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CHAPTER 83

AL-MUTAFFIFEEN

(The Cheats - Fraudsters)

(36 VERSES)

VERSES 1 - 36

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Mutaffifeen (83):

Sura Al-Mutaffifeen (36 verses) was revealed in Medina. Imam Mohammed Baqir-asws says: Chapter 83 was revealed to Rasool Allah^{-saww}, when he^{-saww} arrived in Medina, and they were at that time the worst people in terms of measure, so measure well.¹

‘Imam Sadiq^{-asws} says regarding His^{-azwj} Words: **Never! Surely the book of the immoral is in Sijjeen [83:7]**. He^{-asws} said: ‘It (refers to) so and so, and so and so’. **And what will make you realise what Sijjeen is? [83:8]** up to His^{-azwj} Words: **Those who are belying the Day of the Religion [83:11]** – the first (caliph) and the second (caliph).

And none belie it except every excessive sinner [83:12] When Our Verses are recited to him, he says, ‘Stories of the former ones’ [83:13] – and it is the first (caliph) and the second (caliph), they were both belying Rasool-Allah^{-saww}, up to His^{-azwj} Words: **Then they would arrive to the Blazing Fire [83:16]** – the two of them, **Then it would be said: ‘This is the one you had been belying!’ [83:17]**, (belying) Rasool-Allah^{-saww} – meaning both of them and the ones who followed them.

Never! Surely the Book of the righteous would be in Illiyen [83:18] And what will make you realise what Illiyen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21] – up to His^{-azwj} Words: **A spring, the ones of Proximity would be drinking from [83:28]**, and it is Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

Surely, those who committed crimes (criminals)– the first (caliph) and the second (caliph) and ones who followed them both, **used to laugh at those who believed [83:29] And when**

¹ تفسير القمي، ج2، ص: 410

he passed by them, they winked at each other [83:30], from Rasool-Allah^{-saww'} – up to the end of the Chapter is regarding them".²

Imam Mohammed Baqir^{-asws} regarding His^{-azwj} Words Mighty and Majestic: **And its mixture would be from Tasneem [83:27]**. He^{-saww} said: 'It is the most noble of drinks in the Paradise. It will be drunk by Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and they^{-asws} are the ones of Proximity, the foremost ones (Al-Sabiqoon) – Rasool-Allah^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws}, and the Imams^{-asws}, and (Syeda) Fatima^{-asws}, and (Syeda) Khadeeja^{-asws}, and their^{-asws} descendants who followed them^{-asws} by their Eman. It shall be given to them^{-asws} from high above".³

MERITS

ابن بابويه: بإسناده، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في الفريضة: وَئِيلٌ لِّلْمُطَفِّفِينَ أعطاه الله الأمن يوم القيامة من النار، و لم تره و لم يرها، يمر على جسر جهنم، و لا يحاسب يوم القيامة».

Ibn Babuwayh, by his chain, from Safwan Al-Jamal:

'Abu Abdullah^{-asws} has said: 'One who recites in his Obligatory (Salats): **Woe be unto the fraudsters [83:1]** (Surah Al-Mutaffifeen), Allah^{-azwj} would Give him security from the Fire on the Day of Judgement. Neither will it see him, nor will he see it. He will pass over the Bridge of Hell, and will not be Reckoned with on the Day of Judgement'.⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سقاه الله تعالى من الرحيق المختوم يوم القيامة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Mutaffifeen), Allah^{-azwj} the Exalted would Quench him from The Sealed Nectar (الرحيق المختوم) on the Day of Judgement.

و إن قرئت على مخزن حفظه الله من كل آفة».

And if it is recited upon a treasure, Allah^{-azwj} would Protect it from every affliction'.⁵

و قال الصادق (عليه السلام): «لم تقرأ قط على شيء إلا و حفظ و وقى من حشرات الأرض بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'It does not get recited upon anything but that it Protects, and Preserves it from the insects of the earth, by the Permission of Allah^{-azwj} the Exalted'.⁶

² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 16

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 7

⁴ (ثواب الأعمال: 122).

⁵ Tafseer Al Burhan – H 11449

⁶ (خواص القرآن: 57 «مخطوط»)

VERSES 1 - 3

وَيْلٌ لِّلْمُطَفِّفِينَ {1}

Woe be unto the fraudsters [83:1]

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ {2}

Those, when they take a measure from the people, they take it fully [83:2]

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ {3}

Yet when they measure out, or weigh things for others, they are being deficient (what is due to others) [83:3]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «نزلت على نبي الله حين قدم المدينة، و هم يومئذ أسوأ الناس كيلا، فأحسنوا الكيل، و أما الويل فبلغنا- و الله أعلم- أنه بئر في جهنم».

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

'From Abu Ja'far^{-asws} having said: 'It was Revealed unto the Prophet^{-saww} of Allah^{-azwj} when he^{-saww} set foot in Al-Medina, and they (the people), in those days, were the evillest of the people in measuring out, so he^{-saww} made them be excellent in the weighing. And as for the woe, so it has reached us^{-asws}, and Allah^{-azwj} is more Knowing, it is (a reference for) a well in Hell'.⁷

شرف الدين النجفي، قال: روى أحمد بن إبراهيم، بإسناده إلى عباد، عن عبد الله بن بكير، يرفعه إلى أبي عبد الله (عليه السلام)، في قوله عز و جل: وَيْلٌ لِّلْمُطَفِّفِينَ يعني الناقصين لخمسك يا محمد

Sharaf Al-Deen Najafi said, 'It has been reported by his chain going up to Abaad, from Abdullah Bin Bakeyr, with an unbroken chain going up to:

Abu Abdullah^{-asws}, regarding the Words of the Mighty and Majestic: **Woe be unto the fraudsters [83:1]**, meaning they are deficient for paying your^{-saww} *Khums* (20%) to you^{-saww} O Muhammad^{-saww}.

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ، أي إذا صاروا إلى حقوقهم من الغنائم يستوفون و إذا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، أي إذا سألوهم خمس آل محمد (صلى الله عليه و آله) نقصوهم.

Those, when they take a measure from the people, they take it fully [83:2] - i.e., when they go for their (share) of the war booty, they take it fully. **But when they measure out them, or**

⁷ تفسير القمي 2: 410.

weigh out to them, they are being deficient [83:3] - i.e., when they are asked for the *Khums* of the Progeny^{-asws} of Muhammad^{-saww}, they are deficient to them^{-asws}’⁸.

VERSES 4 - 6

أَلَا يَظُنُّ أَوْلِيكَ أَهْمُ مَبْعُوثُونَ {4}

Don't they think that they would be Resurrected [83:4]

لِيَوْمٍ عَظِيمٍ {5}

For a Mighty Day? [83:5]

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ {6}

A Day the people would be standing to Lord of the worlds [83:6]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام): «قوله أَلَا يَظُنُّ أَوْلِيكَ أَهْمُ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ أَي أليس يوقنون أنهم مبعوثون؟».

Al-Tabarsy in Al-Ihtijaj –

From Amir-Al-Momineen^{-asws} regarding His^{-azwj} Words: ***Don't they think that they would be Resurrected [83:4] For a Mighty Day? [83:5]*** - i.e., are they not convinced that they would be resurrected?⁹

في روضة الكافي علي بن إبراهيم عن أبيه و علي بن محمد جميعاً عن القاسم بن محمد عن سليمان بن داود عن حفص عن أبي عبد الله عليه السلام قال: مثل الناس يوم القيامة إذا قاموا لرب العالمين مثل السهم في القرب، ليس له من الأرض إلا موضع قدرته كالسهم في الكنانة، لا يقدر أن يؤول هاهنا ولا هاهنا

In Rowzat Al Kafi – Ali Bin Ibrahim, from his father and Ali Bin Muhammad together, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs,

‘From Abu Abdullah^{-asws} having said: ‘An example of the people on the Day of Judgment, when they stand to Lord^{-azwj} of the worlds, is an example of the arrows regarding the nearness. There wouldn't be for him from the ground except a place of the ability of the arrow in the quiver. He would neither be able to go over here or over there’¹⁰.

⁸ (Extract) (تأويل الآيات 2: 1 / 771)

⁹ (الاحتجاج: 250)

¹⁰ 9 - تفسير نور الثقلين، ج 5، ص: 529

VERSES 7 - 9

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ {7}

Indeed! Surely the book of the immoral is in Sijjeen [83:7]

وَمَا أَدْرَاكَ مَا سِجِّينٌ {8}

And what would you know what Sijjeen is? [83:8]

كِتَابٌ مَرْقُومٌ {9}

A annotated book [83:9]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ
كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ قَالَ هُمُ الَّذِينَ فَجَرُوا فِي حَقِّ الْأَيْمَةِ وَاعْتَدُوا عَلَيْهِمْ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Indeed! Surely the book of the immoral is in Sijjeen [83:7]**'. He^{-asws} said: 'They are those who were wicked with regards to the rights of the Imams^{-asws} and they transgressed against them^{-asws}'.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي هَسَنٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ وَخَلَقَ عَدُوَّنَا مِنْ سِجِّينٍ وَخَلَقَ قُلُوبَ شَيْعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَأَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَعُلُوهُمُ تَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nahshal who said, 'Muhammad Bin Ismail narrated to me, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{-asws} saying: '(He^{-asws} said): 'And He^{-azwj} Created our^{-asws} enemies from Sijjeen, and Created the hearts of their adherents from it, and their bodies from below that. Therefore, their hearts incline towards them because these have been created from what those have been Created from'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ. وَ مَا أَدْرَاكَ مَا سِجِّينٌ. كِتَابٌ مَرْقُومٌ .

Then he^{-asws} recited these Verses: **Never! Surely the book of the immoral is in Sijjeen [83:7] And what will make you realise what Sijjeen is? [83:8] A numbered book [83:9]**.¹²

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «السجين: الأرض السابعة، و عليون: السماء السابعة».

