهُ هَذَا عَلَىٰ مُحَمَّدٍ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضِيعِ ابْنِ عَمِّهِ وَ يَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ الْيَوْمَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْحُمُسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَ قَبِلْنَا

So, the hypocrites said, ‘This has not been Revealed upon Muhammad^{-saww}, and he^{-saww} does not intend except to raise the shoulders of his^{-saww} cousin and load upon us the People^{-asws} of his^{-saww} Household. Yesterday he^{-saww} was saying: ‘The one whose Master I^{-saww} am, so Ali^{-asws} is his Master’, and today: ***Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]’***. Then the Verse of *Khums* was Revealed, so they said, ‘He^{-saww} intends that we give him^{-saww} our wealth, and our war booties’^{.57}

VERSE 41

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {41}

Or is (the knowledge of) the unseen with them, so they are writing it down? [52:41]

الطبرسي في (الاحتجاج)، قال: و مما خرج عن صاحب الزمان (صلوات الله عليه) ردا على الغلاة من التوقيع جوابا لكتاب كتب إليه على يدي محمد بن علي بن هلال الكرخي: «يا محمد بن علي، تعالى الله عز وجل عما يصفون، سبحانه و بحمده، ليس نحن شركاء في علمه و لا في قدرته،

Al-Tabarsy, in Al-Ihtijaj, said,

‘And from what has come out about the Master of the Era^{-asws}, a letter in response to the extremists, an answer to the letter written to him^{-asws} by the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy, he^{-asws} said: ‘O Muhammad Bin Ali! Allah^{-azwj} Mighty and Majestic is more Exalted than what they are ascribing Him^{-azwj} to be. Glory be to Him^{-azwj} and with His^{-azwj} Praise. We^{-asws} are neither associates in His^{-azwj} Knowledge, nor in His^{-azwj} Power.

بل لا يعلم الغيب غيره كما قال في محكم كتابه تبارك و تعالى: قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ،

But, no one knows the unseen apart from Him^{-azwj}, just as He^{-azwj} Blessed and Exalted has Said in the Decisive (Verse) of His^{-azwj} Book ***‘The ones in the skies and earth do not know the unseen except Allah [27:65].***

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم ممن مضى من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل،

And I^{-asws}, and all of my^{-asws} forefathers from the former ones, Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and others from the Prophets^{-as}, and from the later ones, Muhammad Rasool-Allah^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and other from the past from the Imams^{-asws} up until my^{-asws} days, and ending with my^{-asws} time, are servants of Allah^{-azwj} Mighty and Majestic’^{.58}

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extract)

⁵⁸ (Extract) الاحتجاج: 473.

What is the knowledge of the 'Hidden'?

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: **عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ**. قال: «الغيب: ما لم يكن، والشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***the Knower of the unseen and the seen [6:73]***, said: 'The hidden (unseen) is what has yet to come into being, and the seen is what has already happened'.⁵⁹

When an Imam^{-asws} wants to know something, Allah^{-azwj} Informs him^{-asws}:

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عُلِّمَ.

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Imam^{-asws}, whenever he^{-asws} desires that he^{-asws} knows (something), knows (it)'.⁶⁰

حدثنا أحمد بن محمد بن عمر بن عبد العزيز عن محمد بن الفضيل عن أبي حمزة قال سمعت أبا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشئ جاهل بشئ

It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah^{-asws} say: 'By Allah^{-azwj}, the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something while being ignorant in something (else)'.

ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

Then said: 'Allah^{-azwj} is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant^{-asws}, but would Veil from him^{-asws} knowledge of His^{-azwj} Skies and His^{-azwj} Earth'. Then said: 'That is not veiled from him^{-asws}'.⁶¹

⁵⁹ معاني الأخبار: 1 / 146

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 1

⁶¹ Basaair Al Darajaat - P 3 CH 5 H 2

VERSE 42

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ {42}

Or do they want to plot? But those who commit Kufr, they would be ones Planned (against) [52:42]

ابن بابويه: عن محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثني أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قوله: وَ مَكْرُوا وَ مَكَّرَ اللَّهُ. فقال: «إن الله تبارك و تعالى لا يمكر، و لكنه عز و جل يجازيهم جزاء المكر».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy, from Ahmad Bin Muhammad Ibn Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza^{-asws} about His^{-azwj} Words: ***And they planned and Allah (also) Planned [3:54]***, so he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted does not plot, but He^{-azwj}, the Mighty and Majestic Recompenses them the Recompense of the plotting'.⁶²

VERSE 43

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {43}

Or is there a god for them other than Allah? Glorious is Allah from what they are associating! [52:43]

الطبرسي في (الاحتجاج): قال: سئل أبو عبد الله (عليه السلام) قيل له: و لم لا يجوز أن يكون صانع العالم أكثر من واحد؟

Al Tabarsi in Al Ihtijaj, said,

'Abu Abdullah^{-asws} was asked, 'And why is it not possible for there to be more than one makers of the universe?

