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CHAPTER 55

AL-RAHMAN

(Allah^{-azwj}'s Name – The Beneficent – the Favourable)

(78 VERSES)

VERSES 1 - 78

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Rahman (55):

Sura Al-Rahman (78 verses) was revealed in Medina.¹

'From Al-Reza^{-asws} (8th Imam) regarding Words of the Exalted: 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***The Beneficent [55:1] Taught the Quran [55:2]***, so he^{-asws} said: 'Allah^{-azwj} Taught Muhammad^{-saww} the Quran'.

I said, '(What about): ***Created the human being [55:3]***?' He^{-asws} said: 'That is Amir Al-Momineen^{-asws}'.

I said, '***Taught him the clarification [55:4]***?' He^{-azwj} Taught him^{-asws} the clarification of everything from what the people would be needy to him^{-asws}.

I^{-asws} said: '***The sun and the moon are both with Reckonings [55:5]***?' He^{-asws} said: 'They are both (Abu Bakr and Umar) in the Punishment of Allah^{-azwj}'. I said, 'The sun and the moon are both Punished?' He^{-asws} said: 'You have asked about a thing, so be certain of it. The sun and the moon are two Signs from the Signs of Allah^{-azwj}, flowing by His^{-azwj} Command, being obedient to Him^{-azwj}. Their illumination is from the Noor of His^{-azwj} Throne, and their heat is from Hell.

When it will be the Qiyamah, both their lights (Noor) would return to the Throne, and their heat would return to the Fire (Hell). So, there would neither happen to be a sun nor a moon, and rather it means those two (Abu Bakr and Umar). Or haven't the people reported that Rasool-Allah^{-saww} said: 'The sun and the moon are two Noors in the Fire?!' I said, 'Yes'.

He^{-asws} said: 'Have you not heard the words of the people, 'So and so and so and so are the sun of this community and its Noor?! So, they are both in the Fire'. I said, 'Yes'.

¹ تفسير القمي، ج 2، ص: 343

He^{-asws} said: 'By Allah^{-azwj}! It does not mean other than the two' – up to the end of the Hadeeth as I (Majlisi) would be coming with it".²

Abu Abdullah^{-asws} (6th Imam) says: 'Words of the Exalted: ***So which of the Favours of your Lord with you two belie? [55:13]*** – i.e., which of the two Favours will you deny, (favour) of Muhammad^{-saww} or (favour) of Ali^{-asws}? They^{-asws} are the two Favours Bestowed upon the servants".³

From Abu Al-Hassan Al-Reza^{-asws} regarding His^{-azwj} Words: ***The Beneficent [55:1] Taught the Quran [55:2]***. He^{-asws} said: 'Allah^{-azwj} Taught Muhammad^{-saww} the Quran'.

I said, '(What about): ***Created the human being [55:3] Taught him the clarification [55:4]***?' He^{-asws} said: 'That is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-azwj} Taught him^{-asws} the clarification of everything from what the people would need from him^{-asws}.'

I (the narrator) said, '(What about): ***[55:5] The sun and the moon follow a Reckoning?***' He^{-asws} said: 'They would both be Punished.' I said, 'The sun and the moon would be Punished?'

He^{-asws} said: 'If you ask about something, then perfect it. Surely, the sun and the moon are two Signs from the Signs of Allah, flowing by His^{-azwj} Command, obedient to Him^{-azwj}. Their illumination is from the Light of His^{-azwj} Throne and their heat is from heat of Hell.

So when it would be the Day of Judgment, both their lights would return to the Throne, and their heat would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah^{-azwj} has Cursed them both. Aren't the people reporting that Rasool-Allah^{-saww} said: 'The sun and the moon are two lights in the Fire?' I said, 'Yes'.

He^{-asws} said: 'And have you not heard the words of the people, 'So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?' So these two are in the Fire, and Allah^{-azwj} has not Meant (anything else) other than these two'

I said, '(What about): ***And the star and the tree both perform Sajdahs [55:6]***?'

He^{-asws} (Abu Al-Hassan Al-Reza^{-asws}) said: '***The star [55:6]***, is Rasool-Allah^{-saww}, and Allah^{-azwj} has Named him^{-saww} so in other places, so He^{-azwj} Said: ***(I Swear) by the star when it swoops down [53:1]***. And He^{-azwj} Said: ***And directional signs, and by the star they are being guided [16:16]*** – so the directional signs are the successors^{-asws} and the star is Rasool-Allah^{-saww}'.

I said, '***both performing Sajdahs [55:6]***?' He^{-asws} said: 'They are both worshipping (Allah^{-azwj})'.

I said, '(What about): ***And the sky, He Elevated it, and He Placed the Scale [55:7]***?'

² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 118

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 35

He^{-asws} said: 'The sky is Rasool-Allah^{-saww}. Allah^{-azwj} Elevated him^{-saww} to Him^{-azwj}, and the Scale is Amir-Al-Momineen^{-asws}, having Nominated him^{-asws} for His^{-azwj} creatures.'

I said, '(What about): **Indeed! You must not transgress regarding the Scale [55:8]?**'

He^{-asws} said: 'Do not disobey the Imam^{-asws}.'

I said, '(What about): **And establish the weight with the fairness [55:9]?**'

(He^{-asws} said): 'Deal with the Imam^{-asws} by justice.'

I said, '(What about): **'and do not be deficient regarding the Scale [55:9]?**' He^{-asws} said: 'Do not be deficient with the Imam^{-asws} of his^{-asws} rights, and do not oppress him^{-asws}'.

And His^{-azwj} Words: **And the earth, He Placed it for the creatures [55:10]**, he^{-asws} said: 'For the people.'

Therein are fruits, and the palm trees with the sheathed clusters [55:11], he^{-asws} said: 'Fruit of the palm tree grows in the season, then emerges from it.'

And the Words of the Exalted: **And the grain with the husk and the fragrance [55:12]**, he^{-asws} said: 'The grain of the wheat, and the barley, and the grain, and the fig, and the basil - what is eaten from it.'

And His^{-azwj} Words: **So which of the Favours of your Lord with you two belie? [55:13]**, he^{-asws} said: 'In its apparent it addresses the Jinn and the human beings, and in its hidden (it addresses) that one and that one (Abu Bakr and Umar)''.⁴

I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **Lord of the two Easts and Lord of the two Wests [55:17]**, said: 'The two Easts are Rasool-Allah^{-saww}, and Amir-Al-Momineen^{-asws}, and the two Wests are Al-Hassan^{-asws} and Al-Husayn^{-asws} and in these two examples flows: **So which of the Favours of your Lord with you two belie? [55:18]** - Rasool-Allah^{-saww} and Amir-Al-Momineen^{-asws}''.⁵

'From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19]**. He^{-asws} said: 'Ali^{-asws} and (Syeda) Fatima^{-asws}; **Between them is a barrier which they do not violate [55:20]**, he^{-asws} said: 'Neither does Ali^{-asws} violate upon (Syeda) Fatima^{-asws} nor does (Syeda) Fatima^{-asws} violate upon Ali^{-asws}; **There come forth from them the pearls and the rubies [55:22]** - Al-Hassan^{-asws} and Al-Husayn^{-asws}''.⁶

⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 1

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 2

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 1

Al-Reza^{-asws}: **regarding the Side of Allah, [39:56]**, said: 'Regarding Wilayah of Ali^{-asws}'.⁷

And Amir Al-Momineen^{-asws} said: 'I^{-asws} am the Path of Allah^{-azwj}, I^{-asws} am the Side of Allah^{-azwj}'.⁸

And His^{-azwj} Words: **And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**. Al-Sadiq^{-asws} said: 'We^{-asws} are the Face of Allah^{-azwj}'.⁹

'I heard Al-Reza^{-asws} saying: 'By Allah^{-azwj}! No two of you would be seen in the Fire! No, by Allah^{-azwj}, and not even one!'

He (the narrator) said, 'I said, 'So, where is that from the Book of Allah^{-azwj}?' He^{-asws} withheld from me for a year. One day I was with him^{-asws} in the Tawaaf when he^{-asws} said to me: 'O Maysara! Allow me^{-asws} in answering you your such and such question'. He (the narrator) said, 'I said, 'So where is it from the Quran?' He^{-asws} said: 'In Surah Al-Rahman, and these are the Words of Allah^{-azwj}, Mighty and Majestic: **So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]**'.

Abu Ja'far^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: **We shall soon Deal with you (with) the two weighty things! [55:31]**. He^{-asws} said: 'Book of Allah^{-azwj} and us^{-asws}'.¹⁰

MERITS

محمد بن العباس، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن غير واحد، عن أبي عبد الله (عليه السلام)، قال: «سورة الرحمن نزلت فينا من أولها إلى آخرها».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaquoub, from another one,

'From Abu Abdullah^{-asws} having said: 'Surah Al-Rahman was Revealed regarding us^{-asws}, from its beginning up to its end.'¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يُسْتَنْحَبُ أَنْ تَقْرَأَ فِي ذُبْرِ الْعِدَاةِ يَوْمَ الْجُمُعَةِ الرَّحْمَنَ كُلَّهَا ثُمَّ تَقُولَ كُلَّمَا قُلْتَ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 4

⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 5

⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 6

¹⁰ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 38

¹¹ تأويل الآيات 2: 630 / 1.

'I heard Abu Abdullah^{-asws} saying: 'It is recommended that you recite at the end of the day on the day of Friday, (Surah) Al-Rahman (Chapter 55), all of it.

Then you should be saying, every time you recite: ***So which of the Favours of your Lord with you two belie? [55:13],***

لَا بِشَيْءٍ مِنْ آلائِكَ رَبِّ أَكْذِبُ.

'There is nothing from Your^{-azwj} Favours, Lord^{-azwj}, do I belie'.¹²

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لا تدعوا قراءة سورة الرحمن و القيام بها، فإنها لا تقر في قلوب المنافقين، و يأتي [بها ربها] يوم القيامة في صورة آدمي، في أحسن صورة، و أطيب ريح، حتى تقف من الله موقفا لا يكون أحد أقرب إلى الله منها،

Ibn Babuwayh by his chain, from Abu Baseer,

'From Abu Abdullah^{-asws}: 'Do not leave the recitation of Surah Al-Rahman and standing (during Salat) with it, for it would not rest in the hearts of the hypocrites, and its Lord^{-azwj} will Bring it on the Day of Judgement in the form of a human being, of a beautiful face, and a sweet smell, until it is in a position near to Allah^{-azwj} such that none will be as closer to Allah^{-azwj} than it.

فيقول لها: من الذي كان يقوم بك في الحياة الدنيا، و يدمن قراءتك؟ فتقول: يا رب، فلان و فلان. فتبيض وجوههم، فيقول [لهم]: اشفعوا فيمن أحببتهم. فيشفعون، حتى لا يبقى لهم غاية [و لا أحد يشفعون له]، فيقول لهم: ادخلوا الجنة، و اسكنوا فيها حيث شئتم».

Then He^{-azwj} will Say to it: 'Who was the one who used to stand (in Salat) with you in the life of the world, and was habitually reading you?' It will say: 'O Lord^{-azwj}, so and so.' Their faces will be whitened. He^{-azwj} Will Say to them: 'Intercede for the ones that you love, until there will be no one remaining for them, not a single one that it will not intercede for. He^{-azwj} will Say to them: 'Enter the Paradise, and settle therein wherever you so feel like.'¹³

و عنه: عن أبيه (رحمه الله)، قال: حدثني سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن هشام، أو بعض أصحابنا، عن حدثه، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الرحمن، فقال عند كل آية فُبَائِيْ آلاءِ رَبِّكُمَا تُكْذِبَانِ: لا بشيء من آلائك رب أكذب، فإن قرأها ليلا ثم مات شهيدا، و إن قرأها نهارا ثم مات شهيدا».

And from him, from his father, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham, or one of the companions,

'From Abu Abdullah^{-asws}: 'One who recites Surah Al-Rahman, he says during each Verse: ***So which of the Favours of your Lord with you two belie? [55:13],***

لَا بِشَيْءٍ مِنْ آلائِكَ رَبِّ أَكْذِبُ .

¹² Al Kafi V 3 – The Book of Salāt CH 75 H 6

¹³ ثواب الأعمال: 116.

“There is nothing of Your^{-azwj} Favours, Lord^{-azwj} do I deny’; and if he recites at night, then dies, he will die a martyr; and if he recites in the daytime, then dies, he will die a martyr.’¹⁴

ابن شهر آشوب: عن محمد بن المنذر، عن جابر بن عبد الله، قال: لما قرأ النبي (صلى الله عليه و آله) الرحمن على الناس سكتوا، فلم يقولوا شيئاً، فقال (صلى الله عليه و آله): «للجن كانوا أحسن جواباً منكم، لما قرأت عليهم قِيَّ آلاءِ رَبِّكُمَا تُكَذِّبانِ، قالوا: «.

Ibn Shehr Ashub, from Muhammad Bin Al-Munzar, from Jabir Bin Abdullah who said,

‘When Rasool-Allah^{-saww} recited (Surah) Al-Rahman on the people, they were silent, and did not say a thing. He^{-saww} said: ‘For the Jinn there was a better response than from you all. When it was recited unto them: **So which of the Favours of your Lord with you two belie?** [55:13], they said,

لا بشيء من آلائك ربنا نكذب

‘There is nothing from Your^{-azwj} Favours, our Lord^{-azwj}, do we belie.’¹⁵

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة رحم الله ضعفه، و أدى شكر ما أنعم عليه،

And from Khawaas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘One who recites this Chapter (Surah Al Rahman), Allah^{-azwj} will have Mercy on him in his old age, and Thank him by Giving Bounties to him.

و من كتبها و علقها عليه هون الله عليه كل أمر صعب، و إن علقته على من به رمد برىء».

And one who writes it and attaches it to himself (as an amulet), Allah^{-azwj} will make all his difficult affairs to be easy and his will be cured from sore eyes.’¹⁶

و قال الصادق (عليه السلام): «من كتبها و علقها على الأرمم زال عنه، و إذا كتبت جميعاً على حائط البيت منعت الهوام منه بإذن الله تعالى».

And Al-Sadiq^{-asws} said: ‘One who writes it and attaches it to himself will have his sore eyes would pass away from him, and if he writes it all on the walls of the house, it will prevent the vermin (pests or insects) from these by the Permission of Allah^{-azwj}.’¹⁷

VERSES 1 - 4

الرَّحْمَنُ {1}

The Beneficent [55:1]

¹⁴ ثواب الأعمال: 116

¹⁵ المناقب 1: 47.

¹⁶ خواص القرآن: 52 «مخطوط»

¹⁷ خواص القرآن: 9

عَلَّمَ الْقُرْآنَ {2}

Taught the Quran [55:2]

خَلَقَ الْإِنْسَانَ {3}

Created the human being [55:3]

عَلَّمَهُ الْبَيَانَ {4}

Taught him the clarification [55:4]

The Beneficent

في مجمع البيان وروى أبو سعيد الخدري عن النبي صلى الله عليه وآله ان عيسى بن مريم قال: الرحمن رحمن الدنيا، والرحيم رحيم الآخرة.

