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# CHAPTER 88

## AL-GHASHIYA

### (Overwhelming Event)

### (26 VERSES)

### VERSES 1 – 26

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Ghashiya (88):

Sura Al-Ghashiya (26 verses) was revealed in Makkah.<sup>1</sup> Chapter 88 depicts a clear view of the final Day of Judgement, its punishment and its rewards. says: ‘Imam Sadiq<sup>-asws</sup> says: ‘One who opposes you and even if he worships and strive, would be attributed to these Verses: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**’.<sup>2</sup> For the punishment, ‘Imam Sadiq<sup>-asws</sup> having said: ‘It does not matter whether the Nasibi (Hostile one) prays Salat or commits adultery, and these Verses were Revealed regarding them: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**’.<sup>3</sup>

And says: ‘When it will be the Day of Judgment and Allah<sup>-azwj</sup> Allocates the Reckoning of our<sup>-asws</sup> Shias to us<sup>-asws</sup>, so whatever was for Allah<sup>-azwj</sup>, we<sup>-asws</sup> will ask Allah<sup>-azwj</sup> to Gift it to us<sup>-asws</sup>, and it would be for them; and whatever was for the people, we<sup>-asws</sup> will ask Allah<sup>-azwj</sup> to replace it in their stead, so it would be for them; and whatever was for us<sup>-asws</sup>, so it would be for them’. Then he<sup>-asws</sup> recited: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**’.<sup>4</sup>

Abu Ja’far<sup>-asws</sup> (5<sup>th</sup> Imam) regarding the Words of the Exalted: **Except one who turns back and commits Kufr [88:23]**: ‘It means one who did not take a preaching and did not ratify you<sup>-saww</sup>, and rejects My<sup>-azwj</sup> Lordship, and denies My<sup>-azwj</sup> Bounties, **So Allah will Punish him with the greatest Punishment [88:24]** – meaning the harsh, the difficult, the permanent’.<sup>5</sup>

<sup>1</sup> تفسير القمي، ج2، ص: 418

<sup>2</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 10

<sup>3</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 12

<sup>4</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 54

<sup>5</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 9

## MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أدامن قراءة هل أتاك حديث الغاشية في فريضة أو نافلة، غشاه الله برحمته في الدنيا والآخرة، وآتاه الأمن من يوم القيامة من عذاب النار».

Ibn Babuwayh, by his chain, from Abu Baseer, who has narrated:

‘Abu Abdullah<sup>-asws</sup> having said: ‘The one who habitually recites: **Has there come to you a Hadeeth of the overwhelming event? [88:1]** (Surah Al-Ghashiya) in his Obligatory or optional (Salats), Allah<sup>-azwj</sup> would Overwhelm him with His<sup>-azwj</sup> Mercy in the world as well as in the Hereafter, and Grant him Security on the Day of Judgement from the Punishment of the Fire’.<sup>6</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و

And from Khawas Al-Quran —

It has been reported from the Prophet<sup>-saww</sup> having said: ‘One who recites this Chapter (Surah Al-Ghashiya), Allah<sup>-azwj</sup> would Reckon him with an easy Reckoning.

من قرأها على مولود بشرا و غيره صارخ أو شارد، سكنته و هدأته».

And one who recites it upon the new-born of a human or something else (animal), in front of it or in its absence, it would make it to be tranquil and calm’.<sup>7</sup>

و قال الصادق (عليه السلام): «من قرأها على ضرس يؤلم و يضرب سكن بإذن الله تعالى،

And Al-Sadiq<sup>-asws</sup> said: ‘One who recites it (Surah Al-Ghashiya) upon toothache, it would calm down by the Permission of Allah<sup>-azwj</sup> the Exalted.

و من قرأها على ما يأكله أمن ما فيه و رزقه الله السلامة فيه».

And one who recites it upon what he has eaten, he would be safe from whatever was in it, and Allah<sup>-azwj</sup> would Grace him the safety in it’.<sup>8</sup>

## VERSES 1 - 5

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ {1}

**Has there come to you a Hadeeth (narration) of the overwhelming event? [88:1]**

<sup>6</sup> (- ثواب الأعمال: 122).

<sup>7</sup> Tafseer Al Burhan – 11556

<sup>8</sup> (خواص القرآن: 14 «مخطوط»).

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ {2}

**(Some) Faces on that day will be humiliated [88:2]**

عَامِلَةٌ نَاصِبَةٌ {3}

**(Of the) toiling Nasibis (Hostile ones) [88:3]**

تَصْلَى نَارًا حَامِيَةً {4}

**(They will be) Arriving to a scorching Fire [88:4]**

تُسْقَى مِنْ عَيْنٍ آنِيَةٍ {5}

**(They will be) Quenching from a boiling spring [88:5]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْكُنَاسِيِّ قَالَ: حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» قَالَ: الَّذِينَ يَغْشَوْنَ الْإِمَامَ.

Ali Bin Ibrahim, from Ali Bin Al Husayn, from Muhammad Bin Al Kunasy who said,

‘It has been narrated to us by one raising it to Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Has there come to you a Hadeeth of the overwhelming event? [88:1]**, he<sup>-asws</sup> said: ‘The one who will overwhelm (them) is the Imam<sup>-asws</sup>’.<sup>9</sup>

سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ قَالَ يَغْشَاهُمْ الْقَائِمُ بِالسَّيْفِ

Sahl, from Muhammad, from his father has narrated:

Abu Abdullah<sup>-asws</sup> having said when it was said to him<sup>-asws</sup>: **Has there come to you a Hadeeth of the overwhelming event? [88:1]**, he<sup>-asws</sup> said: ‘Al-Qaim<sup>-asws</sup> would overwhelm them with the sword.

قَالَ قُلْتُ وَجُوهُ يَوْمَئِذٍ خَاشِعَةٌ قَالَ خَاضِعَةٌ لَا تُطِيقُ الْإِمْتِنَاعَ

He (the narrator) said, ‘**Faces on that day will be humiliated [88:2]**?’ He<sup>-asws</sup> said: ‘They will be so humiliated that they will not be able to defend themselves.

قَالَ قُلْتُ عَامِلَةٌ قَالَ عَمِلْتَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

4 H – تفسير نور الثقلين، ج5، ص: 563<sup>9</sup>

He (the narrator) said, 'I said, '(What about): **toiling [88:3]?**' He<sup>-asws</sup> said: 'Labouring for other than what Allah<sup>-azwj</sup> Revealed'.

قَالَ قُلْتُ نَاصِبَةٌ قَالَ نَصَبْتُ غَيْرَ وِلَاةٍ الْآخِرِ

He (the narrator) said, 'I said, '(What about): **Nasibis (Hostile ones) [88:3]?**' He<sup>-asws</sup> said: '(Those who) established another master of the command'.

قَالَ قُلْتُ تَصَلِّي نَاراً حَامِيَةً قَالَ تَصَلِّي نَارَ الْحَرْبِ فِي الدُّنْيَا عَلَى عَهْدِ الْقَائِمِ وَ فِي الْآخِرَةِ نَارَ جَهَنَّمَ .

He (the narrator) said, 'I said, '(What about): **Arriving to a scorching Fire [88:4]?**' He<sup>-asws</sup> replied: 'Entering into the fire of the war in the world during the era of the Al-Qaim<sup>-asws</sup>, and in the Hereafter the Fire of Hell'.<sup>10</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمرو بن أبي المقدام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كل ناصب - وإن تعبد و اجتهد - منسوب إلى هذه الآية عاملة ناصبة تصلي نارا حامية، و كل ناصب مجتهد فعمله هباء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Every Nasibi (Hostile to Holy Masomeen<sup>-asws</sup>) – who worshipped and worked hard – is attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**, and every striving Nasibi, so his work is in vain (wasted)'.<sup>11</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ حَنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا يُبَالِي النَّاصِبُ صَلَّى أَمْ زَنَى وَ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَاراً حَامِيَةً.

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzaal, from Hanaan, who has narrated the following:

Abu Abdullah<sup>-asws</sup> said: 'It does not matter whether the Hostile one (Nasibi) prays (Salat) or commits adultery (it's the same), and this is the Verse which has been Revealed regarding them: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.<sup>12</sup>

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من خالفكم - وإن تعبد و اجتهد - منسوب إلى هذه الآية: وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَاراً حَامِيَةً».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

<sup>10</sup> Al Kafi – V 8 H 14461

<sup>11</sup> (الكافي 8: 259 / 213).

<sup>12</sup> Al Kafi – V 8 H 14610

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The ones who oppose you (Shias) – and they (Nasibis) worshipped and work hard – are attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.<sup>13</sup>

فِي كِتَابِ ثَوَابِ الْأَعْمَالِ أَبِي رَحْمَةُ اللَّهِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الرَّازِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ صَالِحِ بْنِ سَعِيدٍ الْقَمَاطِ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كُلُّ نَاصِبٍ وَإِنْ تَعَبَدَ وَاجْتَهَدَ يَصِيرُ إِلَى هَذِهِ الْعَايَةِ: «عَامِلَةٌ نَاصِبَةٌ» تَصْلَى نَارًا حَامِيَةً.

In the book Sawaab Al Amaal – 'My father said, 'It was narrated to me by Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad bin Muhammad Bin Abu Nasr, from Salih Bin Saeed Al Qamat, from Aban Bin Taghlab who said,

'Abu Abdullah<sup>-asws</sup> said: 'Every Nasibi (Hostile one), and even if he worships and strives, would arrive to this end-result: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.<sup>14</sup>

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمَنِيرِ إِذَا هُوَ بِأَنَاسٍ مِنَ الشَّيْعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهُ لَأُحِبُّ رِيَاخَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَا يَتَنَا لَا تَنَالُ إِلَّا بِالْوَرَعِ وَ الاجْتِهَادِ وَ مَنْ ائْتَمَّ مِنْكُمْ بِعَبْدٍ فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّائِقُونَ الْأَوَّلُونَ وَ السَّائِقُونَ الْآخِرُونَ وَ السَّائِقُونَ فِي الدُّنْيَا وَ السَّائِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah<sup>-asws</sup> saying: 'I<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup> went out until we<sup>-asws</sup> arrived in between the Grave and the Pulpit (of the Rasool Allah<sup>-saww</sup>). There was a group of Shias over there, so I<sup>-asws</sup> greeted them, and then said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love your aromas, and your spirits, so help me<sup>-asws</sup> upon that by being pious and striving. And know that our<sup>-asws</sup> Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam<sup>-asws</sup>); he should emulate what he does. You are the Shiites of Allah<sup>-azwj</sup>, and you are the Helpers of Allah<sup>-azwj</sup>, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ صَمِنَّا لَكُمْ الْجَنَّةَ بِصَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ صَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهُ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءَ عِبَاءٍ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِفَنْزِرٍ يَا فَنْزِرُ أَتَبَيَّرُ وَ تَبَيَّرُ وَ اسْتَبَيَّرَ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاخِطٌ إِلَّا الشَّيْعَةَ

We<sup>-asws</sup> have taken your responsibility for the Paradise on the Guarantee of Allah<sup>-azwj</sup> Mighty and Majestic, and the guarantee of the Rasool Allah<sup>-saww</sup>. By Allah<sup>-azwj</sup>! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Momina is a virgin Hourie and every Momin is a Truthful one. And Amir-Al-Momineen<sup>-asws</sup> has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah<sup>-azwj</sup>, the

<sup>13</sup> (تفسير القمي 2: 419).

