Bihar Al-Anwaar

BIHAR AL-ANWAAR

ج 8

Volume 8

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams asws

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 18 – THE FLAG

1 – لي: الطالقاني، عن الحسن بن علي العدو، عن الحسن بن أحمد الطفاوي، عن قيس بن الربيع، عن سعد المخفاف، عن عطية العدو، عن مخدوج ابن زيد الذهلي أن رسول الله صلى الله عليه وأله وسلم بين المسلمين ثم قال: يا علي أنت أخى وأنت مني بمنزلة هارون من موسى وغير أنبي بعدي.

Al Talaqany, from Al Hassan Bin Ali Al Adwy, from Al Husayn Bin Ahmad Al Tafawy, from Qays Bin Al Rabie, from S’ad Al Khafaf, from Atiya Al Awfy, from Makhdouj Ibn Zayd Al Zahly,

‘Rasool-Allah saww established brotherhood between the Muslims, then said: ‘O Ali asws! You asws are my saww brother, and you asws are from me saww at the status of Haroun as from Musa as apart from that there is no Prophet as after me saww.

أما علمت يا علي أنه أول من يدعى به يوم القيامة فأقوم عن يمين العرش فأكسي حلة خضراء من حلل الجنة،

But, do you asws know, O Ali asws, that the first one to be called on the Day of Judgment would be me saww, so I saww would stand on the right of the Throne and be clothed with green garments from the garments of the Paradise.

ثم يدعى بأبيهما إبراهيم عليه السلام يدعي عن يمين العرش في ظله فيكمسي حلة خضراء من حلل الجنة، ثم يدعي بالنبيين. بعضهم على أثر بعض، فيكمسون سماكين عن يمين العرش في ظله ويكمسون خلالا حضرا من حلل الجنة.

Then they would call our asws father as Ibrahim as, and he as would stand on the right of the Throne in its shade, and would be clothed with green garments from the garments of the Paradise. Then they will call the Prophets as, upon the footsteps of each other, and they as would be standing in rows on the right of the Throne in its shade, and would be clothed with green garments from the garments of the Paradise.

ألا وإني اخبرك يا علي إن امتي أول الامم يحاسبون يوم القيامة، ثم ابشرك يا علي إن أول من يدعي يوم القيامة هو أنت اخى أقربكم مني، هذا القرابتك مني ومنزلتك عندي، فيفدع عليك لواتي وهو لوايا الحمد فنسر به بين السماكين، وإن آدم ومجموع من خلق الله يستطلون بظل لواتي يوم القيامة.

Indeed! And I saww hereby inform you asws, O Ali asws, that my saww community would be the first of the communities to be Reckoned with on the Day of Judgment. Then I saww give you asws glad tidings, O Ali asws, that the first one to be called with me saww on the Day of Judgment would be you asws. This is (due to) your asws nearness from me saww and your asws status in my saww presence, and I saww would hand over my saww flag to you asws, and it is the flag of Praise, and you asws will travel with it between the rows, and that Adam as and the entirety from the creatures of Allah azwj would be taking shade by the shade of my saww flag on the Day of Judgment.
And its length is of a travel distance of a thousand years. Its lance would be of red ruby, its cane of white silver, its glow being of green gems. For it are three tresses – a tress in the east, and a tress in the west, and a tress in the middle of the world.

Written upon it are three lines. The first, 'In the Name of Allahazwj the Beneficent, the Merciful; and the other, 'The Praise is for Allahazwj Lordazwj of the worlds; and the third, 'There is no god except Allahaazwj, Muhammadasws is a Rasoolasws of Allahaazwj. The length of each line is of a travel distance of a thousand years, and its width a travel distance of a thousand years.

So, youasws will travel with the flag, and Al-Hassanasws would be on yourasws right, and Al-Husaynasws on yourasws left, until youasws pause between measws and Ibrahimas in the shade of the Throne, and youasws will be clothed with green garments from the garments of the Paradise.

Then a Caller would Call out from the Throne: "The best of the fathers is yoursaww fatheras Ibrahimas, and the best of the brothers is yoursaww brotheras Aliasws!" Indeed, and Isaww give youasws glad tidings, O Aliasws! Youasws will be called when youasws are called, and clothed when youasws are clothed, and youasws will live when youasws are revived".  

1 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 1
'Rasool-Allah saww said: ‘Jibraeel as came to me saww and he as was happy, joyful. I said to him as: ‘*My* saww beloved Jibraeel as! What are you as happy with, what status there is of my saww brother asws and cousin Ali asws Bin Abu Talib asws in the Presence of his asws Lord azwj?’

 فقال جبرئيل: يا محمد والذي بعثك بالنبوة واصطفاك بالرسالة ما هبطت في وقتي هذا إلا لهذا، يا محمد العلي - الاعلى يقرء عليك السلام ويبقى: محمد نبي رحمتي، وعلي مقيم حجتي، لا اعذب من وآله وإن عصائي، ولا أرحم من عاداه وإن أطاعي.