In *Majma Ul Bayan* and the narrator Abu Saeed Al-Khudhry,

‘From the Prophet^{-saww}: ‘Isa^{-as} Bin Maryam^{-as} said: ‘**The Beneficent [55:1]** - is Beneficent in the world, and: **The Merciful [1:3]** - is Merciful in the Hereafter’.¹⁸

وروى عن الصادق عليه السلام انه قال: الرحمن اسم خاص بصفة عامة والرحيم اسم عام بصفة خاصة.

And it has been narrated from Al-Sadiq^{-asws}: ‘**The Beneficent [55:1]** - is a special Name with a general Attribute and: ‘**The Merciful [1:3]** is a general Name with special Attribute’.¹⁹

الرَّحْمَنُ: «الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ رِزْقِهِ، وَإِنْ انْقَطَعُوا عَنْ طَاعَتِهِ. «الرَّحِيمُ» بَعَادِهِ الْمُؤْمِنِينَ فِي تَخْفِيفِهِ عَلَيْهِمْ طَاعَاتِهِ وَبَعَادِهِ الْكَافِرِينَ فِي الرِّقْقِ بِهِمْ - فِي دُعَائِهِمْ إِلَى مُوَافَقَتِهِ.

The Imam (Hassan Al-Askari^{-asws}) said: ‘**The Beneficent [55:1]** – He^{-azwj} Gives sustenance to His^{-azwj} creation which never gets cut off even if they cut-off their obedience to Him^{-azwj}. **The Merciful [1:3]** – With the *Momineen* servants. He^{-azwj} makes their obedience easy for them, and for the disbelieving servants, approves their supplications with Kindness.’

قَالَ: وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: «الرَّحْمَنُ» هُوَ الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ. قَالَ: وَ مِنْ رَحْمَتِهِ - أَنَّهُ لَمَّا سَلَبَ الطِّفْلُ قُوَّةَ التَّهْوِزِ وَ التَّغْدِي - جَعَلَ تِلْكَ الْقُوَّةَ فِي أُمِّهِ، وَ رَفَّقَهَا عَلَيْهِ لِتَقْوَمَ بِرِزْقِهِ وَ حَضَانَتِهِ، فَإِنْ فَسَدَ قَلْبُ أُمٍّ مِنْ الْأُمّهَاتِ - أَوْجَبَ تَرْبِيَةَ هَذَا الطِّفْلِ [وَ حَضَانَتَهُ] عَلَى سَائِرِ الْمُؤْمِنِينَ، وَ لَمَّا سَلَبَ بَعْضُ الْحَيَوَانَاتِ قُوَّةَ التَّرْبِيَةِ لِأَوْلَادِهَا، وَ الْقِيَامَ بِمَصَالِحِهَا، جَعَلَ تِلْكَ الْقُوَّةَ فِي الْأَوْلَادِ لِتَنْهَضَ حِينَ تَوَلَّدَ وَ تَسِيرَ إِلَى رِقْقِهَا الْمُسَبَّبِ لَهَا.

¹⁸ Tafseer Noor Al Saqalayn CH 1 – H 53

¹⁹ Tafseer Noor Al Saqalayn CH 1 – H 54

He^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ***The Beneficent [55:1]*** – He^{-azwj} Gives sustenance to His^{-azwj} creation. It is His^{-azwj} Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He^{-azwj} Gives that strength to his mother so that she can look after the child. And if the mother does not look after the child, then it becomes more than obligatory for the rest of the *Momineen* to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth.

قَالَ ع: وَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ «الرَّحْمَنُ»: أَنَّ قَوْلَهُ «الرَّحْمَنُ» مُشْتَقٌّ مِنَ الرَّحْمَةِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا «الرَّحْمَنُ». وَ هِيَ [مِنْ] الرَّحْمِ شَقَّقْتُ لَهَا اسْمًا مِنْ اسْمِي، مَنْ وَصَلَهَا وَصَلْتُهُ، وَ مَنْ قَطَعَهَا قَطَعْتُهُ.

He^{-asws} said in the explanation of ***The Beneficent [55:1]***: ‘The Word ‘Beneficent’ has been derived from ‘الرَّحْمَةِ’ the Mercy. I heard the Rasool Allah^{-saww} saying: Allah^{-azwj} Said: “I^{-azwj} am ‘The Beneficent’ and it is derived from the Mercy, a Name from My^{-azwj} Names. Whoever connects to it I^{-azwj} shall be Connected to him, and whoever cuts himself from it then I^{-azwj} shall cut him off from My^{-azwj} Mercy!”²⁰.

Allah^{-azwj} Taught ‘عَلَّمَهُ الْبَيَانَ’ the clarification to Amir Al Momineen^{-asws}

سعد بن عبد الله: عن إبراهيم بن هاشم، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: الرَّحْمَنُ عَلَّمَ الْقُرْآنَ، فقال: «إن الله عز و جل علم [محمدًا] القرآن»

Sa’d Bin Abdullah from Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘Abu Al-Hassan Al-Reza^{-asws}, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***The Beneficent [55:1] Taught the Quran [55:2]***, so he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Taught the Quran to Muhammad^{-saww}’.

قلت: خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ؟ قال: «ذاك علي بن أبي طالب (عليه السلام)، علمه بيان كل شيء مما يحتاج إليه الناس».

I said, ‘(What about): ***Created the human being [55:3] Taught him the clarification [55:4]***?’ He^{-asws} said: ‘That is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-azwj} Taught him^{-asws} the clarification of everything from what the people would need from him^{-asws}’.²¹

“ The clarification – knowledge of all things

الطبرسي: قال الصادق (عليه السلام): «البيان: الاسم الأعظم الذي علم به كل شيء».

Al-Tabarsy – Al-Sadiq^{-asws} said: ‘***Al-Bayaan***’ (the clarification [55:4]) is the Magnificent Name (الاسم الأعظم) by which everything can be known.’²²

²⁰ Tafseer Imam Hassan Al Askari^{asws} – S 12 (Extract)

²¹ مختصر البصائر: 57.

²² مجمع البيان 9: 299.

ويعضده: ما رواه بجذف الاسناد مرفوعا إلى أبي حمزة الثمالي قال: قلت لمولاي علي بن الحسين عليه السلام: اسألك عن شيء تنفي به عني ما خامر نفسي. قال: ذاك إليك، قلت: أسألك عن الأول والثاني فقال: عليهما لعائن الله كلها مضيا والله مشركين كافرين بالله العظيم.

And what has been reported by the unbroken chain going up to Abu Hamza Al-Sumaly who said,

‘I said to my Master Ali^{-asws} Bin Al-Husayn^{-asws}, ‘I ask you^{-asws} about something to benefit me by it for my soul.’ He^{-asws} said: ‘That is up to you.’ I said, ‘I ask you^{-asws} about the first one and the second one (Abu Bakr and Umar).’ He^{-asws} said: ‘Curse of Allah^{-azwj} be on both of them for everything they have done. By Allah^{-azwj}! They were two Polytheists, Kafirs, by Allah^{-azwj} the Magnificent!’

قال: قلت: يا مولاي والائمة منكم يحيون الموتى ويبرؤون الاكمه والابرص ويمشون على الماء ؟

I said, ‘My Master^{-asws}, and the Imams^{-asws} among you^{-asws} used to give life to the dead, and cured the blind and the leper and walked over the water.’

فقال عليه السلام: ما أعطى الله نبيا شيئا إلا أعطى محمدا صلى الله عليه وآله مثله، وأعطاه ما لم يعطهم وما لم يكن عندهم، وكلما كان عند رسول الله صلى الله عليه وآله فقد أعطاه أمير المؤمنين ثم الحسن ثم الحسين، ثم إماما بعد إمام إلى يوم القيامة، مع الزيادة التي تحدث في كل سنة وفي كل شهر وفي كل يوم.

He^{-asws} said: ‘Allah^{-azwj} Has not Given the Prophets^{-as} anything but has Given to Muhammad^{-saww} and his^{-saww} Progeny^{-asws} the like of it, and has Given them^{-asws} what was never Given to them^{-as} (Prophets) and did not happen to be with them^{-as}, and all of this was with the Rasool-Allah^{-saww}, and he^{-saww} gave it to Amir Al-Momineen^{-asws}, then Al-Hassan^{-asws} and Al-Husayn^{-asws}, then to the Imam^{-asws} after Imam^{-asws} up to the Day of Judgement, and it increases by more every year, and every month, and every day.’²³

VERSE 5

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ {5}

The sun and the moon are both with Reckonings (calculations) [55:5]

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قلت: الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ، قال: «هما يعذبان». قلت: الشمس والقمر يعذبان؟

Ali Bin Ibrahim said that it has been narrated from his father, from Al-Husayn Bin Khalid, from Abu Al-Hassan Bin Khalid,

‘From Abu Al-Hassan Al-Reza^{-asws}, I (the narrator) said, ‘(What about): **[55:5] The sun and the moon follow a Reckoning?**’ He^{-asws} said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

²³ Taweel Al Ayaat – CH 36 – H 4

قال: «إن سألت عن شيء فأتقنه، إن الشمس والقمر آيتان من آيات الله، يجريان بأمره، مطيعان له، ضوءهما من نور عرشه، وجرمهما من جهنم،

He^{-asws} said: 'If you ask about something, then perfect it. Surely the sun and the moon are two Signs from the Signs of Allah, flowing by His^{-azwj} Command, obedient to Him^{-azwj}. Their illumination is from the Light of His^{-azwj} Throne and their bodies are from Hell.

فإذا كانت القيامة عاد إلى العرش نورهما، و عاد إلى النار جرمهما، فلا يكون شمس ولا قمر، وإنما عناهما لعنهما الله، أليس قد روى الناس: أن رسول الله (صلى الله عليه وآله) قال: إن الشمس والقمر نوران [في النار]؟ قلت: بلى.

So, when it would be the Day of Judgment, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah^{-azwj} has Cursed them both. Aren't the people reporting that Rasool-Allah^{-saww} said: 'The sun and the moon are two lights in the Fire?' I said, 'Yes'.

قال: «و ما سمعت قول الناس: فلان وفلان شمسا هذه الأمة و نورهما؟ فهما في النار، والله ما عنى غيرهما».

He^{-asws} said: 'And have you not heard the words of the people, 'So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?' So, these two are in the Fire, and Allah^{-azwj} has not Meant (anything else) other than these two'.²⁴

VERSE 6

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ {6}

And the star and the tree are both performing Sajdahs [55:6]

(The above Hadeeth continues . . .)

قلت: وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

I said, '(What about): ***And the star and the tree both perform Sajdahs [55:6]?***'

قال: «النجم: رسول الله (صلى الله عليه وآله)، ولقد سماه الله في غير موضع، فقال: وَالنَّجْمُ إِذَا هَوَى، وقال: وَعَلَامَاتٍ وَالنَّجْمُ هُمْ يَهْتَدُونَ، [فالعلامات: الأوصياء، والنجم: رسول الله (صلى الله عليه وآله)].

He^{-asws} (Abu Al-Hassan Al-Reza^{-asws}) said: '***The star [55:6]***, is Rasool-Allah^{-saww}, and Allah^{-azwj} has Named him^{-saww} so in other places, so He^{-azwj} Said: ***(I Swear) by the star when it swoops down [53:1]***. And He^{-azwj} Said: ***And directional signs, and by the star they are being guided [16:16]*** – so the directional signs are the successors^{-asws} and the star is Rasool-Allah^{-saww}'.

قلت: يَسْجُدَانِ؟ قال: «يعبدان».

I said, '**both performing Sajdahs [55:6]?**' He^{-asws} said: 'They are both worshipping (Allah^{-azwj})'.²⁵

VERSE 7 - 9

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ {7}

And the sky, He Elevated it, and He Placed the Scale [55:7]

أَلَّا تَطْغَوْا فِي الْمِيزَانِ {8}

Indeed! You must not transgress regarding the Scale [55:8]

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ {9}

And establish the weight with the fairness and do not be deficient regarding the Scale [55:9]

(The above Hadeeth continues . . .)

قلت: وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ؟

I said, '(What about): **And the sky, He Elevated it, and He Placed the Scale [55:7]?**'

قال: «السماء: رسول الله (صلى الله عليه وآله)، رفعه الله إليه، و الميزان: أمير المؤمنين (عليه السلام)، نصبه لخلقه».

He^{-asws} said: 'The sky is Rasool-Allah^{-saww}. Allah^{-azwj} Elevated him^{-saww} to Him^{-azwj}, and the Scale is Amir Al-Momineen^{-asws}, having Nominated him^{-asws} for His^{-azwj} creatures.'

قلت: أَلَّا تَطْغَوْا فِي الْمِيزَانِ؟

I said, '(What about): **Indeed! You must not transgress regarding the Scale [55:8]?**'

قال: «لا تعصوا الإمام».

He^{-asws} said: 'Do not disobey the Imam^{-asws}.'

قلت: [وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ؟]

I said, '(What about): **And establish the weight with the fairness [55:9]?**'

قال: «أقيموا الإمام بالعدل».

(Extract 2) تفسير القمي 2: 343²⁵

He^{-asws} said: 'Deal with the Imam^{-asws} by justice.'

قلت: [وَلَا تُخْسِرُوا الْمِيزَانَ؟ قَالَ: «لَا تَبْخَسُوا الْإِمَامَ حَقَّهُ، وَ لَا تَظْلَمُوهُ».

I said, '(What about): **'and do not be deficient regarding the Scale [55:9]'** He^{-asws} said: 'Do not be deficient with the Imam^{-asws} of his^{-asws} rights, and do not oppress him^{-asws}'.²⁶

VERSES 10 - 12

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ {10}

And the earth, He Placed it for the creatures [55:10]

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ {11}

Therein are fruits, and the palm trees with the sheathed clusters [55:11]

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ {12}

And the grain with the husk and the fragrance [55:12]

(The above Hadeeth continues . . .)

و قوله تعالى: وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ، قال: «للناس»،

And His^{-azwj} Words: **And the earth, He Placed it for the creatures [55:10]**, he^{-asws} said: 'For the people.'

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ قال: «يكبر ثمر النخل في القمع، ثم يطلع منه».

Therein are fruits, and the palm trees with the sheathed clusters [55:11], he^{-asws} said: 'Fruit of the palm tree grows in the season, then emerges from it.'