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91

¹² Al Kafi V 1 – The Book Of Divine Authority CH 94 H 4

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

(It has been narrated) from Abu Ja'far^{-asws} having said: '*Al-Sijjeen* is the seventh firmament, and Al-Illiyen is in the seventh sky'.¹³

و عن البراء بن عازب، قال: قال رسول الله (صلى الله عليه و آله): «سجين: أسفل سبع أرضين».

And from Al-Bara'a Bin Aazib who said:

'Rasool-Allah^{-saww} said: 'Sijjeen is the lowest of the seven firmaments' (in Hell).¹⁴

ثم قال: علي بن إبراهيم: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن الحسين بن إبراهيم، قال: حدثنا علوان بن محمد، قال: حدثنا محمد بن معروف، عن السدي، عن الكلبي، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ، قال: «هو فلان و فلان».

Then Ali Bin Ibrahim said, 'It has been narrated to us by Abu Al-Qasim Al-Husayni, from Furaat Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Ibrahim, from Alwaan Bin Muhammad, from Muhammad Bin Ma'rouf, from Al-Sady, from Al-Kalby:

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding the Words of the Exalted: **Never! Surely the book of the immoral is in Sijjeen [83:7]**, he^{-asws} said: 'It is (the record of) so and so, and so and so (Abu Bakr and Umar)'.¹⁵

[الصفار القمي] حدثني أحمد بن محمد، عن محمد بن خالد، عن أبي نهمشل قال: حدثني محمد بن إسماعيل، عن أبي حمزة الثمالي قال: سمعت أبا عبد الله (عليه السلام) يقول: إن الله خلقنا من أعلى عليين وخلق قلوب شيعتنا مما خلقنا منه وخلق أبدانهم من دون ذلك فقلوبهم تحوى إلينا لأننا خلقنا مما خلقنا.

Al Saffar Al Qummy – Ahmad Bin Muhammad narrated to me, from Muhammad Bin Khalid, from Abu Nashal, from Muhammad Bin Ismail, from Abu Hamza Al Sumaly who said,

'I heard Abu Abdullah^{-asws} say: 'Surely, Allah^{-azwj} Created us^{-asws} from the high Illiyen and Created the hearts of our^{-asws} Shias from that which we^{-asws} had been created, and Created their bodies from other than that. Their hearts desire for us^{-asws} because they have been created from what we^{-asws} have been created.'

وخلق عدونا من سجين وخلق قلوب شيعتهم مما خلقهم منه وأبدانهم من دون ذلك فقلوبهم تحوى إليهم لأننا خلقنا مما خلقنا منه

And He^{-azwj} Created our^{-asws} enemies from Sijjeen, and Created their Shias from what they had been Created from and their bodies from other than that. Their hearts yearn towards them because these have been Created from that which those have been Created from.'

ثم تلا هذه الآية: * (كلا إن كتب الفجار لفي سجين وما أدراك ما سجين كتب مرقوم) *

¹³ (تفسير القمي 2: 410)

¹⁴ (تأويل الآيات 2: 6/775)

¹⁵ (تفسير القمي 2: 410)

Then recited these Verses: ***Never! Surely the book of the immoral is in Sijjeen [83:7] And what will make you realise what Sijjeen is? [83:8] A numbered book [83:9]***.¹⁶

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) قلت: كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ؟ قال: «هم الذين فجروا في حق الأئمة و اعتدوا عليهم». قلت: ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ؟ قال: «يعني أمير المؤمنين (عليه السلام)». قلت: تنزيل؟ قال: «نعم».

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

From Abu Al-Hassan^{-asws} (the former one). I said, '(What about): **[83:7] Nay! most surely the record of the wicked is in the Sijjeen?**' He^{-asws} said; 'They are the ones who were audacious with regards to the rights of the Imams^{-asws} and (waged) an attack against them'' missing part to be completed.¹⁷

Meanings of Sajjeen:

2- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي الْحَجَّاجِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَبَا الْحَجَّاجِ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ ص مِنْ طِينَةِ عِلِّيِّينَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ فَوْقِ ذَلِكَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَةِ دُونَ عِلِّيِّينَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ عِلِّيِّينَ فُقُلُوبُ شِيعَتِنَا مِنْ أَيْدَانِ آلِ مُحَمَّدٍ

It is narrated to us by Muhammad Bin Isa, from Bu Al Hajjaj who said,

'Abu Ja'far^{-asws} said to me: 'O Abu Al-Hajjaj! 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 ص مِنْ طِينِ سِجِّينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ أَحْبَبَتْ مِنْ ذَلِكَ وَ خَلَقَ شِيعَتَهُمْ مِنْ طِينِ دُونَ طِينِ سِجِّينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ سِجِّينٍ فُقُلُوبَهُمْ مِنْ أَيْدَانِ أَوْلِيكَ وَ كُلُّ قَلْبٍ يَجُنُّ 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''.¹⁸

VERSES 10 - 13

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {10}

Woe on be unto the beliers on that Day [83:10]¹⁹

¹⁶ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 363

¹⁷ (الكافي 1: 91 / 361) (Extract)

¹⁸ Basaair Al Darajaat – P 1 Ch 9 H 2

¹⁹ Waal has not come for anyone other than the Kafir

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ {11}

Those who are belying the Day of the Judgement [83:11]

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ {12}

And none belie it except every excessive sinner [83:12]

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {13}

When Our Verses are recited to him, he says, 'Stories of the former ones' [83:13]

شرف الدين النجفي، قال: روى أحمد بن إبراهيم، بإسناده إلى عباد، عن عبد الله بن بكير، يرفعه إلى أبي عبد الله (عليه السلام)، في قوله عز و جل: **وَلَوْلَا يُؤْمِنُونَ بِالْمَكِّبِينَ بَوْصِيكَ يَا مُحَمَّد،**

Sharaf Al-Deen Najafi said, 'It has been reported by his chain going up to Abaad, from Abdullah Bin Bakeyr, with an unbroken chain raising it to:

'Abu Abdullah^{-asws} (said) regarding the Words of the Mighty and Majestic: **Woe on that Day would be unto the beliers [83:10]: '(Belying) your^{-saww} successor^{-asws}, O Muhammad^{-saww}!**

و قوله تعالى: إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ، قال: يعني تكذيبه بالقائم (عليه السلام)، إذ يقول له: لسنا نعرفك، و لست من ولد فاطمة (عليها السلام)، كما قال المشركون لمحمد (صلى الله عليه و آله)».

And the Words of the Exalted: **When Our Verses are recited to him, he says, 'Stories of the former ones' [83:13]**, he^{-asws} said: 'It means belying Al-Qaim^{-asws}, when they say for him^{-asws}, 'We do not recognise you^{-asws}, and he^{-asws} is not from the sons^{-asws} of (Syeda) Fatima^{-asws}, just as the Polytheists had said to Muhammad^{-saww}'²⁰.

ثم قال: علي بن إبراهيم: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن الحسين بن إبراهيم، قال: حدثنا علوان بن محمد، قال: حدثنا محمد بن معروف، عن السدي، عن الكلبي، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ، الأول و الثاني

Then Ali Bin Ibrahim said, 'It has been narrated to us by Abu Al-Qasim Al-Husayni, from Furaat Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Ibrahim, from Alwaan Bin Muhammad, from Muhammad Bin Ma'rouf, from Al-Sady, from Al-Kalby:

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding the Words of the Exalted: **Those who are belying the Day of the Religion [83:11]** - He is the first one (Abu Bakr) and the second one (Umar).

و ما يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ، و هو الأول و الثاني، كانا يكذبان رسول الله (صلى الله عليه و آله)،

²⁰ (تأويل الآيات 2: 1/771)

And none belie it except every excessive sinner [83:12] When Our Verses are recited to him, he says, 'Stories of the former ones' [83:13] - and he is the first one (Abu Bakr) and the second one (Umar), they both used to belie the Rasool-Allah^{-saww}'²¹.

VERSE 14

كَأَلَّا بِلِ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ {14}

Of course not, rather what they used to lies - like rust on their hearts, [83:14]

كَتَبُ الْفَوَائِدِ لِلْكَرَاجُكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ

(The book) Kanz Al Fawaid of Al Karajuki –

'It is mentioned that Abu Haneefa ate a meal with the Imam Sadiq^{-asws} Ja'far Bin Muhammad^{-asws}. So when he^{-asws} raised his^{-asws} hand from eating, he^{-asws} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. O Allah^{-azwj}! Surely this is from You^{-azwj} and from Your^{-azwj} Rasool^{-saww}'.

فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكًا

So Abu Haneefa said, 'O Abu Abdullah^{-asws}! Are you^{-asws} making (Rasool-Allah^{-saww}) to be as an associate with Allah^{-azwj}?'

فَقَالَ لَهُ وَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ

He^{-asws} said to him: 'Woe be unto you! Surely Allah^{-azwj} the Exalted is Saying in His^{-azwj} Book: **'and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74].** And He^{-azwj} is Saying in another place: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool [9:59]'**.

فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَنِّي مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ

So Abu Haneefa said, 'By Allah^{-azwj}! It is as if I had not read these two (Verses) at all from the Book of Allah^{-azwj} nor heard them (before), except during this time!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أُمَّ عَلَى قُلُوبِ أَقْفَالِهَا وَ قَالَ كَلَّا بَلِ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

²¹ (تفسير القمي 2: 410)

Abu Abdullah^{-asws} said: ‘Yes, you have read and heard them both, but Allah^{-azwj} the Exalted Revealed regarding you and regarding the likes of you: ***So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24].*** And He^{-azwj} Said: ***Of course not, rather what they used to do lies like rust on their hearts, [83:14].***²²

محمد بن يعقوب: عن أبي علي الأشعري، عن عيسى بن أيوب، عن علي بن مهزيار، عن القاسم بن عروة، عن ابن بكير، عن زرارة، عن أبي جعفر (عليه السلام) [قال]: «ما من عبد إلا وفي قلبه نكتة بيضاء، فإذا أذنب ذنبا خرج في النكتة نكتة سوداء، فإذا تاب ذهب ذلك السواد، وإن تبادى في الذنوب زاد ذلك السواد حتى يغطي البياض،

Muhammad Bin Yaqoub, from Abu Ali Al-Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al-Qasim Bin Urwat, from Ibn Bakeyr, from Zurara, who has said:

From Abu Ja’far^{-asws} having said: ‘There is none from the servants except that there is a white spot in his heart. So, when he commits a sin, a blackness appears from it. So, when he repents, that blackness goes away. And if he is habitual in the sins, that blackness increases until it overcomes the whiteness.