قال أبو عبد الله (عليه السلام): «لا يخلو قولك أنهما اثنان من أن يكونا قديمين قوين أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قوين، فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالربوبية؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف ثبت أنه واحد كما تقول للعجز الظاهر في الثاني،

Abu Abdullah^{-asws} said: 'Your speech is not without saying that there are two, one who is older and stronger, or weaker. Or one of them is stronger and the other one is weak. For, if both of them are strong, then why does not one of them repel his companions and be alone for the Lordship? And if you claim that one of them is strong, and the other is weak, it proves that there is one, just as you are saying for the apparent deficit in the second one.

⁶² عيون أخبار الرضا (عليه السلام) 1: 126 / 19، التوحيد: 163 / 1

و إن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة أو مفترقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و اختلاف الليل و النهار و الشمس و القمر، دل ذلك على صحة الأمر و التدبير و اتئلاف الأمور، و أن المدير واحد».

And if you say that there are two, it is not devoid for them to be co-incidental in every aspect, or separate in every aspect. So when we see the creation as its management, and the planets flowing in orbits, and the interchange of the night and the day, and the sun and the moon, that points upon the correctness of the order, and the management of it, and the coalition of the matters, that there is One Mastermind'.⁶³

في نوح البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأه ومثله لم يكن من قبل ذلك كائنا، ولو كان قديما لكان الها ثانيا.

In (the book) Nahj Al-Balagh, he^{-asws} (Amir Al-Momineen^{-asws}) said: 'He^{-azwj} Said when Intending the Universe "Be!", and it came into being – not by sound branching out, and not a call that can be heard, and it is the Speech of the Glorious, Action from Him^{-azwj}, His^{-azwj} Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another god'.⁶⁴

VERSES 44 - 46

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ {44}

And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44]

فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ {45}

So, leave them until they meet their Day in which they would be fainting [52:45]

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ {46}

A Day their plotting would not avail them of anything nor would they be helped [52:46]

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِدًا ذَاتَ يَوْمٍ بِمَكَّةَ بِفَنَاءِ الْكَعْبَةِ إِذْ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغِيرَةِ الْمُخْزُومِيُّ، وَ أَبُو الْبَحْتَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلٍ السَّهْمِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمُخْزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِّنْ يَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ ص فِي نَفَرٍ مِّنْ أَصْحَابِهِ - يَفْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرُهُ وَ نَهْيُهُ.

He^{-asws} (Imam Hassan Al-Askari^{-asws}) said: 'And that is, that Rasool-Allah^{-saww} was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-

⁶³ الاحتجاج: 333.

⁶⁴ Tafseer Noor Al Saqalayn – CH 36 H 93

Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah^{-saww} was among a number of his^{-saww} companions – reciting to them the Book of Allah^{-azwj}, and entrusting to them, on behalf of Allah^{-azwj}, His^{-azwj} Commands and His^{-azwj} Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرُ مُحَمَّدٍ، وَ عَظُمَ حُطْبُهُ فَتَعَالَوْا نَبْدَأْ بِتَقْرِيعِهِ وَ تَبْكِيَّتِهِ وَ تَوْبِيخِهِ، وَ الْإِخْتِجَاجِ عَلَيْهِ، وَ إِبْطَالِ مَا جَاءَ بِهِ- لِيَهْوَنَ حُطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْغُرَ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ غَيْبِهِ وَ بَاطِلِهِ وَ تَمَرُّدِهِ وَ طُعْيَانِهِ، فَإِنْ انْتَهَى وَ إِلَّا عَامَلْنَاهُ بِالسِّنْفِ الْبَاطِلِ.

So, the Polytheists said to each other, ‘The matter of Muhammad^{-saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{-saww}, and reproach him^{-saww}, and rebuke him^{-saww}, and argue against him^{-saww}, and invalidate whatever he^{-saww} has come with – in order to humiliate his^{-saww} sermons upon his^{-saww} companions, and belittle his^{-saww} worth in their presence. Perhaps he^{-saww} would be removed from what he^{-saww} is (indulging) in, from his^{-saww} error and his^{-saww} falsehood, and his^{-saww} rebellion and his^{-saww} tyranny. So, either it ends, or else we shall work with the sharp sword’.