و قوله تعالى: وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ، قال: «الحب: الحنطة و الشعير و الحبوب، و العصف: التين، و الريحان: ما يؤكل منه،

And the Words of the Exalted: **And the grain with the husk and the fragrance [55:12]**, he^{-asws} said: 'The grain of the wheat, and the barley, and the grain, and the fig, and the basil - what is eaten from it.'²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ غَيْرِهِمَا بِأَسَانِيدٍ مُتَّفِقَةٍ فِي اخْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) عَلَى عَاصِمِ بْنِ زِيَادٍ حِينَ لَبَسَ الْعَبَاءَ وَ تَرَكَ الْمَلَأَ وَ شَكَاهُ أَخُوهُ الرَّبِيعُ بْنُ زِيَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَدْ غَمَّ أَهْلُهُ وَ أَحْزَنَ وَلَدُهُ بِذَلِكَ

²⁶ (Extract 3) تفسير القمّي 2: 343

²⁷ (Extract 4) تفسير القمّي 2: 343

Ali Bin Muhammad, from Salih Bin Abu Hammad and a number of our companions, from Ahmad Bin Muhammad and some others, by their different chains,

‘Regarding the argumentation of Amir Al-Momineen^{-asws} upon Asim Bin Ziyad when he wore the cloak and neglected the appropriate (easy of life), and his brother Al-Rabie Bin Ziyad complained to Amir Al-Momineen^{-asws} that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَلِيٌّ بِعَاصِمِ بْنِ زِيَادٍ فَجِيءَ بِهِ فَلَمَّا رَأَاهُ عَبَسَ فِي وَجْهِهِ فَقَالَ لَهُ أَمَا اسْتَحْيَيْتَ مِنْ أَهْلِكَ أَمَا رَحِمْتَ وَلَدَكَ أَمْ تَرَى اللَّهَ أَخْلَلَ لَكَ الطَّيِّبَاتِ وَهُوَ يَكْرَهُ أَخْذَكَ مِنْهَا أَنْتَ أَهْوَى عَلَى اللَّهِ مِنْ ذَلِكَ أَمْ لَيْسَ اللَّهُ يَقُولُ وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ فِيهَا فَكَيْهَةٌ وَالتَّحُلُّ ذَاتُ الْأَكْمَامِ

So, Amir Al-Momineen^{-asws} said: ‘(Bring) Asim Bin Ziyad to me^{-asws}!’ So, they came with him. So, when he^{-asws} saw him, he^{-asws} frowned his face and he^{-asws} said to him: ‘Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allah^{-azwj} Permitted the good things for you and He^{-azwj} would Abhor it if you were to take from these? You are less grateful to Allah^{-azwj} than that. Or, isn’t Allah^{-azwj} Saying: **And the earth, He Placed it for the creatures [55:10] Therein are fruits, and the palm trees with the sheathed clusters [55:11]**?’

أَمْ لَيْسَ اللَّهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ. بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ إِلَى قَوْلِهِ يُخْرِجُ مِنْهُمَا الْقُلُوبَ وَالْمَرْجَانُ فَبِاللَّهِ لَا تَبْتَذِلُ نَعِمَ اللَّهُ بِالْفِعَالِ أَحَبُّ إِلَيْهِ مِنْ ابْتِدَائِهَا بِالْمَقَالِ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Or isn’t Allah^{-azwj} Saying: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]** – up to His^{-azwj} Words: **[There come forth from them the pearls and the rubies [55:22]**? So, by Allah^{-azwj}, utilisation of the Bounties of Allah^{-azwj} by the deeds is more Beloved to Him^{-azwj} than utilising them by the words, and Allah^{-azwj} Mighty and Majestic has Said: **And as for the Favour of your Lord, so do announce (it) [93:11]**’.

فَقَالَ عَاصِمٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَعَلَى مَا اقْتَصَرْتَ فِي مَطْعَمِكَ عَلَى الْجَشُونَةِ وَفِي مَلْبَسِكَ عَلَى الْجَشُونَةِ

Asim said, ‘O Amir Al-Momineen^{-asws}! So, upon what do you^{-asws} confine (yourself) regarding your^{-asws} food upon the tastelessness, and regarding your^{-asws} clothing upon the coarseness?’

فَقَالَ وَيْحَكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَى أَيْمَةِ الْعَدْلِ أَنْ يُقَدِّروا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَتَبَيَّنَ بِالْفَقِيرِ فَقْرُهُ

He^{-asws} said: ‘Woe be unto you! Allah^{-azwj} Mighty and Majestic Necessitated upon the Imams^{-asws} of justice that they should manage themselves with the weak ones of the people, perhaps the poor might despair due to his poverty’.

فَأَلْقَى عَاصِمٌ بِنَ زِيَادٍ الْعَبَاءَ وَ لَيْسَ الْمَلَأَ .

So Asim Bin Ziyad threw off the cloak and wore (that which was more) appropriate’.²⁸

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 106 H 3

VERSE 13

(REPEATED IN VERSES 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 70, 73, 75 & 77)

فَبَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {13}

So, which of the Favours of your Lord will you two belie? [55:13]

وَقَوْلُهُ فَبَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ قَالَ فِي الظَّاهِرِ مُخَاطَبَةُ الْجِنِّ وَالْإِنْسِ وَ فِي الْبَاطِنِ فُلَانٌ وَ فُلَانٌ.

And His^{-azwj} Words: ***So which of the Favours of your Lord with you two belie? [55:13]***, he^{-asws} (Imam Ali Reza) said: 'In its apparent it addresses the Jinn and the human beings, and in its hidden (it addresses) that one and that one (Abu Bakr and Umar)'.²⁹

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عثمان، عن داود الرقي، عن أبي عبد الله (عليه السلام)، قال: «و قوله تعالى: فَبَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ، أي بأي، نعمتي تكذبان بمحمد أم بعلي؟ فبهما أنعمت على العباد».

Muhammad Bin Al-Abbas said that it has been narrated from Ja'far Bin Muhammad Bin Maalik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Uthman, from Dawood Al-Raqy,

'Abu Abdullah^{-asws} said: 'And the Words of the Exalted: ***So which of the Favours of your Lord will you two belie? [55:13]*** - Meaning, which of the two Favours will you deny, (favour) of Muhammad^{-saww} or (favour) of Ali^{-asws}? They^{-asws} are the two Favours Bestowed upon the servants.'³⁰

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَبَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ أَمْ بِالنَّبِيِّ أَمْ بِالْوَصِيِّ تُكَذِّبَانِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad raising,

(He^{-asws} said): 'With regards to the Words of Allah^{-azwj} Mighty and Majestic: ***So which of the Favours of your Lord with you two belie? [55:13]*** - Is it with the Prophet^{-saww} or the successor^{-asws} will you two belie?'³¹

VERSE 14

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ {14}

He Created the human being from clay like the pottery [55:14]

²⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 1

³⁰ تأويل الآيات 2: 2 / 633 .6

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 27 H 2

حدثنا احمد بن محمد عن الحسين بن محبوب قال حدثني شيخ من اهل المداين يسمى بشر ابن ابي عقبة عن ابي جعفر وابي عبد الله عليه السلام قال ان الله خلق محمدا من طينة من جوهرة تحت العرش وانه كان لطينة نضج فجبل طينة امير المؤمنين عليه السلام من نضج طينة رسول الله صلى الله عليه وآله وكان لطينة امير المؤمنين عليه السلام نضج فجبل طينتنا من فضل طينة امير المؤمنين عليه السلام

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Mahboub who said that it was narrated to him from a Sheykh from the people of Medina called Bashar Ibn Abu Uqba,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, having said: 'Allah^{-azwj} Created Muhammad^{-saww} from clay of essence beneath the Throne, and it was clay which had seeped, so it became a mountain. The clay of Amir Al-Momineen^{-asws} was from the seeped clay of Rasool-Allah^{-saww}, and the clay of Amir Al-Momineen^{-asws} seeped, so it became a mountain. Our^{-asws} clay is from the clay of the remnant of Amir Al-Momineen^{-asws}.

وكانت لطينتنا نضج فجبل طينة شيعتنا من نضج طينتنا فقلوبهم نحن الينا وقلوبنا تعطف عليهم تعطف الوالد على الولد ونحن خير لهم وهم خير لنا ورسول الله صلى الله عليه وآله لنا خير ونحن له خير.

And our^{-asws} clay seeped, so it became a mountain. The clay of our^{-asws} Shias is from the seepage of our^{-asws} clay, so their hearts yearn to us^{-asws}, and our^{-asws} hearts are kind upon them, kinder than the parent upon the child, and we^{-asws} are benevolent to them, and they are good to us^{-asws}, and Rasool-Allah^{-saww} is benevolent to us^{-asws} and we^{-asws} are good to him^{-saww}".³²

بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي الْحَجَّاجِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَبَا الْحَجَّاجِ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَآلَ مُحَمَّدٍ مِنْ طِينَةٍ عَلَيَّيْنِ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةٍ فَوْقَ ذَلِكَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَةٍ دُونَ عَلَيَّيْنِ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةٍ عَلَيَّيْنِ فَقُلُوبُ شِيعَتِنَا مِنْ أَبْدَانِ آلِ مُحَمَّدٍ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Bu Al Hajjaaj who said,

'Abu Ja'far^{-asws} said to me: 'O Abu Al-Hajjaaj! Allah^{-azwj} Created Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} from clay of Illiyeen, and Created their^{-asws} hearts from clay above that, and Created our^{-asws} Shias from clay below Illiyeen, and Created their hearts from clay of Illiyeen. Thus, the hearts of our^{-asws} Shias are from bodies of Progeny^{-asws} of Muhammad^{-saww}.

وَ إِنَّ اللَّهَ خَلَقَ عَدُوَّ آلِ مُحَمَّدٍ مِنْ طِينٍ سَجِيْنٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينٍ أَخْبَثَ مِنْ ذَلِكَ وَ خَلَقَ شِيعَتَهُمْ مِنْ طِينٍ دُونَ طِينِ سَجِيْنٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ سَجِيْنٍ فَقُلُوبُهُمْ مِنْ أَبْدَانِ أَوْلِيَاكَ وَ كُلُّ قَلْبٍ يَجِيْءُ إِلَى بَدَنِهِ.

And Allah^{-azwj} Created enemies of Progeny^{-asws} of Muhammad^{-saww} from clay of Sijjeen, and Created their hearts from clay more wicked than that, and Created their followers (adherents) from clay below the clay of Sijjeen, and Created their hearts from clay of Sijjeen. Thus, their hearts are from the bodies of those, and every hearts tends to incline to its body".³³

³² Basaair Al Darajaat – P 1 CH 9 H 1

³³ Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 12

VERSE 15

وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ {15}

And Created the Jaan from smokeless fire [55:15]

(تحفة الإخوان) قال: ذكر بعض المفسرين، بخذف الإسناد، عن أبي بصير، عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: **أخبرني عن خلق آدم، كيف خلقه الله تعالى؟**

(The book) Tohaft Al Ikhwan, said, 'Some of the interpreters (of the Quran) have mentioned, by a deleted chain, from Abu Baseer,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, 'Inform me about the creation of Adam^{-as}. How did Allah^{-azwj} the Exalted Created him?'

قال: «إن الله تعالى لما خلق نار السموم، وهي نار لا حر لها ولا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ و سماه مارجا، و خلق منه زوجه و سماها مارجة، فواقعها فولدت الجان،

He^{-asws} said: 'Allah^{-azwj} the Exalted, when He^{-azwj} Created the toxic fire, and it is a fire with neither any heat for it nor any smoke, so He^{-azwj} Created the Jaan (predecessor of the Jinn) from it, and that is the Meaning of the Words of the Exalted: **And the Jaan, We Created him from before, from the toxic fire [15:27]**, and Named him as Marijaa, and Created his spouse from him and Named her as Marijat. He copulated with her and she gave birth to the Jaan.

ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد الجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدة الرمال.

Then the Jaan begot a son and named him as Jinn, and from him branched out the tribes of the Jinn, and from them is Iblees^{-la} the Accursed. And it was so that the Jaan used to beget the males and the females, and the Jinn like that (beget) twins (both). So they became ninety thousand males and females, and they increased until they reached the number of the (grains of) sand.³⁴

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام حديث طويل: وفيه سألته عن أسم أبي الجن، فقال: شومان وهو الذي خلق من مارج من نار

In (the book) Uyoon Al-Akhbar Al-Reza^{-asws} in the chapter of what has come from Al-Reza^{-asws} from the news of the Syrian and what he asked the Amir Al-Momineen^{-asws} in a lengthy Hadeeth, and in it he asked him^{-asws} about the name of the father of the Jinn. He^{-asws} said: 'Shumaan, and he is the one who was created: **from smokeless fire [55:15]**.'³⁵

³⁴ (Extract) تحفة الإخوان: 62 «مخطوط».

³⁵ Tafseer Noor Al Saqalayn– CH 55 H 14

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ الرِّضَا (عليه السلام) وَ بَيْنَ يَدَيْهِ تَمْرٌ بَرْنِيٌّ وَ هُوَ مُجِدُّ فِي أَكْلِهِ يَأْكُلُهُ بِشَهْوَةٍ فَقَالَ لِي يَا سُلَيْمَانُ اذْنُ فَكُلْ قَالَ فَدَنَوْتُ مِنْهُ فَأَكَلْتُ مَعَهُ وَ أَنَا أَقُولُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَرَاكَ تَأْكُلُ هَذَا التَّمَرَ بِشَهْوَةٍ فَقَالَ نَعَمْ إِنِّي لِأَحِبُّهُ

A number of our companions, from sahl Bin Ziyad, from Muhammad Bin Ismail Al Razy, from Suleyman Bin Ja'far Al Ja'fary who said,

'I went over to Abu Al-Hassan Al-Reza^{-asws} and in front of him^{-asws} were *Barney* dates he^{-asws} was constant in eating it, eating it with desire. So he^{-asws} said to me: 'O Suleyman! Approach and eat'. So, I approached him^{-asws} and ate with him^{-asws}, and I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I see you^{-asws} eating this date with desire'. So he^{-asws} said: 'Yes, I^{-asws} love it'.

قَالَ قُلْتُ وَ لِمَ ذَلِكَ قَالَ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ تَمْرِيًّا وَ كَانَ عَلِيٌّ (عليه السلام) تَمْرِيًّا وَ كَانَ الْحَسَنُ (عليه السلام) تَمْرِيًّا وَ كَانَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ (عليه السلام) تَمْرِيًّا وَ كَانَ زَيْنُ الْعَابِدِينَ (عليه السلام) تَمْرِيًّا وَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) تَمْرِيًّا وَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) تَمْرِيًّا وَ كَانَ أَبِي (عليه السلام) تَمْرِيًّا وَ أَنَا تَمْرِيٌّ وَ أَنَا تَمْرِيٌّ وَ شِيعَتُنَا يُحِبُّونَ التَّمَرَ لِأَنَّهُمْ خُلِقُوا مِنْ طِينَتِنَا وَ أَعْدَاؤُنَا يَا سُلَيْمَانُ يُحِبُّونَ الْمُسْكِرَ لِأَنَّهُمْ خُلِقُوا مِنْ مَارِجٍ مِنْ نَارٍ .

He (the narrator) said, 'I said, 'And why is that so?' He^{-asws} said: 'Because Rasool-Allah^{-saww} was a date-lover, and Ali^{-asws} was a date-lover, and Al-Hassan^{-asws} was a date-lover, and Abu Abdullah Al-Husayn^{-asws} was a date-lover, and Zayn Al-Abideen^{-asws} was a date-lover, and Abu Ja'far^{-asws} was a date-lover, and Abu Abdullah^{-asws} was a date-lover, and my^{-asws} father^{-asws} was a date-lover, and our^{-asws} Shias are loving the dates because they have been Created from our^{-asws} clay, and our^{-asws} enemies, O Sulayman, are loving the intoxicants because they have been Created from the: **from smokeless fire [55:15]**'.³⁶

VERSE 17

رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ {17}

Lord of the two Easts and Lord of the two Wests [55:17]

ثم قال: و في رواية سيف بن عميرة، عن إسحاق بن عمار، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ قال: «المشرقين: رسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام)، و المغربين: الحسن و الحسين (عليهما السلام)، [و في] أمثالهما تجري» فَبَإَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ، قال: «برسول الله و أمير المؤمنين (عليهما السلام)».