فإذا غطى البياض لم يرجع صاحبه إلى الخير أبداً، وهو قول الله عز وجل: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ»

So, if the whiteness is (completely) covered, its owner never returns to the good, ever. And these are the Words of Allah^{-azwj} Mighty and Majestic: ***Of course not, rather what they used to do lies like rust on their hearts, [83:14].***²³

و قال الطبرسي: قال أبو عبد الله (عليه السلام): «يصدأ القلب، فإذا ذكرته بآلاء الله انجلي عنه».

And Al-Tabarsy said:

‘Abu Abdullah^{-asws} said: ‘The heart rusts. So when it (the heart) remembers the Favours of Allah^{-azwj}, it gets polished from it’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَذَاكَرُوا وَ تَلَا قُوا وَ تَحَدَّثُوا، فَإِنَّ الْحَدِيثَ جَلَاءٌ لِلْقُلُوبِ، إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ السِّيفُ وَ جَلَاؤُهُ الْحَدِيثُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajal, from one of our companions, raising it,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Mention to each other, and meet each other, and discuss Ahadeeth with each other, for the Hadeeth is a polish for the hearts. The hearts tend to rust just as the sword tends to rust, and its polish is the Hadeeth’.²⁵

²² بحار الأنوار 47 240

²³ (الكافي 2: 20 / 209)

²⁴ (مجمع البيان 10: 689).

²⁵ H 23 – تفسير نور الثقلين، ج 5، ص: 532

VERSES 15 - 17

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ {15}

Indeed! On that Day, they would be Veiled from their Lord [83:15]

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ {16}

Then they would arrive to the Blazing Fire [83:16]

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {17}

Then it would be said: 'This is the one you had been belying!' [83:17]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسين بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام)، عن قول الله عز و جل: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ، فقال: «إن الله تبارك و تعالى لا يوصف بمكان محل فيه فيحجب عن عباده، و لكنه يعني أنهم عن ثواب ربهم محجوبون».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al-Ma'azy, from Ahmad Bin Muhammad Bin Saeed Al-Kufy Al-Hamdany, from Ali Bin Al-Husayn Bin Fazaal, from his father who said:

'I asked Al-Reza^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Never! On that Day they would be Veiled from their Lord [83:15]**, so he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted cannot be described by a place (where) He^{-azwj} would be in, so that He^{-azwj} would be veiled from His^{-azwj} servants. But, it means that they would be veiled from the Rewards of their Lord^{-azwj}'.²⁶

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام) قلت: ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ؟ قال: «يعني أمير المؤمنين (عليه السلام)». قلت: تنزيل؟ قال: «نعم».

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

From Abu Al-Hassan^{-asws} (the former one). I said, '(What about): **Then it would be said: 'This is the one you had been belying!' [83:17]?**' He^{-asws} said: 'Meaning Amir Al-Momineen^{-asws}'. I said, '(This is) Revelation?' He^{-asws} said: 'Yes''.²⁷

ثم قال: علي بن إبراهيم: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن الحسين بن إبراهيم، قال: حدثنا علوان بن محمد، قال: حدثنا محمد بن معروف، عن السدي، عن الكلبي، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: إِنَّهُمْ لَصَالُوا الْجَحِيمِ، هَا ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ يعنيهما و من تبعهما

²⁶ عيون أخبار الرضا (عليه السلام) 1: 125 / 19

²⁷ (Extract) (الكافي) 1: 361 / 91.

Then Ali Bin Ibrahim said, 'It has been narrated to us by Abu Al-Qasim Al-Husayni, from Furaat Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Ibrahim, from Alwaan Bin Muhammad, from Muhammad Bin Ma'rouf, from Al-Sady, from Al-Kalby:

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding the Words of the Exalted: **Then they would arrive to the Blazing Fire [83:16]**, (said): 'Both (Abu Bakr and Umar)'. **Then it would be said: 'This is the one you had been belying!' [83:17]** – meaning (said to) both of them and ones who followed them".²⁸

القاسم بن الربيع عن صباح المزني عن المفضل بن عمر أنه سمع أبا عبد الله ع يقول في قول الله و أشرفت الأرض بنور ربها (39:69) قال رب الأرض إمام الأرض قلت فإذا خرج يكون ما ذا قال إذا يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام

Qasim ibn Arbehay heard it from Sabah al-Muzini, who from al-Mufassal bin Ummer who says:

I heard it from Imam Abu Abdullah^{-asws} that Imam^{-asws} said: 'In the Words of Allah^{-azwj} **And the Earth will shine with the Glory of its Lord: (39:69)** means that the Imam^{-asws} of the Earth is the 'Rab' of the Earth. And when our last 'Hujjat^{-ajfj}' will appear, the Earth will become so bright that people of the Earth will neither need the Sunshine and nor the Moonlight.²⁹

حدثنا محمد بن أبي عبد الله ع قال حدثنا جعفر بن محمد قال حدثني القاسم بن الربيع قال حدثني صباح المدائني قال حدثنا المفضل بن عمر أنه سمع أبا عبد الله ع يقول في قوله « و أشرفت الأرض بنور ربها (39:69) » ، فقلت فإذا خرج يكون ما ذا قال إذا يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام

The narrator says: I heard it from Imam Abu Abdullah^{-asws}: 'In the Words of Allah^{-azwj} **And the Earth will shine with the Glory of its Lord: (39:69)** means when our last 'Hujjat^{-ajfj}' will appear, the Earth will become so bright that people will neither require the light of the Sun nor the light of the Moon.³⁰

VERSES 18 - 21

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ {18}

Indeed! the Book of the righteous would be in Illiyeen (highest Heaven) [83:18]

وَمَا أَدْرَاكَ مَا عَلِيُونَ {19}

And what would you know/grasp what Illiyeen is? [83:19]

كِتَابٌ مَرْقُومٌ {20}

²⁸ (تفسير القمي 2: 410)

²⁹ بحار الأنوار 7 326 باب 17- الوسيلة و ما يظهر من منزلة

³⁰ تفسير القمي 2 253 تشرق الأرض بنور الإمام ص : 3

A marked/explained/written Book [83:20]**يَشْهَدُهُ الْمُقَرَّبُونَ {21}****The ones of Proximity would witness it [83:21]**

أحمد، عن أبيه، عن أبي نُهشل، قال: حدثني محمد بن اسماعيل، عن أبي - حمزة التمالي، قال: سمعت أبا عبد الله عليه السلام يقول: ان الله تبارك وتعالى خلقنا من أعلى عليين، وخلق قلوب شيعتنا مما خلقنا منه، وخلق أبدانهم من دون ذلك، فقلوبهم تحوى الينا، لانها خلقت مما خلقنا منه،

Ahmad, from his father, from Abu Nahshal, from Muhammad Bin Ismail, from Abu Hamza Al Sumaly who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Blessed and Exalted Created us^{-asws} from the high Illiyeen, and Created the hearts of our^{-asws} Shias from what He^{-azwj} Created us^{-asws}, and Created their bodies from besides that. (Therefore) their hearts incline towards us^{-asws}, because these have been Created from what we^{-asws} have been Created from'.

ثم تلا هذه الآية: " كلا ان كتاب الابرار لفي عليين، وما أدريك ما عليون، كتاب مرقوم يشهده المقربون. "

Then he^{-asws} recited these Verses: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]**".³¹

في كتاب المناقب لابن شهر آشوب في كتابه بالاسناد عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن علي بن أبيطالب عليهم السلام قال: كلما في كتاب الله عزوجل من قوله: " ان الابرار " فو الله ما اراد به الا على بن ابي طالب وفاطمة و انا والحسين،.

In the book Al-Manaqib of Ibn Shehr Ashub, in his book by the chain from Al-Hazeyl, from Maqatil, from Muhammad Bin Al-Hanifa, who has said:

'Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Wherever in the Book of Allah^{-azwj} Mighty and Majestic from His^{-azwj} Words "The Righteous" (Al-Abraar) is (Mentioned), so, by Allah^{-azwj}! He^{-azwj} had not Intended by it anyone except for Ali^{-asws} Bin Abu Talib^{-asws}, and (Syeda) Fatima^{-asws}, and I^{-asws}, and Al-Husayn^{-asws}'.³²

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: " كلا ان كتاب الابرار " إلى قوله: " المقربون " وهو رسول الله صلى الله عليه وآله وعلى وفاطمة والحسن والحسين عليهم السلام.

In the book Al-Manaqib of Ibn Shehr Ashub –

Al-Baqir^{-asws} regarding His^{-azwj} Words: **Never! Surely the Book of the righteous - would be in Illiyeen [83:18]** – up to His^{-azwj} Words: **The ones of Proximity [83:21]**, so they^{-asws} are the

³¹ Al Mahaasin – V 1 Bk 4 – H 5

³² Tafseer Noor Al Saqalayn – CH 83 H 33

Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} 33

حدثنا محمد بن عيسى عن أبي الحجاج قال قال لي أبو جعفر عليه السلام يا ابا الحجاج ان الله خلق محمدا وآل محمد من طينة عليين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتنا من طينة دون عليين وخلق قلوبهم من طينة عليين فقلوب شيعتنا من ابدان آل محمد وان الله خلق عدو آل محمد من طين سجين وخلق قلوبهم من طين اخبث من ذلك وخلق شيعتهم من طين دون طين سجين وخلق قلوبهم من طين سجين فقلوبهم من ابدان اولئك وكل قلب يحن إلى بدنه.