<sup>14</sup> H – تفسير نور الثقلين، ج 5، ص: 564

Rasool Allah<sup>-saww</sup> passed away while he<sup>-saww</sup> was angry with his<sup>-saww</sup> community except for the Shiites’.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزُّ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشَّيْعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shias. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shias. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shias. Indeed! For everything is an Imam, and the Imam of the earth is the land on which the Shias live.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتُمْ بِعَيْنٍ عُشْبًا أَبَدًا وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا هُمْ فِي الدُّنْيَا وَ لَا هُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلِّ نَاصِبٍ وَ إِنْ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصْلَى نَارًا حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah<sup>-azwj</sup>! Had you all not been in the earth, an eye would have never ever see vegetation. By Allah<sup>-azwj</sup>! Had you all not been in the earth, Allah<sup>-azwj</sup> would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].** So, every Hostile One (Nasibi) who strives, his deeds would be wasted.

شَيْعَتُنَا يَنْطِفُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطِفُونَ بِتَقْلُتٍ وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شَيْعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّرًا بَعَثَ بِهَا مَعَ أَمَّتِيهِ مِنَ الْمَلَائِكَةِ لِيَرْدُّوَهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our<sup>-asws</sup> Shias speak with the Light of Allah<sup>-azwj</sup> Mighty and Majestic (speak from Holy Quran and Ahadith), and the one who are opposed to them speak by instinct (opinion). By Allah<sup>-azwj</sup>! There is none from our<sup>-asws</sup> Shias who sleeps, except that Allah<sup>-azwj</sup> Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He<sup>-azwj</sup> Makes it to be within the Treasures of His<sup>-azwj</sup> Mercy, and in the Gardens of Paradise, and in the Shade of His<sup>-azwj</sup> Throne. And if its term (death) has been delayed, He<sup>-azwj</sup> sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهُ إِنْ حَاجَّكُمْ وَ عُمَارَكُمْ لِحَاصَّةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ فُقِرَائَكُمْ لِأَهْلِ الْغِنَى وَ إِنْ أَعْيَبَائَكُمْ لِأَهْلِ الْفَنَاعَةِ وَ إِنَّكُمْ كُلَّكُمْ لِأَهْلِ دَعْوَتِهِ وَ أَهْلُ إِجَابَتِهِ.

By Allah<sup>-azwj</sup> those of you who perform the Hajj and the Umrah are the special ones of Allah<sup>-azwj</sup> Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He<sup>-azwj</sup> Invited and the people who accepted His<sup>-azwj</sup> Call’.<sup>15</sup>

<sup>15</sup> Al Kafi V 8 – H 14707

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ الْبَصْرِيُّ إِبرَاهِيمُ بْنُ الْحُسَيْنِ الْوَفا [الرِّفَاءِ] الْمُجَاوِرُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي الْمُحَرَّمِ سَنَةِ سِتٍّ عَشْرَةَ وَخَمْسِمِائَةٍ بِقَرَأَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُثْبَةَ بِالْبَصْرَةِ فِي مَشْهَدِ النَّحَّاسِينَ عَلَى صَاحِبِهِ السَّلَامِ سَنَةَ ثَلَاثٍ وَ سِتِّينَ وَ أَرْبَعِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْفَقِيه قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهْبَانَ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حَبَشٍ بْنِ الْقُؤَيْنِ الْكَاتِبُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا بْنِ شَيْبَانَ قَالَ: حَدَّثَنِي نَصْرُ بْنُ مُزَاحِمٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمَانَ [عِمْرَانَ] بْنِ عَبْدِ الْكَرِيمِ عَنْ أَبِيهِ

It was informed to us by the Sheikh Abu Al Baqa'a Al Basary Ibrahim Bin Al Husayn Bin Ibrahim Al Wafa Al Mujawar at the location of our Master<sup>-asws</sup> Amir Al Momineen Ali Bin Abu Talib<sup>-asws</sup>, in Al Muharrah of the year five hundred and sixteen by my recitation upon it, from Abu Talib Muhammad Bin Al Husayn Bin Utba at Al Basra at the location of Al Nakhaseyn, greeting be upon its owner, in the year four hundred and sixty three, from Abu Al Hassan Muhammad Bin Al Husayn Al Faqeeh, from Abu Abdullah Muhammad Bin Wahban, from Ali Bin Habshy Bin Qowny the Scribe, from Ahmad Bin Muhammad Bin Abdul Rahman, from Yahya Bin Zakariya Bin Shayban, from Nasr Bin Mazahim, from Muhammad Bin Imran Bin Abdul Kareem, from his father,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: دَخَلَ أَبِي الْمَسْجِدَ فَإِذَا هُوَ بِأَنَاسٍ مِنْ شِيعَتِنَا فَدَنَا مِنْهُمْ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ لَهُمْ وَ اللَّهُ إِيَّيَ الْأَجْبُ رِجْحُكُمْ وَ أَرْوَاحُكُمْ وَ إِيَّاكُمْ لَعَلَى دِينِ اللَّهِ وَ مَا بَيْنَ أَخَذِكُمْ وَ بَيْنَ أَنْ يَغْتَبِطَ بِمَا هُوَ فِيهِ إِلَّا أَنْ يَبْلُغَ نَفْسَهُ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى حَنْجَرَتِهِ فَأَعْيُونَا بِوَرَعٍ وَ اجْتِهَادٍ وَ مَنْ يَأْتُمْ مِنْكُمْ بِإِمَامٍ فَلْيَعْمَلْ بِعَمَلِهِ

From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> entered the Masjid and there were a group of our<sup>-asws</sup> Shias. So he<sup>-asws</sup> went closer to them and greeted upon them, then he<sup>-asws</sup> said to them: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> love your aromas and your souls, and you all are upon the Religion of Allah<sup>-azwj</sup> and there isn't between one of you and between exultation with what is therein, except for his soul reaching over here' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> larynx – 'Therefore, be assisting us<sup>-asws</sup> with the devoutness and the striving; and the one from you who follows an Imam<sup>-asws</sup>, so let him work with his deed.

أَنْتُمْ سُطُرُ اللَّهِ وَ أَنْتُمْ أَعْوَانُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ أَنْتُمْ السَّابِقُونَ الْآخِرُونَ وَ أَنْتُمْ السَّابِقُونَ إِلَى الْجَنَّةِ قَدْ ضَمِنَّا لَكُمْ الْجَنَانَ بِأَمْرِ اللَّهِ وَ رَسُولِهِ كَأَنَّكُمْ فِي الْجَنَّةِ تَتَنَافَسُونَ فِي فَضَائِلِ الدَّرَجَاتِ كُلُّ مُؤْمِنٍ مِنْكُمْ صِدِّيقٌ وَ كُلُّ مُؤْمِنَةٍ مِنْكُمْ حَوْرَاءُ

You are the signs of Allah<sup>-azwj</sup>, and you are the aiders of Allah<sup>-azwj</sup>, and you are the helpers of Allah<sup>-azwj</sup>, and you are the preceding the former ones and you are preceding the latter ones, and you would be preceding to the Paradise. I<sup>-asws</sup> am guaranteeing the Gardens to you all by the Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. It is as if you are already in the Paradise, competing regarding the merits, the levels. Every Momin from you is a truthful, and every Mominah from you is a Hourie.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا قَنْبَرُ قُمْ فَاسْتَبَشِرْ فَإِنَّهُ سَاخِطٌ عَلَى الْأُمَّةِ مَا خَلَا شِيعَتَنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرْفًا وَ شَرَفُ الدِّينِ الشَّيْبَعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِمَادًا وَ عِمَادُ الدِّينِ الشَّيْبَعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجْلِسُ شِيعَتِنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شُهَدَاً وَ شُهَدَاؤُ الْأَرْضِ سَكَّانُ شِيعَتِنَا فِيهَا

Amir Al-Momineen<sup>-asws</sup> said: 'Qanbar! Arise and receive glad tidings, for Allah<sup>-azwj</sup> is Wrathful upon the community apart from our<sup>-asws</sup> Shias. Indeed! For everything there is a nobility and the nobility of the Religion is the Shia. Indeed! And for everything there is a pillar and the pillars of the Religion are the Shias. Indeed! And for everything there is a chief, and the chief of the gatherings, is the gathering of our<sup>-asws</sup> Shias. Indeed! And for everything is are witnesses, and the witnesses of the earth are our<sup>-asws</sup> Shias dwelling therein.



أَلَا وَ إِنَّ مَنْ خَالَفَكُمْ مَنُشُوبٌ إِلَى هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصْلَى نَارًا حَامِيَةً أَلَا وَ إِنَّ مَنْ دَعَا مِنْكُمْ فَدَعَاؤُهُ مُسْتَجَابٌ أَلَا وَ إِنَّ مَنْ سَأَلَ مِنْكُمْ حَاجَةً فَلَهُ بِهَا مِائَةٌ يَا حَبَدًا حَسَنٌ صُنْعُ اللَّهِ إِلَيْكُمْ تَخْرُجُ شِيعَتُنَا مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ مُشْرِقَةً أَلَا وَ جُوهُهُمْ قَدْ أُعْطُوا الْأَمَانَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ اللَّهُ أَشَدُّ حُبًّا لِشِيعَتِنَا مِنَّا هُمْ.

Indeed! And the ones who oppose you are linked to this Verse: ***Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].*** Indeed! And the one from you who supplicates, so his supplication is Answered. Indeed! And if the one from you who asks the need, for him would be a hundred along with it. I<sup>-asws</sup> would love that Allah<sup>-azwj</sup> Deals excellently with you all. We<sup>-asws</sup> will extract our<sup>-asws</sup> Shias from their graves on the Day of Judgment (and) their colours would be shining and (as well as) their faces. They would have been Given the security, and there would be no fear upon them, nor would they be grieving. And Allah<sup>-azwj</sup> has more Intense Love for our<sup>-asws</sup> Shias than we<sup>-asws</sup> have for them'.<sup>16</sup>

شرف الدين النجفي، قال: روي عن أهل البيت (عليهم السلام) حديث مسند في قوله عز و جل: وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ: «أَها التي نصبت العداوة لآل محمد (عليهم السلام)،

Sharaf Al-Deen Al-Najafy said:

'It has been reported from the People<sup>-asws</sup> of the Household in a linked Hadeeth regarding the Words of the Mighty and Majestic: ***Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].*** 'These are the ones who established (*Nasabat*) enmity against the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.