Then said – and in the report of Sayf Bin Umeyr, from Is'haq Bin Amaar, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **Lord of the two Easts and Lord of the two Wests [55:17]**, said: 'The two Easts are Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws}, and the two Wests are Al-Hassan^{-asws} and Al-Husayn^{-asws} and in these two examples

³⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 97 H 6

flows: ***So which of the Favours of your Lord will you two belie? [55:18]*** - Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}.³⁷

الطبرسي في (الاحتجاج): عن الأصمغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir Al-Momineen^{-asws} preached to us upon the Pulpit of Al-Kufa. So he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: 'O you people! Ask me^{-asws}, for between my^{-asws} ribs is the (Divine) Knowledge'. So, Ibn Al-Kawa stood up and said, 'O Amir Al-Momineen^{-asws}, I have found in the Book of Allah^{-azwj} (Verses) which invalidate each other'.

قال: «تكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟»

He^{-asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{-azwj}, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'.

قال: يا أمير المؤمنين، سمعته يقول: يَرْبُّ الْمَشَارِقِ وَالْمَغَارِبِ و قال في آية أخرى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، و قال في آية أخرى: رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ.

He said, 'O Amir Al-Momineen^{-asws}! I heard Him^{-azwj} Saying: ***I swear by the Lord of the Easts and the Wests [70:40]***. And in another Verse: ***Lord of the two Easts and Lord of the two Wests [55:17]***. And in another Verse: ***'Lord of the east and the west [26:28]'***.

قال: «تكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟»

He^{-asws} said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His^{-azwj} Words: ***Lord of the two Easts and Lord of the two Wests [55:17]***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

و أما قوله: يَرْبُّ الْمَشَارِقِ وَالْمَغَارِبِ فإن لها ثلاث مائة و ستين برجاً، تطلع كل يوم من برج و تغرب في آخر، فلا تعود إليه إلا من قابل في ذلك اليوم».

And as for His^{-azwj} Words: ***I swear by the Lord of the Easts and the Wests [70:40]***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So, it does not return to it except from the following year in that particular day'.³⁸

³⁷ تفسير القمّي 2: 344

³⁸ Extract (الاحتجاج: 259)

VERSES 19 - 22

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ {19}

He Let loose the two seas to meet [55:19]

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ {20}

Between them is a barrier which they do not violate [55:20]

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ {22}

There come forth from them the pearls and the rubies [55:22]

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان بن داود المنقري، عن يحيى بن سعيد القطان، قال: سمعت أبا عبد الله (عليه السلام) يقول في قوله عز وجل: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ، قال: «علي و فاطمة (عليهما السلام) بحران من العلم عميقان، لا يبغي أحدهما على صاحبه، يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ الحسن و الحسين (عليهما السلام)».

Ibn Babuwayh said it has been narrated from his father, from Sa'd Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Bin Dawood Al-Munqary, from Yahya Bin sa'eed Al-Qataan who said,

'I hear Abu Abdullah^{-asws} say regarding the Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]**, he^{-asws} said: 'Ali^{-asws} and (Syeda) Fatima^{-asws} are two deep seas of knowledge. They do not cross over on to each other, **There come forth from them the pearls and the rubies [55:22]** - Al-Hassan^{-asws} and Al-Husayn^{-asws}.³⁹

و عنه: عن علي بن مخلد الدهان، عن أحمد بن سليمان، عن إسحاق بن إبراهيم الأعمش، عن كثير بن هشام، عن كههم بن الحسن، عن أبي السليل، عن أبي زر (رضي الله عنه)، في قوله عز وجل: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ، قال: علي و فاطمة (عليهما السلام)، يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ الحسن و الحسين (عليهما السلام)،

And from him, from Ali Bin Mukhald Al-Dahaan, from Ahmad Bin Suleyman, from Is'haq Bin Ibrahim Al-Amsh, from Kaseer Bin Hisham, from Khams Bin Al-Hasan, from Abu Al-Suleyl,

'Abu Zarr^{-ra}, regarding the Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19]**, said: 'Ali^{-asws} and (Syeda) Fatima^{-asws}. **There come forth from them the pearls and the rubies [55:22]** - Al-Hassan^{-asws} and Al-Husayn^{-asws}. Who has seen the like of those four – Ali^{-asws} and Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws}?

فمن رأى مثل هؤلاء الأربعة: علي و فاطمة و الحسن و الحسين (عليهم السلام)؟ لا يجبههم إلا مؤمن، و لا يبغضهم إلا كافر، فكونوا مؤمنين بحب أهل البيت، و لا تكونوا كفارا يبغضهم فتلقوا في النار.

None will love them^{-asws} except a Momin, and none will hate them^{-asws} except a Kafir. So become Momineen by the love for the People^{-asws} of the Household^{-asws}, and do not become Kafirs by hating them^{-asws} for you will be cast into the Fire.⁴⁰

محمد بن العباس، قال: حدثنا محمد بن أحمد، عن محفوظ بن بشير، عن عمرو بن شمر، عن جابر الجعفي، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ، قال: «علي و فاطمة (عليهما السلام)»

Muhammad Bin Al-Abbas, from Muhammad Bin Ahmad, from Mahfouz Bin Basheer, from Amro Bin Shimir, from Jabir Al-Ju'fy,

'Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **He Let loose the two seas to meet [55:19]**, he^{-asws} said: 'Ali^{-asws} and (Syeda) Fatima^{-asws}'.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قال: «لا يبغى علي علي فاطمة، و لا فاطمة تبغى علي علي».

Between them is a barrier which they do not violate [55:20], he^{-asws} said: 'Neither does Ali^{-asws} do injustice against (Syeda) Fatima^{-asws}, nor does (Syeda) Fatima^{-asws} do injustice against Ali^{-asws}'.

In a lengthy Hadith:

ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص: وَ مَا سَاوَى اللَّهِ قَطُّ امْرَأَةً بِرَجُلٍ - إِلَّا مَا كَانَ مِنْ تَسْوِيَةِ اللَّهِ فَاطِمَةَ بِعَلِيٍّ ع وَ إِخْلَاقَهَا بِهِ وَ هِيَ امْرَأَةٌ تَفْضُلُ نِسَاءَ الْعَالَمِينَ، وَ كَذَلِكَ مَا كَانَ مِنَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ إِخْلَاقِ اللَّهِ إِلَيْهَا بِالْأَفْضَلِينَ الْأَكْرَمِينَ - لَمَّا أَدْخَلَهُمْ فِي الْمُبَاهَلَةِ.

(Imam Hassan Al-Askari^{-asws} said: 'Then Rasool-Allah^{-saww} said to her: 'And Allah^{-azwj} has not Equated a woman with a man at all, except what was from the Equalisation by Allah^{-azwj} of (Syeda) Fatima^{-asws} with Ali^{-asws}, and joining her^{-asws} with him^{-asws}. And she^{-asws} is the most superior of the women of the worlds. And similar to that is what was from Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Allah^{-azwj} Joining them both^{-asws} with the superior ones, the prestigious ones for including them^{-asws} in the imprecation (Mubahila) an extract.⁴¹

يُخْرِجُ مِنْهُمَا اللُّؤْلُؤَ وَ الْمَرْجَانُ، قال: «الحسن و الحسين (عليهما السلام)».

There come forth from them the pearls and the rubies [55:22], he^{-asws} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}'.⁴²

عبد الله بن جعفر الحميري: عن جعفر بن محمد، عن أبيه، عن علي (عليهم السلام)، قال: يُخْرِجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ، قال: «من ماء السماء و من ماء البحر، فإذا أمطرت فتحت الأصداف أفواهها في البحر، فيقع فيها من الماء المطر، فتخرج اللؤلؤ الصغيرة من القطرة الصغيرة، و اللؤلؤة الكبيرة من القطرة الكبيرة».

Abdullah Bin Ja'far Al-Humeyri,

⁴⁰ تأويل الآيات 2: 636 / 14

⁴¹ Tafseer Imam Hassan Al Askari^{-asws} – S 374 (Extract)

⁴² تأويل الآيات 2: 635 / 11

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ***'There come forth from them the pearls and the rubies [55:22]***, he^{-asws} said: 'From water (vapour) of the sky and water of the sea. So, when it rains, the shells open their mouths in the sea, and there occurs in them from the water of the rain, and there come out the small pearls from the small drops, and the large pearls from the large drops'.⁴³

VERSE 24

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ {24}

And for Him are the facilities flowing in the sea, like the banners [55:24]

ابن بابويه: بإسناده، عن علي (عليه السلام)، في قوله تعالى: وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ قال: السفن.

Ibn Babuwayh, by his chain,

'From Ali^{-asws} regarding the Words of the Exalted: ***And for Him are the facilities flowing in the sea, like the banners [55:24]***, he^{-asws} said: 'The ships.'⁴⁴

VERSES 26 & 27

كُلُّ مَنْ عَلَيْهَا فَانٍ {26}

Everyone upon it will perish [55:26]

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ {27}

And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن عبد الله، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد بن طريف، عن أبي جعفر (عليه السلام)، قال: «نحن جلال الله وكرامته التي أكرم الله العباد بطاعتنا».

Ali Bin Ibrahim, from Ali Bin Al-Husayn, from Ahmad Bin Abdullah, from Ahmad bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Sa'ad Bin Tareyf,

'Abu Ja'far^{-asws}, having said: 'We^{-asws} are the Majesty of Allah^{-azwj}, and His^{-azwj} Honour which He^{-azwj} has Honoured His^{-azwj} servants with being obedient to us^{-asws}'.⁴⁵

و قال علي بن الحسين (عليهما السلام): «نحن الوجه الذي يؤتى الله منه».

⁴³ قرب الإسناد: 64.

⁴⁴ عيون أخبار الرضا (عليه السلام) 2: 300 / 66.

⁴⁵ تفسير القمي 2: 346.

And Ali-asws Bin Al-Husayn-asws said: 'We-asws are the Face from which Allah-azwj can be reached to.'⁴⁶

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، قال: «نحن المثنائي التي أعطاه الله نبينا محمدا (صلى الله عليه وآله)، ونحن وجه الله، نتقلب في الأرض بين أظهركم، ونحن عين الله في خلقه، ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا، و جهلنا من جهلنا وإمامة المتقين».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

Abu Ja'far-asws said: 'We-asws are the double (المثنائي) which Allah-azwj has Given to our Prophet Muhammad-saww, and we-asws are the Face of Allah-azwj, we-asws have appeared in the earth among you, and we-asws are the Eye of Allah-azwj in His-azwj creation, and His-azwj Hand stretched out by Mercy to His-azwj servants. The one who has recognized us-asws, has recognized us-asws, and one who is ignorant of us-asws, is ignorant of us-asws, and we-asws are the Imams-asws of the pious.'⁴⁷

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولاً عظيماً، إنما عني بذلك وجه الله الذي يؤتى منه».

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah-asws about the Words of Allah-azwj Blessed and Exalted: **All things will perish except for His Face [28:88]**, said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah-azwj.' He-asws said: 'Glory be to Allah-azwj! They are speaking a grievous word, but rather, what is meant by that Face of Allah-azwj, is the one-asws he-azwj can be accessed.'⁴⁸

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يا بن رسول الله فما معنى الخبر الذي روه أن ثواب لا اله الا الله النظر إلى وجه الله تعالى ؟

In (the book) Uyoon Al-Akhbaar Al-Reza-asws in the chapter what has come from Al-Reza-asws regarding the Divine Unity, there is a lengthy Hadeeth, and in it, it was said to him-asws, 'O son-asws of Rasool-Allah-saww, what is the meaning of the news which has been reported for the Reward of "There is no god but Allah-azwj," the looking at the Face of Allah-azwj?'

فقال عليه السلام: يا ابا الصلت من وصف الله عزوجل بوجه كالوجه فقد كفر، ولكن وجه الله أنبياء وحججة صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل وإلى دينه ومعرفته، وقال الله عزوجل: "كل من عليها فان" ويبقى وجه ربك " وقال عزوجل: "كل شيء هالك الا وجهه"

He-asws said: 'O Abu Salt, whoever characterizes Allah-azwj Mighty and Majestic with a face like the faces has committed Kufr. But, the Face of Allah-azwj are His-azwj Prophets-as and His-

تفسير القمي 2: 345. 46

الكافي 1: 111 / 3. 47

الكافي 1: 111 / 1. 48

azwj Divine Authorities by whom^{-asws} attention is paid to Allah^{-azwj} Mighty and Majestic and to His^{-azwj} Religion and His^{-azwj} recognition, and Allah^{-azwj} Mighty and Majestic Says: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27].** And the Mighty and Majestic Says: **All things will perish except for His Face [28:88].**

فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتي وعترتي لم يرني ولم أره يوم القيامة.

So, the looking at the Prophets^{-as} of Allah^{-azwj} the Exalted and His^{-azwj} Rasools^{-as} and His^{-azwj} Divine Authorities in their ranks would a magnificent Reward for the momineen on the Day of Judgement. And the Prophet^{-saww} said: 'Whosoever hates the People^{-asws} of my^{-saww} Household, and my^{-saww} Progeny^{-asws}, will never see me^{-saww} and I^{-saww} will never see him on the Day of Judgement.⁴⁹

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: "كل شيء هالك الا وجهه" فالمراد كل شيء هالك الا دينه لان من المحال ان يهلك الله كل شيء ويبقى الوجه

In the book Al-Ihtijaj Al-Tabarsy

'Amir Al-Momineen^{-asws}, in a lengthy Hadeeth, and in it he^{-asws} said: 'And as for His^{-azwj} Words: **All things will perish except for His Face [28:88]**, what is meant by it that everything will perish except for His^{-azwj} Religion, because it is from the impossibilities that Allah^{-azwj} will Cause everything to perish and for His^{-azwj} Face to remain.

هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال "كل من عليها فان" ويبقى وجه ربك "ففصل بين خلقه ووجهه،

He^{-azwj} is more Majestic and Greater than that He^{-azwj} would destroy one who is not from Him^{-azwj}. Have you not seen that He^{-azwj} has Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**? He^{-azwj} Differentiated between His^{-azwj} creatures and His^{-azwj} Face.⁵⁰

For more refer to the Ahadeeth under Chapter 28 Verse 88.

VERSE 29

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ {29}

Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29]

في اصول الكافي خطبة مروية عن امير المؤمنين عليه السلام وفيها: الحمد لله الذي لا يموت ولا تنقضي عجائبه، لانه كل يوم هو في شأن.

In Usool Al-Kafi a sermon has been reported,

⁴⁹ Tafseer Noor Al Saqalayn– CH 55 H 23

⁵⁰ Tafseer Noor Al Saqalayn– CH 55 H 26

‘Amir Al-Momineen^{-asws}, and in it is: ‘Praise is for Allah^{-azwj} Who neither dies, nor do His^{-azwj} Wonders ever cease, because **Every day He is in Splendour [55:29]**’.⁵¹

الشيخ في (مجالسه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا الفضل بن محمد بن المسيب أبو محمد الشمراني البيهقي بجران، قال: حدثنا هارون بن عمرو بن عبد العزيز بن محمد أبو موسى المجاشعي، قال: حدثني محمد بن جعفر بن محمد (عليهما السلام)، قال: حدثنا أبي أبو عبد الله (عليه السلام)، قال المجاشعي: و حدثنا الرضا علي بن موسى (عليه السلام)، عن أبيه موسى، عن أبيه أبي عبد الله جعفر بن محمد، عن آبائه، عن علي (عليهم السلام)، قال: «إن النبي (صلى الله عليه و آله) قال: قال الله تعالى: كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ، فَإِنْ مِنْ شَأْنِهِ أَنْ يَغْفِرَ ذَنْبًا، وَ يَفْرِجَ كَرْبًا، وَ يَرْفَعَ قَوْمًا وَ يَضَعَ آخَرِينَ».