It has been narrated to us Muhammad Bin Isa, from Abu Al-Haaj who said:

'Abu Ja'far^{-asws} said to me: 'O Abu Al-Haaj, surely Allah^{-azwj} Created the clay of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} from the clay of *Illiyeen*, and Created their^{-asws} hearts from the clay higher than that, and Created our^{-asws} Shias from the clay of other than *Illiyeen* and created their hearts from the *Illiyeen*. The hearts of our^{-asws} Shias are from the (left-over) clay of the Progeny^{-asws} of Muhammad^{-saww}'.³⁴

حدثني العباس بن معروف عن حماد بن عيسى عن ربعي عن علي بن الحسين عليه السلام قال ان الله تعالى خلق النبيين من طينة عليين قلوبهم وابدانهم وخلق قلوب المؤمنين من تلك الطينة وخلق ابدان المؤمنين من دون ذلك وخلق الكفار من طينة سجين قلوبهم وابدانهم

It has been narrated to me Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabai'e,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, having said: 'Surely, Allah^{-azwj} the Exalted Created the Prophets^{-as} from the clay of *Illiyeen*, their^{-as} hearts and their^{-as} bodies, and Created the hearts of the Momineen from that clay, and Created the bodies of the Momineen from other than that. And (He^{-azwj} Created the Kafir from the clay of *Sijjeen*, their hearts and their bodies.

فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويولد الكافر المؤمن ومن ههنا يصيب المؤمن السيئة ومن ههنا يصيب الكافر الحسنة فقلوب المؤمنين تحن إلى ما خلقوا منه وقلوب الكافرين تحن إلى ما خلقوا منه.

These two clays were mixed up. It is due to this that the Momin gives birth to a Kafir and a Kafir gives birth to a Momin, and due to this a Momin commits sins and due to this a Kafir does good deeds. The hearts of the Momineen yearn for that which they have been created from, and the hearts of the Kafirs yearn for that which they have been created from.'³⁵

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «السجين: الأرض السابعة، و عليون: السماء السابعة».

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

(It has been narrated) from Abu Ja'far^{-asws} having said: '*Al-Sijjeen* is the seventh firmament, and Al-*Illiyeen* is the seventh sky'.³⁶

³³ Tafseer Noor Al Saqalayn – CH 83 H 45

³⁴ Basaair Al Darajaat – PART 1 CH 9 H 2 (Extract)

³⁵ Basaair Al Darajaat – PART 1 CH 9 H 5

³⁶ (تفسير القمي 2: 410)

VERSES 22 - 28

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {22}

Surely the righteous would be in Bliss/Paradise [83:22]

عَلَى الْأَرَائِكِ يَنْظُرُونَ {23}

Upon the couches they would be gazing (looking at each other) [83:23]

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ {24}

You will recognise in their faces, the freshness of Bliss/bounties [83:24]

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ {25}

They would be Quenched from sealed nectar [83:25]

خَتَامُهُمْ مِسْكٌ ۚ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ {26}

Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]

وَمِزَاجُهُ مِنْ تَسْنِيمٍ {27}

And its mixture would be from Tasneem [83:27]

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ تَرَكَ الْحَمْرَ لِعَيْرِ اللَّهِ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَنْ تَرَكَ لِعَيْرِ اللَّهِ قَالَ نَعَمْ وَاللَّهِ صِيَانَةً لِنَفْسِهِ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

And Abu Abdullah^{-asws} said: 'One who neglects the wine, Allah^{-azwj} would Quench him from the Sealed Nectar'. He (the narrator) said, 'O son^{-asws} of Rasool-Allah^{-saww}! (What about) one who leaves it for the sake of other than Allah^{-azwj}?'. He^{-asws} said: 'Yes, by Allah^{-azwj}, it would be maintenance (better sustenance/health) for himself: **and regarding that, so let the aspiring ones aspire [83:26]**'.

قَالَ فِيمَا ذَكَرْنَاهُ مِنَ الثَّوَابِ الَّذِي يَطْلُبُهُ الْمُؤْمِنُونَ وَمِزَاجُهُ مِنْ تَسْنِيمٍ قَالَ أَشْرَفُ شَرَابِ أَهْلِ الْجَنَّةِ يَأْتِيهِمْ مِنْ عَالِي [عَالٍ] تَسْتَمُّ عَلَيْهِمْ فِي مَنَازِلِهِمْ وَهِيَ عَيْنٌ يَشْرَبُ بِهَا الْمُقَرَّبُونَ بَحْنًا

He (the narrator) said, 'Among what we mentioned form the rewards which the Momineen would see is: **And its mixture would be from Tasneem [83:27]**'. He^{-asws} said: 'Noblest of the

drinks of the inhabitants of the Paradise, brought to them from the high part of Tasneem in their houses, and it is **A spring, the ones of Proximity would be drinking from [83:28]**, purely.

وَالْمُقَرَّبُونَ آلُ مُحَمَّدٍ ص يَشْرَبُونَ مِنَ الْمُنَّاءِ الْمُبِينِ وَأُولَئِكَ الْمُقَرَّبُونَ رَسُولُ اللَّهِ ص وَ خَدِيجَةُ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ ذُرِّيَّتُهُمْ تَلْحَقُ بِهِمْ يَشْرَبُونَ اللَّهُ أَحْسَنًا بِهِمْ ذُرِّيَّتُهُمْ وَ الْمُقَرَّبُونَ يَشْرَبُونَ مِنْ تَسْنِيمٍ بَحْتًا صِرْفًا وَ سَائِرِ الْمُؤْمِنِينَ مَمْرُوجًا

And the ones of proximity are Progeny^{-asws} of Muhammad^{-saww}. Allah^{-azwj} Says: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]** – Rasool-Allah^{-saww}, and (Syeda) Khadeeja^{-asws}, and Ali^{-asws} Bin Abu Talib^{-asws} and their^{-asws} offspring, will be united with them^{-asws}. Allah^{-azwj} Says: **We will Unite their offspring to be with them [52:21]**, and the ones of proximity would be drinking from Tasneem purely, in its pure form, and the rest of the Momineen, its admixture'.³⁷

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {28}

A spring, the ones of Proximity would be drinking from [83:28]

في اصول الكافي على بن ابراهيم عن ابيه عن حماد عن ابراهيم عن أبي حمزة عن علي بن الحسين عليهما السلام قال: من أطعم مؤمناً من جوع أطعمه الله من ثمار الجنة ومن سقى مؤمناً من ظمأ سقاه الله من الرحيق المختوم

In Usool Al-Kafi – Ali Bin Ibrahim, from his father, from Hamaad, from Ibrahim, from Abu Hamza, who has said:

‘Ali^{-asws} Bin Al-Husayn^{-asws} has said: ‘One who feeds a Momin from hunger, Allah^{-azwj} would Feed him from the fruits of the Paradise. And one who quenches a Momin from thirst, Allah^{-azwj} would Quench him from the Sealed Nectar (Al-Raheeq Al-Makhtoum)’.³⁸

وفي وصية النبي صلى الله عليه وآله لأمرير المؤمنين عليه السلام: يا علي من ترك الخمر لله سقاه الله من الرحيق المختوم

And in the will of the Prophet^{-saww} to Amir-Al-Momineen^{-asws}: ‘O Ali^{-asws}! The one who leaves the intoxicants for the Sake of Allah^{-azwj}, Allah^{-azwj} would Quench him from the Sealed Nectar (Al-Raheeq Al-Makhtoum)’.³⁹

محمد بن العباس، قال: حدثنا أحمد بن محمد مولى بني هاشم، عن جعفر بن عيينة، عن جعفر بن محمد، عن الحسن بن بكر، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله، قال: قام فينا رسول الله (صلى الله عليه وآله)، فأخذ بضبعي علي بن أبي طالب (عليه السلام) حتى رئي بياض إبطيه، و قال [له]: «إن الله ابتدأني فيك بسبع خصال».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad the slave of the Clan of Hashim, from Ja'far Bin Ayaynat, from Ja'far Bin Muhammad, from Al-Hassan Bin Bakr, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah who said:

³⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 18

³⁸ Tafseer Noor Al Saqalayn – CH 83 H 35

³⁹ Tafseer Noor Al Saqalayn – CH 83 H 40

'The Rasool-Allah^{-saww} stood-up among us, and he^{-saww} grabbed the two shoulders of Ali^{-asws} Bin Abu Talib^{-asws}, to the extent that I saw the whiteness of his^{-saww} armpits, and said to him^{-asws}: 'Allah^{-azwj} will Initiate me^{-saww}, with regards to you^{-asws}, by seven characteristics'.

قال جابر: فقلت: بأبي [أنت] و أمي يا رسول الله، و ما السبع التي ابتدأك بمن؟

Jabir said, 'I said, 'May my father, and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! What are the seven which He^{-azwj} will Initiate you^{-saww} with him^{-asws}?'

قال: «أنا أول من يخرج من قبره و علي معي، و أنا أول من يجوز على الصراط و علي معي، و أنا أول من يقرع باب الجنة و علي معي،

He^{-saww} said: 'I^{-saww} will be the first one who will come out from his^{-saww} grave and Ali^{-asws} would be with me^{-saww}. And I^{-saww} will be the first one who will be crossing the Bridge (Al-Siraat) and Ali^{-asws} would be with me^{-saww}. And I^{-saww} will be the first one to knock on the Gateway of the Paradise and Ali^{-asws} would be with me^{-saww}.

و أنا أول من يسكن عليين و علي معي، و أنا أول من يزوج من الحور العين و علي معي، و أنا أول من يسقى من الرحيق المختوم الذي ختامه مسك و علي معي».

And I^{-saww} will be the first one to settle in the Illiyen and Ali^{-asws} would be with me^{-saww}. And I^{-saww} will be the first one to be married to the virgin Houries and Ali^{-asws} would be with me^{-saww}. And I^{-saww} will be the first one to be quenched from the Sealed Nectar (Al-Raheeq Al-Makhtoum) the sealing of which is of musk and Ali^{-asws} would be with me^{-saww}.⁴⁰

[ابن الجوزي] أنبأنا محمد بن عبد الباقي، أنبأنا أبو محمد الجوهري، أنبأنا أبو بكر محمد بن عبد الله بن أيوب القطان، حدثنا إسحاق بن محمد بن مروان، حدثنا أبي، حدثنا حصين بن محارق، عن أبي حمزة الثمالي، عن علي بن الحسين قال: سمعت أبي يقول: قال النبي (صلى الله عليه وآله): من أحيى ليلة من رجب وصام يوماً، أطعمه الله من ثمار الجنة وكساه من حلل الجنة وسقاه من الرحيق المختوم إلا من فعل ثلاثاً: من قتل نفساً، أو سمع مستغيثاً يستغيث بليل أو نهار فلم يفتحه، أو شكاً إليه أخوه حاجة فلم يفرج عنه.