و أما وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ لِسَعْيِهَا رَاضِيَةٌ فَهَم شِيعَةُ آلِ مُحَمَّدٍ (صلوات الله عليهم)».

And as for: ***(Other) faces on that day will be joyful [88:8] Pleased of their striving [88:9],*** so they are the Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.<sup>17</sup>

في كتاب علل الشرايع بإسناده إلى أبي اسحاق الليثي عن الباقر عليه السلام حديث طويل يقول فيه أبو اسحاق بعد ان قال: وأجد من اعدائكم ومن ناصبيكم من يكثر من الصلوة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحض على الجهاد ويأثر على البر وعلى صلة الارحام ويقضى حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش ؟

And in the book Al-Ilal-Al-Saharai'e, by his chain going up to Abu Is'haq Al-Baysi:

In a lengthy Hadeeth from Imam Al-Baqir<sup>-asws</sup>, when Abu Is'haq said, 'And I find that the ones from your<sup>-asws</sup> enemies, and the ones who are hostile to you<sup>-asws</sup> (*Nasibis*), are the ones who are frequent in the *Salats*, and the *Sawms*, and the taking out of the Zakat, and the going to the Hajj and the Umrah, and inciting to the Jihad, and enjoining to the righteousness, and for the maintaining of relationships, and the fulfilment of the rights of their brothers, and considering them equal with their wealth, and they keep away from drinking of intoxicants, and the adultery, and the sodomy, and the rest of the immoralities?'

<sup>16</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 1 H 18

<sup>17</sup> Tafseer Al Burhan – H 11565

وان ناصب على ما هو عليه مما وصفته من افعالهم لو اعطى ما بين المشرق والمغرب ذهباً وفضة ان يزول عن محبة الطواغيت وموالاتهم إلى مواليتكم ما فعل ولا زال،

Imam<sup>-asws</sup> replied: 'And if the Nasibi is upon what he is upon, from what you have described the qualities of his actions, even I<sup>-asws</sup> were to give him what is between the East and the West of the gold and silver that he should decline from the love of the tyrants (Abu Bakr and Umar) and their friends, and to be your friends, he would neither do it nor decline from it.

ولو ضربت خياشيمه بالسيوف فيهم ولو فعل فيهم ما ارتدع ولا رجع، وإذا سمع احدهم منقبة لكم وفضلاً اشتمأ من ذلك وتغير لونه ورأى كراهة ذلك في وجهه بغضا لكم ومحبة لهم،

And if I<sup>-asws</sup> were to strike (Shias) nostril with the swords among them, and if I<sup>-asws</sup> were to do this among them, they would neither turn back nor return (to Kufr). However, when one of them (Nasibi) hears some of your praises and merits, he would become constricted by that, and his colour would change, and his abhorrence would become apparent in his face and his hatred for you (Shias) and their love for them (Abu Bakr and Umar)'.  
 قال: فتبسم الباقر عليه السلام ثم قال: يا ابراهيم ههنا هلكت " العاملة الناصبة تصلى نارا حامية تسقى من عين آنية " ومن ذلك قال عزوجل: وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا " .

He (the narrator) said, 'Al-Baqir<sup>-asws</sup> smiled, then said: 'O Ibrahim! Here is where they are destroyed: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5]**. And from that, Allah<sup>-azwj</sup> Mighty and Majestic Said: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]**'.<sup>18</sup>

## Who are Nasibis?

علل الشرائع ابن الوليد عن محمد بن العطار عن الأشعري عن إبراهيم بن إسحاق عن عبد الله بن حماد عن عبد الله بن سينان عن أبي عبد الله ع قال: ليس الناصب من نصب لنا أهل البيت لأنك لا تجد رجلاً يقول أنا أنبض محمدًا و آل محمد و لكن الناصب من نصب لكم و هو يعلم أنكم تتولون و أنكم من شيعتنا.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abdullah bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'A Nasibi (Hostile one) isn't the one who establishes hostility towards us<sup>-asws</sup> People<sup>-asws</sup> of the Household, because you will not find any man saying, 'I hate Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, but the Nasibi (Hostile one) is one who establishes hostility to you (Shias), and he knows you are following us<sup>-asws</sup> and you are from our<sup>-asws</sup> Shias''.<sup>19</sup>

<sup>18</sup> Tafseer Noor Al-Saqalayn – CH 88 H 9

<sup>19</sup> Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 42

و حَدَّثَنَا ابْنُ شَازَانَ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ الْكِنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَغَوِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ سَالِمِ الْبَزَّازِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ هَذِهِ الْأُمَّةِ مَنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَمَنْ قَالَ غَيْرَ هَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ.

And it is narrated by Ibn Shazan, from Umar Bin Ibrahim Al Kinany, from Abdullah Bin Muhammad Al Baghawiy, from Ubeydullah Bin Umar, from Abdul Malik Bin Umeyr, from Salim Al Bazzaz, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘The best of this community from after me<sup>-saww</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. So, the one who says other than this, upon him is the Curse of Allah<sup>-azwj</sup>’.<sup>20</sup>

## VERSE 6

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ {6}

***There wouldn't be any food for them except from bitter thorns [88:6]***

في مجمع البيان عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الضريع شئ يكون في النار يشبه الشوك أمر من الصبر وأنتن من الجيفة، واشد حرا من النار سماه الله الضريع.

In Majma Al-Bayan, from Ibn Abbas who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Al-Zari’e (bitter thorns) is a thing which occurs in the Fire, similar to the thistle, more bitter than the aloe, and more smelly than the carcass, and hotter than the Fire. Allah<sup>-azwj</sup> has Called it the - Al-Zari’e’.<sup>21</sup>

في تفسير علي بن ابراهيم حدثني أبي عن محمد بن أبي عمير عن أبي بصير عن أبي عبد الله عليه السلام قال: قلت له: يا ابن رسول الله خوفي فان قلبي قد قسا،

In Tafseer Qummi – Ali Bin Ibrahim said, ‘It has been narrated to me from Muhammad Bin Abu Umeyr, from Abu Baseer, who has said:

‘The narrator says that I said to Abu Abdullah<sup>-asws</sup>, ‘O son<sup>-asws</sup> of the Rasool-Allah<sup>-saww</sup>, frighten me, for my heart has hardened’.

فقال: يا ابا محمد استعد للحياة الطويلة فان جبرئيل جاء إلى رسول الله صلى الله عليه وآله وهو قاطب وقد كان قبل ذلك يجيء وهو مبتسم، فقال رسول الله صلى الله عليه وآله: يا جبرئيل جئتني اليوم قاطبا ؟

He<sup>-asws</sup> said; ‘O Abu Muhammad! Be prepared for a long life. Jibraeel<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup>, and he<sup>-as</sup> was frowning, and before that he<sup>-as</sup> had come while he<sup>-as</sup> was smiling. So Rasool-Allah<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>, you<sup>-as</sup> have come to me<sup>-saww</sup> today frowning?’

<sup>20</sup> Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 31

<sup>21</sup> Tafseer Noor Al Saqalayn – Ch 88 H 14

فقال يا محمد قد وضعت منافخ النار، فقال: وما منافخ النار يا جبرئيل فقال: يا محمد ان الله عزوجل امر بالنار فنفخ عليها الف عام حتى ابيضت، ثم نفخ عليها الف عام حتى احمرت، ثم نفخ عليها الف عام حتى اسودت، فهي سوداء مظلمة، لو ان قطرة من الضريع قطرت في شراب اهل الدنيا لمات اهلها من تنهها.

He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! I<sup>-as</sup> have developed the bellows of the Fire'. So he<sup>-saww</sup> said: 'And tell me<sup>-saww</sup> about the bellows of the Fire, O Jibraeel<sup>-as</sup>?'. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Commanded (to deal) with the Fire, so the bellows will blow into it for a thousand years until it turns white. Then they will blow into it for a thousand years until it turns red. Then they will blow into it for a thousand years until it turns black, and it is the blackness of the darkness. If one drop from *Al-Zari'e* were to drop into the drink of the people of the world, they would all die from its stink'.<sup>22</sup>

## VERSE 7

لَا يُسَمِّنُ وَلَا يُغْنِي مِنْ جُوعٍ {7}

***Neither fattening (nourishing) or availing from hunger [88:7]***

في رَوْضَةِ الْكَافِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ الْكُنَاسِيِّ قَالَ: حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يُسَمِّنُ وَلَا يُغْنِي مِنْ جُوعٍ قَالَ: لَا يَنْفَعُهُمْ وَلَا يُغْنِيهِمْ وَلَا يَنْفَعُهُمُ الدُّخُولُ وَلَا يُغْنِيهِمُ الْقُعُودُ.

In Rowzat Al Kafi – Ali Bin Ibrahim, from Ali Bin Al Husayn, from Muhammad Al Kunasy who said,

'It is narrated to us by one who raised it to Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Neither fattening nor availing from hunger [88:7]***, he<sup>-asws</sup> said: 'It will neither benefit them (health wise), nor avail them (from hunger), nor benefit them for copulation, nor avail them of the sitting back (resting)".<sup>23</sup>

See a detailed Hadeeth on the punishment in the Hereafter in Appendix I.

## VERSES 8 - 11

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ {8}

***(Some) faces on that day will be joyful [88:8]***

لِسَعْيِهَا رَاضِيَةٌ {9}

***Pleased of their striving [88:9]***

<sup>22</sup> Tafseer Noor Al Saqalayn – Ch 88 H 15

<sup>23</sup> H 20 – تفسير نور الثقلين، ج5، ص: 567

## فِي جَنَّةٍ عَالِيَةٍ {10}

***In a lofty Garden [88:10]***

## لَا تَسْمَعُ فِيهَا لَاغِيَةً {11}

***You will not hear vain talk therein [88:11]***

علي بن إبراهيم: ثم ذكر أتباع أمير المؤمنين (عليه السلام)، فقال: **وَجُودٌ يُؤْمِنُ نَاعِمَةً لِّسَعْيِهَا رَاضِيَةً يَرْضَى اللَّهُ** بما سعى فيه في جَنَّةٍ عَالِيَةٍ لَا تَسْمَعُ فِيهَا لَاغِيَةً، قال: الهزل و الكذب.