قَالَ أَبُو جَهْلٍ: فَمَنْ [ذَا] الَّذِي يَلِي كَلَامَهُ وَ يُجَادِلُهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ: أَنَا إِلَى ذَلِكَ، أَمَا تَرْضَانِي لَهُ قِرْنًا حَسِيبًا، وَ مُجَادِلًا كَفِيًّا قَالَ أَبُو جَهْلٍ: بَلَى

Abu Jahl^{-la} said: ‘So who is that who would follow his^{-saww} speech and contest it?’ Abdullah Bin Abu Amayya Al-Makhzoumy said, ‘I am for that. Are you not pleased with me for as a counterpart to reckon with, a sufficing debater?’ Abu Jahl^{-la} said, ‘Yes’.

فَأَتَوْهُ بِأَجْمَعِهِمْ، فَأَبْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ فَقَالَ: يَا مُحَمَّدُ، لَقَدْ ادَّعَيْتَ دَعْوَى عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، زَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ- أَنْ يَكُونَ مِثْلَكَ رَسُولًا لَهُ!

So, they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, ‘O Muhammad^{-saww}! You^{-saww} have claimed a great claim, and you^{-saww} said a speech which boggles (the mind). You^{-saww} claimed that you^{-saww} are a Rasool^{-saww} of the Lord^{-azwj} of the worlds, and it is not befitting for the Lord^{-azwj} of the worlds and Creator of the entire creatures that the likes of you^{-saww} should become a Rasool^{-as} for Him^{-azwj}.

بَشَرٌ مِثْلُنَا، تَأْكُلُ كَمَا نَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا نَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ قُصُورٌ وَ دُورٌ [وَ بَسَاتِينٌ] وَ فَسَاطِيطٌ وَ حِيَامٌ وَ عِبِيدٌ وَ خِدَامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهُمْ عِبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ،

(You^{-saww} are) a person like us, eating just as we eat, and walking in the markets just as we walk. So, this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{-azwj} of the worlds is above all of them together, and they are His^{-azwj} slaves. And had you^{-saww} been a Prophet^{-saww}, there would have been an Angel with you^{-saww}, ratifying you^{-saww} and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا - لَكَانَ إِنَّمَا يَبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِثْلَنَا، مَا أَنْتَ يَا مُحَمَّدُ إِلَّا مَسْحُورًا، وَ لَسْتَ بِنَبِيٍّ.

But, had Allah^{-azwj} Wanted to Send a Prophet^{-as} to us – rather He^{-azwj} would have Sent a king to us, not a person like us. You^{-saww}, O Muhammad^{-saww}, are not, except bewitched, and you^{-saww} are not a Prophet^{-as}.

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ يَا عَبْدَ اللَّهِ قَالَ: بَلَى، لَنْ نُؤْمِنَ لَكَ - حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا يَمْكُةَ هَذِهِ، فَإِنَّهَا ذَاتُ حِجَارَةٍ وَعَرَةِ وَجِبَالٍ، تَكْسَحُ أَرْضَهَا وَتَحْفِرُهَا، وَ تُجْرِي فِيهَا الْعُيُونُ، فَإِنَّا إِلَى ذَلِكَ مُتَنَاجُونَ، أَوْ تَكُونُ لَكَ جَنَّةٌ مِنْ نَحِيلٍ وَ عَنَبٍ، فَتَأْكُلُ مِنْهَا وَ تُطْعِمُنَا،

So Rasool-Allah^{-saww} said: ‘Does there (still) remain anything from your speech, O Abdullah?’ He said, ‘Yes. ***We will never believe you until you cause a spring to gush out for us from the ground [17:90]***, in this Makkah, for it is with rocks and desert plains and mountains. Its land is bare and with holes, and you^{-saww} should make the springs to flow therein, for we are needy to that, ***or there should happen to be for you, gardens of palms and grapes [17:91]***, so we can eat from these and feed others (as well).

فَتَفْجُرُ الْأَنْهَارَ خِلَالَهَا خِلَالَ تِلْكَ النَّحِيلِ وَ الْأَعْنَابِ تَفْجِيرًا - أَوْ تُسْقِطَ، السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا، فَإِنَّكَ قُلْتَ لَنَا: وَ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا - يَقُولُوا سَحَابٌ مَرْكُومٌ وَ لَعَلَّنَا نَقُولُ ذَلِكَ.