Ibn Al Jowzy – Muhammad Bin Abdul Baqy gave us the news, from Abu Muhammad Al Jowhary, from Abu Bakr Muhammad Bin Abdullah Bin Ayoub Al Qatan, from Is'haq Bin Muhammad Bin Marwan, from his father, from Haseyn Bin Makharaq, from Abu Hamza Al Sumaly,

The narrator says, 'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'The Prophet^{-saww} said: 'The one who vigils a night from Rajab, and Fasts a day, Allah^{-azwj} would Feed him from fruits of the Paradise and Clothe him from the clothing of the Paradise, and: **They would be Quenched from sealed nectar [83:25]**, except for the one who does three things – One who kills a soul, one who cries out for help crying out at night or day and does not help him, or his brother complains to him of a need but he does not relieve him from it'.⁴¹

عنه، عن محمد بن سنان، عن يونس بن ظبيان، قال: قال أبو عبد الله عليه – السلام: يا يونس من حبس حق المؤمن أقامه الله يوم القيامة خمس مائة عام على رجله حتى يسيل من عرقه أودية وينادي مناد من عند الله " هذا الظالم الذي حبس عن الله حقه. " قال: فيؤبخ أربعين يوماً ثم يؤمر به إلى النار.

40 (تأويل الآيات 2: 9/777)

41 Tafseer Abu Hamza Al Sumaly - Hadeeth No. 366

From him, from Muhammad Bin Sinan, from Yunus Bin Zibyan who said,

'Abu Abdullah^{-asws} said: 'O Yunus! The one who withholds a right of the Momin, would be Paused on the Day of Judgement for five hundred years upon his feet until his sweat drips like valleys and a Caller Calls out from the Presence of Allah^{-azwj}: "This is the unjust one who withheld from Allah^{-azwj} His^{-azwj} right". So he would be Rebuked for forty days, then Commanded to the Fire'.

وفي رواية المفضل، قال: قال أبو عبد الله عليه السلام: أما مؤمن حبس مؤمنا عن ماله وهو يحتاج إليه لم يذق والله من طعام الجنة ولا يشرب من الرحيق المختوم.

And in a report of Al Mufazzal who said,

'Abu Adullah^{-asws} said: 'Whichever Momin withholds a Momin from his wealth and he is needy for it, by Allah^{-azwj} would not taste from the food of the Paradise, nor Quench him from the: **sealed nectar [83:25]**'.⁴²

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن قال: حدثني أبي، عن حصين بن مخرق، عن أبي حمزة، عن أبي جعفر، عن أبيه علي بن الحسين (عليهم السلام)، عن جابر بن عبد الله (رضي الله عنه)، عن النبي (صلى الله عليه وآله)، قال: قوله تعالى: وَ مِزَاجُهُ مِنْ تَسْنِيمٍ، قال: «هو أشرف شراب في الجنة، يشربه محمد وآل محمد» وهم المقربون السابقون، رسول الله (صلى الله عليه وآله)، و علي بن أبي طالب (عليه السلام)، و الأئمة، و فاطمة، و خديجة (صلوات الله عليهم)، و ذريتهم الذين اتبعوهم بإيمان يتسمن [عليهم] من أعالي دورهم.

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Haseyn Bin Makharaq, from Abu Hamza, who has said:

'Abu Ja'far^{-asws} from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, from Jabir Bin Abdullah, from the Prophet^{-sawww} having said: 'The Words of the Exalted: **And its mixture would be from Tasneem [83:27]**, it is the most noble of drinks in the Paradise. It will be drunk by Muhammad^{-sawww} and the Progeny^{-asws} of Muhammad^{-sawww}, and they^{-asws} are the ones of Proximity, the foremost ones (Al-Sabiqoon) – Rasool-Allah^{-sawww}, and Ali^{-asws} Bin Abu Talib^{-asws}, and the Imams^{-asws}, and (Syeda) Fatima^{-asws}, and (Syeda) Khadeeja^{-asws}, and their^{-asws} descendants who followed them^{-asws} by their Eman. It shall be given to them^{-asws} from high above'.⁴³

و عنه: عن محمد بن أحمد الفقيه بن شاذان، عن جابر بن عبد الله الأنصاري، قال: كنت عند النبي (صلى الله عليه وآله) جالسا، إذا أقبل علي بن أبي طالب (عليه السلام) فأدناه، و مسح وجهه ببرده، و قال: «يا أبا الحسن، ألا أبشرك بما بشرني به جبرئيل؟! فقال: «بلى يا رسول الله».

And from him, from Muhammad Bin Ahmad Al-Faqih Bin Shazaan, from Jabir Bin Abdullah Al-Ansary who said:

'I was seated in the presence of the Prophet^{-sawww}, when Ali^{-asws} Bin Abu Talib^{-asws} came over, so he^{-sawww} wiped him^{-asws} with his^{-sawww} garment and said: 'O Abu Al-Hassan^{-asws}! Shall I^{-sawww} give you^{-asws} the glad tidings which Jibraeel^{-as} gave me^{-sawww}? He^{-asws} said: 'Yes, O Rasool-Allah^{-sawww}!'

⁴² Al Mahaasin – V 1 Bk 3 H 72

⁴³ (تأويل الآيات 2: 10 / 777)

قال: «إن في الجنة عينا يقال لها تسنيم، يخرج منها نهران، لو أن بمهما سفن الدنيا لجرت، [و على شاطئ التسنيم أشجار] قضبانها من اللؤلؤ و المرجان الرطب، و حشيشها من الزعفران، على حافتيهما كراسي من نور، عليها أناس جلوس، مكتوب على جباههم بالنور: [هؤلاء المؤمنون] هؤلاء محبو علي بن أبي طالب (عليه السلام)».

He^{-saww} said: 'In the Paradise there is a spring called Tasneem. Two tributaries come out from it. If the world wanted to run their ships in it, they would have been able to do so. And upon the banks of the Tasneem are trees. Its pebbles are of pearls, and wet coral, and its grass is of Saffron. Upon its edges are chairs of light on which the people sit. On their forehead is inscribed, "These are the Momineen. They are those who love Ali^{-asws} Bin Abu Talib^{-asws}".⁴⁴

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: «فإذا انتهى - يعني المؤمن - إلى باب الجنة قيل له: هات الجواز، قال: هذا جوازي مكتوب فيه: بسم الله الرحمن الرحيم، هذا جواز جاز من الله العزيز الحكيم لفلان بن فلان من رب العالمين، فينادي مناد يسمع أهل الجمع كلهم: ألا إن فلان بن فلان، قد سعد سعادة لا يشقى بعدها أبدا

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

'From Abu Abdullah^{-asws} – in a lengthy Hadeeth – said: 'When he, meaning the Momin, ends up at the Door of the Paradise, it will be said to him: 'Show the permit.' This is the permit in which would be written "In the Name of Allah^{-azwj} the Beneficent the Merciful. This permit is the Permission from Allah^{-azwj} the Mighty, the Wise for Such and such, from the Lord^{-azwj} of the Worlds." The Caller will call out which all the inhabitants of the Paradise will hear: "As for such and such, happiness is for him and he will not grieve after this, ever!"

قال: فيدخل فإذا هو بشجرة ذات ظل ممدود، و ماء مسكوب، و ثمار مهدلة تسمى رضوان، يخرج من ساقها عينان تجريان، فينطلق إلى إحداها كما أمر بذلك، فيغتسل منها، فيخرج و عليه نضرة النعيم،

He^{-asws} said: 'Then he will enter. When he comes to the Tree with: **extended shades [56:30]** **And water flowing constantly [56:31]**, and fruits in the orchard named "Rizwaan", emerging from below it would be: **two flowing springs [55:50]**. One of the streams will meet him as it had been Commanded to. So, he would wash from it, and he would come out and upon him would be: **The freshness of Bliss [83:24]**.

ثم يشرب من الأخرى، فلا يكون في بطنه مغمص، و لا مرض و لا داء أبدا، و ذلك قوله تعالى: وَ سَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً.

Then he will drink from the other. He will not have in his stomach any cramps, and no illnesses, and no diseases ever, and these are the Words of the Exalted: **and their Lord would Quench them with a pure drink [76:21]**.

ثم تستقبله الملائكة و تقول: طبت فادخلها مع الداخلين فيدخل فإذا هو بسماطين من شجر، أغصانها اللؤلؤ، و فروعها الحلبي و اللؤلؤ، ثمارها مثل ثدي الجوازي الأبيكار

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Then the Angels will welcome him and say to him: 'You are Blessed, so enter along with the other entrants.' He will enter. When he comes to the Tree (of Tooba), its branches will have pearls and jewellery (and) its fruits will be similar to the breasts of virgin maidens.

فتستقبله الملائكة معهم النوق و البراذين و الحلبي و الحلل، فيقولون: يا ولي الله، اركب ما شئت، [أو ألبس ما شئت] و سل ما شئت،

The Angels will welcome him and there will be with them the camels and carriages, the ornaments and the garments. They will say to him: 'O friend of Allah^{-azwj}, ride wherever you wish to, and wear whatsoever you desire, and disembark wherever you wish to.'

قال: فيركب ما اشتهى، و يلبس ما اشتهى و هو على ناقة أو برذون من نور، و ثيابه من نور و حلية من نور، يسير في دار النور معه ملائكة من نور، و غلمان من نور، و وصائف من نور حتى تحابه الملائكة مما يرون من النور، فيقول بعضهم لبعض: تنحوا فقد جاء وفد الحليم الغفور.