Ali Bin Ibrahim (Tafseer Qummi) -

‘Then He<sup>-azwj</sup> Mentioned the followers of Amir Al-Momineen<sup>-asws</sup>, so He<sup>-azwj</sup> Said: **(Other) faces on that day will be joyful [88:8] Pleased of their striving [88:9]**, Allah<sup>-azwj</sup> would be Pleased regarding what they had strived. ***In a lofty Garden [88:10] You will not hear vain talk therein [88:11]***. He<sup>-asws</sup> said: ‘Humour and the lies’.<sup>24</sup>

في كتاب الخصال عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر والسكوت والكلام، وكل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكر فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو،

In the Book Al-Khisaal, from Abu Hamza Al-Sumaly, who has said:

‘Abu Ja’far<sup>-asws</sup> has said that ‘Amir-Al-Momineen<sup>-asws</sup> said: ‘All good has been gathered in three characteristics:

1. The consideration (positive /deep thinking),
2. And the silence,
3. And the speech.

And every view in which there is no consideration (positive /deep thinking), it is an oversight. And every silence, in which there is no pondering, it is negligence. And every speech in which there is no Zikr, it is vain talk.

فطوبى لمن كان نظره عبثاً، وسكوته فكراً، وكلامه ذكراً، وبكى على خطيئته وأمن الناس شره.

So, beatitude is for one whose consideration is a lesson learnt, and his silence is pondering, and his speech is Zikr, and he cries upon his sins, and the people are safe from his evil’.<sup>25</sup>

<sup>24</sup> (تفسير القمي 2: 418).

<sup>25</sup> Tafseer Noor Al Saqalayn – CH 88 H 25

## VERSES 12 - 16

فِيهَا عَيْنٌ جَارِيَةٌ {12}

*Therein is a flowing spring [88:12]*

فِيهَا سُرُرٌ مَرْفُوعَةٌ {13}

*Therein are raised couches [88:13]*

وَأَكْوَابٌ مَوْضُوعَةٌ {14}

*And placed cups [88:14]*

وَمَنَاقِبُ مَصْفُوفَةٌ {15}

*And cushions set in a row [88:15]*

وَزَرَائِبُ مَبْثُوثَةٌ {16}

*And carpets spread out [88:16]*

ثم قال علي بن إبراهيم: حدثنا سعيد بن محمد، عن موسى بن عبد الرحمن، عن ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: فيها سُرُرٌ مَرْفُوعَةٌ، ألواحها من ذهب مكللة بالزبرجد و الدر و الياقوت، تجري من تحتها الأنهار و أَكْوَابٌ مَوْضُوعَةٌ يريد الأباريق التي ليس لها آذان.

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'It has been narrated to us from Saeed Bin Muhammad, from Musa Bin Abdul Rahman, from Ibn Jarey, from Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the Exalted: ***Therein are raised couches [88:13]*** - Planks of gold crowned with aquamarines, and pearls, and rubies, with rivers flowing underneath them: ***And placed cups [88:14]*** - pitchers which do not have handles'.<sup>26</sup>

في مَجْمَعِ الْبَيَانِ وَ عَنْ عَاصِمِ بْنِ ضَمَرَةَ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّهُ ذَكَرَ أَهْلَ الْجَنَّةِ فَقَالَ: يَجِيئُونَ فَيَدْخُلُونَ فَإِذَا أَسَاسُ بُيُوتِهِمْ مِنْ جَنْدَلِ اللُّؤْلُؤِ وَ سُرُرٌ مَرْفُوعَةٌ وَ أَكْوَابٌ مَوْضُوعَةٌ وَ مَنَاقِبُ مَصْفُوفَةٌ وَ زَرَائِبُ مَبْثُوثَةٌ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى قَدَّرَهَا لَهُمْ لَأَلْتَمَعَتْ أَبْصَارُهُمْ بِمَا يَرَوْنَ، وَ يُعَانِقُونَ الْأَزْوَاجَ وَ يَقْعُدُونَ عَلَى السُّرُرِ، وَ يَقُولُونَ: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا.

In (the book) Majma Al-Bayan – 'And from Asim Bin Zamra,

'From Ali<sup>-asws</sup> having mentioned the inhabitants of the Paradise, said: 'They would be coming and entering (the Paradise), and they would see that the foundations of their houses are

<sup>26</sup> (رجال الكشي: 460 / 874)

from rocks of pearls, **And placed cups [88:14] And cushions set in a row [88:15] And carpets spread out [88:16]**. And had it not been that Allah<sup>-azwj</sup> the Exalted has Determined it for them, their eyes would be dazzled by what they would seeing. And they would be hugging the spouses, and sitting upon the couches, and they would be saying: 'The Praise is for Allah<sup>-azwj</sup> Who Guided us to this!'.<sup>27</sup>

## VERSES 17 - 22

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ {17}

**Do they not consider how camels have been created? [88:17]**

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ {18}

**And at the sky, how it is raised (lifted up), [88:18]**

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ {19}

**And at the mountains, how they are encored [88:19]**

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ {20}

**And at the earth, how it is spread out? [88:20]**

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ {21}

**Therefore, do Zikr. But rather, you (Rasool Allah) are a Zikr [88:21]**

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ {22}

**You aren't a controller over them [88:22]**

في كتاب الاهليلجة المنقول عن الصادق جعفر بن محمد عليهما السلام في الرد على من أنكر وجود الصانع قال عليه السلام لمن كان منكرا للصانع: إذا رأيت بناءا أتقر ان له بانيا، وإذا رأيت صورة أتقر أن لها مصورا ؟ قال لا بد من ذلك.

In the book Al-Ahlaylajat Al-Manqoul, who has said:

'(Imam<sup>-asws</sup>) Al-Sadiq Ja'far<sup>-asws</sup> bin Muhammad<sup>-asws</sup> regarding the rebuttal of the one who denies the existence of the Maker, he<sup>-asws</sup> said: '(Say) to the one who is a denier of the

27 H 22 – تفسير نور الثقلين، ج5، ص: 567

Maker – When you see a construction, will you not accept that there is a constructor for it, and when you see a picture will you not accept that there is a painter for it?’ He<sup>-asws</sup> said: ‘It is inevitable (conclusion) from that’.<sup>28</sup>

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافي عن الكلبي عن ابي عبد الله عليه السلام قال قال لي كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A’amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah<sup>-asws</sup> said to me: ‘How many names are there in the Quran for (name of) Muhammad<sup>-saww</sup>?’ I said, ‘Two names or three’. He<sup>-asws</sup> said: ‘O Kalby, for him<sup>-saww</sup> there are ten names.

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the ‘Zikr’ is a name from the names of Muhammad<sup>-saww</sup>.<sup>29</sup> (see the complete Hadith in the Appendix II)

## VERSES 23 - 26

إِلَّا مَنْ تَوَلَّى وَكَفَرَ {23}

**Except one who turns away and commits Kufr [88:23]**

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ {24}

**So Allah will Punish him with the greatest Punishment [88:24]**

إِنَّ إِلَيْنَا إِيَابَهُمْ {25}

**Surely, to Us is their return [88:25]**

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ {26}

**Then surely their Reckoning is upon Us [88:26]**

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سنان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال: «يا جابر، إذا كان يوم القيامة وبعث الله عز و جل الأولين و الآخرين لفصل الخطاب، دعي رسول الله (صلى الله عليه و آله) و دعي أمير المؤمنين (عليه السلام)،

<sup>28</sup> Tafseer Noor Al Saqalayn \_ CH 88 H 27

<sup>29</sup> Basaair Al Darajaat – P 10 Ch 18 H 26 (Extract)



Muhammad Bin Yaqoub, from a number of his companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has said:

‘Abu Ja’far<sup>-asws</sup> has said: ‘O Jabir! When it will be the Day of Judgement, and Allah<sup>-azwj</sup> Mighty and Majestic Resurrects the former ones and the later ones for the Decisive Speech, will Call Rasool-Allah<sup>-saww</sup> and Call Amir Al-Momineen<sup>-asws</sup>.

فيكسى رسول الله (صلى الله عليه و آله) حلة خضراء تضيء ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها، [و يكسى رسول الله (صلى الله عليه و آله) حلة وردية يضيء لها ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها]،

So Rasool-Allah<sup>-saww</sup> would be clothed with a green garment which would illuminate what is between the East and the West, and Ali<sup>-asws</sup> would be clothed with one similar to it. And Rasool-Allah<sup>-saww</sup> would (also) be clothed with a rosy suit which would illuminate what is between the East and the West, and Ali<sup>-asws</sup> would be clothed with one similar to it.

ثم يصعدان عندها، ثم يدعى بنا فيدفع إلينا حساب الناس، فنحن و الله ندخل أهل الجنة الجنة و أهل النار النار،

Then both of them<sup>-asws</sup> would ascend (a Pulpit of light) during it. Then they<sup>-asws</sup> would be Calling us<sup>-asws</sup>, and the Reckoning of the people would be handed over to us<sup>-asws</sup>. So we<sup>-asws</sup> are the ones who would be entering the people of the Paradise into the Paradise, and the people of Fire into the Fire.

ثم يدعى بالنبيين (عليهم السلام) فيقامون صفين عند عرش الله جل و عز حتى يفرغ من حساب الناس.

Then the Prophets<sup>-as</sup> would be Called, so they would be standing in rows in the Presence of the Throne of Allah<sup>-azwj</sup> Majestic and Mighty until the people are free from the Reckoning.

فإذا دخل أهل الجنة الجنة، و أهل النار النار، بعث رب العزة عليا (عليه السلام)، فأنزلهم منازلهم من الجنة و زوجهم، فعلي و الله يزوج أهل الجنة في الجنة، و ما ذاك لأحد غيره، كرامة من الله عز ذكره، [و] فضلا فضله الله [به] و من به عليه،

When the people of the Paradise have entered into the Paradise, and the people of the Fire have entered into the Fire, the Lord<sup>-azwj</sup> of Honour would Send Ali<sup>-asws</sup> who would settle them in their dwellings in the Paradise and get them married. Ali<sup>-asws</sup> will be getting the people of Paradise to be married in the Paradise, and that is not for anyone apart from him<sup>-asws</sup>, a Prestige from Allah<sup>-azwj</sup> Mighty is His<sup>-azwj</sup> Mention, and a Grace which Allah<sup>-azwj</sup> has Graced him<sup>-asws</sup> with, and Conferred upon him<sup>-asws</sup>.

و هو و الله يدخل أهل النار النار، و هو الذي يغلق على أهل الجنة إذا دخلوا فيها أبوابا، لأن أبواب الجنة إليه، و أبواب النار إليه».

And by Allah<sup>-azwj</sup>, he<sup>-asws</sup> would be the one who will enter the people of the Fire into the Fire, and he<sup>-asws</sup> is the one who would be locking the Doors of the Paradise when its people have entered into it, because the Doors of the Paradise are in his<sup>-asws</sup> control, and the Doors of the Fire are in his<sup>-asws</sup> control<sup>30</sup>.

<sup>30</sup> (الكافي 8: 154 / 154).