And you should cause the rivers to gush forth in the middle of these– in the midst of these gardens and the grapes, ***gushing forth [17:91] Or you should cause the sky to fall down upon us, just as you are claiming, in pieces [17:92]***; for you^{-saww} said to us ***And if they should see pieces of the sky falling down, they would be saying, ‘Piled up clouds’ [52:44]***, and perhaps we would be saying that’.

قَالَ: فَمَا بَالُ اقْتِرَاحِكُمْ عَلَى رَسُولِ اللَّهِ أَشْيَاءَ، لَوْ كَانَتْ كَمَا تَقْتَرِحُونَ لَمَا دَلَّتْ عَلَى صِدْقِهِ، بَلْ لَوْ تَعَاطَاهَا لَدَلَّ تَعَاطِيهَا عَلَيْهَا عَلَى كَذِبِهِ، لِأَنَّهُ حِينَئِذٍ يَخْتَرُ بِمَا لَا حُجَّةَ فِيهِ، وَ يَخْتَدِعُ الضُّعَفَاءَ عَنْ عُقُوبِهِمْ وَ أَذْيَانِهِمْ - وَ رَسُولُ رَبِّ الْعَالَمِينَ بَاحِلٌ وَ يَرْتَفِعُ عَنْ هَذَا.

He^{-saww} said: ‘So what is the matter you are suggesting upon a Rasool^{-saww} of Allah^{-azwj}, such things, if these were to take place just as you are suggesting, it would not evidence upon his^{-saww} truthfulness? But, if you were to be given it, his^{-saww} giving you it would evidence upon his^{-saww} lie, because he^{-saww} would be arguing then with what there is no proof in it, and it would deceive the weak minded from their intellects and their religions – and the Rasool^{-saww} of the Lord^{-azwj} of the world is more majestic and higher than this.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ وَ أَنَا قَوْلُكَ: «أَوْ تُسْقِطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا، فَإِنَّكَ قُلْتَ: وَ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا - يَقُولُوا سَحَابٌ مَرْكُومٌ» فَإِنَّ فِي سُقُوطِ السَّمَاءِ عَلَيْكُمْ - هَلَاكَكُمْ وَ مَوْتَكُمْ.

Then Rasool-Allah^{-saww} said: ‘O Abdullah! And as for your words, ***‘Or you should cause the sky to fall down upon us, just as you are claiming, in pieces [17:92]*** for you^{-saww} said ***And if they should see pieces of the sky falling down, they would be saying, ‘Piled up clouds’ [52:44]*** – so in the falling of the sky upon you would be your destruction and your deaths.

فَإِنَّمَا تُرِيدُ بِهَذَا مِنْ رَسُولِ اللَّهِ أَنْ يُهْلِكَكَ، وَ رَسُولُ رَبِّ الْعَالَمِينَ - أَرْحَمُ بِكَ مِنْ ذَلِكَ وَ لَا يُهْلِكُكَ، وَ لَكِنَّهُ يَبْقِيكَ عَلَيْكَ حُجَجَ اللَّهِ، وَ لَيْسَ حُجَجَ اللَّهِ لِنَبِيِّهِ وَحْدَهُ عَلَى حَسَبِ اقْتِرَاحِ عِبَادِهِ.

So rather, what you are wanting from Rasool-Allah^{-saww} is your own destruction, and the Rasool^{-saww} of the Lord^{-azwj} of the worlds is more merciful with you than that, and will not destroy you. But, he^{-saww} would establish the Proof of Allah^{-azwj} upon you, and a Proof of Allah^{-azwj} for His^{-azwj} Prophet^{-saww} alone isn't upon a reckoning of the suggestions of His^{-azwj} servants.

لَأَنَّ الْعِبَادَ جُهَالٌ بِمَا يَجُوزُ مِنَ الصَّالِحِ، وَبِمَا لَا يَجُوزُ مِنْهُ وَبِالْفَسَادِ - وَقَدْ يَخْتَلِفُ اقْتِرَاحُهُمْ وَبِتَضَادِّ حَتَّى يَسْتَحِيلَ وَفُوعُهُ. [إِذْ لَوْ كَانَتْ اقْتِرَاحَاتُهُمْ وَاقِعَةً - لَجَازَ أَنْ تَفْتَرَحَ أَنْتَ أَنْ تَسْقُطَ السَّمَاءُ عَلَيْكُمْ، وَتَفْتَرَحَ غَيْرُكَ أَنْ لَا تَسْقُطَ عَلَيْكُمْ السَّمَاءُ - بَلْ أَنْ تَرْفَعَ الْأَرْضُ إِلَى السَّمَاءِ، وَتَقَعَ السَّمَاءُ عَلَيْهَا، وَكَانَ ذَلِكَ يَتَضَادُّ، وَبِتَنَاقُي أَوْ يَسْتَحِيلُ وَفُوعُهُ] وَاللَّهُ لَا يَجْرِي تَدْبِيرُهُ عَلَى مَا يَلْزَمُ بِهِ الْمُحَالُ.