Jibraeel as said: ‘O Muhammad saww! By the One azwj Who Sent you saww with the Message! I as did not descend in this time except for this. O Muhammad saww! The Most Exalted Conveys the greetings upon you saww and is saying: “Muhammad saww is My azwj Prophet saww of My azwj Mercy, and Ali asws is the establisher of My azwj Arguments. I aswj will not Punish the one who loves him asws and even if he disobeys Me azwj, and I aswj will not Mercy one who is inimical to him asws and even if he obeys Me aswj’

قال ابن عباس: ثم قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أتاني جبرئيل وبيده لواء الحمد وهو سبعون شقة، الشقة منه أوسع من الشمس والقمر فيدفعه إلي فاخذه وأدفعه إلى علي بن أبي طالب.

Ibn Abbas said, ‘Then Rasool-Allah saww said: ’When it will be the Day of Judgment, Jibraeel as will come to me saww and in his as hand would be the flag of Praise and it is of seventy tresses (layers), and the tress from it being vaster than the sun and the moon, and he as will hand it over to me saww, so I saww will take it to Ali asws Bin Abu Talib asws.

 فقال رجل: يارسول الله وكيف يطيق علي على حمل اللواء وقد ذكرت أنه سبعون شقة، الشقة منه أوسع من الشمس والقمر ؟

A man said, ‘O Rasool-Allah saww! And how will Ali asws be able to endure upon carry the flag, and you saww have mentioned that it has seventy tresses, the tress from it being vaster than the sun and the moon?’

فغضب رسول الله صلى الله عليه وآله ثم قال: يارجل إنه إذا كان يوم القيامة أعطى الله عليا من القوة مثل قوة جبرئيل، ومن الجمال مثل جمال يوسف، ومن الحلم مثل حلم رضوان، ومن الصوت ما يداني صوت داود، ولولا أن داود خطيب في الجنان لاعطي علي مثل صوته، وإن عليا أول من يشرب من السلسبيل والزنجبيل، وإن لعلي وشعته من الله عزوجل مقاما يغبطه به الأولون والآخرون.

Rasool-Allah saww got angered, then said: ‘O man! When it will be the Day of Judgment, Allah azwj would Give Ali asws from the strength like the strength of Jibraeel as, and from the beauty like the beauty of Yusuf as, and from the forbearance like the forbearance of Rizwaan, and from the voice what resembles the voice of Dawood as, and had it not been for Dawood as being an addressor in the Gardens, Ali asws would have been Given the like of his as voice.
And that Ali\textsuperscript{asws} would be the first one to drink from Al-Salsabeel and Al-Zanjabeel (springs of the Paradise), and that for Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias is such a status from Allah\textsuperscript{awj} Mighty and Majestic, they would be envied for it by the former ones and the latter ones\textsuperscript{2}.

My father, from Ali Hassan Bin Ahmad Al Askeyf Al Qummy at Al Rayy, raising the Hadeeth to Muhammad Bin Ali, from Muhammad Bin Hasaam Al Qowmisy, from Ali Bin Muhammad Al Ansary, from Ubeydullah Ibn Abdul Kareem Al Razy, from Abdul Hameed Al Hamany, from Lays, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} came to me\textsuperscript{as} and he\textsuperscript{as} was happy, joyful, so I\textsuperscript{saww} said: ‘I\textsuperscript{saww} said to him\textsuperscript{as}: ‘My\textsuperscript{saww} beloved Jibraeel\textsuperscript{as}! What are you\textsuperscript{as} happy with, what status there is of my\textsuperscript{saww} brother\textsuperscript{asws} and cousin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in the Presence of his\textsuperscript{asws} Lord\textsuperscript{azwj}?’

FAQ: And that Ali\textsuperscript{asws} would be the first one to drink from Al-Salsabeel and Al-Zanjabeel (springs of the Paradise), and that for Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias is such a status from Allah\textsuperscript{awj} Mighty and Majestic, they would be envied for it by the former ones and the latter ones. 2

He (the narrator) said, 'Then Rasool-Allah\textsuperscript{saww} said: ‘When it will be the Day of Judgment, Jibraeel\textsuperscript{as} will come to me\textsuperscript{saww} and with him\textsuperscript{as} would be the flag of Praise, and it is of seventy tresses, the tress from it being vaster than the sun and the moon, and I\textsuperscript{saww} will be upon a chair from the chairs of Al-Rizwaan, above a pulpit from the pulpits of the Holiness. So, I\textsuperscript{saww} will take it and hand it over to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

FAQ: And that Ali\textsuperscript{asws} would be the first one to drink from Al-Salsabeel and Al-Zanjabeel (springs of the Paradise), and that for Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias is such a status from Allah\textsuperscript{awj} Mighty and Majestic, they would be envied for it by the former ones and the latter ones. 2

\textsuperscript{2} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 2
Umar Bin Al-Khattab leapt and said, ‘O Rasool-Allah! And how would Ali be able to endure carrying the flag, and you have mentioned that it is of seventy tresses, the tress from it being vaster than the sun and the moon?’