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ سِنَانٍ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِدًا مَعَ أَبِي الْحُسَيْنِ الْأَوَّلِ (عليه السلام) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِنِّي أَبُ إِثَابِ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّمْنَا عَلَى اللَّهِ فِي تَرْكِه لَنَا فَأَجَابَنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

I was seated with Abu Al-Hassan the First<sup>-asws</sup>, and the people were in the Tawaaf in the middle of the night, so he<sup>-asws</sup> said: 'O Sama'at! To us<sup>-asws</sup> is the eventual return of these people and on us<sup>-asws</sup> is their Accounting. There is none from their sins between them and Allah<sup>-azwj</sup> Mighty and Majestic, but it has been Ordained by Allah<sup>-azwj</sup> for it to be left to us<sup>-asws</sup> so we<sup>-asws</sup> will respond to that, and there is nothing between them and the people, but they should ask it from us<sup>-asws</sup> and I<sup>-asws</sup> will respond to that, and Allah<sup>-azwj</sup> Mighty and Majestic would Recompense them for it'.<sup>31</sup>

ابن بابويه، قال: حدثنا أبو علي أحمد بن أبي جعفر البيهقي بفيد بعد منصري من حج بيت الله [الحرام] في سنة أربع و خمسين و ثلاثمائة، قال: حدثنا علي بن محمد بن مهرويه القزويني، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إذا كان يوم القيامة ولينا حساب شيعتنا،

Ibn Babuwayh said, 'It has been narrated to us by Abu Ali Ahmad Bin Abu Ja'far Al-Bayhaqi after leaving from the Pilgrimage of the Sacred House of Allah<sup>-azwj</sup>, in the year three hundred and fifty four, said, 'It has been narrated to us by Ali Bin Muhammad Bin Mhrawiya Al-Qazwiny who said, 'it has been narrated to us by Dawood Bin Suleyman who said:

'It has been narrated to me by Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Muhammad Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Judgement, we<sup>-asws</sup> will be appointed for the Reckoning of our<sup>-asws</sup> Shias.

فمن كانت مظلمته فيما بينه و بين الله عز و جل حكمنا فيها فأجابنا، و من كانت مظلمته فيما بينه و بين الناس استوهبناها منهم فوهبوا لنا، و من كانت مظلمته فيما بينه و بيننا كنا أحق من عفا و صفح».

So, the ones who had been unjust in what is between him and Allah<sup>-azwj</sup> Mighty and Majestic, we<sup>-asws</sup> would judge with regards to it, so they would respond to us. And the ones who had been unjust in what is between him and the people, so we<sup>-asws</sup> would be granting it to them and they would be granting it to us<sup>-asws</sup>. And the ones who had been unjust in what is between him and us<sup>-asws</sup>, so we<sup>-asws</sup> would be more deserving of pardoning and forgiving'.<sup>32</sup>

محمد بن العباس: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة وكلنا بحساب شيعتنا، فما كان لله سألنا الله أن يهبه لنا، فهو لهم، و ما كان للآدميين سألنا الله أن يعوضهم بدله، فهو لهم، و ما كان لنا فهو لهم». ثم قرأ: إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

<sup>31</sup> Al Kafi – H 14615

<sup>32</sup> (عيون أخبار الرضا (عليه السلام) 2: 213 / 57).

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah<sup>-asws</sup> has said: 'When it will be the Day of Judgement, and we<sup>-asws</sup> would be appointed for the Reckoning of our<sup>-asws</sup> Shias, so there would be nothing which we<sup>-asws</sup> would ask for the Sake of Allah<sup>-azwj</sup>, but Allah<sup>-azwj</sup> would Grant it to us<sup>-asws</sup>, and it would be for them. So, whatever it was for the humans which we<sup>-asws</sup> would ask Allah<sup>-azwj</sup> to Compensate them with, it would be for them. And whatever was for us<sup>-asws</sup>, so it would be for them'. Then he<sup>-asws</sup> recited: ***Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***

ثم قال: «هم معنا حيث كنا».

Then he<sup>-asws</sup> said: 'They (Shias) would be with us<sup>-asws</sup>, wherever we<sup>-asws</sup> would happen to be'.<sup>33</sup>

و عن الصادق (عليه السلام)، في قوله: إِنَّ إِلَيْنَا إِيَابَتُكُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَكُمْ، قال (عليه السلام): «إذا حشر الناس في صعيد واحد، أجل الله أشياعنا أن يناقشهم في الحساب، فنقول: إلهنا، هؤلاء شيعةنا. فيقول الله عز و جل: قد جعلت أمرهم إليكم و شفعتكم فيهم، و غفرت لمسيئتهم، أدخلوهم الجنة بغير حساب».

And from Al-Sadiq<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***, he<sup>-asws</sup> said: 'When the people will be Gathered together in one level, Allah<sup>-azwj</sup> would Determine a term for our<sup>-asws</sup> Shias to Discuss their Reckoning. So we<sup>-asws</sup> would say: 'Our<sup>-asws</sup> Allah<sup>-azwj</sup>! They are our<sup>-asws</sup> Shias'. Then Allah<sup>-azwj</sup> Mighty and Majestic would Say: "I<sup>-azwj</sup> hereby Make (hand over) their affairs to you<sup>-asws</sup>, and would Accept your<sup>-asws</sup> intercession for them, and Forgive their sins. Enter them into the Paradise without Reckoning!"<sup>34</sup>

حدثنا الحسن بن علي عن أبي الصباح عن زيد الشحام قال دخلت على أبي عبد الله عليه السلام فقال يا زيد جدد عبادة واحداث توبة قال نعمت إلى نفسي جعلت فداك قال فقال لي يا زيد ما عندنا خير لك وانت من شيعةنا قال وقلت وكيف لي انا اكون من شيعةكم

It has been narrated to us from Al-Hassan Bin Ali, from Abu Al-Sabaah, from Zayd Al-Shahaam who said:

'I came to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Zayd, renew your worship and increase your repentance'. I said, 'I am worried for myself, may I be sacrificed for you<sup>-asws</sup>'. He<sup>-asws</sup> said to me: 'O Zayd, what is with us<sup>-asws</sup> is better for you, and you are from our<sup>-asws</sup> Shiah'. I said, 'And how would it be for me I become from your<sup>-asws</sup> Shias?'

قال فقال لي انت من شيعةنا الينا الصراط والميزان وحساب شيعةنا والله لانا ارحم بكم منكم بانفسكم كاني انظر اليك ورفيقك في درجتك في الجنة.

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'You are from our<sup>-asws</sup> Shiah to us<sup>-asws</sup> at the Bridge (Al-Siraat), and the Scale (Al-Mizaan), and Reckoning (Hisaab). By Allah<sup>-azwj</sup>, for our<sup>-asws</sup>

<sup>33</sup> تأويل الآيات 2: 788.5 (تأويل الآيات 2: 788 / 4)

<sup>34</sup> (تأويل الآيات 2: 788 / 6)

Shiah, I<sup>-asws</sup> will be more merciful to them than they are for themselves; it is as if I<sup>-asws</sup> (already) see you and your friends in your levels in the Paradise”.<sup>35</sup>

إن أهل الجنة لينظرون إلى منازل شيعتنا كما ينظر الإنسان إلى الكواكب التي في السماء

(Amir Al-Momineen<sup>-asws</sup> said): The people of Paradise will look at the positions of our adherents –Shia, in the same way you look to the stars in the sky’.<sup>36</sup>

## Appendix I: The Reckoning and the Punishment in the Hereafter

أحمد بن محمد بن عيسى، عن سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: إذا أراد الله قبض الكافر قال: يا ملك الموت انطلق أنت وأعوانك إلى عدوي فإن قد أبلتته فأحسن البلاء، و دعوته إلى دار السلام فأبى إلا أن يشتمني، وكفر بي وبعمتي وشتمني على عرشي، فاقبض روحه حتى تكبه في النار،

Ahmad Bin Muhammad Bin Isa, from Saeed Bin Junah, from Awf Bin Abdullah Al Azdy, from Jabir Al Ju'fy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Wants to Capture (the soul of) a Kafir, He<sup>-azwj</sup> Says: “O Angel of death! Go, you and your assistants, to My<sup>-azwj</sup> enemy, for I<sup>-azwj</sup> for I<sup>-azwj</sup> had Afflicted him and Increased the affliction, and Invited to the House of Peace but he refused except he accused Me<sup>-azwj</sup>, and disbelieved in Me<sup>-azwj</sup> and in My<sup>-azwj</sup> Bounties, and accused Me<sup>-azwj</sup> upon My<sup>-azwj</sup> Throne, therefore captures his soul until I<sup>-azwj</sup> Fling him into the Fire!”

قال. فيجئته ملك الموت بوجه كريح كالح، عيناه كالبرق الخاطف، وصوته كالرعد القاصف، لونه كقطع الليل المظلم، نفسه كلهب النار رأسه في السماء الدنيا، ورجل في المشرق، ورجل في المغرب، وقدماه في الهواء، معه سفود كثير الشعب، معه خمسمائة ملك أعوانا، معهم سياط من قلب جهنم تلتهب تلك السياط وهي من لهب جهنم، ومعهم مسح أسود وجمرة من جمر جهنم،

He<sup>-asws</sup> said: ‘The Angel of death came to him with an ugly grim face, his eyes like the flash of lightning, and his voice like the loud thunder, his colour like a piece of the dark night, his breaths being like a flame of the fire, his head in the sky of the world and a leg in the east and a leg in the west, and his feet in the air. With him was an iron rod with a lot of hooks, and with him were a thousand Angels as assistants, with him a whip from then centre of Hell inflaming that whip and it is from a flame of Hell, and with them was clear darkness and an ember from the embers of hell.

ثم يدخل عليه ملك من خزان جهنم يقال له سحقطائيل، فيسقيه شربة من النار لا يزال منها عطشاناً حتى يدخل النار، فإذا نظر إلى ملك الموت شخص بصره وطار عقله قال: يا ملك الموت ارجعون،

Then an Angel from the keepers of Hell came to him, called Sahqatail, and quenches him a drink from the Fire, he does not cease to be thirsty from it until he entered the Fire. So, when he looks at the Angel of death, his sight is dazed and he loses his mind. He says, ‘O Angel of death! Return me’.

<sup>35</sup> Basaaair Al Darajaat – Part 6 Ch 1 H 15

<sup>36</sup> الخصال ج : 2 ص : 611

قال: فيقول ملك الموت: كلا إنها كلمة هو قائلها، قال: فيقول: يا ملك الموت فألى من أدع مالي وأهلي وولدي وعشيرتي وما كنت فيه من الدنيا؟ فيقول: دعهم لغيرك واخرج إلى النار،

He<sup>-asws</sup> said: 'The angel of death says, 'Never! It is a word he is speaking'. He says, 'O Angel of death! So, to whom should I leave my wealth, and my family, and my children, and my clan, and whatever I was in from the world?' He says, 'Leave them for others and come out to the Fire'.