(This is) because the servants are ignorant with what is allowed from the betterment, and with what is not allowed from it, and with the corruption – and their suggestions have differed and are contrary, to the extent that its occurrence would be impossible – when, if their suggestions were to take place, it would be allowed that you suggest that the sky falls down upon you all, and others suggest that the sky does not fall down upon you all. But, if the ground was to be raised to the sky, and the sky were to fall down upon it and that would be opposite and negating, or its occurrence would be impossible, and Allah^{-azwj}, His^{-azwj} Strategy does not flow upon what the impossible is necessitated with'.⁶⁵

في كتاب (طب الأئمة (عليهم السلام)): عن أحمد بن الحُصَيْنِ النيسابوري، عن النضر، عن فضالة، عن عبد الرحمن بن سالم، قال: قلت لأبي جعفر (عليه السلام): جعلت فداك، هل يكره في وقت من الأوقات الجماع؟ قال: «نعم، وإن كان حلالاً، يكره ما بين طلوع الفجر إلى طلوع الشمس، وما بين مغيب الشمس إلى سقوط الشفق، وفي اليوم الذي تنكسف فيه الشمس، وفي الليلة واليوم الذي يكون فيه الزلزلة والريح السوداء والريح الحمراء والصفراء».

In the book Tibb Al-Aimma^{-asws}, from Ahmad Bin Al-Khazeyb Al-Neyshapuri, from Al-Nazar, from Fazalat, from Abdul Rahman Bin Salim who said,

'I said Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}, is there abhorrence in certain times for the marital relationships?' He^{-asws} said: 'Yes. Although it is permissible, what is between the dawn up to the sunrise, and what is between the disappearance of the sun up to the disappearance of the redness, and during the day in which there is the sun eclipse, and during the night and the day in which there has occurred an earthquake, and the black wind, and the red and the yellow winds'.

و لقد بات رسول الله (صلى الله عليه وآله) مع بعض نسائه في ليلة انكسف فيها القمر، فلم يكن منه في تلك الليلة شيء مما كان في غيرها من الليالي، فقالت له: يا رسول الله، لبغض كان هذا الجفاء؟ فقال (صلى الله عليه وآله): أما علمت أن هذه الآية ظهرت في هذه الليلة، فكرهت أن أتأخذ وأهوا فيها، وأتشبه بقوم عيرهم الله في كتابه عز وجل: وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ، فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي كَانُوا يُوعَدُونَ، وقوله تعالى: حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ».

And Rasool-Allah^{-saww} had come to one of his^{-saww} wives during the night in which there was an eclipse of the moon. But he^{-saww} did not do anything during that night, from what he^{-saww} had in the other nights apart from this one. So she said to him^{-saww}, 'O Rasool-Allah^{-saww}! Is this dislike due to alienation?' He^{-saww} said: 'But, do you know that this Sign appeared during this night, so I^{-saww} did not like it that I^{-saww} should indulge in pleasure and recreation in it,

⁶⁵ Tafseer Imam Hassan Al Askari^{-asws} – S 314 (Extract)

and resemble a people whom Allah^{-azwj} Mighty and Majestic has Rebuked in His^{-azwj} Book: ***And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83], and the Words of the Exalted: till they meet their Day in which they would be fainting [52:45]'***

ثم قال أبو جعفر (عليه السلام): «وإيم الله، لا يجامع أحد في هذه الأوقات التي كره رسول الله (صلى الله عليه وآله) الجماع فيها، ثم رزق له ولد، فيرى في ولده ما لا يحب، بعد أن يكون علم ما نهي عنه رسول الله (صلى الله عليه وآله) من الأوقات التي كره فيها الجماع واللهو واللذة،

Then Abu Ja'far^{-asws} said: 'And I^{-asws} swear by Allah^{-azwj}! No one would copulate in these times which Rasool-Allah^{-saww} disliked to copulate in, then received the sustenance of a child, so he would see in his child what he does not like, after having come to know what Rasool-Allah^{-saww} prevented from it, from the times which he^{-saww} disliked to copulate in, and the recreation and the pleasures.