He will ride on whatever he likes, and wear whatever he likes, and he will be on the camel or the carriage of light, and his clothing will be of light, and the covering from light, and he will travel to the house of light along with the Angels of light, and the servants of light, in the summer of light, until he outshines the Angels when they see his light. Some of them will say to others: 'Step down, for the delegation of the Forgiving, the Forbearing, is passing by.'

قال: فينظر إلى أول قصر له من فضة، مشرفا بالدر و الياقوت، فتشرف عليه أزواجه، فيقلن: مرحبا مرحبا، انزل بنا فيهم أن ينزل بقصره،

He^{-asws} said: He will look at the first palace for him, made from silver, decorated by precious stones and sapphire. His wives will greet him, 'Welcome, welcome, get down among us.' He will get down by his palace.'

قال: فتقول له الملائكة: سر- يا ولي الله- فإن هذا لك و غيره حتى ينتهي إلى قصر من ذهب، مكلل بالدر و الياقوت، [فتشرف عليه أزواجه، فيقلن: مرحبا مرحبا يا ولي الله. انزل بنا،] فيهم أن ينزل بقصره، فتقول له الملائكة: سر يا ولي الله.

The Angels will say to him: 'Be gratified, O friend of Allah^{-azwj}, for this is for you, and another one', until they take him to the palace of gold, crowned with precious stones and sapphire. His wives will greet him, 'Welcome, welcome, O friend of Allah^{-azwj}, get down among us.' He will get down among them in his palace. The Angels will say to him: 'Be gratified, O friend of Allah^{-azwj}.'

قال: ثم يأتي قصرا من ياقوت أحمر، مكللا بالدر و الياقوت، فيهم بالنزول بقصره، فتقول له الملائكة سر- يا ولي الله- فإن هذا لك و غيره،

He^{-asws} said: 'Then he will be given a palace of red sapphire, crowned with precious stones and sapphire. He will get down in his palace. The Angels will say to him: 'Be gratified, O friend of Allah^{-azwj}, for this is for you, and another one.'

قال: فيسير حتى يأتي تمام ألف قصر، كل ذلك ينفذ فيه بصره، و يسير في ملكه أسرع من طرفة العين، فإذا انتهى إلى أقصاها قصرا نكس رأسه، فتقول الملائكة: ما لك يا ولي الله؟ قال: فيقول: و الله لقد كاد بصري أن يختطف [فيقولون: يا ولي الله، أبشر فإن الجنة] ليس فيها عمى و لا صمم.

He^{-asws} said: 'He will travel until he will be given all the one thousand palaces, all of those will settle in his vision, and he will travel in his kingdom journeying in the blink of an eye. When he finishes, he will lift his head. The Angels will say: 'What is the matter, O friend of Allah'

azwj?’ He will say, ‘By Allah^{-azwj}, my vision has been hijacked.’ They will say: ‘O friend of Allah^{-azwj}, glad tidings are for you. This is the Paradise. There is no blindness therein, nor deafness.’

فيأتي قصرًا يرى ظاهره من باطنه، و باطنه من ظاهره لينة من فضة، و لينة من ذهب و لينة من ياقوت و لينة من در، ملاطه المسك، قد شرف بشرف من نور يتلألأ و يرى الرجل وجهه في الحائط، و ذلك قوله تعالى: خَتَامُهُ مِسْكٌ يعني ختام الشراب.

He will be given a palace which he will see its exterior from its interior, and its interior from its exterior, made from bricks of silver, and bricks of gold, and bricks of sapphire, and bricks of precious stones, cemented with musk. It will be decorated with prestigious lights, reflections, and the man will see his face in the wall and these are the Words of the Exalted: **Its sealing being of musk, [83:26]** - Meaning the sealing of the drinks.’

ثم ذكر النبي (صلى الله عليه و آله) الحور العين، فقالت ام سلمة: بأي أنت و أمي يا رسول الله، أما لنا فضل عليهن؟ قال: بلى، بصلاتكن و صيامكن و عبادتكن لله بمنزلة الظاهرة على الباطنة».

Then the Prophet^{-sawww} mentioned the Maiden Houries. Umm Salma^{-ra} said: ‘May my father and my mother be sacrificed for you^{-sawww}, O Rasool-Allah^{-sawww}, is there for us any preferences over them?’ He^{-sawww} said: ‘Yes, by your Salats, and your Fasts, and your acts of worship of Allah^{-azwj}, at the status of the apparent over the hidden.’⁴⁵

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ حَمَزَةَ الْعَلَوِيُّ وَ أَبُو غَالِبٍ سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ الْكُوفِيُّانِ بِمَا سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ 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 الْجُعْفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ حَفْظِ الْمَلْطِيِّ بَعْدَادَ قَالَ: حَدَّثَنَا سَوَادَةُ بْنُ مُحَمَّدٍ بْنِ سَوَادَةَ أَصْلُهُ كُوفِيٌّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الضَّرِيرِيُّ 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,

فُلْتُ لِكَعْبِ الْحَبْرِ مَا تَقُولُ فِي هَذِهِ الشَّيْعَةِ شَيْعَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ يَا هَمَّامُ إِنِّي لَأَجِدُ صِفَتَهُمْ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ أَنَّهُمْ جُزْبُ اللَّهِ وَ رَسُولِهِ وَ أَنْصَارُ دِينِهِ وَ شَيْعَةُ وَلِيِّهِ وَ هُمْ خَاصَّةُ اللَّهِ مِنْ عِبَادِهِ وَ تُجْبَاؤُهُ 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^{-sawww}, 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.

اصْطَفَاهُمْ لِدِينِهِ وَ خَلَقَهُمْ لِجَنَّتِهِ مَسْكُنُهُمْ الْجَنَّةُ فِي الْفِرْدَوْسِ الْأَعْلَى فِي خِيَامِ الدُّرِّ وَ عُرْفُهُمُ اللَّؤْلُؤُ وَ هُمْ فِي الْمَقَرَّبِينَ الْأَبْرَارِ 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 قُبَيْهَا عَلَى بَرْدِ الْكَافُورِ وَ طَعْمِ الرَّجْبِيلِ وَ رِيحِ الْمِسْكِ ثُمَّ تَسِيلُ فَيَشْرَبُ مِنْهَا شِيعَتُنَا وَ أَحِبَّائُنَا وَ إِنَّ لُبَيْبَهَا 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 رَجْمًا شَرَابًا طَهُورًا وَ قَائِمَةٌ مِنْ زُمُرَدَةٍ خَضْرَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنَانِ نَضَّاحَتَانِ مِنْ حَمْرِ وَ عَسَلِي

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 [76:21] and their Lord shall Make them drink a pure drink; and a pillar of green emeralds, coming out from beneath it [55:66] are two springs gushing forth, 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 أَحِبَّائُوهُ

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}.

ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ يُسْقَوْنَ مِنَ رَحِيقٍ مَخْتُومٍ خِتَامُهُ مِسْكٌ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ وَ مِرَاجُهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ فَهَنِيئًا لَهُمْ

That is the Speech of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **They would be Quenched from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26] And its mixture would be from Tasneem [83:27] A spring, the ones of Proximity would be drinking from [83:28]**, therefore, congratulations to them'.

ثُمَّ قَالَ كَعْبٌ وَ اللَّهُ لَا يُجِبُّهُمْ 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'.⁴⁶

⁴⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 23

ابن بابويه: عن أبي عبد الله (عليه السلام)، قال: حدثني أبي، عن آباءه، عن أمير المؤمنين (عليهم السلام)، قال: «حوضنا [مترع] فيه متعبان ينصبان من الجنة: أحدهما من تسنيم، و الآخر من معين».

Ibn Babuwayh –

‘Abu Abdullah^{-asws}, said: ‘My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir-Al-Momineen^{-asws}, said: ‘Our^{-asws} Fountain is filled to the brim from two sources established from the Paradise – one of them from: **Tasneem, Tasneem [83:27]**, and the other from: **springs [56:18]**.⁴⁷

VERSES 29 - 36

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ {29}

Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ {30}

And when he passed by them, they winked at each other [83:30]

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ {31}

And when they returned to their people, they returned jesting (joking) [83:31]

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ {32}

And when they saw them, they said, ‘Surely they are straying’ [83:32]

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ {33}

And they were not Sent as keepers over them [83:33]

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ {34}

So today (Day of Judgement), those who believe shall be laughing at the Kafirs [83:34]

عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ {35}

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Upon the couches, they would be gazing [83:35]

هَلْ تُؤَبِّبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ {36}

Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]

محمد بن العباس: عن أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية بن ربيعي، عن علي (عليه السلام)، أنه كان يمر بالنفر من قريش فيقولون: انظروا إلى هذا الذي اصطفاه محمد، و اختاره من بين أهله!

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al-Hassan, from his father, from Hasey Bin Makharaq, from Yaqoub Bin Shuayb, from Imran Bin Maysam, from Abaya Bin Rabi'e, who has said:

'Ali^{-asws} passed by a number of Quraysh, so they were saying, 'Look at this one who^{-asws} has been chosen by Muhammad^{-saww}, and chose him^{-asws} from between his^{-saww} Family^{-asws}!'

و يتغامزون، فنزلت هذه الآيات: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ، إلى آخر السورة.

And they winked at each other, so this Verse was Revealed: **Surely those who committed crimes (criminals) used to laugh at those who believed [83:29] And when he passed by them, they winked at each other [83:30]** – up to the end of the Chapter'.⁴⁸

و عنه، قال: حدثنا محمد بن عيسى، عن يونس، عن عبد الرحمن بن سالم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ إلى آخر السورة: «نزلت في علي (عليه السلام) و في الذين استهزءوا به من بني أمية، و ذلك أن عليا (عليه السلام) مر على قوم من بني أمية و المنافقين فسخروا منه».