قال: فيضربه بالسفود ضربة فلا يبقى منه شعبة إلا أنشبهها في كل عرق ومفصل، ثم يجذبه جذبة فيسل روحه من قدميه بسطا، فإذا بلغت الركبتين أمر أعوانه فأكبوا عليه بالسياط ضربا، ثم يرفعه عنه فيذيقه سكراته وغمراته قبل خروجها كأنما ضرب بألف سيف،

He<sup>-asws</sup> said: 'Then he strikes him such a strike of the rod there does not remain any hook from it except it blows up in every veil and joint, and he pulls him with a pull, so his soul flows from his feet unwrapping. When it reaches the knees, he instructs his assistants, so they knock him down with the lashes of the whips. Then they raise it from him and make him taste the pangs and the agonies before his exit, as if he has been struck by a thousand swords.

فلو كان له قوة الجن و الانس لا شتكي كل عرق منه على حباله بمنزلة سفود كثير الشعب القي على صوف مبتل ثم يطوفه (يدار فيه ظ) فلم يأت على شيء إلا انتزعته، كذلك خروج نفس الكافر من عرق وعضو ومفصل وشعرة،

So, even if there was the strength for him of the Jinn and the humans, he would complain (of the pain) of every vein at the status of the iron rod with a lot of hooks upon wet wool. Then they would circle inside him they would not come upon anything except they would snatch it. Like that is the exit of the soul of the Kafir from the veins, and limbs, and joints and hair.

فإذا بلغت الحلقوم ضربت الملائكة وجهه ودبره، " وقيل اخرجوا أنفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون " وذلك قوله: " يوم يرون الملائكة لا بشرى يومئذ للمجرمين ويقولون حجرا محجورا " فيقولون: حراما عليكم الجنة محرما،

So, when it reaches the throat, the Angels strike his face and his back and it is said: **'Bring out your souls! Today you will be Recompensed with the humiliating Punishment due to what you were saying against Allah other than the truth, and you were being arrogant about His Signs [6:93],** that is His<sup>-azwj</sup> Word: **On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, and they would be saying, '(It is) a rigorous Prohibition!' [25:22],** and they are saying, 'The Paradise is Forbidden unto you with a Prohibition'.

وقال: يخرج روحه فيضعه ملك الموت بين مطرقة وسندان فيفضح أطراف أنامله وآخر ما يشدخ منه العينان، فيسطع لها ريح منتن يتأذى منه أهل السماء كلهم أجمعون، فيقولون: لعنة الله عليها من روح كافرة منتنة خرجت من الدنيا، فيلعنه الله ويلعنه اللاعنون،

And he<sup>-asws</sup> said: 'His soul comes out and the Angel of death places him between a hammer and an anvil exposing the ends of his limbs and the least of what shines from him would be the two eyes, and a stinky smell would spread out from him bothering the inhabitants of the sky, all of them altogether, so they would be saying, 'May Allah<sup>-azwj</sup> Curse a soul of a stinky

Kafir coming out from the world'. Then Allah<sup>-azwj</sup> Curses him, the cursing ones curse him (too).

فإذا أتى بروحه إلى السماء الدنيا أغلقت عنه أبواب السماء، وذلك قوله: " لا تفتح لهم أبواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط وكذلك نجزي المجرمين " يقول الله: ردوها عليه، فمنها خلقتهم، وفيها اعيدهم، ومنها اخرجهم تارة أخرى،

When they come with his soul to the sky of the world, the doors of the sky are locked from him, and that is His<sup>-azwj</sup> Word: ***the doors of the sky would not be Opened for them nor would they be entering the Paradise until the camel penetrates the eye of the needle; and like that We Recompense the criminals [7:40].*** Allah<sup>-azwj</sup> Says: "Return it to it. Form it I<sup>-azwj</sup> Created them, and in it I<sup>-azwj</sup> shall Return them, and from it I<sup>-azwj</sup> shall Extract them at another time!"

فإذا حمل على سريره حملت نعشه الشياطين، فإذا انتهوا به إلى قبره قالت كل بقعة منها: اللهم لا تجعله في بطني، حتى يوضع في الحفرة التي قضاه الله، فإذا وضع في لحده قالت له الارض: لا مرحبا بك يا عدو الله، أما والله لقد كنت ابغضك وأنت على متني، وأنالك اليوم أشد بغضا وأنت في بطني، أما وعزة ربي لا سيئن جوارك، ولا ضيقين مدخلك، و لا وحشن مضجعك، ولا بدلن مطعمك، إنما أنا روضة من رياض الجنة، أو حفرة من حفر النيران.

When he is carried upon his bier, the Satans<sup>-la</sup> pounce upon his coffin, and when they end up with him to his grave, every spot from it says, 'O Allah<sup>-azwj</sup>! Do not Make him to be in my belly', until he is places in the hole which Allah<sup>-azwj</sup> had Ordained. When he is placed in his pit, the ground says to him, 'There is no welcome for you, O enemy of Allah<sup>-azwj</sup>! But, by Allah<sup>-azwj</sup>, I used to hate you when you were upon my surface, and today I will make you attain severe hatred while you are in my belly. But, by the Mighty of my Lord<sup>-azwj</sup>! I shall make your neighbourhood to be evil, and narrow your entrance, and lonely would be your resting place, and will change your food. But rather, I am a garden from the Gardens of the Paradise, or a pit from the Pits of the fires'.

ثم ينزل عليه منكر ونكير وهما ملكان أسودان أزرقان يبحثن القبر بأنبيهما، ويطآن في شعورهما، حدقتاهما مثل قدر النحاس، وكلامهما مثل الرعد القاصف، وأبصارهما مثل البرق اللامع فينتهرانه ويصيحان به، فيتخلص نفسه حتى يبلغ حنجرته، فيقولان له: من ربك؟ وما دينك؟ ومن نبيك؟ ومن إمامك؟ فيقول: لأأدري،

Then Munkar and Nakeer descend unto him, and they are both (in the image of) blackness (of the face) blue (of eyes), rummaging the grave with their teeth, and grumbling in their raised hairs, they cheeks being like the brass, and their voices like the loud thunder, and their eyes like the blinding lightning. They rebuke him and shout at him, so his soul shrinks until it reaches his throat, and they say to him, 'Who is your Lord<sup>-azwj</sup>? And who is your Prophet<sup>-saww</sup>? And what is your Religion and who is your Imam<sup>-asws</sup>?' He says, 'I don't know'.

قال: فيقولان: شاك في الدنيا، وشاك اليوم، لا دريت ولا هديت، قال: فيضربانه ضربة فلا يبقى في المشرق ولا في المغرب شيء إلا سمع صيحته إلا الجن والانس، قال: فمن شدة صيحته يلوذ الحيتان بالطين وينفر الوحش في الخياس، ولكنكم لا تعلمون.

He<sup>-asws</sup> said: 'They say, 'You doubted in the world and are in doubt today. Neither do you know nor were you guided'. Then they strike him such a strike, there neither remains anything in the east nor in the west except it hears his voice except the Jinn and the

humans. From the intensity of his shouting, the fishes seek refuge in the sea-bed and the wild animals flee among the trees, but you (people) are not knowing’.

قال: ثم يسلط الله عليه حيتين سوداوين زرقاوين يعذبانه بالنهار خمس ساعات وبالليل ست ساعات، لانه كان يستخفي من الناس ولا يستخفي من الله، فبعدا لقوم لا يؤمنون،

He<sup>-asws</sup> said: ‘Then Allah<sup>-azwj</sup> Makes two black blue-eyed snakes to overcome upon him, punishing him five hours by the day and six hours at night, because he used to be hidden from the people and not hidden from Allah<sup>-azwj</sup>, so remoteness is for a people who are not believing’.

قال: ثم يسلط الله عليه ملكين أصمين أعمين (أعميين خ ل) معهما مطرقتان من حديد من نار يضربانه فلا يخطئانه (يخطئانه خ ل) ويصبح فلا يسمعانه إلى يوم القيامة،

He<sup>-asws</sup> said: ‘Then Allah<sup>-azwj</sup> Makes two deaf, blind Angels to overcome upon him. With them are rods of iron, hitting him with it, not missing him, and they do not listen to him up to the Day of Judgment.

فإذا كانت صيحة القيامة اشتعل قبره نارا فيقول: لي الويل إذا اشتعل قبري نارا، فينادي مناد: ألا الويل قددنا منك والهوان، قم من نيران القبر إلى نيران لا يطفأ،

So, when it will be the Day of Judgment, his grave would be inflamed with fire and he would say, ‘The doom is for me when my grave is inflamed with fires’. A Caller would Call out: “Indeed the doom approaching you and (so is) the shame. Arise from the fires of the grave to (go to) the fires which will not be extinguished!”

فيخرج من قبره مسودا وجهه مزرقه عيناه، قد طال خرطومهم، وكسف باله، منكسا رأسه، يسارق النظر، فيأتيه عمله الخبيث فيقول: والله ما علمتكم إلا كنت عن طاعة الله مبطلا، وإلى معصيته مسرعا، قد كنت تركبني في الدنيا فأنا أريد أن أركبك اليوم كما كنت تركبني وأقودك إلى النار،

He exits from his grave, blackened of face, blue of eyes, long of nose, his hands scoured, his head turned around, his vision obscured. His wicked deed comes to him and says, ‘By Allah<sup>-azwj</sup>! I did not know you except as being delaying from the obedience of Allah<sup>-azwj</sup>, and you were quick to disobeying Him<sup>-azwj</sup>. You used to ride me in the world, therefore I want to ride over you today just as you used to ride me, and I shall drive you to the Fire’.

قال: ثم يستوي على منكبيه فيرحل (فيركل ظ) قفاه حتى ينتهي إلى عجرة جهنم، فإذا نظر إلى الملائكة قد استعدوا له بالسلاسل والاغلال قد عضوا على شفاههم من الغيظ والغضب فيقول: " يا ويلتي ليتني لم أوت كتابيه " وينادي الجليل: جيئوا به إلى النار، فصارت الارض تحته نارا، والشمس فوقه نارا، وجاءت نار فأحذقت بعنقه، فنادى ويكى طويلا يقول: واعقباه

He<sup>-asws</sup> said: ‘Then it squats evenly upon his shoulders and departs until he ends up with him to the edge of Hell. When he looks at the Angels have prepared for him with the chains and the shackles, biting upon their lips out of rage and fury, he says: **O Alas! I wish I had not been Given my book [69:25]**, and the Majestic would Call out: “Go with him to the Fire!” So, the ground beneath him would become fire, and the sun above him as fire, and a fire would



come and wrap itself around his neck. He could cry out and wail for a long time, saying, 'Waah, the consequences!'

قال: فتكلمه النار فتقول: أبعد الله عقيبك مما أعقبنا في طاعة الله

He<sup>-asws</sup> said: 'So the Fire would speak and it would say: 'Remote is your Punishment by Allah<sup>-azwj</sup> from what your consequence would have been in the obedience of Allah<sup>-azwj</sup>'.