Al-Sheykh in his Majaalises said that it has been narrated from Abu Al-Mufazzal, from Al-Fazl Bin Muhammad Bin Al-Musayab Abu Muhammad Al-Sha’rani Al-Bayhaqi Bijarjan,, from Haroun Bin Amro Bin Abdul Aziz Bin Muhammad Abu Musa Al-Majashi,

‘Muhammad^{-asws} Bin Ja’far^{-asws} Bin Muhammad^{-asws} in a Hadeeth of Abu Abdullah^{-asws}. Al-Maj’ashy said that it has also been narrated from Al-Reza^{-asws} Bin Musa^{-asws}, from his^{-asws} father Musa^{-asws}, from his^{-asws} father Abu Abdullah^{-asws} Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} that Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Said: **Every day He is in Splendour [55:29]**. From among His^{-azwj} Splendour is that He^{-azwj} Forgives the sins, and Rescues from distress, and Elevates a people and Abases another.’⁵²

VERSE 31

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ {31}

We shall soon Deal with you (with) the two weighty things! [55:31]

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن هارون ابن خازجة، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ، قال: «الثقلان: نحن و القرآن».

Muhammad Bin Al-Abbas said that it has been narrated from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Haroun Ibn Jariya, from Yaqoub Bin Shuaib,

‘Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **We shall soon Deal with you (with) the two weighty things! [55:31]**, he^{-asws} said: ‘The two weighty things – Us^{-asws} and the Quran.’⁵³

علي بن إبراهيم، قوله تعالى: سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ، قال: قال: «نحن و كتاب الله، و الدليل على ذلك قول رسول الله (صلى الله عليه و آله): إني تارك فيكم الثقلين، كتاب الله و عترتي أهل بيتي».

Ali Bin Ibrahim –

⁵¹ Tafseer Noor Al Saqalayn– CH 55 H 29

⁵² الأما لي 2: 135

⁵³ تأويل الآيات 2: 637 / 17

Regarding the Words of the Exalted: ***We shall soon Deal with you (with) the two weighty things! [55:31]***, he^{-asws} said: 'Us^{-asws} and the Book of Allah^{-azwj}. And the evidence for that are the words of Rasool-Allah^{-saww}: 'I^{-saww} am leaving among you the two weighty things, Book of Allah^{-azwj} and my^{-saww} Family, the People^{-asws} of my^{-saww} Household'.⁵⁴

الدليمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Daylami, and Abu Al-Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that:

'The Rasool Allah^{-saww} said: 'I^{-saww} am leaving behind among you two weighty things (الثقلين) – the Book of Allah^{-azwj} and Ali^{-asws} Bin Abu Talib^{-asws}. And, Ali^{-asws} is higher for you than the Book of Allah, because he^{-asws} is an explainer for you about the Book of Allah^{-azwj}'.⁵⁵

VERSE 33

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ {33}

O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبه، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها،

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

He (the narrator) said, 'I heard Abu Ja'far^{-asws} say initiating from him^{-asws}: 'When Allah^{-azwj} Wants to Prove to His^{-azwj} creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be weak in its descent.

فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو آت، - يعني أمره - حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور،

When the inhabitants of the sky of the world will see that, they will say, 'Our Lord^{-azwj} is coming.' The Caller will Say: 'No! It is still coming' – meaning His^{-azwj} Command – until the

⁵⁴ تفسير القمي 2: 345.

⁵⁵ ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86

whole of the sky descends, becoming one with the other, and it will be weak in its descent. Then the Command of Allah^{-azwj} will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah^{-azwj} return all affairs (Commands).

ثم يأمر الله مناديا ينادي: يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ.

Then Allah^{-azwj} will Command the Caller to call out: ***O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with Authorisation [55:33].***

قال: و بكى (عليه السلام) حتى إذا سكنت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟.

He (the narrator) said, 'And he^{-asws} wept, until when he^{-asws} was calm, I said, 'May Allah^{-azwj} Make me to be your^{-asws} sacrifice, O Abu Ja'far^{-asws}, and where will be Rasool-Allah^{-saww} and the Amir Al-Momineen^{-asws} and their^{-asws} Shias?'

فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كثران من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفرح الناس و لا يفرحون»

Abu Ja'far^{-asws} said: 'The Rasool-Allah^{-saww} and Ali^{-asws} and their^{-asws} Shias would be on the dunes of musk and saffron, on pulpits of Light. The people will grieve and they (shias) will not, and the people will panic and they (Shias) will not.'

ثم تلا هذه الآية مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. «فالحسنة: ولاية علي (عليه السلام)»

Then he^{-asws} recited this Verse: ***One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].*** As for this "good deed", it is the Wilayah of Ali^{-asws}.

ثم قال: لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ. قوله تعالى: بِسُلْطَانٍ أَي بِحُجَّة.

Then he^{-asws} said: ***The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103].*** The Word of the Exalted: ***Authorisation [55:33]***, it means, with the Divine Authority^{-asws}.⁵⁶

روى مسعدة بن صدقة عن كليب قال: كنا عند أبي عبد الله عليه السلام فانشأ يحدثنا فقال: إذا كان يوم القيامة جمع الله العباد في صعيد واحد وذلك انه يوحى إلى السماء الدنيا ان اهبطي بمن فيك، فتحبط أهل السماء الدنيا بمثل من في الارض من الجن والانس والملائكة، فلا يزالون كذلك حتى يهبط أهل سبع سماوات فتصير الجن والانس في سبع سرادقات من الملائكة،

It has been reported from Mas'ada Bin Sadaqa from Kuleyb who said,

'I was with Abu Abdullah^{-asws} when he^{-asws} narrated to us: 'When it will be the Day of Judgement, Allah^{-azwj} will Gather the servants in one instant, and that He^{-azwj} will Reveal unto

⁵⁶ تفسير القمي 2: 77 و 345

the sky of the world to get down, and the inhabitants of the sky of the world will be similar to the inhabitants of the world from the Jinn and the humans and the Angels. That will not cease until the inhabitants of the seven skies get down. The Jinn and the Humans will be with the seven levels of the Angels.

فينادى مناد: " يا معشر الجن والانس ان استطعتم " الاية فينظرون فإذا قد احاط بهم سبعة أطواق من الملائكة.

Then a Caller will Call out: ***O communities of the Jinn and the humans! If you are able to pass [55:33]*** – the Verse. So they will be looking at the seven levels of Angels that would have surrounded them.⁵⁷

VERSE 35

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ {35}

Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35]

في كتاب الاحتجاج للطبرسي رحمه الله باسناده إلى الامام محمد بن علي الباقر عليه السلام عن النبي صلى الله عليه وآله حديث طويل وفيه خطبة الغدير وفيها يقول صلى الله عليه وآله: معاشر الناس اني ادعها امامة ووراثة في عقبى إلى يوم القيامة، وقد بلغت ما أمرت بتبليغه حجة على كل حاضر وغائب، وعلى كل أحد من شهد أو لم يشهد، ولد أو لم يولد فليبلغ الحاضر الغائب، والوالد الولد إلى يوم القيامة،

In the book Al-Ihtijaj Al-Tabarsy by his chain to the

Imam Muhammad^{-asws} Bin Ali^{-asws}, Al-Baqir^{-asws} from the Prophet^{-saww}, a lengthy Hadeeth, and in it is the sermon of Ghadeer, he^{-saww} said: 'Group of people! I^{-saww} have fulfilled the Imamate and the inheritance in front of you, up to the Day of Judgement, and have communicated what I^{-saww} have been Commanded to by this communication as a proof on everyone present and absent, and on everyone whether he has witnessed it nor not, the born and the unborn, the present and the absent, the parent and the child should communicate it to those present and the absent, and the father and the son, to the Day of Judgement.

وسيجعلونها ملكا واغتصابا، ألا لعن الله الغاصبين والمغتصبين، وعندها " سنفرغ لكم ايها الثقلان * فيرسل عليكما شواظ من نار ونحاس فلا تنتصران "

And those who make it to be a kingdom and usurp it, then the Curse of Allah^{-azwj} is on the usurpers and the prejudicial one, and due to it: ***We shall soon Deal with you (with) the two weighty things! [55:31] Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35]***.⁵⁸

⁵⁷ Tafseer Noor Al Saqalayn– CH 55 H 38

⁵⁸ Tafseer Noor Al Saqalayn– CH 55 H 33

الْمُعْجَزَاتِ وَالرَّوَضَةِ وَ دَلَائِلُ ابْنِ عُقْدَةَ أَبُو إِسْحَاقَ السَّبْعِيُّ وَالْحَارِثُ الْأَعْوَرُ رَأَيْنَا شَيْخًا بَاكِيًا وَ هُوَ يَقُولُ أَشْرَفْتُ عَلَى الْمِائَةِ وَ مَا رَأَيْتُ الْعَدْلَ إِلَّا سَاعَةً فَسُئِلَ عَنْ ذَلِكَ فَقَالَ أَنَا هَاجِرُ الْحِمَيْرِيِّ وَ كُنْتُ يَهُودِيًّا أَتْبَاعُ الطَّعَامِ قَدِمْتُ يَوْمًا نَحْوَ الْكُوفَةِ فَلَمَّا صِرْتُ بِالْقُبَّةِ بِالْمَسْجِدِ فَقَدْتُ حِمِيرِي فَدَخَلْتُ الْكُوفَةَ عَلَى الْأَشْطَرِ فَوَجَّهَنِي إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

(The books) 'Al Mojizaat', and 'Al Rowza', and 'Dalail' of Ibn Uqdah – Abu Is'haq Al Sabie, and Al Haris Al Awr,

'We saw an old man crying and he was saying, 'I was overlooking upon one hundred and I did not see the justice except for a moment'. He was asked about that. He said, 'I am Hajar Al-Himeyri and I used to be a Jew selling the food. One day I arrived around Al-Kufa. When I came to be by the dome of the Masjid, I lost my donkey. I entered Al-Kufa to Al-Ashtar and he diverted me to Amir Al-Momineen^{-asws}.

فَلَمَّا رَأَى قَالَ يَا أَخَا الْيَهُودِ إِنَّ عِنْدَنَا عِلْمَ الْبَلَايَا وَالْمَنَآيَا مَا كَانَ أَوْ يَكُونُ أَخْبَرْتُكَ أَمْ تُخْبِرُنِي بِمَا دَا جِئْتَ فَقُلْتُ بَلَى تُخْبِرُنِي فَقَالَ اخْتَلَسَتْ الْجِئْتُ مَالَكَ فِي الْقُبَّةِ فَمَا تَشَاءُ قُلْتُ إِنَّ تَفَضَّلْتُ عَلَى آمَنْتُ بِكَ

When he^{-asws} saw me he^{-asws} said: 'O brother Jew! With us^{-asws} there is knowledge of the afflictions and deaths, what has happened or will be happening. Shall I^{-asws} inform you or will you inform me^{-asws} with what you have come for?' I said, 'But, you^{-asws} inform me'. He^{-asws} said: 'You were stolen from by the Jinn. Your wealth is in the dome, so what is your desire'. I said, 'If you^{-asws} could assist me, I shall believe in you^{-asws}'.

فَانْطَلَقَ مَعِيَ حَتَّى إِذَا أَتَى الْقُبَّةَ صَلَّى رَكْعَتَيْنِ وَ دَعَا بِدُعَاءٍ وَ قَرَأَ بِرِسَالٍ عَلَيْكُمَا شَوَاطِئُ مِنْ نَارٍ وَ نُحَاسٌ فَلَا تَنْتَصِرَانِ الْآيَةُ ثُمَّ قَالَ يَا عُبَيْدَ اللَّهِ مَا هَذَا الْعَبْتُ وَ اللَّهُ مَا عَلَى هَذَا بَايَعْتُمُونِي وَ عَاهَدْتُمُونِي يَا مَعْشَرَ الْجِنِّ

He^{-asws} went with me until when he^{-asws} came to the dome, he^{-asws} prayed two Cycles Salat and supplicated with a supplication, and recited: **Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35]** – the Verse. Then he^{-asws} said: 'O Ubeydullah! What is this tampering? By Allah^{-azwj}! It was not upon this that you had pledged allegiance to me^{-asws} and covenanted with me^{-asws}, O community of Jinn!'

فَرَأَيْتُ مَالِي يُخْرَجُ مِنَ الْقُبَّةِ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ ثُمَّ إِنِّي لَمَّا قَدِمْتُ الْآنَ وَجَدْتُهُ مَقْتُولًا.

I saw my wealth (donkey) come from the dome. I said, 'I testify there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}, and I testify that Ali^{-asws} is Guardian of Allah^{-azwj}'. Then, when I have arrived here, I found him^{-asws} to have been killed⁵⁹.

VERSE 37

فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ {37}

So, when the sky splits, then it would become rosy like the red hide [55:37]

⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 23 b

أحمد بن محمد بن خالد البرقي: عن أبيه، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة يدعى رسول الله (صلى الله عليه وآله) فيكسى حلة وردية». فقلت: جعلت فداك، و ردية؟

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Sa'dan Bin Muslim, from Abu Baseer,

'Abu Abdullah^{-asws} said: 'When it will be the Day of Judgement, Rasool-Allah^{-saww} will be Called. He^{-saww} will be wearing a rosy garment.' I said, 'May I be your sacrifice, rosy?'

قال: «نعم، أما سمعت قول الله عز و جل: فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ، ثم يدعى [علي فيقوم على يمين رسول الله،

He^{-asws} said: 'Yes. Have you not heard the Words of Allah^{-azwj} Mighty and Majestic: ***So when the sky splits, then it would become rosy like the red hide [55:37]***? Then Ali^{-asws} will be Called. He^{-asws} will stand on the right of Rasool-Allah^{-saww}.

ثم يدعى] من شاء الله فيقومون على يمين علي، ثم يدعى شيعتنا فيقومون على يمين من شاء الله».

Then Allah^{-azwj} will Call whosoever that He^{-azwj} so Desires to. They will all stand on the right of Ali^{-asws}. Then our^{-asws} Shias will be Called. They will all stand on the right of whosoever that Allah^{-azwj} so Desires.'

ثم قال: «يا أبا محمد، أين ترى ينطلق بنا؟» قال: قلت إلى الجنة. قال: «ما شاء الله».

Then he^{-asws} said: 'O Abu Muhammad! Where do you see yourself going with us^{-asws}? I said, 'To Paradise.' He^{-asws} said: 'ما شاء الله' 'Whatever Allah^{-azwj} so Desires.'⁶⁰

VERSE 39

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ {39}

So, on that Day, neither a human being nor Jinn would be Questioned about his sin [55:39]

The altered Verse

ابن بابويه في (بشارات الشيعة)، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا محمد بن يحيى، عن حنظلة، عن ميسرة، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «لا يرى منكم في النار اثنان، لا والله ولا واحد». قال: قلت: فأين ذا من كتاب الله؟ فأمسك عني سنة،

Ibn Babuwayh in Bashaarat Al-Shia, said that it has been narrated from Muhammad Bin Ali Majaylawiya^{ar}, from Muhammad Bin Yahya, from Hanzala, from Maysara who said,

'I heard Abu Al-Hassan Al-Reza^{-asws}: 'I do not see two of you (Shias) in the Fire, no by Allah^{-azwj}, not even one.' I said, 'Where is that, from the Book of Allah^{-azwj}? But, he^{-asws} withheld from me for a year.