و اعلم- يا بن سالم- أن من لا يجتنب اللهو و اللذة عند ظهور الآيات، ممن كان يتخذ آيات الله هزوا».

And know – O Ibn Salim – that the one who does not keep away from the recreation and the pleasures during the appearance of the Signs, is from the one who has regarded the Signs of Allah^{-azwj} as a mockery'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ هَلْ يُكْرَهُ الْجُمَاعُ فِي وَقْتِ مِنَ الْأَوْقَاتِ وَ إِنْ كَانَ خَلَاً قَالَ نَعَمْ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مِنْ مَغِيبِ الشَّمْسِ إِلَى مَغِيبِ الشَّفَقِ وَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْخَسِفُ فِيهَا الْقَمَرُ وَ فِي اللَّيْلَةِ وَ فِي الْيَوْمِ الَّذِي يَكُونُ فِيهِمَا الرِّيحُ السَّودَاءُ وَ الرِّيحُ الْحُمْرَاءُ وَ الرِّيحُ الصَّفْرَاءُ وَ الْيَوْمِ وَ اللَّيْلَةِ الَّذِي يَكُونُ فِيهِمَا الزَّلْزَلَةُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Salim, from his father,

'From Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'Is the copulation disliked during a particular time from the timings, and even if it was Permissible?' He^{-asws} said: 'Yes, whatever is between the emergence of the dawn up to the emergence of the sun, and from the disappearing of the sun up to the disappearance of the redness, and during the day in which is the eclipse of the sun, and during the night in which the moon is eclipsed, and during the night and the day in which there is the black wind and the red wind, and the yellow wind, and the night and the day in which is the earthquake.

وَ لَقَدْ بَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ بَعْضِ أَزْوَاجِهِ فِي لَيْلَةٍ انْكَسَفَ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ مِنْهُ فِي تِلْكَ اللَّيْلَةِ مَا كَانَ يَكُونُ مِنْهُ فِي غَيْرِهَا حَتَّى أَصْبَحَ فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ أَلَيْغَضِي كَانَ مِنْكَ فِي هَذِهِ اللَّيْلَةِ

And Rasool-Allah^{-saww} had spent the night in the presence of one of his^{-saww} wives during a night in which the moon was eclipsed. So there did not happen to be from him^{-saww} during that night which used to happen from him^{-saww} during others until the morning. So she said to him^{-saww}, 'O Rasool-Allah^{-saww}! Is it due to hatred from you^{-saww} during this night?'

طَبِ الْأُكْمَةُ: 131 66

قَالَ لَا وَلَكِنْ هَذِهِ الْآيَةُ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكَرِهْتُ أَنْ أَتَلَدَّ وَأَهْوُو فِيهَا وَ قَدْ عَيَّرَ اللَّهُ أَقْوَاماً فَقَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ يَرَوْا كِسْفاً مِنَ السَّمَاءِ سَاقِطاً يَقُولُوا سَحَابٌ مَرْكُومٌ فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

He^{-saww} said: 'No, but this sign appeared during this night, so I^{-saww} disliked that I^{-saww} should delve in pleasure and the desire therein, and Allah^{-azwj} has Rebuked people, so the Mighty and Majestic Said in His^{-azwj} Book: ***And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83]***'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ اِنَّمَا اللَّهُ لَا يُجَامِعُ أَحَدٌ فِي هَذِهِ الْأَوْقَاتِ الَّتِي نَحْنُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْهَا وَ قَدْ انْتَهَى إِلَيْهِ الْخَبَرُ فَيَرْزُقُ وَلِداً فَيَرَى فِي وَلَدِهِ ذَلِكَ مَا يُحِبُّ .

Then Abu Ja'far^{-asws} said: 'And I^{-asws} swear by Allah^{-azwj}, no one would copulate during these timing which Rasool-Allah^{-saww} has forbidden from, and the news having ended up to him, so he would be Graced with a child, and he would see in that child what he does not like'.⁶⁷

VERSE 47

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَاباً دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {47}

And surely for those who are unjust there would be Punishment besides (in addition) that, but most of them do not know [52:47]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله عز و جل: «وَ إِنَّ لِلَّذِينَ ظَلَمُوا عَذَاباً دُونَ ذَلِكَ».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly,

'Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: ***And surely for those who are unjust [52:47]***, the Verse, he^{-asws} said: '***And surely for those who are unjust [52:47]*** - to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights ***there would be Punishment besides that***'.⁶⁸

[علي الحسيني الاسترآبادي] قال محمد بن العباس (رحمه الله): حدثنا أحمد بن القاسم، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن ابن فضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) في قوله عزوجل: * (وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَاباً دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ) * قال: * (وَإِنَّ لِلَّذِينَ ظَلَمُوا) * [أي] آل محمد حقهم.