قال ثم تجي صحيفته تطير من خلف ظهره فتقع في شماله، ثم يأتيه ملك فيثقب (فيقلب خ ل) صدره إلى ظهره، ثم يفتل شماله إلى خلف ظهره. ثم يقال له: اقرء كتابك، قال: فيقول: أيها الملك كيف أقرء وجههم أمامي؟ قال: فيقول الله دق عنقه، واكسر صلبه، وشدنا صيته إلى قدميه، ثم يقول: "خذوه فغلوه"

He<sup>-asws</sup> said: 'Then his book would come flying from behind his back and fall in his left hand. Then an Angel would come and turn his chest towards his back, then turn his left hand to behind his back, he would say to him, 'Read your book!' He would say, 'O Angel! And how can I read and Hell is in front of me?' Allah<sup>-azwj</sup> would Say: "Pulverise his neck and break his ribs, and fasten his hands to his feet!" Then He<sup>-azwj</sup> would Say: **"Seize him and shackle him! [69:30]"**.

قال: فيبتدئه لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتفأ، لحيته، ومنهم من يحطم عظامه، قال: فيقول: أما ترحموني؟ قال: فيقولون: يا شقي كيف نرحمك ولا يرحمك أرحم الرحمن؟! أفؤذيك هذا؟ قال: فيقول: نعم أشد الأذى، قال: فيقولون يا شقي وكيف لو قد طر حنك في النار؟

He<sup>-asws</sup> said: 'So they will manage him, for the reverence to the Words of Allah<sup>-azwj</sup>, seventy thousand Angels of severe cruelty. From them would be one who will tug his beard, and from them would be one breaking his bones. He will say, 'Will you not have mercy on me?' They would say, 'O wretched one! How can we be merciful to you and the most Merciful of the merciful ones has no Mercy for you? Does this hurt you?' He would say, 'Yes, it's hurts severely'. They would say, 'O wretched one! And how would it be with you over there in the Fire?'

قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام. قال: فيقولون: "يا ليتنا أطعنا الله وأطعنا الرسول" قال: فيقرن معه حجر عن يمينه وشيطان عن يساره، حجر كبير من نار يشتعل في وجهه، ويخلق الله له سبعين جلدا غلظه أربعون ذراعا بذراع الملك الذي يعذبه،

He<sup>-asws</sup> said: 'Then the Angel pushes him in his chest and he falls for seventy thousand years. So, he would be saying, **'Oh, if only we have obeyed Allah and obeyed the Rasool!'** [33:66]. A rock would be paired with him on his right, and a Satan<sup>-la</sup> on his left, a sulphuric rock from Fire pre-occupying itself in his face, and Allah<sup>-azwj</sup> would Create seventy whips, the thickness of it being forty cubits by forty cubits, (for the) Angel who would be punishing him.

بين الجلد إلى الجلد أربعون ذراعا، بين الجلد إلى الجلد حيات وعقارب من نار وديدان من نار، رأسه مثل الجبل العظيم وفخذه مثل جبل ورقان - وهو جبل بالمدينة - مشفر أطول من مشفر الفيل فيسحبه سحبا، وأذناه عضوضان، بينهما سراق من نار تشتعل، قد أطلعت النار من دبره على فؤاده

Between the whip to a whip being forty cubits, between the whip to the whip having snakes and scorpions of fire and insects of fire, and his head would be like the great mountain, and



his thighs being like the mount Warqan – and it is a mountain of Medina – its nose being longer than the nose of the elephants, accompanying him with an accompaniment, and his ears two muscular (ears), between them being a canopy of flaming fire. The fire having entered from his behind to his heart.

فلا يبلغ دوين سائهما حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعا، ما بين الذراع حلق عدد القطر والمطر، لو وضعت حلقة منها على وبال الارض لاذابتها،

The peak of his evil does not reach until seventy chains are replaced for him, for the (each) chain being of seventy cubits, what is between the cubit are rings of a number of the drops of rain. If a ring from it were to be placed upon the earth, it would melt it’.

قال: وعليه سبعون سر بالا من قطران من نار، ويغشى وجوههم النار (عليه ظ) قلنسوة من نار، وليس في جسده موضع فتر إلا وفيه حلية من نار، وفي رجله قيود من نار، على رأسه تاج ستون ذراعا من نار، قد نقب رأسه ثلاث مائة وستين نقبا يخرج من ذلك النقب الدخان من كل جانب، وغلى منها دماغه حتى يجري على كتفيه، يسيل منها ثلاث مائة نهر وستون نهر من صديد، يضيق عليه منزله كما يضيق الرمح في الزج،

He<sup>-asws</sup> said: ‘And upon him would be a shirt of asphalt from fire, and the fire would overwhelm his face by a cap of fire, and there wouldn’t be any place of coolness except and in it would be a garment of fire, and in his legs would be hackles of fire, upon his head a crown of sixty cubits of fire, perforated by three hundred and sixty perforations, smoke coming out from that perforation from every side, and his brain would boil until it flows upon his shoulders, three hundred and sixty rivers flowing from pus. His place would be narrowed just as the narrowness of the tip of the arrow into its head.

فمن ضيق منازلهم عليهم ومن ريحها ومن شدة سوادها و، زفيرها وشهيقها وتغيظها وتنتها اسودت وجوههم وعظمت ديدانهم، فبنبت لها أظفار السنور والعقبان تأكل لحمة وتقرض عظامه وتشرب دمه، ليس لمن مأكلا ولا مشرب غيره،

From the narrowness of their houses upon them, and from its smell, and from the intensity of their darkness, and its exhalation, and its inhalation, and its fury, and its stench, their faces would get blackened. And the largeness of their worms, for these would be nails and bodies (as large as) cats, eating his flesh, and gnawing his bones, and drinking his blood. There wouldn’t be any eating and drinking other than it.

ثم يدفع في صدره دفعة فيهوي على رأسه سبعين ألف عام حتى يواقع الحطمة، فإذا واقعها دقت عليه وعلى شيطانه وجاذبه الشيطان بالسلسلة فكلما رفع رأسه ونظر إلى قبح وجهه كبح في وجهه،

Then he would be pushed in his chest with a push, and he would fall upon his head for seventy thousand years until he falls into Al Hutama (fourth level of Hell). So, when the reality hits upon him and upon his Satan<sup>-la</sup>, and the Satan<sup>-la</sup> pulls him with the chain, so every time he raises his head and looks at the ugliness of his face, would scowl in his face’.

قال: فيقول: ياليت بيني وبينك بعد المشرقين فبئس القرين، ويحك بما أغويتني، احمل عني من عذاب الله من شيء، فيقول: يا شقي كيف أحمل عنك من عذاب الله من شيء وأنا وأنت اليوم في العذاب مشتركون ؟

He<sup>-asws</sup> said: 'So he would say, ***'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]***. Woe be unto you for having deviated me. Take something away from me from the burden of Punishment of Allah<sup>-azwj</sup>. He says, 'O wretched one! How can I bear something from you of the Punishment of Allah<sup>-azwj</sup>, and you and I are today participants in the Punishment?'

ثم يضرب على رأسه ضربة فيهوي سبعين ألف عام حتى ينتهي إلى عين يقال لها آنية، يقول الله تعالى: "تسقى من عين آنية" وهو عين ينتهي حرها وطبخها، واوقد عليها مذ خلق الله جهنم كل أودية النار تنام وتلك العين لا تنام من حرها، ويقول الملائكة: يا معشر الاشقياء ادنوا فاشربوا منها، فإذا أعرضوا عنها ضربتهم الملائكة بالمقامع، وقيل لهم: "ذوقوا عذاب الحريق ذلك بما قدمت أيديكم وأن الله ليس بظلام للعبيد".

Then he is hit upon his head with a strike, and he falls for seventy thousand years until he ends up to a spring called 'Aaniya'. Allah<sup>-azwj</sup> the Exalted Says: ***Quenching from a boiling spring [88:5]***, and it is a spring who heat and its boiling would be at ultimate point. And since Allah<sup>-azwj</sup> Created Hell, every valley has been ignited upon has slept, and that spring does not sleep from its heat, and the Angels say: 'O group of wretched ones! Approach and drink from it'. But, when they turn away from it, the Angels hit them with the iron rods, and it is said to them: ***"Taste the Punishment of the burning!" [3:181] That would be due to what your own hands have sent before and that Allah is not in the least unjust to the servants [3:182]'***.

قال: ثم يؤتون بكأس من حديد فيه شربة من عين آنية، فإذا ادنى منهم تقلصت شفاههم، وانتثر لحوم وجوههم، فإذا شربوا منها وصار في أجوافهم يصهر به ما في بطونهم والجلود،

He<sup>-asws</sup> said: 'Then they would be coming with iron cups wherein would be a drink from the boiling spring, and when they bring it near them, their lips would shrink and the flesh of their faces would scatter. When they drink from it and it comes to be in their insides, it would melt by it whatever is in their bellies and the skins.

ثم يضرب على رأسه ضربة فيهوي سبعين ألف عام حتى يواقع السعير فإذا واقعها سمرت في وجوههم، فعند ذلك غشيت أبصارهم من نفحها،

Then he is hit upon his head with a strike and he falls for seventy thousand years until he comes to Al-Saeer (6<sup>th</sup> Level of Hell). So, when he gets there, it inflames in their faces, and during that their sight are dimmed from its whiff.

ثم يضرب على راسه ضربة فيهوي سبعين ألف عام حتى ينتهي إلى شجرة الزقوم شجرة تخرج في أصل الجحيم، طلعتها كأنه رؤوس الشياطين، عليها سبعون ألف غصن من نار، في كل غصن سبعون ألف ثمرة من نار، كل ثمرة كأنها رأس الشيطان قبحا وتتنا، تنشب على صخرة مملسة سوخاء كأنها مرآة ذلقة، ما بين أصل الصخرة إلى الصخرة (الشجرة خ ل) سبعون ألف عام، أغصانها يشرب من نار، وثمارها نار، وفرعها نار،

Then he is struck upon his head with a strike, and he falls for seventy thousand years until he ends up to the tree of Zaqoom, a tree which comes out from the roots of Al-Jaheem. Its surface is as if there are heads of the Satans<sup>-la</sup>, upon them being seventy thousand branches of fire, in every branch being seventy thousand fruits of fire, each fruit is as if it is a head of Satan<sup>-la</sup> in ugliness and stench, bursting upon a rock, covering with slobber until as if it is a mirror, what is between the base of the rock to the tree (is a distance of) seventy thousand years. Its branches drink from fire, and its fruits are fire, and its roots are fire.

فيقال له: يا شقي اصعد، فكلما صعد زلق، وكلما زلق صعد، فلا يزال كذلك سبعين ألف عام في العذاب، وإذا أكل منها ثمرة يجدها أمر من الصبر، وأنتن من الجيف، وأشد من الحديد، فإذا وقعت بطنه غلت في بطنه كغلي الحميم، فيذكرون ما كانوا يأكلون في دار الدنيا من طيب الطعام

It is said to him: 'O wretched, ascend!' So, every time he ascends, he slips, and every time he slips, he ascends, and he does not cease to be like that for seventy thousand years in the Punishment. And when he eats a fruit from it, he would find it to be bitter than the aloe, and stinkier than the carcass, and harder than the iron. And when it falls into his belly, it would boil in his belly like the boiling of water. Then they would remember what they had been eating in the house of the world from the good food.

