

## TABLE OF CONTENTS

Brief Introduction of Al-Teen (95):.....	2
MERITS .....	2
VERSES 1 - 3 .....	3
VERSES 4 - 6 .....	6
VERSE 7 .....	7
VERSE 8 .....	7
OVERALL HADEETH .....	8
Appendix: The apparent meanings of the Verses (95:1-3) .....	9

## CHAPTER 95

### AL-TEEN

### (The Figtree)

### (8 VERSES)

### VERSES 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Teen (95):

Sura Al-Teen (8 verses) was revealed in Makkah. By the fig and the olive and Mount Sinai and this secure city.” (In Ahadith it is): The fig is Rasool Allah<sup>-saww</sup>, and the olive is Amir Al-Momineen<sup>-asws</sup>, and Mount Sinai is Al-Hasan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and the secure city is the Imams<sup>-asws</sup>.<sup>1</sup>

#### MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (والتين) في فرائضه و نوافله أعطي من الجنة حيث يرضى إن شاء الله تعالى

Ibn Babuwayh, by his chain:

‘Abu Abdullah<sup>-asws</sup> having said: ‘The one who recites: **(I Swear) by the fig [95:1]** (Surah Al-Teen), in either his Obligatory or his optional (Salats), would be Given from Paradise to the extent he would be pleased, if Allah<sup>-azwj</sup> so Desires’’.<sup>2</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كتب الله له من الأجر ما لا يحصى، و كأنما تلقى محمدا (صلى الله عليه و آله) و هو مغتم ففرج الله عنه،

And from Khawas Al-Quran:

It has been reported from the Prophet<sup>-saww</sup> having said: ‘The one who recites this Chapter (Surah Al-Teen), Allah<sup>-azwj</sup> would Write for him the Recompense what he cannot count, and it would be as if he had met Muhammad<sup>-saww</sup> while he was sad and Allah<sup>-azwj</sup> Freed him from it.

<sup>1</sup> تفسير القمي، ج2، ص: 429

<sup>2</sup> (ثواب الأعمال: 123).

و إذا قرئت على ما يحضر من الطعام، صرف الله عنه بأس ذلك الطعام، و لو كان فيه سما قاتلا، و كان فيه الشفاء».

And if it is recited upon what is presented from the food, Allah<sup>-azwj</sup> would Change from it the evil of that food even if there was lethal poison in it, and in it is Healing'.<sup>3</sup>

و قال رسول الله (صلى الله عليه و آله): «من قرأها على مأكول، رفع الله عنه شر ذلك المأكول، و لو كان سما، و صير فيه الشفاء».

And the Rasool-Allah<sup>-saww</sup> said: 'The one who recites it upon the meal, Allah<sup>-azwj</sup> would Lift from it the evil of that meal, even if it was poisonous, and Turn it into the Healing'.<sup>4</sup>

و قال الصادق (عليه السلام): «إذا كتبت و قرئت على شيء من الطعام، صرف الله عنه ما يضره، و كان فيه الشفاء بقدرة الله تعالى».

And Al-Sadiq<sup>-asws</sup> said: 'If it is written and recited upon something from the food, Allah<sup>-azwj</sup> would Exchange what harms him, and there would be a Healing in it by the Power of Allah<sup>-azwj</sup> the Exalted'.<sup>5</sup>

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله قال: من قراها اعطاه الله خصلتين العافية مادام في الدنيا، فان مات اعطاه الله من الاجر بعدد من قرأ هذه السورة صيام يوم.

In Majma Al-Bayan:

Ubayy Bin Ka'b, from the Prophet<sup>-saww</sup> having said: 'The one who recites this, Allah<sup>-azwj</sup> would Give him two qualities – health for as long as he is in the world, and if he dies, Allah<sup>-azwj</sup> would Give him from the recompense of the days of Fasting of the number of the ones who recite this Chapter (Surah Al Teen)'.<sup>6</sup>

في مجمع البيان و كان رسول الله صلى الله عليه وآله إذا حتم هذه قال: بلى و أنا على ذلك من الشاهدين.

In (the book) Majma Al-Bayan –

'And it was so that Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> completed this (Surah Al-Teen), said: 'Yes, and I<sup>-saww</sup> am from the testifiers upon that'.<sup>7</sup>

## VERSES 1 - 3

وَالَّتَيْنِ وَالزَّيْتُونَ {1}

*(I Swear) by the fig and the olive [95:1]*

وَطُورِ سَيْنِينَ {2}

<sup>3</sup> Tafseer Al Burhan – H 11734

<sup>4</sup> (خواص القرآن: 33 «مخطوط».)