Ali Al Husayni Al Astarabady – Muhammad Bin Al Abbas said, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ibn Fazeyl, from Abu Hamza Al Sumaly,

⁶⁷ Al Kafi – V 5 – The Book of Marriage Ch 137 H 1

⁶⁸ تأويل الآيات 2: 620 / 8

‘From Abu Ja’far^{-asws} regarding the Words of the Mighty and Majestic: **And surely for those who are unjust there would be Punishment besides that, but most of them do not know [52:47]**. The Imam^{-asws} said: ‘**And surely for those who are unjust [52:47]** –to the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights’.⁶⁹

The Altered Verse

وَقَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرِائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَعْنِي عَذَابًا فِي الرَّجْعَةِ

And Abu Ja’far^{-asws} said: ‘Jibraeel^{-as} descended with this Verse as being like this - **And surely for those who are unjust to the Progeny of Muhammad, there would be Punishment besides that, but most of them do not know [52:47]** – meaning Punishment during Raj’at’.⁷⁰

VERSES 48 & 49

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ {48}

And wait patiently for the Decision of your Lord, for you are in Our Sight, and Glorify with Praise of your Lord when you stand [52:48]

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ {49}

And from the night, so Glorify Him, and at the retreat of the stars [52:49]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي نصر، عن الرضا (عليه السلام)، قال: «إدبار السجود: أربع ركعات بعد المغرب، و إدبار النجوم: ركعتان قبل صلاة الصبح».

Then Ali Bin Ibrahim said, ‘Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

‘Al-Reza^{-asws} has said: ‘After the Sajdahs – Four Cycles after Al-Maghrib Salat; and the retreat of the stars – Four Cycles before the morning (الصبح) Salat’.⁷¹

الدُّكْرَى، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ هُوَ الْوُتْرُ آخِرَ اللَّيْلِ.

(The book) ‘Al Zikra’ – from Abdullah Bin Sinan,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **And from the night, so Glorify Him, and at the retreat of the stars [52:49]**: ‘It is Al-Witr Salat at end of the night’.⁷²

⁶⁹ Tafseer Abu Hamza Al Sumali - Hadeeth No. 300

⁷⁰ بحار الأنوار (ط - بيروت)، ج89، ص: 64

⁷¹ تفسير القتي 2: 333.

⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 104 a

THE APPENDIX

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) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا زُكْبَانًا أُولَئِكَ رِجَالٌ اتَّقُوا اللَّهَ فَأَحْبَبَهُمُ اللَّهُ وَ اخْتَصَّهُمُ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

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

Abu Ja'far^{asws} said: 'Rasool-Allah^{saww} was asked about the Words of Allah^{azwj}: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**. 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 was Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنْهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بَنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطَمُهَا جَدَلُ الْأَرْجَوَانِ 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 يُزْفُوهُمْ زَفَاً حَتَّى يَنْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنْ الْوَرَقَةَ مِنْهَا لَيَسْتَظِلُّ تَحْتَهَا أَلْفٌ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مُرَكَّبَةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرْبَةً فَيُطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقَطُ مِنْ أَبْشَارِهِمُ الشَّعْرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقَاهُمْ رُحْمًا شَرَاباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

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 envy, and their bodily hair will drop off, and these are the Words of Allah^{azwj}: **and their Lord would Quench them with a pure drink [76:21]** - It will be from that pure fountain'.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَغْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ 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'.

قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْآفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَدًا

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 for all eternity'.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَاءِي إِلَى الْجَنَّةِ وَلَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَوَجَبَتْ رَحْمَتِي لَهُمْ وَكَيْفَ أُرِيدُ أَنْ أَوْقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَالسَّيِّئَاتِ

Rasool Allah^{-saww} said: 'Then the Compeller^{-azwj} Majestic is His^{-azwj} Mention, would be Saying to the Angels who will be with them: "Usher My^{-azwj} friends to the Paradise and do not pause them with the creatures from I^{-azwj} am already Pleased with them and My^{-azwj} Mercy has been Obligated for them, and how can I^{-azwj} Want them to be paused, the companions of the good along with those of the evil?"