قال: فأني معه ذات يوم في الطواف، إذ قال: «يا ميسرة، أذن لي في جوابك عن مسألتك كذا».

He (the narrator) said, 'One day I was with him^{-asws} during the Tawaaf (of the Kabah), when he^{-asws} said: 'O Maysara! Allow me^{-asws} in answering you about your question like that'.

قال: قلت: فأين هو من القرآن؟ قال: «في سورة الرحمن و هو قول الله عز و جل: (فيومئذ لا يسئل عن ذنبه منكم إنس و لا جان).

He (the narrator) said, 'I said, 'So where is it from the Quran?' He^{-asws} said: 'In Surah Al Rahman, and these are the Words of Allah^{-azwj}, Mighty and Majestic: ***So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]***'.

فقلت له: ليس فيها (منكم)؟ قال: «إن أول من غيرها ابن أروى، و ذلك أنها حجة عليه و على أصحابه، و لو لم يكن فيها (منكم) لسقط عقاب الله عز و جل عن خلقه، إذا لم يسئل عن ذنبه إنس و لا جان، فلمن يعاقب الله إذن يوم القيامة»؟.

So, I said to him^{-asws}, 'There isn't in it 'from you'?' He^{-asws} said: 'The first one who altered it was Ibn Arwa⁶¹, and that it is a proof against him and against his companions; and if (the words) 'from you' do not happen to be in it, the Punishment of Allah^{-azwj} Mighty and Majestic would be Dropped from His^{-azwj} creatures, when neither a human being nor a Jinn would be Questioned about his sin. Then whom would Allah^{-azwj} Punish on the Day of Judgment?'⁶²

في مجمع البيان وروى عن الرضا عليه السلام انه قال: " فيومئذ لا يسئل منكم عن ذنبه انس ولا جان " ان من اعتقد الحق ثم اذنب ولم يتب في الدنيا عذب عليه في البرزخ ويخرج يوم القيامة، وليس له ذنب يسأل عنه.

In Majma Ul Bayaan,

It has been reported from Al-Reza^{-asws} having said: '***So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]***'. The one who believes in the truth, then sins, and does not repent in the world, will have punishment during the purgatory and will come out on the Day of Judgement, and there will be no sins upon him which he will be Questioned about.'⁶³

VERSE 41

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ {41}

The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]

⁶¹ The intended is – son of Usman Bin Affan, as Arwa was his mother.

⁶² فضائل الشيعة: 43 /76

⁶³ Tafseer Noor Al Saqalayn– CH 55 H 42

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

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

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! 'المُجْرِمُونَ' And the criminals, they are the deniers of your^{-asws} Wilayah''.⁶⁴

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ، قال: «الله يعرفهم، و لكن أنزلت في القائم يعرفهم بسيماهم فيخبطهم بالسيف هو و أصحابه خبطاً»

Muhammad Bin Ibrahim Al-No'many, from Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Suleyman Al-Dulaymi, from Abu Baseer,

'Abu Abdullah^{-asws} regarding the Words of the Exalted: 'المُجْرِمُونَ' **The criminals would be recognised by their marks [55:41]**, he^{-asws} said: 'Allah^{-azwj} (already) Recognises them, but it was Revealed regarding Al-Qaim^{-asws} so he^{-asws} would recognise them by their marks. He^{-asws} would thus mark them by the sword, he^{-asws} himself^{-asws} as well as his^{-asws} companions'.⁶⁵

حدثنا إبراهيم بن هاشم عن أبي سليمان الديلمي عن معاوية الدهني عن أبي عبد الله عليه السلام في قول الله عزوجل يعرف المجرمون بسيماهم فيؤخذ بالنواصي والاقدام فقال يا معاوية ما يقولون في هذا

Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah^{-asws}, regarding the Words of Allah^{-azwj}, Blessed and Exalted: **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]**, he^{-asws} said: 'O Muawiya! what are they (people) saying about this?'

قال قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسيماهم يوم القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم ويلقون في النار

I said, 'They claim that Allah^{-azwj} Blessed and Exalted will Recognise the criminals by their marks on the Day of Judgement. He^{-azwj} will Order them to be seized by their forelocks and their feet, to be flung into the Fire.'

قال فقال لى وكيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشأهم وهو خلقهم

⁶⁴ (Extract) تفسير القمّي 2: 395.

⁶⁵ الغيبة: 39 / 242.

He (the narrator) said, 'He^{-asws} said to me: 'And how does the need arise for Allah^{-azwj}, the Compeller, the Blessed and Exalted to Recognise the creation that He^{-azwj} Himself^{-azwj} Created?'

قال فقلت فما ذاك جعلت فذاك قال ذلك اوقد قام قائمنا اعطاء الله السيماء فيأمر بالكافر فيؤخذ بنواصيهم و اقدمهم ثم يخط بالسيف خطا.

I said, 'May I be sacrificed for you^{-asws}, and what is that (then)?' He^{-asws} said: 'That is when Al-Qaim^{-asws} rises, Allah^{-azwj} will Give him^{-asws} the Sign. He^{-asws} will order the Kafirs to be seized by their forelocks and their feet, then he^{-asws} will mark them by the sword.'⁶⁶

VERSES 43 & 44

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ {43}

This here is Hell which the criminals belied upon [55:43]

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ {44}

They will circle between it and the spring of scalding water [55:44]

الطبرسي: و قرأ أبو عبد الله (عليه السلام): «هذه جهنم التي كنتم بها تكذبون تصليانها لا تموتان و لا تحيان».

Al-Tabarsi –

'And Abu Abdullah^{-asws} recited: '***This here is Hell which the two of you were belied upon. Both of you would be arriving to it, neither dying nor living (therein) [55:43]***'.⁶⁷

عبد الله بن جعفر الحميري، عن محمد بن عيسى، قال: حدثني إبراهيم بن عبد الحميد في سنة ثمان و تسعين و مائة في المسجد الحرام، قال: دخلت على أبي عبد الله (عليه السلام)، فأخرج إلي مصحفاً، فتصفحته، فوقع بصري على موضع منه، فإذا فيه مكتوب: (هذه جهنم التي كنتم بها تكذبون فاصليان فيها لا تموتان و لا تحيان) يعني الأولين.

Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Isa, from Ibrahim Abdul Hameed in the year one hundred and ninety eight in Al-Masjid Al-Haram.

He (the narrator) said, 'I came up to Abu Abdullah^{-asws}, and he^{-asws} brought out a Parchment (Quran) to me. He^{-asws} browsed through it and my sight fell upon a place from it, and it was written there '***This here is Hell which the two of you were belied upon. Both of you would***

⁶⁶ Basaair Al Darajaat – P 7 CH 17 H 8

⁶⁷ مجمع البيان 9: 308

be arriving to it, neither dying nor living (therein) [55:43] - Meaning the first two (Abu Bakr and Umar)⁶⁸.

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام)، قال: قلت له: يا بن رسول الله، فأخبرني عن الجنة و النار، أهما اليوم مخلوقتان؟ فقال: «نعم، و إن رسول الله (صلى الله عليه و آله) قد دخل الجنة و رأى النار، لما عرج به إلى السماء».

Ibn Babuwayh said that it has been narrated from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim, from his father Ibrahim Bin Hashim, from Abdul Salaam Bin Saleh Al-Harwy,

'Al-Reza^{-asws} replied, when I said to him^{-asws}, 'O son^{-asws} of the Rasool-Allah^{-saww}! Inform me about the Paradise and the Fire, do they both exist as created entities today?' He^{-asws} said: 'Yes, and Rasool-Allah^{-saww} entered the Paradise and saw the Fire, when he^{-saww} ascended to the sky.'

قال: فقلت له: إن قوما يقولون: إلهما اليوم مقدرتان غير مخلوقتين؟ فقال (عليه السلام): «لا هم منا و لا نحن منهم،

I said to him, 'The people are saying, 'They both exist potentially today, (but) are not creations in actuality?' He^{-asws} said: 'They are not from us^{-asws} and we^{-asws} are not from them.

من أنكر خلق الجنة و النار فقد كذب رسول الله و كذبنا، و ليس من ولايتنا على شيء، و يخلد في نار جهنم، قال الله تعالى هذه جهنم التي يكذب بها المجرمون يطوفون بينها و بين حميم آن

The one who denies the creation of the Paradise and the Fire has belied Rasool-Allah^{-saww} and belied us^{-asws}, and there is nothing from our^{-asws} Wilayah with him, and he will abide eternally in the Fire of Hell. Allah^{-azwj} Says: ***This here is Hell which the criminals belied upon [55:43] They will circle between it and the spring of scalding water [55:44].***

و قد قال النبي (صلى الله عليه و آله): لما عرج بي إلى السماء أخذ بيدي جبرئيل (عليه السلام) فأدخلني الجنة، فناولني من رطبها فأكلته، فتحول ذلك نطفة في صلي، فلما هبطت إلى الأرض وقعت خديجة فحملت بفاطمة، ففاطمة حوراء إنسية، فكلما اشتقت إلى رائحة الجنة تشممت رائحة ابنتي فاطمة».

The Prophet^{-saww} said: 'When I^{-saww} ascended to the sky, Jibraeel^{-as} took me^{-saww} by the hand, and entered me^{-saww} into the Paradise, and I^{-saww} ate therein from the date fruit. That remained within me^{-saww}. When I^{-saww} got down to the earth, I^{-saww} narrated this event to (Syeda) Khadija^{-asws}, and she^{-asws} was blessed with (Syeda) Fatima^{-asws}. (Syeda) Fatima^{-asws} is the Hourie of the humans. Every time that I^{-saww} miss the aroma of the Paradise, I^{-saww} sniff the aroma of my^{-saww} daughter Fatima^{-asws}.'⁶⁹

VERSES 46 - 52

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ {46}

⁶⁸ الاختصاص: 304.

⁶⁹ أمالي الصدوق: 7 / 373

And for the one who fears to stand before his Lord are two Gardens [55:46]

كتاب (الجنة و النار): أبو جعفر أحمد بن محمد بن عيسى، عن عوف بن عبد الله، عن جابر بن يزيد الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الجنان أربع، وذلك قول الله عز وجل: وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ، وهو أن الرجل يهجم على شهوة من شهوات الدنيا وهي معصية، فيذكر مقام ربه، فيدعها من مخافته، فهذه الآية فيه، فهاتان جنتان للمؤمنين والسابقين.

In the book *Jannat Wa Al-Naar* – Abu Ja'far Ahmad Bin Muhammad Bin Isa, from Auf Bin Abdullah, from Jabir Bin Yazid Al-Ju'fy,

'Abu Ja'far^{-asws} said: 'The Gardens are four, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***And for the one who fears to stand before his Lord are two Gardens [55:46]***; and he is the man who attacks his lust, from the lusts of the world and these are the sins, which serve as a reminder that he will have to stand before his Lord^{-azwj}. This is the verse in which two Gardens have been Given to the Momineen and the foremost ones.'

و أما قوله: وَ مِنْ دُونِهِمَا جَنَّاتٌ، يقول: من دونهما في الفضل، و ليس من دونهما في القرب، و هما لأصحاب اليمين، و هي جنة النعيم و جنة المأوى، و في هذه الجنان الأربع فواكه في الكثرة كورق الشجر و النجوم،

And as for His^{-azwj} Words: ***And besides these two are two (other) Gardens [55:62]*** he^{-asws} said: 'Besides these are two (more) regarding status, and not regarding proximity. These are the companions of the right hand, and this is the Garden of Bounties and the Garden of Shelter, and in these two Gardens are fruits found in abundance like the leaves of the tree and the stars.

و على هذه الجنان الأربع حائط محيط بها، طوله مسيرة خمس مائة عام، لبنة من فضة، و لبنة من ذهب، و لبنة من در، و لبنة من ياقوت، و ملاطه المسك و الزعفران، و شرفه نور يتلألأ، يرى الرجل وجهه في الحائط، و في الحائط ثمانية أبواب، على كل باب مصراعان، عرضهما كحضر الفرس الجواد سنة».

And on these two Gardens are four walls surrounding it, the length of which is the travel of five hundred years, made of bricks of silver, and bricks of gold, and bricks of precious stones, and bricks of sapphire, with mortar of musk and saffron, with light radiating from it. A man can see his face in the wall, and in these walls are eight entrances, on each entrance has two gates, taking the racing horse a year to reach it.⁷⁰

ذَوَاتَا أَفْنَانٍ {48}

Having two branches [55:48]

فِيهِمَا عَيْنَانِ تَجْرِيَانِ {50}

In both of them are two flowing springs [55:50]

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فِيهِمَا مِنْ كُلِّ فَأْكِهَةٍ زَوْجَانِ {52}

In both of them are pairs of every fruit [55:52]

VERSE 54 - 58

مُتَكِينٍ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۖ وَجَنَى الْجَنَّتَيْنِ دَانٍ {54}

Reclining upon beds, the inner coverings being of silk brocade; and the fruits of the two Gardens will stoop (towards them) [55:54]

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ {56}

In these would be ones of modest gaze, neither having been touched by a human before them nor Jinn [55:56]

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ {58}

As if they were the rubies and the coral [55:58]

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) - في حديث طويل - قال: «أن الحور العين خلقهن الله في الجنة مع شجرها، و حبسهن على أزواجهن في الدنيا، على كل واحدة منهن سبعون حلة، يرى بياض سوقهن من وراء اللؤلؤ السبعين، كما يرى الشراب الأحمر في الزجاج البياض، و السلك الأبيض في الياقوتة الحمراء،

In the book Sifat Al-Jannat Wa Al-Naar – From Abu Ja’far Ahmad Bin Muhammad Bin Isa, from Saeed Bin Junah, from Awf Bin Abdullah Al-Azdy,

‘From Abu Abdullah^{-asws} - in a lengthy Hadeeth – said: ‘The Maiden Houries, Allah^{-azwj} Created them in the Paradise along with its trees and confined them for their husbands in the world. For each one of them would be seventy garments. Their legs would be seen through the seventieth garment, just as you can see the red drink in the white glass and the white cord in the red sapphire.

يجمعها في قوة مائة رجل في شهوة أربعين سنة، و هن أتراب أبكار عذارى، كلما نكحت صارت عذراء: لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ يَقُول: لم يمسهن إنسي و لا جني قط:

They (Mominen) would copulate with them with the strength of a hundred men during the desire at the age of forty. And they would be virgins of equal age. Every time they copulate they would (return to) become virgins. ***Neither having been touched by a human before them nor Jinn [55:56]***. He^{-azwj} is Saying that neither the human being nor Jinn has ever touched them at all.

فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ، يعني خيرات الأخلاق حسان الوجوه: كَأَنَّهِنَّ الْيَاقُوتُ وَ الْمَرْجَانُ» ، يعني صفاء الياقوت و بياض اللؤلؤ».