<sup>5</sup> (خواص القرآن: 14 «مخطوط».)

<sup>6</sup> Tafseer Noor Al Saqalayn – CH 95 H 2

<sup>7</sup> H 16 – تفسير نور الثقلين، ج5، ص: 609

**And (mount) Toor of Sinai [95:2]**

وَهَذَا الْبَلَدِ الْأَمِينِ {3}

**And this secure city [95:3]**

علي بن إبراهيم أيضا: قوله: وَالتَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ، قال: التين: رسول الله (صلى الله عليه وآله)، و الزيتون: أمير المؤمنين (عليه السلام)، و طور سينين: الحسن و الحسين (عليهما السلام)، و البلد الأمين: الأئمة (عليهم السلام)

Ali Bin Ibrahim (Tafseer Qummi) has narrated a similar one:

His<sup>-azwj</sup> Words: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]**. He<sup>-asws</sup> said: 'The: **fig** is Rasool-Allah<sup>-saww</sup>, and the: **olive** is Amir Al-Momineen<sup>-asws</sup>, and the: **(mount) Toor of Sinai** is Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the: **secure city** are the Imams<sup>-asws</sup>'.<sup>8</sup>

علي بن إبراهيم أيضا: قوله: وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ، قال: التين: رسول الله (صلى الله عليه وآله)، و الزيتون: أمير المؤمنين (عليه السلام)، و طور سينين: الحسن و الحسين (عليهما السلام)، و البلد الأمين: الأئمة (عليهم السلام)

Ali Bin Ibrahim (Tafseer Qummi) has narrated a similar one:

His<sup>-azwj</sup> Words: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]**. He<sup>-asws</sup> said: 'The: **fig** is Rasool-Allah<sup>-saww</sup>, and the: **olive** is Amir Al-Momineen<sup>-asws</sup>, and the: **(mount) Toor of Sinai** is Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the: **secure city** are the Imams<sup>-asws</sup>'.<sup>9</sup>

Also:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدِ الشَّحَامِ قَالَ دَخَلَ قَتَادَةُ بَنِي دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا قَتَادَةُ أَنْتَ فقيه أهل البصرة فقال هكذا يزعمون فقال أبو جعفر (عليه السلام) بلغني أنك تفسر القرآن فقال له قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) بَعْلِمُ تَفْسِيرُهُ أَمْ يَجْهَلُ قَالَ لَا بَعْلِمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَإِنْ كُنْتَ تُفْسِرُهُ بَعْلِمُ فَأَنْتَ أَنْتَ وَ أَنَا أَشَأْلُكَ قَالَ قَتَادَةُ سَلْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da'ama came up to Abu Ja'far<sup>-asws</sup>, so he<sup>-asws</sup> said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far<sup>-asws</sup> said: 'It has reached me<sup>-asws</sup> that you are explaining the Quran'. Qatada said to him<sup>-asws</sup>, 'Yes'. So Abu Ja'far<sup>-asws</sup> said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far<sup>-asws</sup> said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I<sup>-asws</sup> would like to ask you'. Qatada said, 'Ask'.

<sup>8</sup> (تفسير القمي 2: 429)

<sup>9</sup> (تفسير القمي 2: 429)

قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبِيلٍ وَ قَدَرْنَا فِيهَا السَّيْرَ سَبْرًا فِيهَا لَيْالٍ وَ أَيَّامًا آمِنِينَ فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ خَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ خَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) تَشَدُّتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يُخْرِجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ خَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ خَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيَقْطَعُ عَلَيْهِ الطَّرِيقُ فَتُذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِنَابُهَا قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'Inform me<sup>-asws</sup> about the Statement of Allah<sup>-azwj</sup> Mighty and Majestic in (the Chapter) Saba: **"[34:18] and We apportioned the journey therein: Travel through them nights and days, secure"**. Qatada said, 'That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far<sup>-asws</sup> said: 'I<sup>-asws</sup> hold you to Allah<sup>-azwj</sup>, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah<sup>-azwj</sup>, Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيُحْكُ يَا قَتَادَةُ إِنْ كُنْتَ إِثْمًا فَسَرْتَ الْقُرْآنَ مِنْ تِلْكَ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلُكَتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلُكَتَ وَيُحْكُ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ خَلَالٍ يَوْمُ هَذَا الْبَيْتِ عَارِفًا بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَغْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهُ دَعَا إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ فُلبِتَ حَجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ فَإِذَا كَانَ كَذَلِكَ كَانَ آمِنًا مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا حَزَمَ وَ اللَّهُ لَا فَسَرْتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيُحْكُ يَا قَتَادَةُ إِثْمًا يَعْرِفُ الْقُرْآنَ مِنْ خُوطِبَ بِهِ.