And from him, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Salim, who has said:

'Abu Abdullah^{-asws}, regarding the Words of the Mighty and Majestic: **Surely those who committed crimes (criminals) used to laugh at those who believed [83:29]** - up to the end of the Chapter, was Revealed regarding Ali^{-asws} and regarding the ones who mocked him from the clan of Umayya, and that was when Ali^{-asws} passed by a group from the clan of Umayya, and the hypocrites, so, from among them, they laughed'.⁴⁹

ثم قال: علي بن إبراهيم: حدثنا أبو القاسم الحسيني، قال: حدثنا فرات بن إبراهيم، قال: حدثنا محمد بن الحسين بن إبراهيم، قال: حدثنا علوان بن محمد، قال: حدثنا محمد بن معروف، عن السدي، عن الكلبي، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: إِنَّ الَّذِينَ أَجْرَمُوا، الأول و الثاني و من تبعهما كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ برسول الله (صلى الله عليه و آله) إلى آخر السورة فيهما.

Then Ali Bin Ibrahim said, 'It has been narrated to us by Abu Al-Qasim Al-Husayni, from Furaat Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Ibrahim, from Alwaan Bin Muhammad, from Muhammad Bin Ma'rouf, from Al-Sady, from Al-Kalby:

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding the Words of the Exalted: **Surely those who committed crimes (criminals)** – the first one (Abu Bakr) and the second one (Umar), and

⁴⁸ (تأويل الآيات 2: 12 / 779).

⁴⁹ (تأويل الآيات 2: 16 / 781).

ones who followed them both, **used to laugh at those who believed [83:29] And when he passed by them, they winked at each other [83:30]** – at Rasool-Allah^{-saww} – up to the end of the Chapter is regarding them both”.⁵⁰

قَالَ الْإِمَامُ الْعَالِمُ ع: فَأَمَّا اسْتَهْزَاءُ اللَّهِ تَعَالَى بِهِمْ فِي الدُّنْيَا - فَهُوَ أَنَّهُ مَعَ إِجْرَائِهِ إِيَّاهُمْ عَلَى ظَاهِرِ أَحْكَامِ الْمُسْلِمِينَ لِإِظْهَارِهِمْ مَا يُظْهِرُونَهُ مِنَ السَّمْعِ وَالطَّاعَةِ وَالْمُؤَافَقَةِ يَأْمُرُ رَسُولُ اللَّهِ ص بِالتَّعْرِيزِ لَهُمْ - حَتَّى لَا يَخْفَى عَلَى الْمُخْلِصِينَ مِنَ الْمُرَادِ بِذَلِكَ التَّعْرِيزِ، وَ يَأْمُرُهُ بِلَعْنِهِمْ.

The Imam^{-asws}, the knowledgeable one^{-asws} (Imam Hassan Al-Askari^{-asws}), said: ‘As for Allah^{-azwj} the Exalted Mocking them in this world, it is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval. Rasool-Allah^{-saww} ordered with the exposure of them to the extent that it was not concealed upon the sincere one in order to exposure their (hypocrisy), and he^{-saww} ordered (the believers) with cursing them.

وَأَمَّا اسْتَهْزَاؤُهُ بِهِمْ فِي الْآخِرَةِ - فَهُوَ أَنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَقْرَهُمْ فِي دَارِ اللَّعْنَةِ وَالْهُوَانِ وَعَدَّبَهُمْ بِتِلْكَ الْأَلْوَانِ الْعَجِيبَةِ مِنَ الْعَذَابِ، وَ أَقْرَهُ هَؤُلَاءِ الْمُؤْمِنِينَ فِي الْجَنَّةِ بِحَضْرَةِ مُحَمَّدٍ ص صَفِيِّ الْمَلِكِ الدِّيَّانِ،

And as for Mocking them in the Hereafter will be that Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these *Momineen* to be in the Gardens in the presence of Muhammad^{-saww} in the position of a judging king.

أَطَّلَعَهُمْ عَلَى هَؤُلَاءِ الْمُسْتَهْزِئِينَ - الَّذِينَ كَانُوا يَسْتَهْزِئُونَ بِهِمْ فِي الدُّنْيَا - حَتَّى يَرَوْا مَا هُمْ فِيهِ مِنْ عَجَائِبِ اللَّعَانِ - وَ بَدَائِعِ النَّقِمَاتِ، فَتَكُونُ لَدَهُمْ وَ سُورُهُمْ بِسَمَائِهِمْ بِهِمْ، كَمَا [كَانَ] لَدَهُمْ وَ سُورُهُمْ بِنَعِيمِهِمْ فِي جَنَّاتٍ رَجِيمٍ.

He^{-azwj} will then Notify upon these mockers, those who were mocking with them in the world, until they (*Momineen*) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord^{-azwj}.

فَالْمُؤْمِنُونَ يَعْرِفُونَ أَوْلِيَاءَ الْكَافِرِينَ وَالْمُنَافِقِينَ - بِأَسْمَائِهِمْ وَ صِفَاتِهِمْ، وَ هُمْ عَلَى أَصْنَافٍ مِنْهُمْ مَنْ هُوَ بَيْنَ أَنْيَابِ أَفَاعِيهَا تَمَضُّعُهُ.

So, the *Momineen* would be recognising those *Kafirs* and the *Munafiqs* (hypocrites) – by their names and their descriptions, and they would be upon (various) types (of Punishments) – from them is one who would be in between the fangs of its serpents being bitten.

وَ مِنْهُمْ مَنْ هُوَ بَيْنَ مَخَالِبِ سِبَاعِهَا تَغَبُّتُ بِهِ وَ تَقْفَرُ سُهُ.

And from them is one who would be in between the claws of its predators being chewed by it and its ferocity.

(تفسير القمي 2: 410) 50

وَمِنْهُمْ مَنْ هُوَ تَحْتَ سِيَاطِ زَبَانِيئِهَا - وَأَعْمِدَتِهَا وَمِرْرَاتِهَا تَقَعُ مِنْ أَيْدِيهَا عَلَيْهِ [مَا] تُشَدُّ فِي عَذَابِهِ، وَتُعْظَمُ خِزْيُهُ وَنِكَالُهُ.

And from them is one who would be beneath the whips of the Zabaniyya (Angels of Hell) – and their rods and their hammers, falling from their hand upon him what would be the most severe of his Punishments, and the greatest of his disgrace and his exemplary Punishment.

وَمِنْهُمْ مَنْ هُوَ فِي بَحَارٍ حَمِيمَةٍ يُعْرَقُ، وَ يَسْحَبُ فِيهَا.

And from them is one who would be in an ocean of boiling water, drowning, and being carried away (by the currents) in it.

وَمِنْهُمْ مَنْ هُوَ فِي غَسَلِينِهَا وَ غَسَاقِهَا يَزُجُّهُ فِيهَا زَبَانِيئُهَا.

And from them is one who would be in its wound discharges, and its puss, being rebuked therein by the Zabaniyya (Angels of Hell).

وَمِنْهُمْ مَنْ هُوَ فِي سَائِرِ أَصْنَافِ عَذَابِهَا.

And from them is one who would be in the rest of the types of its Punishments.

وَالْكَافِرُونَ وَالْمُنَافِقُونَ يَنْظُرُونَ، فَيَرَوْنَ هَؤُلَاءِ الْمُؤْمِنِينَ الَّذِينَ كَانُوا بِهِمْ فِي الدُّنْيَا يَسْخَرُونَ- لِمَا كَانُوا مِنْ مُؤَالَاةِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ص يَعْتَقِدُونَ- وَ يَرَوْنَ: مِنْهُمْ مَنْ هُوَ عَلَى فُرْشِهَا يَتَقَلَّبُ. وَ مِنْهُمْ مَنْ هُوَ فِي فَوَاقِهَا يَرْتَع.

And the *Kafirs* and the *Munafiqs* would be looking on, and they would be seeing these Momineen, those who they were mocking with in the world – due to what they were from the friendship and believing in Muhammad^{-saww} and Ali^{-asws} and their^{-asws} Progeny^{-asws} – and they would be seeing – from them, one who would be upon his couch, rolling (in happiness), and from them would be one partaking from its fruits.

وَمِنْهُمْ مَنْ هُوَ فِي عَرْفِهَا أَوْ فِي بَسَاتِينِهَا [أ] وَ مَنَازِلِهَا [مُنْتَزَهَاتِهَا] يَتَبَخَّحُ، وَ الْحُورُ الْعِينُ وَ الْوُصَفَاءُ وَ الْوَالِدَاتُ وَ الْجَوَارِي- وَ الْعِلْمَانُ قَائِمُونَ بِخِصْرَتِهِمْ، وَ طَائِفُونَ بِالْخِدْمَةِ حَوْلَيْهِمْ، وَ مَلَائِكَةُ اللَّهِ عَزَّ وَ جَلَّ يَأْتُوهُمْ مِنْ عِنْدِ رَبِّهِمْ- بِالْحَيَاءِ وَ الْكِرَامَاتِ وَ عَجَائِبِ الشُّحْفِ- وَ الْهَدَايَا وَ الْمَبْرَاتِ يَفُولُونَ [هَمْ]: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

And from them (Momineen) is one who would in it (Paradise) and in lofty towers or in its carpets and strolling in its orchards, and its parks, and the maiden Houries, and the servants, and the sons, and the maids, and the young boys standing in their service, and they would be circling with the service around them, and the Angels of Allah^{-azwj} Mighty and Majestic would be coming to them from the Presence of their Lord^{-azwj} with the gifts and the prestige, and wonderful presents and the gifts, and the favours, saying to them, '**Greetings be upon you due to your patience, for excellent is the consequential abode [13:24].**

فَيَقُولُ هَؤُلَاءِ الْمُؤْمِنُونَ- الْمَشْرُفُونَ عَلَى هَؤُلَاءِ الْكَافِرِينَ الْمُنَافِقِينَ: يَا فُلَانُ! وَ يَا فُلَانُ! وَ يَا فُلَانُ!- حَتَّى يُنَادُوهُمْ بِأَسْمَائِهِمْ- مَا بَالَكُمْ فِي مَوَاقِفِ خِزْيِكُمْ مَا كُنْتُمْ تَكْتُمُونَ إِلَيْنَا نَفْتَحُ لَكُمْ أَبْوَابَ الْجَنَّةِ لِتَحْلُصُوا مِنْ عَذَابِكُمْ، وَ تَلْحَقُوا بِنَا فِي نَعِيمِهَا.