Therein are the good and beautiful females [55:70] – Meaning, best in the manners and beautiful of face: **As if they were the rubies and the coral [55:58]** – Meaning the clearness of sapphire and the whiteness of the pearl’.

قال: «و إن في الجنة لنهرا حافته الجواري- قال: فيوحي إليهن الرب تبارك و تعالى: أسمعن عبادي تمجدي و تسييحي و تحمدي

He-^{asws} said: ‘And in the Paradise is a River, on the banks of it are Nymphs’. So the Lord-^{azwj} Blessed and Exalted would Reveal unto them: “Let My-^{azwj} servants hear My-^{azwj} Glorification, and (Extollation of) My-^{azwj} Holiness, and My-^{azwj} Praise”.

فيرفعن أصواتهن بألحان و ترجيع لم يسمع الخلائق مثلها قط، فيطرب أهل الجنة».

So, they would raise their voices with the melodious tone the like of which the creatures have never heard before at all, and the people of the Paradise would be delighted’.⁷¹

VERSE 60

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ {60}

Is the Recompense of goodness except for the goodness? [55:60]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب (عليهم السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله)، فسأله أعلمهم، فقال له: أخبرني عن تفسير: سبحان الله، و الحمد لله، و لا إله إلا الله، و الله أكبر،

Ibn Babuwayh said that it has been narrated from Ali Bin Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah Al-Barqy, from Abu Al-Hassan Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al-Hassan Bin Abdullah, from his father,

‘From his grandfather Al-Hassan-^{asws} Bin Ali-^{asws} Bin Abu Talib-^{asws}, said: ‘A number of Jews came to Rasool-Allah-^{saww}, questioning his-^{saww} Knowledge. They said to him-^{saww}, ‘Inform me about the explanation of (the phrase) ‘Glory be to Allah-^{azwj}, and Praise be to Allah-^{azwj}, and there is no god but Allah-^{azwj}, and Allah-^{azwj} is Great!’

فقال النبي (صلى الله عليه و آله): و أما قوله: لا إله إلا الله، و ثمنها الجنة، و ذلك قوله عز و جل: هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ يقول: هل جزاء من قال: لا إله إلا الله إلا الجنة، فقال اليهودي: صدقت يا محمد».

And as for His-^{azwj} Words, “There is no god but Allah-^{azwj}”, and its Recompense is Paradise, and these are the Words of the Mighty and Majestic: **Is the Recompense of goodness except**

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for the goodness? [55:60]. Is the Reward of the one who says “There is no god but Allah^{-azwj}” anything but Paradise?’ The Jew said, ‘You^{-saww} have spoken the truth, O Muhammad^{-saww}.’⁷²

و عنه، قال: حدثنا أبو أحمد الحسن بن عبد الله بن سعيد العسكري، قال: حدثنا محمد بن أحمد بن حمدان القشيري، قال: حدثنا أبو الحريش أحمد بن عيسى الكلبي، قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) سنة خمسين و مائتين، قال: حدثني أبي، عن جده جعفر بن محمد، عن أبيه، عن عابائه، عن علي (عليهم السلام) في قوله عز و جل: هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ، قال علي (عليه السلام): «سمعت رسول الله (صلى الله عليه و آله) يقول: إن الله عز و جل قال: ما جزاء من أنعمت عليه بالتوحيد إلا الجنة».

And from him, from Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al-Askary, from Muhammad Bin Ahmad Bin Hamdan Al-Qusheyri, from Abu Al-Hareesh Ahmad bin Isa Al-Kalby,

(It has been narrated) from Musa Bin Ismail Bin Musa Bin Ja'far^{-asws} bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} who^{-asws} said: 'It has been narrated to me^{-asws} from my^{-asws} grandfather^{-asws} Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} regarding the Words of the Mighty and Majestic: **Is the Recompense of goodness except for the goodness? [55:60]**, said: 'Ali^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} Mighty and Majestic Said: "What is the Recompense for the one who has been Blessed with Al-Tawheed, except for the Paradise?"'⁷³

عثمان بن عيسى عن علي بن سالم * قال: سمعت أبا عبد الله عليه السلام يقول: آية في كتاب الله مسجلة قلت: ما هي؟ قال: قول الله تبارك وتعالى في كتابه: هل جزاء الاحسان الا الاحسان، جرت في الكافر والمؤمن والبر والفاجر

Usman Bin Isa, from Ali Bin Salim who said,

I heard Abu Abdullah^{-asws} say: 'There is a Verse of security in the Book of Allah^{-azwj}.' I said, 'Which one is it?' He^{-asws} said: 'The Words of Allah^{-azwj} Blessed and Exalted: **Is the Recompense of goodness except for the goodness? [55:60]**. This flows among the Kafirs, and the Momineen, and the righteous and the immoral.

من صنع إليه معروف فعليه ان يكافئ به وليست المكافاة أن يصنع كما صنع به بل حتى يرى مع فعله لذلك أن له الفضل المبتدأ

The one to whom goodness is done it shall be upon him to suffice by it, and it is not sufficient to do exactly what was done for him, but he should see what act he can perform (on top) for that; for him would be the merit of being the initiator (of the good deed)'.⁷⁴

كتاب حسين بن سعيد و النوادر عُثْمَانُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ آيَةً فِي كِتَابِ اللَّهِ مُسَجَّلَةٌ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Ali Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying: 'There is a Verse recorded in the Book of Allah^{-azwj}'.

قُلْتُ مَا هِيَ

⁷² 1 / 158 (Extract) أمالي الصدوق:

⁷³ التوحيد: 29 / 28، أمالي الصدوق: 7 / 316

⁷⁴ Kitab Al Zohad – Ch 4 H 78

I said, 'What is it?'

قَالَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ- هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ جَزَتْ فِي الْكَافِرِ وَ الْمُؤْمِنِ وَ الْبَرِّ وَ الْفَاجِرِ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِئَ بِهِ وَ لَيْسَتْ الْمُكَافَأَةُ أَنْ يَصْنَعَ كَمَا صُنِعَ بِهِ بَلْ حَتَّى يَرَى مَعَ فِعْلِهِ لِدَلِيلِكَ أَنَّ لَهُ الْفَضْلَ الْمُبْتَدَأَ.

He^{-asws} said: 'Words of Allah^{-azwj} Blessed and Exalted in His^{-azwj} Book: ***Is the Recompense of goodness except for the goodness? [55:60]***. It flows regarding the Kafir and the Momin, and the righteous and the immoral. One to whom an act of kindness is done to, it is upon him to reciprocate it, and the reciprocation isn't that he does just as has been done with him, but until he sees with his deed for that that there is the merit (extra) for him, initiating".⁷⁵

VERSE 62

وَمِنْ دُونِهِمَا جَنَّتَانِ {62}

And besides these two are two (other) Gardens [55:62]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن غالب، عن عثمان بن محمد بن عمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله جل ثناؤه: وَمِنْ دُونِهِمَا جَنَّتَانِ، قال: «خضراوان في الدنيا يأكل المؤمنون منها حتى يفرغ من الحساب».

Ali Bin Ibrahim said that it has been narrated from Ahmad Bin Idrees from Ahmad Bin Muhammad, from Al-Husayn Bin Ghalib, from Usman Bin Muhammad Bin Umran who said,

'I asked Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}, Majestic is His^{-azwj} Praise: ***And besides these two are two (other) Gardens [55:62]***, said: 'Greenery in the world which the Momineen would eat from until they are free from the Reckoning.'⁷⁶

الطبرسي: روى العياشي بالإسناد عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك، أخبرني عن الرجل المؤمن، له امرأة مؤمنة، يدخلان الجنة، يتزوج أحدهما الآخر؟

Al-Tabarsy - A report of Al-Ayyashi by a chain from Abu Baseer,

'From Abu Abdullah^{-asws} where he said, (when) I had asked him^{-asws}, 'May I be sacrificed for you^{-asws}, inform me about a Momin, who has a Momina wife, they both enter Paradise, will one of them be married to the other?'

فقال: «يا أبا محمد، إن الله حكم عدل، إذا كان هو أفضل منها خيره، فإن اختارها كانت من أزواجه، وإن كانت هي خيرا منه خيره، فإن اختارته كان زوجها لها».

He^{-asws} said: 'O Abu Muhammad, surely Allah^{-azwj}'s Governance is Just. If he were to be higher than her, better for him, for he will have the choice whether to be married to her;

⁷⁵ Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 7

⁷⁶ تفسير القمي 2: 345

and if she were to be higher than him, better for her, for she will have the choice whether to be married to him.’

قال: و قال أبو عبد الله (عليه السلام): «لا تقولن جنة واحدة، إن الله يقول: وَ مِنْ دُونِهَا جَنَّاتٍ، و لا تقولن درجة واحدة، إن الله تعالى يقول: (درجات بعضها فوق بعض) إنما تفاضل القوم بالأعمال».

He said, ‘And Abu Abdullah^{-asws} said: ‘Do not say that there is only one Garden, surely Allah^{-azwj} has Said: **And besides these two are two (other) Gardens [55:62]** and do not say there is one Level, surely Allah^{-azwj} has Said: “Levels, some of them above the others”, the people would be given preferences based upon their deeds.’

قال: و قلت له: إن المؤمنين يدخلان الجنة، فيكون أحدهما أرفع مكانا من الآخر، فيشتهي أن يلقي صاحبه؟

(The narrator) says, ‘I said to him^{-asws}, ‘The Momineen will enter the Paradise, it will be that one of them will be higher than the other, and he craves to meet his companion?’

قال: «من كان فوقه فله أن يهبط، و من كان تحته لم يكن له أن يصعد، لأنه لم يبلغ ذلك المكان، و لكنهم إذا أحبوا ذلك و اشتبهوا التقوا على الأسرة».

He^{-asws} said: ‘The one who is above will be able to get down, and the one who is below will not be able to climb up, for he has yet to achieve that station, but if they like that and crave for it, he can be taken there.’⁷⁷

و عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام)، [قال]: قلت له: إن الناس يتعجبون منا إذا قلنا: يخرج قوم من النار فيدخلون الجنة، فيقولون لنا: فيكونون مع أولياء الله في الجنة؟

And from Al-A’la Bin Siyaba,

(It has been narrated) from Abu Abdullah^{-asws}, when he (the narrator) asked him^{-asws}, ‘The people are surprised when we say that there will be a people from the Fire who will enter the Paradise. They say to us, ‘They will end up with the friends of Allah^{-azwj} in the Paradise?’

فقال: «يا علاء، إن الله تعالى يقول: وَ مِنْ دُونِهَا جَنَّاتٍ، لا و الله لا يكونون مع أولياء الله».

He^{-asws} said: ‘O A’la, surely Allah^{-azwj} has Said: **And besides these two are two (other) Gardens [55:62]**. No, by Allah^{-azwj}, they will not be with the friends of Allah^{-azwj}.’

قلت: كانوا كافرين؟ قال (عليه السلام): «لا و الله، لو كانوا كافرين ما دخلوا الجنة». قلت: كانوا مؤمنين؟ قال: «لا و الله، لو كانوا مؤمنين ما دخلوا النار، و لكن بين ذلك».

I said, ‘Will they be the Kafirs?’ He^{-asws} said: ‘No, by Allah^{-azwj}, if they were Kafirs, they would not enter the Paradise.’ I said, ‘Will they be the Momineen?’ He^{-asws}: ‘No, by Allah^{-azwj}, if they

were Momineen, they would not have entered the Fire, but these are the ones in between them.⁷⁸

فضالة بن أيوب عن عمر بن أبان عن أديم أخي أيوب عن حمران قال: قلت لأبي عبد الله عليه السلام: انهم يقولون: لا تعجبون من قوم يزعمون أن الله يخرج قوما من النار فيجعلهم من أصحاب الجنة مع أوليائه؟

Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym, a brother of Ayoub, from Humran who said,

'I said to Abu Abdullah^{-asws}, 'They (people) are saying, 'Do not be astonished from a people who are claiming that Allah^{-azwj} would Extract a people from the Fire, and He^{-azwj} would Make them to be companions of the Paradise along with His^{-azwj} friends?'

فقال: أما يقرؤون قول الله تبارك وتعالى: (ومن دونهما جنتان) انها جنة دون جنة ونار دون نار انهم لا يسكنون أولياء الله

So he^{-asws} said: 'But, are you not reading the Words of Allah^{-azwj} Blessed and Exalted: **And besides these two are two (other) Gardens [55:62]**? It is a Garden besides the Garden (Paradise), and there is a Fire besides the Fire (Hell). They will not be dwelling with the friends of Allah^{-azwj}'.

وقال: (ان بينهما والله منزلة (منزلتين) ولكن لا أستطيع أن أتكلم ان أمرهم لا ضيق من الحلقة ان القائم لو قام بدأ بهؤلاء

And he^{-asws} said: 'By Allah^{-azwj}! In between the two there is a level (two levels), but I^{-asws} do not have the leeway to speak. Their matter is tighter than a loop. Al-Qaim^{-asws}, when he^{-asws} arises, would begin with them'.⁷⁹

في مجمع البيان " ومن دونهما جنتان " روى عن النبي صلى الله عليه وآله انه قال: جنتان من فضة أبنيتهما وما فيهما وجنتان من ذهب أبنيتهما وما فيهما.

In Majma ul Bayaan

And besides these two are two (other) Gardens [55:62] - It has been reported from the Prophet^{-saww} that he^{-saww} said: 'Two Gardens of silver buildings and whatever is in these two, and two Gardens of golden buildings and whatever is in these two.'⁸⁰

في من لا يحضره الفقيه في مناهي النبي صلى الله عليه وآله قال عليه السلام: ومن عرضت له فاحشة أو شهوة فاجتنبها من مخافة الله عزوجل حرم عليه النار، وآمنه من الفرع الأكبر، وانجز له ما وعده في كتابه. وقوله عزوجل: ولمن خاف مقام ربه جنتان.

In Man La Yahzur Al-Faqih

Regarding the Prohibitions of the Prophet^{-saww}, he^{-asws} said: 'And the one to whom are presented the obscenities and lusts, he stays away due to the fear of Allah^{-azwj} Mighty and Majestic, the Fire is Prohibited unto him, and he will be safe from the great panic, and will

⁷⁸ مجمع البيان 9: 318.

⁷⁹ Kitab Al Zohad – Ch 18 H 257

⁸⁰ Tafseer Noor Al Saqalayn– CH 55 H 65

transpire for him that which is promised to him in His^{-azwj} Book. And these is His^{-azwj} Words: **And besides these two are two (other) Gardens [55:62]**.⁸¹

VERSE 64 - 68

مُدَّهَامَتَانِ {64}

Both being plush green [55:64]

فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ {66}

In both of them are two gushing springs [55:66]

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ {68}

In both of them are fruits, and palm trees, and pomegranates [55:68]

في تفسير علي بن ابراهيم باسناده إلى يونس بن ظبيان عن أبي عبد الله عليه السلام في قول الله: " مدھامتان " قال: يتصل ما بين مكة والمدينة نخلا، وقوله: " فيها عينان نضاحتان " قال: تفوران.