Abu Ja'far<sup>-asws</sup> said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our<sup>-asws</sup> rights, loving us<sup>-asws</sup> with his heart, just as Allah<sup>-azwj</sup> Mighty and Majestic has Said: **"[14:37] therefore make the hearts of some people yearn towards them"** and it does not mean the House, for He<sup>-azwj</sup> is Saying 'towards them'. So we<sup>-asws</sup> are, by Allah<sup>-azwj</sup>, the supplication of Ibrahim<sup>-as</sup> towards whom<sup>-asws</sup> if one loves with one's heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement'. Qatada said, 'No offence. By Allah<sup>-azwj</sup>, I will not explain it except like this'. So Abu Ja'far<sup>-asws</sup> said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones<sup>-asws</sup> who have been addressed by it'.<sup>10</sup>

<sup>10</sup> Al-Kafi, vol. 8, H. 14933

وعنه: عن أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: قال: جعلت فداك، فأخبرني عن القرى الظاهرة. قال: هم شيعتنا - يعني العلماء منهم-».

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>. He (Al-Basry) said, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about the Apparent towns'. He<sup>-asws</sup> (Abu Abdullah<sup>-asws</sup>) said: 'They are our<sup>-asws</sup> Shias – meaning the learned among them'.<sup>11</sup>

See Appendix – a Hadith which is usually quoted in the interpretation of 95:1-3) by general Muslims and has also been included by Sheikh Sadduk.

VERSES 4 - 6

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ {4}

***We have Created the human being in an excellent form [95:4]***

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ {5}

***Then We Returned him (to be) as lowest of the low [95:5]***

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {6}

***Except those who believe and do righteous deeds, so for them would be Recompense without any restrictions [95:6]***

علي بن إبراهيم قال: نزلت في الأول ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Ali Bin Ibrahim (Tafseer Qummi) said,

'It was Revealed regarding the first one (Abu Bakr): ***Then We Returned him (to be) as lowest of the low [95:5]***.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، قال: ذلك أمير المؤمنين (عليه السلام) فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ أي لا يمن عليهم به.

***Except those who believe and do righteous deeds [95:6]***, he<sup>-asws</sup> said: 'That is Amir Al-Momineen<sup>-asws</sup>, ***so for them would be Recompense without any restrictions [95:6]*** - i.e., he<sup>-asws</sup> would not be Prevented from it".<sup>12</sup>

<sup>11</sup> (Extract) تأويل الآيات 2: 472 / 2

<sup>12</sup> (تفسير القمي 2: 429)

و عن الباقر (عليه السلام)، في قوله تعالى: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، قال: «ذاك أمير المؤمنين و شيعته فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ».

And from Al-Baqir<sup>-asws</sup>, regarding the Words of the Exalted: **Except those who believe and do righteous deeds [95:6]**, he<sup>-asws</sup> said: 'That is Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> Shias, **so for them would be Recompense without any restrictions [95:6]**'.<sup>13</sup>

## VERSE 7

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ {7}

**What would make you belie the Religion afterwards? [95:7]**

و عنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن يحيى الحلبي، عن بدر بن الوليد، عن أبي الربيع الشامي، عن أبي عبد الله (عليه السلام)، قلت: قوله: فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ؟ قال: «الدين: ولاية علي بن أبي طالب (عليه السلام)».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Yahya Al-Halby, from Badr Bin Al-Waleed, from Abu Al-Rabi'e Al-Shamy, who said:

'Abu Abdullah<sup>-asws</sup>, I (the narrator) said, '(What about) His<sup>-azwj</sup> Words: **So what would make you belie the Religion afterwards? [95:7]**'. He<sup>-asws</sup> said: 'الدين' 'The Religion is Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>14</sup>

شرف الدين النجفي، قال: روي علي بن إبراهيم في (تفسيره): عن يحيى الحلبي، عن عبد الله ابن مسكان، عن أبي الربيع الشامي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ، قال: «[الدين] أمير المؤمنين (عليه السلام)».