They would be saying to these *Momineen* - the ones ennobled upon, to those *Kafirs* and the *Munafiqs*, 'O so and so!' And, 'O so and so!' And, 'O so and so!' – until they call out with their names – 'What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us in our Bounties!'

فَيَقُولُونَ: يَا وَيْلَنَا أَيُّ لَنَا هَذَا [ف] يَقُولُ الْمُؤْمِنُونَ: انظُرُوا إِلَى هَذِهِ الْأَبْوَابِ. فَيَنْظُرُونَ إِلَى أَبْوَابٍ مِنَ الْجَنَانِ مُفْتَحَةً - يُخَيَّلُ إِلَيْهِمْ أَنَّهُمْ إِلَى جَهَنَّمَ الَّتِي فِيهَا يُعَذَّبُونَ، وَ يَقْدِرُونَ أَنَّهُمْ يَتَمَكَّنُونَ أَنْ يَتَخَلَّصُوا إِلَيْهَا، فَيَأْخُذُونَ بِالسَّابِحَةِ فِي بَحَارِ حَمِيمِهَا، وَ عَدُوًّا بَيْنَ أَيْدِي زَبَانِيَّتِهَا وَ هُمْ يَلْحَقُوهُمْ - وَ يَضْرِبُوهُمْ بِأَعْمِدَتِهِمْ وَ مِرزَابَاتِهِمْ وَ سِيَاطِلِهِمْ،

They would be saying, 'O woe is for us! If only this was for us'. So the *Momineen* would be saying, 'Look at these doors'. So they would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. So they would take to the swimming in the ocean of its pus, and end up in the hands of its Zabaniyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

فَلَا يَزَالُونَ هَكَذَا يَسِيرُونَ هُنَاكَ - وَ هَذِهِ الْأَصْنَافُ مِنَ الْعَذَابِ تَمَسُّهُمْ، حَتَّى إِذَا قَدَرُوا أَنْ قَدْ بَلَغُوا تِلْكَ الْأَبْوَابِ وَجَدُوهَا مَرْذُومَةً عَنْهُمْ - وَ تُدْهِدُهُمْ الرَّبَابِيَّةَ بِأَعْمِدَاتِهَا - فَتَنَكُّسُهُمْ إِلَى سَوَاءِ الْجَحِيمِ وَ يَسْتَلْقِي أَوْلِيكَ الْمُؤْمِنُونَ عَلَى فُرُشِهِمْ - فِي مَجَالِسِهِمْ يَضْحَكُونَ مِنْهُمْ مُسْتَهْزِئِينَ بِهِمْ

They would not cease to be like this moving to and fro over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabaniyya would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those *Momineen* would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى اللَّهُ يَسْتَهْزِئُ بِهِمْ، وَ قَوْلُهُ عَزَّ وَ جَلَّ: فَأَلْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ - عَلَى الْأَرَائِكِ يَنْظُرُونَ.

So, these are the Words of Allah^{-azwj} the Exalted: **Allah will be Mocking with them [2:15].** And the Words of the Mighty and Majestic: **So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]'**.⁵¹

وأحسن ما قيل في هذا التأويل: ما رواه أيضا [عن] محمد بن القاسم، عن أبيه باسناده، عن أبي حمزة الثمالي، عن علي بن الحسين عليهما السلام قال: إذا كان يوم القيامة أخرجت أريكتان من الجنة فبسطتا على شفير جهنم، ثم يجيء علي عليه السلام حتى يقعد

And the best of what is said regarding this explanation is what is reported as well from Muhammad Bin Al Qasim, from his father, by his chain, from Abu Hamza Al Sumaly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When it would be the Day of Judgment, to couches would be brought out from the Paradise, and these would be placed upon the verge of Hell. Then Ali^{-asws} would come until he^{-asws} is seated.

⁵¹ Tafseer Imam Hassan Al-Askari^{asws} – S 63 (Extract)

فإذا قعد ضحك وإذا ضحك انقلبت جهنم فصارت عاليها سافلها، ثم يخرجان فيوقفان بين يديه، فيقولان: يا أمير المؤمنين يا وصي رسول الله ألا ترحمنا؟ ألا تشفع لنا عند ربك؟

So when he^{-asws} is seated, he^{-asws} would smile (and) Hell would turn over and its upper part would become its lower part. Then two (Abu Bakr and Umar) would be brought out and paused in front of him^{-asws}, and they would be saying, 'O Amir Al Momineen^{-asws}, O successor^{-asws} of Rasool-Allah^{-saww}! Will you^{-asws} not have mercy on us? Will you^{-asws} not intercede for us in the Presence of your^{-asws} Lord^{-azwj}?'

قال: فيضحك منهما، ثم يقوم فيدخل (وترفع) الأريكتان ويعادان إلى موضعهما. فذلك قوله عزوجل (فاليوم الذين آمنوا من الكفار يضحكون على الأرائك ينظرون هل ثوب الكفار ما كانوا يفعلون).

He^{-asws} said: 'So he^{-asws} would laugh at them, then he^{-asws} would stand and enter (the Paradise), and the two couches would be raised, and both of them would be returned to their places. So these are the Words of the Mighty and Majestic: ***So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]***'.⁵²

Appendix

هو ما رواه أبو طاهر المقلد بن غالب (رحمه الله)، عن رجاله، باسناد متصل إلى (علي بن شعبة الوالبي عن الحارث الهمداني قال: دخلت على أمير المؤمنين علي بن أبي طالب عليه السلام وهو ساجد يبكي حتى علا نحيبه وارتفع صوته بالبكاء، فقلنا: يا أمير المؤمنين لقد أمرضنا بكأوك وأمضنا وأشجانا، وما رأيناك قد فعلت مثل هذا الفعل قط !

It is what is reported by Abu Tahir Al Maqlad Bin Ghalib, from his men, by a chain linked to Ali Bin Sha'ba Al Waliby, from Al Haris Al Hamdany who said,

'I went over to Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was in Sajdah until his^{-asws} lamentation was raised and his voice was aloud with the crying. So we said, 'O Amir Al-Momineen^{-asws}! We have got sick due to your^{-asws} crying, and are disturbed and pained, and we have not seen you^{-asws} to have done the like of this deed, at all!'

فقال: كنت ساجدا أدعو ربي بدعاء الخيرة في سجدي، فغلبتني عيني فرأيت رؤيا هالتي وأفظعتني، رأيت رسول الله صلى الله عليه وآله قائما وهو يقول: يا أبا الحسن طالت غيبتك عني، وقد اشتقت إلى رؤيتك، وقد أنجز لي ربي ما وعدني فيك.

So he^{-asws} said: 'I^{-asws} was in Sajdah supplicating to my^{-asws} Lord^{-azwj} with the good supplication in my^{-asws} Sajdah, and my^{-asws} eyes were closed, and I^{-asws} saw a dream which awakened me^{-asws} and alarmed me^{-asws}. I^{-asws} saw Rasool-Allah^{-saww} standing, and he^{-saww} was saying: 'O Abu Al Hassan^{-asws}! You^{-asws} absence from me^{-saww} is prolonged, and I^{-saww} have desired to see you^{-asws}, and my^{-saww} Lord^{-azwj} has attained for me^{-saww} what He^{-azwj} Promised me^{-saww} regarding you^{-asws}'.

فقلت: يا رسول الله وما الذي أنجز لك في؟ قال: أنجز لي فيك وفي زوجتك وابنيك وذريتك في الدرجات العلى في عليين.

So I^{-asws} said: 'O Rasool-Allah^{-sawww}! And what is that which has been attained for you^{-asws} regarding me^{-asws}?' He^{-sawww} said: 'There has been attained for me^{-sawww} regarding you^{-asws}, and your^{-asws} wife^{-asws}, and your^{-asws} two sons^{-asws}, and your^{-asws} offspring, regarding the loftiest of the Levels in Illiyeen'.

قلت: بأبي أنت وأمي يا رسول الله فشيئتنا؟ قال: شيئتنا معنا وقصورهم بجذء قصورنا، ومنازلهم مقابل منازلنا.

So I^{-asws} said: 'By my^{-asws} father^{-asws} and my^{-asws} mother^{-asws} be (sacrificed) for you^{-sawww}, O Rasool-Allah^{-sawww}! So (what about) our^{-asws} Shias?' He^{-sawww} said: 'Our^{-asws} Shias would be with us^{-asws}, and their castles would be parallel to our^{-asws} castles, and their houses would be facing our^{-asws} houses'.

قلت: يا رسول الله فما لشيئتنا في الدنيا؟ قال: الامن والعافية. قلت: فما لهم عند الموت؟ قال: يحكم الرجل في نفسه، ويؤمر ملك الموت بطاعته (وأبي ميتة شاء ماتها، وإن شيئتنا ليموتون على قدر حبهم لنا)

So I^{-asws} said: 'O Rasool-Allah^{-sawww}! So what is for our^{-asws} Shias in the world?' He^{-sawww} said: 'The security and the health'. I^{-asws} said: 'So what is for them during the death?' He^{-sawww} said: 'The man would decide regarding himself, and he would order the Angel of death to obey him, and whichever death he so desires, he would cause him to die it, and that our^{-asws} Shias would be dying upon a measurement of their love for us^{-asws}'.

قلت: فما لذلك حد يعرف به؟ قال: بلى إن أشد شيئتنا لنا حبا يكون خروج نفسه كشرب أحدكم في اليوم الصائف الماء البارد الذي ينتفع منه القلب، وإن سائرهم ليموت كما يغط أحدكم على فراشه كأقر ما كانت عينه بموته.

I said, 'So what is a limit of that he can be recognised by it?' He^{-sawww} said: 'Yes, the most intense of our^{-asws} Shias in his love for us^{-asws}, his soul would happen to come out like a drinking of the cold water by one of you during the extremely hot day which the heart would benefit from, and that the rest of them would be dying just as one of you is overwhelmed upon his bed, his eyes being delighted with his death'⁵³.