قَالَ فَتَسْمِعُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِحِمِّ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحُلُقَةَ ضَرْبَةً فَتَصْرُ صَرِيرًا يَبْلُغُ صَوْتُ صَرِيرِهَا كُلِّ حُوزَاءٍ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجَنَّةِ فَيَتَبَاشَرُونَ بِحِمِّ إِذَا سَمِعُوا صَرِيرَ الْحُلُقَةِ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيَفْتَحُ لَهُمُ الْبَابَ

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'.

فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْخُورِ الْعِينِ وَالْأَدَمِيِّينَ فَيَقُولُنَّ مَرْحَبًا بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ هُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

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 عَلِيُّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرْفٌ مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيََتْ يَا رَسُولَ اللَّهِ

Ali^{-asws} said: 'O Rasool^{-saww} Allah^{-azwj}! Inform us about the Words of Allah^{-azwj}: **However, for those who fear their Lord, for them would be rooms built from above these rooms [39:20],** O Rasool^{-saww} Allah^{-azwj}'.

فَقَالَ يَا عَلِيُّ تِلْكَ عُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالْذَّرِّ وَالْيَاقُوتِ وَالزَّبَرْجَدِ سُفُوفُهَا الذَّهَبُ مُحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيْبَاجِ بِالْأَلْوَانِ الْمُخْتَلِفَةِ وَ حَشُوهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٌ مَرْفُوعَةٌ

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 these are the Words of Allah^{-azwj}: **And raised furnishings [56:34].**

إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَوُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أَلْبَسَ حُلَّالَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدَّرِّ الْمَنْطُومِ فِي الْإِخْلِيلِ تَحْتَ التَّاجِ

When the Momin 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 the silver, and the red sapphire, and the crystals arranged in designs as a wreath under the crown’.

قَالَ وَ أَلْبَسَ سَبْعِينَ حُلَّةً خَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ صُرُوبٍ مُخْتَلِفَةٍ مَسْجُوجَةٍ بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلِّدُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤاً وَ لِبَاسُهُمْ فِيهَا خَرِيرٌ

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, and these are the Words of Allah^{-azwj}: ***They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23].***

فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَرَّتْ سَرِيرُهُ فَرحاً فَإِذَا اسْتَقَرَّ لَوْلِيُ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَّةِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُوَكَّلُ بِجَنَانِهِ لِيُهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحُورَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لَوْلِيِ اللَّهِ

So when the Momin sits upon his bed, it would 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 Momin 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 الْحُورَاءُ مِنْ خِيَمَةٍ لَهَا تَمَثَّيْ مُثْبِلَةً وَ حَوْكُهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَسْجُوجَةً بِالْيَاقُوتِ وَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكِ وَ عُنْبَرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَ اللُّؤْلُؤِ شِرَاكُهُمَا يَأْفُوتُ أَحْمَرٌ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يُقِيمَ إِلَيْهَا شَوْقاً فَيَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ نَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ 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 يُمَلُّهَا وَ لَا 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 بَعْضُ الْفُتُورِ مِنْ غَيْرِ مَلَائِكَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا فَلَائِدٌ مِنْ قَصَبٍ مِنْ يَاقُوتٍ أَحْمَرٍ وَ سَطْحُهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحُورَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ 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 pears 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 يُهَيِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْحُورَاءِ قَالَ فَيَنْتَهِيْنَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَّاتِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُؤَكَّلِ بِأَبْوَابِ جَنَّاتِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُحِبُّهُ فَيَقُولُ هُمْ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ بِمَكَانِهِمْ

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 الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جَنَّاتٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى لِيُهَيِّئُوا وَلِيِّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيَعْظُمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْحُورَاءِ

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 Exalted, 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 وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيْمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعِزَّةِ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَاسْتَأْذِنَ لَهُمْ فَيَتَقَدَّمُ الْقَيْمُ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعُرْصَةِ وَ هُمْ أَلْفَ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَيِّئُونَ وَلِيِّ 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 فَيُعَلِّمُونَهُ فَيُؤْذَنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْعُرْفَةِ وَ هَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُؤَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالْدُخُولِ عَلَى وَلِيِّ اللَّهِ فَتَبَحُّ كُلِّ مَلَكٍ بَابَهُ الْمُؤَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقَيْمُ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ قَالَ فَيَبْلَغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

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 these are the Words of Allah^{-azwj}: ***And the Angels would be entering from every door to (meet) them [13:23]***, from the doors of the Mansion, ***Greetings be upon you [13:24]*** - up to the end of the Verse'.⁷³

⁷³ Al Kafi – V 8 H 14517