فبيناهم كذلك إذ تجذبهم الملائكة فيهبون دهرًا في ظلم متراكبة، فإذا استقروا في النار سمع لهم صوت كصيح السمك على المقل، أو كقضيب القصب، ثم يرمي بنفسه من الشجرة في أودية مذابة من صفر من نار وأشد حرا من النار، تغلي بهم الأودية، ترمي بهم في سواحلها، ولها سواحل كسواحل بحرهم هذا،

While they are like that, then the Angels would pull them and they would fall for a time in the overlapping darkness. When they settle in the Fire, they would hear for them like the sound of the fish upon the grill, or like the breaking of the reeds. Then he would throw himself from the tree into a valley of molten yellow (coloured) from fire, and severer of heat than the fire. The valley would boil with them, throwing them in its coasts. And for it are coasts like the coast of this ocean of yours.

فأبعدهم منها باع، والثاني ذراع، والثالث فتر فيحمل عليهم هوام النار الحيات والعقارب كأمثال البغال الدم، لكل عقرب ستون فقارا، في كل فقار قلة من سم، وحيات سود زرق أمثال البخاتي، فيتعلق بالرجل سبعون ألف حية، وسبعون ألف عقرب،

So, the remotest they would be from it is a palms width, and the second a forearm, and the third a step. There would attach upon them the vermins of the Fire, the snakes, and the scorpions, like likes mules of Al-Dalam. For each scorpion would be sixty vertebrae, and in each vertebra would be a sac of venom; and blue-eyed snakes like Al-Bukhaty (horse). There would be allocated with the man, seventy thousand snakes, and seventy thousand scorpions.

ثم كب في النار سبعين ألف عام لا تحرقه قد اكتفى بسهمته (بسمهاظ) ثم تعلق على كل غصن من الزقوم سبعون ألف رجل ما ينحني ولا ينكسر، فيدخل النار من أدبارهم، فتطلع على الأفدة، تقلص الشفاه، وتنضج الجلود، وتذوب الشحوم،

Then he would be flung into the Fire for seventy thousand years, not being burned, having had sufficed with his share. Then there would be suspended from each branch of Zaqqum, seventy thousand men what neither bend nor break. The Fire would enter from their behind and enter upon their hearts, shrivelling the lips, and the hearts would fly, and the skins would exude, and the flesh would melt.

ويغضب الحي القيوم فيقول: يا مالك قل لهم: ذوقوا فلن نزيدكم إلا عذابا، يا مالك سر سر فقد اشتد غضبي على من شتمني على عرشي، واستخف بحقي، وأنا الملك الجبار،

And the Ever Living, the Eternal would Say: "O Maalik! Say to them: 'Taste, for We will never increase for you except Punishment! O Maalik! Inflammation! Inflammation, for My<sup>-azwj</sup> Wrath has

Intensified upon the ones who accused Me<sup>-azwj</sup> upon My<sup>-azwj</sup> Throne, and took lightly with My<sup>-azwj</sup> Rights, and I<sup>-azwj</sup> am the King, the Subduer!”

فينادي مالك: يا أهل الضلال والاستكبار والنعمة في دار الدنيا كيف تجدون مس سقر؟ قال: فيقولون: قد أنضجت قلوبنا، وأكلت لحومنا، وحطمت عظامنا، فليس لنا مستغيث، ولا لنا معين،

Maalik would Call out: ‘O people of straying, and the arrogance, and the Bounties in the house of the world! How are you finding **“the touch of ‘Saqar’ (Inferno of Hell)!” [54:48]?** They would say, ‘Our hearts are cooked, and our flesh has been eaten, and our bones are shattered, and there isn’t for us anyone to cry out for help, nor is there any supporter for us’.

قال: فيقول مالك: وعزة ربي لا أزيدكم إلا عذابا، فيقولون: إن عذبتنا ربنا لم يظلمنا شيئا، قال: فيقول مالك: فاعترفوا بذنوبهم فسحقا لأصحاب السعير، يعني بعدا لأصحاب السعير،

He<sup>-asws</sup> said: ‘Maalik would say: ‘By the Might of my Lord<sup>-azwj</sup>! I will not increase for you except Punishment’. They would say, ‘If our Lord<sup>-azwj</sup> were to Punish us, He<sup>-azwj</sup> would not be unjust to us of anything’. Malik would say, and they would acknowledge their sins: ‘The crushing is for the inmates of Al-Saeer!’ – meaning remoteness (from Forgiveness) is for the inmates of Al-Saeer.

ثم يغضب الجبار فيقول: يا مالك سر سر، فيغضب مالك فيبعث عليهم سحابة سوداء يظل أهل النار كلهم، ثم يناديهم فيسمعها أولهم وآخرهم وأفضلهم وأدناهم، فيقول: ماذا تريدون أن امطرهم؟

Then the Subduer<sup>-azwj</sup> would be Wrathful and He<sup>-azwj</sup> would Say: “Then the Compeller would be Wrathful and Say: “O Maalik! Inflame! Inflame!” Maalik would get angry and Send a black cloud upon them shading the people of the Fire, all of them, then he would call out to them, making hear their first one, and their last ones, and their superior ones, and their lower ones, and he would say: ‘What are you wanting that I should rain upon you all?’

فيقولون: الماء البارد واعطشاه! واطول هواناه! فيمطرهم حجارة وكلاليب وخطاطيفا وغسلينا وديدانا من نار فينضج وجوههم وجباههم، ويغضا أبصارهم، ويحطم عظامهم، فعند ذلك ينادون: واثيراه!

They would say, ‘The cold water. Oh, the thirst! Oh, the prolongation of its abasement!’ He would rain upon them stones, and iron fragments, and iron rods, and (wound) discharges, and worms of fire, so their faces and their foreheads would redden, and their visions would be obscured, and their bones would be broken. During that, they would cry out, ‘Oh, the perdition!’

فإذا بقيت العظام عواري من اللحوم اشتد غضب الله فيقول: يا مالك اسجرها عليهم كالخطب في النار، ثم يضرب أمواجها أرواحهم سبعين خريفا في النار ثم يطبق عليهم أبوابها من الباب إلى الباب مسيرة خمسمائة عام، وغلظ الباب مسيرة خمسمائة عام،

So, when there remains the bone exposed from the flesh, the Wrath of Allah<sup>-azwj</sup> would Intensify and He<sup>-azwj</sup> would Say: “O Maalik! Inflame it upon them like the firewood in the Fire!” Then its waves would hit their souls for seventy autumns in the Fire, then it would

layer its doors upon them, there being a travel distance of five hundred years between the door to the door, and the thickness of the door being a travel distance of five hundred years.

ثم يجعل كل رجل منهم في ثلاث توابيت من حديد من نار بعضها في بعض فلا يسمع لهم كلام أبدا إلا أن لهم فيها شهيق كشهيق البغال، وزفير مثل نحيق الحمير، وعواء كعواء الكلاب، صم بكم عمي فليس لهم فيها كلام إلا أنين،

Then, every man from them would be Made to be in three coffins of iron, part of it in a part, therefore no speech would be heard to them forever, except that for them in it would be inhalation like the inhalation of the mules, and exhalation like the braying of the donkeys, and howling like the howling of the dogs. Deaf, mute, blind, there wouldn't be any speech for them in it except whining.

فيطبق عليهم أبوابها، ويسد (يمدد خ ل) عليهم عمدتها، فلا يدخل عليهم روح أبدا، ولا يخرج منهم الغم أبدا، فهي عليهم مؤصدة - يعني مطبقة - ليس لهم من الملائكة شافعون، ولا من أهل الجنة صديق حميم، وينساهم الرب ويححو ذكرهم من قلوب العباد، فلا يذكرون أبدا.

Its doors would be layered upon them, and its columns would be extended upon them, so no wind would enter upon them forever, nor would the gloom come out from them forever. Thus, it would be covered, layered upon them – there wouldn't be anyone from the Angels interceding, nor anyone from the people of the Paradise as an intimate friend; and Allah<sup>-azwj</sup> would Make them to be forgotten and He<sup>-azwj</sup> would Obliterate their remembrance from the hearts of the servants, so they will not be mentioning them, ever!"<sup>37</sup>

## Appendix II: The Names of Rasool Allah<sup>-saww</sup> in Holy Quran

إبراهيم بن هاشم، عن أعمش بن عيسى، عن حماد الطيافي، عن الكلبي، عن أبي عبد الله عليه السلام قال: قال لي: كم لمحمد اسم في القرآن؟ قال: قلت: اسمان أو ثلاث، فقال: يا كلبي له عشرة أسماء

Ibrahim Bin Hashim, from Amsh Bin Isa, from Hamad al Tayafi, from Al Kalby,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said to me: 'How many names are there for Muhammad<sup>-saww</sup> in the Quran?' I said, 'Two names or three'. He<sup>-asws</sup> said: 'O Kalby! There are ten names for him<sup>-saww</sup>.

" وما محمد إلا رسول قد خلت من قبله الرسل

***And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].***

\* ومبشرا برسول يأتي من بعدي اسمه أحمد

And: ***giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6]***

\* ولما قام عبد الله كادوا يكونون عليه لبدا

<sup>37</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 99

And: ***surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]***

\* وطمه ما أنزلنا عليك القرآن لتشقى

And: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***

\* ويس القرآن الحكيم \* إنك لمن المرسلين \* على صراط مستقيم

And: ***Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]***

\* ون والقلم وما يسطرون \* ما أنت بنعمة ربك بمجنون

And: ***Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]***

\* ويا أيها المزمل

And: ***O Muzzammil! [73:1]***

\* ويا أيها المدثر

And: ***O Muddasar! [74:1]***

\* وإنا أنزلنا إليكم ذكرا رسولا " فالذكر اسم من أسماء محمد صلى الله عليه واله ونحن أهل الذكر، فسل يا كلبي عما بدا لك،

And: ***Allah has Sent down to you a Zikr [65:10] A Rasool [65:11].*** So the 'Zikr' is a name from the names of Muhammad<sup>-saww</sup>. We<sup>-asws</sup> are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال: فأنسيت والله القرآن كله فما حفظت منه حرفا أسأله عنه.

He (the narrator) said, 'But I forgot, by Allah<sup>-azwj</sup>, the Quran, all of it, and I could not recall a sentence I could ask him<sup>-asws</sup> about'.<sup>38</sup>

<sup>38</sup> Bihar Al-Anwaar – V 16, The book of our Prophet<sup>-saww</sup>, Ch 6 H 39