Sharaf Al-Deen Najafy said that it has been reported from Ali Bin Ibrahim in his Tafseer (Qummi) from Abdullah Ibn Muskan, from Abu Al-Rabi'e Al-Shamy, who has said:

'Abu Abdullah<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **What would make you belie the Religion afterwards? [95:7]**, he<sup>-asws</sup> said: 'The Religion is Amir Al-Momineen<sup>-asws</sup>'.<sup>15</sup>

## VERSE 8

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ {8}

**Is Allah not the Wisest of those who judges? [95:8]**

(كتاب أحمد بن عبد الله المؤدب): عن أبي معاوية الضرير، عن الأعمش، عن أبي صالح، عن أبي هريرة، و ابن عباس، و في تفسير ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ و قد دخلت الروايات بعضها في بعض: أن النبي (صلى الله عليه و آله) انتبه من

<sup>13</sup> المناقب 2: 122.

<sup>14</sup> (Extract) (تأويل الآيات 2: 813 / 2)

<sup>15</sup> (تأويل الآيات 2: 813 / 3).

نومه في بيت أم هانئ فزعاً، فسألته عن ذلك، فقال: «يا أم هانئ، إن الله عز وجل عرض علي في المنام القيامة وأهلها، والجنة ونعيمها، والنار وما فيها وعذابها،

The Book of Ahmad Bin Abdullah Al-Mu'dab, from Abu Muawiya Al-Zareyr, from Al-Amsh, from Abu Salih, from Abu Hureyra and Ibn Abbas, and in the Tafseer of Ibn Jareej, from Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the Exalted: ***Isn't Allah the most Decisive of the judges? [95:8]***, (Ibn Abbas) said: The Prophet<sup>-saww</sup> woke up in a shudder from his<sup>-saww</sup> sleep, in the house of Umme Hani<sup>-asws</sup> (wife of Rasool Allah<sup>-saww</sup> who was daughter of Abu Talib<sup>-as</sup>). So she asked him<sup>-saww</sup> about that. He<sup>-saww</sup> said: 'O Umme Hani! Allah<sup>-azwj</sup> Mighty and Majestic Presented Ali<sup>-asws</sup> to me<sup>-saww</sup> in the dream, and the Day of Judgement and its states, and the Paradise and its Bounties, and the Fire and what it contains, and its Punishment.

فأطلعت في النار فإذا أنا بمعاوية و عمرو بن العاص قائمين في حر جهنم، يرضخ رأسيهما الزبانية بحجارة من جمر جهنم، يقولون لهما هلا آمنتما بولاية علي بن أبي طالب (عليه السلام)؟»

I<sup>-saww</sup> noticed in the Fire, and there were Muawiya and Amro Bin Al-Aas standing in the heat of Hell, their heads lowered, being pelted by the stones from the embers of Hell, the Angels of Hell saying to them: 'Did the two of you not believe in the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>?'

قال ابن عباس: فيخرج علي (عليه السلام) من حجاب العظمة ضاحكاً مستبشراً، و ينادي: حكم لي ربي و رب الكعبة،

Ibn Abbas said: 'So Ali<sup>-asws</sup> would come out from the Veil of Magnificence, laughing and jubilant, and he<sup>-asws</sup> would be calling out: 'Judge me<sup>-asws</sup>, my<sup>-asws</sup> Lord<sup>-azwj</sup> and O the Lord<sup>-azwj</sup> of the Kabah!'

فذلك قوله تعالى: أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ فينبعث الخبيث إلى النار، و يقوم علي في الموقف يشفع في أصحابه و أهل بيته و شيعته.

These are the Words of the Exalted: ***Isn't Allah the most Decisive of the judges? [95:8]***. Then the evil ones would be Sent to the Fire, and Ali<sup>-asws</sup> would stand in the Pausing Station, interceding for his<sup>-asws</sup> companions, and his<sup>-asws</sup> Family and his<sup>-asws</sup> Shias'.<sup>16</sup>

## OVERALL HADEETH

و عنه: عن محمد بن القاسم، عن محمد بن زيد، عن إبراهيم بن محمد بن سعيد، عن محمد ابن الفضيل، قال: قلت لأبي الحسن الرضا (عليه السلام): أخبرني عن قول الله عز وجل: وَ التَّيْنِ وَ الزَّيْتُونِ إلى آخر السورة، فقال: «التين و الزيتون: الحسن و الحسين».