In the commentary of Ali Bin Ibrahim by his chain going up to Yunus Bin Zabyaan,

‘Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **Both being plush green [55:64]**, he^{-asws} said: ‘Just like the palm trees between Mecca and Medina. And His^{-azwj} Words: **In both of them are two gushing springs [55:66]**, said: ‘Two Fountains.’⁸²

في الكافي عدة من أصحابنا عن أحمد بن أبي عبد الله عن أبيه عن أحمد ابن سليمان عن أحمد بن يحيى الطحان عن حدثه عن أبي عبد الله عليه السلام قال: خمس من فواكه الجنة في الدنيا: الرمان الامليسي والتفاح الشيسقان والسفرجل والعنب الرازقي والرطب المشان.

In Al-Kafi – a number of our companions, from Ahmad Bin Abdullah, from his father, from Ahmad Bin Suleyman, from Ahmad Bin Yahya Al-Tahaan, a narration

‘Abu Abdullah^{-asws} said: ‘Five of the fruits of Paradise are in the world – The ‘Al-Amleysi’ Pomegranate, and the ‘Al-Sheyskan’ Apple, and the Quince, and the ‘Al-Raziqi’ Grapes and the ‘Al-Mashaan’ Dates.’⁸³

وباسناده إلى عمر بن أبان الكلبي قال: سمعت أبا جعفر وأبا عبد الله عليهما السلام يقولان: ما على وجه الارض ثمرة كانت أحب إلى رسول الله صلى الله عليه وآله من الرمان، وكان والله إذا أكله لا يشركه فيها أحد.

And by his chain going up to Amr Bin Aban Al-Kalby, said,

⁸¹ Tafseer Noor Al Saqalayn– CH 55 H 49

⁸² Tafseer Noor Al Saqalayn– CH 55 H 68

⁸³ Tafseer Noor Al Saqalayn– CH 55 H 69

'I heard Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, both say: 'There is no fruit on the face of the earth more beloved to Rasool-Allah^{-saww} than the Pomegranate, and by Allah^{-azwj}, if it was to be eaten, not a single person would associate another one with it.'⁸⁴

في الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن أبي عبد الله عليه السلام قال: من أكل حبة من الرمان أمرضت شيطان الوسوسة أربعين يوما

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim

'Abu Abdullah^{-asws} said: 'One who eats the seed of the pomegranate, will not be affected by the whispering of Satan for forty days'.⁸⁵

وبإسناده إلى حماد بن عثمان عن أبي عبد الله عليه السلام قال: ما من شيء أشارك فيه أبغض إلى من الرمان، وما من رمانة إلا وفيها حبة من الجنة، فإذا أكلها الكافر بعث الله عز وجل إليه ملكا فانتزعها منه.

And by his chain going up to Hamaad Bin Usman

'Abu Abdullah^{-asws} said: 'There is nothing that can be compared to the Pomegranate, and there is no Pomegranate but it has a seed from the Paradise in it. If a Kafir eats it, Allah^{-azwj} Mighty and Majestic Sends to him an Angel, to take it out from him.'⁸⁶

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ حَمَزَةَ الْعَلَوِيُّ وَ أَبُو غَالِبٍ سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ الْكُوفِيُّانِ بِمَا سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ قَالَ: أَخْبَرَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيٍّ الْمُرْهَبِيُّ النَّحْوِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْجَعْفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ حَفْظٍ الْمَلْطِيُّ بَعْدَادَ قَالَ: حَدَّثَنَا سَوَادَةُ بْنُ مُحَمَّدٍ بْنِ سَوَادَةَ أَصْلُهُ كُوفِيٌّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الضَّرِيرُ الدِّمَشْقِيُّ عَنْ أَبِي الصَّبَّاحِ عَنْ هَمَّامِ بْنِ أَبِي عَلِيٍّ قَالَ:

It was informed to us by the noble Abu Al Barkat Umar Bin Ibrahim Bin Hamza Al Alawy and Abu Ghalib Saeed Muhammad Al Saqafy Al Kufiyan in the year five hundred and ten, from the noble Abu Abdullah Muhammad Bin Ali Bin Abdul Rahman Al Alawy, from His father, from Abu Al Abbas Ahmad Bin Ali Al Murhiby Al Nahwy, from Ali Bin Mukhalid Al Jufy, from Ja'far Bin Hifz Al Maltay at Baghdad, from Sawadat Bin Muhammad Bin Sawada, his origin was Kufa, Abu Al Abbas Al Zareyr Al Dimashqy, from Abu Al Sabah, from Hamam Bin Abu Ali who said,

قُلْتُ لِكَعْبِ الْحَبْرِ مَا تَقُولُ فِي هَذِهِ الشَّيْعَةِ شَيْعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ يَا هَمَّامُ إِنِّي لَأَجِدُ صِفَتَهُمْ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ أَنَّهُمْ جَزُبُ اللَّهُ وَ رَسُولُهُ وَ أَنْصَارُ دِينِهِ وَ شَيْعَةُ وَلِيِّهِ وَ هُمْ خَاصَّةُ اللَّهِ مِنْ عِبَادِهِ وَ مُجَبَّأُوهُ مِنْ خَلْقِهِ

'I said to Ka'ab Al-Ahbar (A Jewish Rabbi convert to Al-Islam), 'What are you saying regarding these Shias, the Shias of Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'O Hamam! I find their description in the Revealed Book of Allah^{-azwj} that they are the party of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and helpers of His^{-azwj} Religion, and the Shias of His^{-azwj} Guardian. And they are the special ones of Allah^{-azwj} from His^{-azwj} servants, and His^{-azwj} excellent ones from His^{-azwj} creatures.

⁸⁴ Tafseer Noor Al Saqalayn– CH 55 H 72

⁸⁵ Tafseer Noor Al Saqalayn- CH 114 H 10

⁸⁶ Tafseer Noor Al Saqalayn– CH 55 H 73

اصْطَفَاهُمْ لِدِينِهِ وَ خَلَقَهُمْ لِحَنَّتِهِ مَسْكَنُهُمُ الْجَنَّةُ فِي الْفِرْدَوْسِ الْأَعْلَى فِي خِيَامِ الدُّرِّ وَ عُرْفُهُمُ اللَّؤْلُؤُ وَ هُمْ فِي الْمُقَرَّبِينَ الْأَنْبَرِ يَشْرَبُونَ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ تِلْكَ عَيْنٌ يُقَالُ لَهَا تَسْنِيمٌ لَا يَشْرَبُ مِنْهَا غَيْرُهُمْ فَإِنَّ التَّسْنِيمَ عَيْنٌ وَهَبَهَا اللَّهُ تَعَالَى لِفَاطِمَةَ بِنْتِ مُحَمَّدٍ زَوْجَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He^{-azwj} Chose them for His^{-azwj} Religion and Created them for His^{-azwj} Paradise. He^{-azwj} would Settle them in the Lofty Garden of Al-Firdows in tents of gems, and their rooms would be of pearls, and they would be among the ones of Proximity and the righteous, drinking from the Sealed Nectar, and that is a spring call Tasneem. None shall drink from it apart from them, for the Tasneem is a spring which Allah^{-azwj} Exalted Gifted it to (Syeda) Fatima^{-asws} daughter of Muhammad^{-saww}, wife of Ali^{-asws} Bin Abu Talib^{-asws}.

تَخْرُجُ مِنْ تَحْتِ قَائِمَةٍ قُبْبَتِهَا عَلَى بَرْدِ الْكَافُورِ وَ طَعْمُ الرَّجْبِيلِ وَ رِيحُ الْمِسْكِ ثُمَّ تَسِيلُ فَيَشْرَبُ مِنْهَا شِيعَتُنَا وَ أَجْبَاؤُنَا وَ إِنَّ لُثْبَتِهَا أَرْبَعُ قَوَائِمَ قَائِمَةٌ مِنْ لَوْلُؤَةٍ بَيْضَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنٌ تَسِيلُ فِي سُبُلِ أَهْلِ الْجَنَّةِ يُقَالُ لَهَا السَّلْسَبِيلُ وَ قَائِمَةٌ مِنْ ذَرَّةٍ صَفْرَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنٌ يُقَالُ لَهَا طَهُورًا [طَهُورًا] وَ هِيَ الَّتِي قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ وَ سَقَاهُمْ رَحْمَتُ رَبِّهِمْ شَرَابًا طَهُورًا وَ قَائِمَةٌ مِنْ زُمُرَدَةٍ خَضْرَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنَانِ نَضَّاحَتَانِ مِنْ حَمْرِ وَ عَسَلٍ

It emanates from beneath a pillar (of Arsh). Its dome is upon the coolness of camphor, and spiral out like a flower, and aroma of musk. Then it flows, and there would be drinking from it, our^{-asws} Shias and those who love us^{-asws} and that for its dome there are four pillars – a pillar of white pearls, coming out from beneath it would be a spring in the ways of the inhabitants of the Paradise, called Al-Salsabeel; and a pillar of yellow gems, coming out from beneath it is a spring called Tahour, and it is which Allah^{-azwj} the Exalted Spoke of in His^{-azwj} Book: **and their Lord would Quench them with a pure drink [76:21]**; and a pillar of green emeralds, coming out from beneath it, **are two gushing springs [55:66]**, of wine and honey.

فَكُلُّ عَيْنٍ مِنْهَا تَسِيلُ إِلَى أَسْفَلِ الْجَنَانِ إِلَّا التَّسْنِيمَ فَإِنَّهَا تَسِيلُ إِلَى عَلِيِّينَ فَيَشْرَبُ مِنْهَا خَاصَّةً أَهْلَ الْجَنَّةِ وَ هُمْ شِيعَةُ عَلِيٍّ وَ أَجْبَاؤُهُ

So each spring from it would flow to the lowest of the Gardens except for the Tasneem, for it would flow to the Illiyeen, and there would drink from it, the special ones of the inhabitants of the Paradise, and they are the Shias of Ali^{-asws}, and the ones loving him^{-asws}.

ثُمَّ قَالَ كَعْبٌ وَ اللَّهُ لَا يُحِبُّهُمْ إِلَّا مَنْ أَخَذَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ الْمِيثَاقَ.

Then Ka'ab said, 'By Allah^{-azwj}! None would love them^{-asws} except for the one whom Allah^{-azwj} Mighty and Majestic Took the Covenant from him'.⁸⁷

VERSES 70 - 76

فِيهِنَّ خَيْرَاتٌ حِسَانٌ {70}

Therein are the good and beautiful females [55:70]

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ {72}

⁸⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 23

Houries restrained in the pavilions [55:72]

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ {74}

Neither have ever been touched by a human before nor by Jinn [55:74]

مُتَكِّئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ {76}

Reclining upon green cushions, and ingeniously (decorated), beautiful [55:76]

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُتُوبٍ عَنِ الْحُلَيْيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِيهِنَّ خَيْرَاتٌ حِسَانٌ قَالَ هُنَّ صَوَالِجُ الْمُؤْمِنَاتِ الْعَارِفَاتِ

From him, from his father, from Ibn Mahboub, from Abu Ayyub, from Al-Halby who said:

I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Therein are the good and beautiful females [55:70]**, said: 'These would be the righteous Mominaat, who had recognised (Al-Wilayah)'.

قَالَ قُلْتُ حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ قَالَ الْحُورُ هُنَّ الْبَيْضُ الْمَضْمُونَاتُ الْمُخَدَّرَاتُ فِي خِيَامِ الدُّرِّ وَ الْيَاقُوتِ وَ الْمَرْجَانِ لِكُلِّ خِيَمَةٍ أَرْبَعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ سَبْعُونَ كَاغِبًا حُجَابًا هُنَّ وَ يَأْتِيهِنَّ فِي كُلِّ يَوْمٍ كَرَامَةٌ مِنَ اللَّهِ عَزَّ ذِكْرُهُ لِيُبَشِّرَ اللَّهُ عَزَّ وَ جَلَّ بِهِنَّ الْمُؤْمِنِينَ.

He (the narrator) said, 'I said, **Houries restrained in the pavilions [55:72]**'. He^{-asws} said: 'The Houries like protected eggs, preserved in the tents of the pearls, and the sapphire, and the coral. For every tent would be four doors, and on every door would be seventy veiled ones, and there will be coming them, being a Prestige from Allah^{-azwj} every day for giving glad tidings to the Momin by these (Houries)'.⁸⁸

في من لا يحضره الفقيه وقال الصادق عليه السلام: الخيرات الحسان من نساء اهل الدنيا، وهن اجمل من الحور العين.

In Man La Yahzur Al-Faqih –

And Al-Sadiq^{-asws} said: 'The: **good and beautiful females [55:70]**, are the women of the world, and they would be more beautiful than the Maiden Houries.'⁸⁹

في مجمع البيان وعن أنس عن النبي صلى الله عليه وآله قال: مررت ليلة اسرى بي بنهر حافتاه قباب المرجان فتوديت عنه: السلام عليك يا رسول الله فقلت: يا جبرئيل من هؤلاء ؟ قال: هؤلاء جوار من الحور العين استأذن ربحن ان يسلمن عليك فأذن لهن فقلن: نحن الخالدات فلا نموت ونحن الناعمات فلا نياس أزواج رجال كرام، ثم قرأ صلى الله عليه وآله " حور مقصورات في الخيام".

In Majma Ul Bayaan, and from Anas,

⁸⁸ Al Kafi – V 8 H 14595

⁸⁹ Tafseer Noor Al Saqalayn– CH 55 H 76

‘From the Prophet^{-saww}: ‘I^{-saww} passed by, on the night of the Ascension (Mi’raj), by a river, on the banks of which were domes of rubies. They called out “Peace be upon you^{-saww}, O Rasool-Allah^{-saww}!” I^{-saww} said: ‘O Jibraeel^{-as}, who are they?’ He said: ‘They are from the vicinity of the Maiden Houries who asked permission from their Lord^{-azwj} to be able to salute you^{-saww}. They were Given the permission.’ They said, ‘We are the eternal ones, we do not die, and we are the Bounties. We do not lose hope of marrying the prestigious men.’ Then he^{-saww} recited: **Houries restrained in the pavilions [55:72]**’.⁹⁰

VERSE 78

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ {78}

Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن عبد الله، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد بن طريف، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ فقال: «نحن جلال الله و كرامته التي أكرم الله العباد بطاعتنا».

Ali Bin Ibrahim, from Ali Bin Al-Husayn, from Ahmad Bin Abdullah, from Ahmad bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Sa’ad Bin Tareyf,

‘Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]**, so he^{-asws} said: ‘We^{-asws} are the Majesty of Allah^{-azwj}, and His^{-azwj} Honour which He^{-azwj} has Honoured His^{-azwj} servants with being obedient to us^{-asws}’.⁹¹

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

يَا ابْنَ مَسْعُودٍ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَنْ فِيهَا مَلْعُونٌ مَنْ طَلَبَهَا وَ أَحَبَّهَا وَ نَصَبَ لَهَا وَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى كُلُّ مَنْ عَلَيَّهَا فَإِنْ - وَ يَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ وَ قَوْلُهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ -

O Ibn Masoud! The world is accursed! Accursed is the one in it! Accursed is the one seeking it and loving it, and toils for it, and the verification of that is in the Book of Allah^{-azwj} the Exalted: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**, and His^{-azwj} Words: **All things will perish except for His Face [28:88]** (an extract).⁹²

⁹⁰ Tafseer Noor Al Saqalayn– CH 55 H 80

⁹¹ تفسير القمّي 2: 346.

⁹² Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 5 H 1