And from him, from Muhammad Bin Al-Qasim, from Muhammad Bin Zayd, from Ibrahim bin Muhammad Bin Saeed, from Muhammad Bin Al-Fazeyl who said:

'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'Inform me about the Words of the Mighty and Majestic: ***(I Swear) by the fig and the olive [95:1]*** - up to the end of the Chapter'. So he<sup>-asws</sup> said: 'The: ***fig and the olive*** are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'.

<sup>16</sup> Tafseer Al Burhan – H 11744



قلت: وَ هَذَا الْبَلَدِ الْأَمِينِ؟ قال: «هو رسول الله (صلى الله عليه وآله)، أمن الناس به من النار إذا أطاعوه».

I said, '**And this secure city [95:3]?**' He<sup>-asws</sup> said: 'It is Rasool-Allah<sup>-saww</sup>. The people became secure from the Fire by him<sup>-saww</sup>, if they were obedient to him<sup>-saww</sup>'.

قلت: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ؟ قال: «ذاك أبو فضيل حين أخذ الله الميثاق له بالربوبية، و لمحمد (صلى الله عليه وآله) بالنبوة، و لأوصيائه بالولاية، فأقر و قال: نعم، ألا ترى أنه قال: ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ يَعْنِي الدَّرَكِ الْأَسْفَلَ حِينَ نَكَصَ و فعل بآل محمد (صلى الله عليه وآله) ما فعل؟».

I said, '**We have Created the human being in an excellent form [95:4]?**' He<sup>-asws</sup> said: 'That is, O Abu Faseyl, where Allah<sup>-azwj</sup> took the Covenant to him for Himself<sup>-azwj</sup> for the Lordship, and to Muhammad<sup>-saww</sup> for the Prophet-hood, and to his<sup>-saww</sup> successors<sup>-asws</sup> for the Wilayah, so he (the man) accepted and said, 'Yes'. Did you not see that He<sup>-azwj</sup> Said: **Then We Returned him (to be) as lowest of the low [95:5]**, Meaning the lowest Level, where he retracted and did with the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> what he did?'

قال: قلت: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ؟ قال: «هو و الله أمير المؤمنين (عليه السلام) و شيعته فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ».

He (the narrator) said, 'I said, '**Except those who believe and do righteous deeds [95:6]?**' He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! He<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> Shias, **so for them would be Recompense without any restrictions [95:6]'**.

قال: قلت: فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ؟

He (the narrator) said, 'I said, 'So what (about): **So what would make you belie the Religion afterwards? [95:7]?**'

قال: «مهلا مهلا، لا تقل هكذا، [هذا] هو الكفر بالله، لا و الله ما كذب رسول الله (صلى الله عليه وآله) بالله طرفة عين»

He<sup>-asws</sup> said: 'Shh! No! Shh! No! Do not say it like this. It is the Kufr with Allah<sup>-azwj</sup>. No! By Allah<sup>-azwj</sup>! Rasool-Allah<sup>-saww</sup> did not belie Allah<sup>-azwj</sup> even for the blink of an eye!'

قال: قلت: فكيف هي؟ قال: «فمن يكذبك بعد بالدين، و الدين أمير المؤمنين (عليه السلام) أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ».

He (the narrator) said, 'I said, 'So how is this?' He<sup>-asws</sup> said: 'So the one who belied you<sup>-saww</sup> with the Religion afterwards (after my<sup>-saww</sup> death)', and the Religion is Amir Al-Momineen<sup>-asws</sup>, **Isn't Allah the most Decisive of the judges? [95:8]'**<sup>17</sup>

## Appendix: The apparent meanings of the Verses (95:1-3)

ابن بابويه، قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد بن خالد، قال: حدثني أبو عبد الله الرازي، عن الحسين بن علي بن أبي عثمان، عن موسى بن بكر، عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله)

(تأويل الآيات 2: 2: 814 / 4).<sup>17</sup>

و آله): إن الله تبارك و تعالى اختار من البلدان أربعة، فقال عز و جل: وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ التين: المدينة، و الزيتون: بيت المقدس، و طور سينين: الكوفة، و هذا البلد الأمين: مكة».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad Ibn Khalid, from Abu Abdullah Al-Razy, from Al-Husayn Bin Ali Bin Abu Usman, from Muham Bin Bakr, who has said:

‘Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Chose four from the cities, so the Mighty and Majestic Said: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]**. The **fig** is Al-Medina, and the: **olive** is Bayt Al-Maqdis, and: **(mount) Toor of Sinai** is Al-Kufa, and: **this secure city** is Makkah’.<sup>18</sup>