The Prophet said: ‘When it will be the Day of Judgment, Allah would Give Ali from the strength like the strength of Jibraeel, and from the Light like the Light of Adam, and from the forbearance like the forbearance of Rizwaan, and from the beauty like the beauty of Yusuf, and from the voice what resembles Dawood, Ali would have been Given the like of his voice, and that Ali would be the first one to drink from Al-Salsabeel and Al-Zanjabeel (springs of Paradise).

No step would exceed for Ali upon the Bridge except and another one would be affirmed in its place, and that for Ali and his Shias, there is a position from Allah, envied by the former ones and the latter ones.

My father, from Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud,

‘From Al-Reza, from his forefathers having said: ‘Rasool-Allah said: ‘O Ali! You would be the first one to enter the Paradise, and in your hand would be a flag, and it is the flag of Praise, and it is of seventy tresses, the tress from it being vaster than the sun and the moon’.

By the three chains,

‘From Al-Reza, from his having said: ‘Rasool-Allah said: ‘O Ali! I asked my Lord five qualities regarding you, and He Granted these to me – One of these is that He should Make you to be the bearer of my flag, and it is a

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3 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 3
4 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 4
flag of Allah\textsuperscript{azwj} the Greatest. Upon it is inscribed: “The winners, they are the successful ones with the Paradise”\textsuperscript{5}.

About the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]}, he said, ‘A group asked the Prophet\textsuperscript{saww} saying, ‘Regarding who has this Verse been Revealed, O Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}?’

He\textsuperscript{saww} said: ‘When it will be the Day of Judgment, a flag of white light would be tightened and a Caller would Call out: ‘Let the Chief of the Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} stand up!’ Then Allah\textsuperscript{azwj} will Give the flag of white light in his\textsuperscript{asws} hands, beneath which would be the entirety of the preceding ones, the former ones from the Emigrants and the Helpers, none mingling with them apart from them until he\textsuperscript{asws} sits upon a pulpit of Light of the Lord\textsuperscript{azwj} of Might.

All of them would be presented unto him\textsuperscript{asws}, man by man, and he\textsuperscript{asws} will give his Recompense and his light. So, when he\textsuperscript{asws} gives to the last of them, he\textsuperscript{asws} would say to them: ‘You have recognised your places and your houses from the Paradise. Your Lord\textsuperscript{azwj} is Saying to you: “In My\textsuperscript{azwj} Presence for you all, is Forgiveness and a Mighty Recompense [48:29],” – meaning the Paradise!’

\begin{quote}
Fiqumuni bin abi Talaib wa alomum lama laquma man jadul jahina, titty rubi in minbi, ya isal ya isal ya jijin ji hajina.
\end{quote}

\text{Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} will arise, and the people would be beneath his\textsuperscript{asws} flag, with them until he\textsuperscript{asws} enters the Paradise. Then he\textsuperscript{asws} will return to his\textsuperscript{asws} pulpit. They will not cease to present to him the entirety of the Momineen. He\textsuperscript{asws} will take part of them to the Paradise, and leave a people upon the Fire.}

\textsuperscript{5} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 5
Those are the Words of the Mighty and Majestic: and those who believe and do righteous deeds [35:7] For them would be their Recompense and their Light. [57:19] – meaning the preceding ones, the former ones and the Mominen, and the people of the Wilayah for him\textit{asws}, and His\textit{azwj} Words: And those who are committing Kufr and are belying Our Signs, they are the inmates of the Blazing Fire [5:10], they are those the Fire would be distributed upon, they would be deserving of the Blazing Fire”\textsuperscript{6}.

فذلك قوله عز وجل: ” والذين آمنوا وعملوا الصالحات لهم أجرهم ونورهم ” يعني السابقين الأولين والمؤمنين وأهل الولاية له، وقوله: ” والذين كفروا وكذبوا بآياتنا أولئك أصحاب الجحيم ” هم الذين قاسم عليهم النار فاستحققو الجحيم.

From the book ‘Kifayat Al Talib’ of MuhammadBin Yusuf Al Qarshy Al Shafie, from Ateeq Ibn Abu Al Fazl Al Salmany, from Abu Al Qasim Al Muqaddis of Syria, from Abu Al Qasim Ismail Ibn Ahmad Al Samarqandy, from Aasim Bin Al Hasan Al Aasimy, from Abdul Wahid Bin Muhammad Bin, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad Bin Al Hassan, from Khuzyeyman Bin Mahan, from Isba Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah\textit{saww} said: ‘There will come a day upon the people during which there will be no riders except us\textit{asws} four’. Al-Abbas Bin Al-Muttalib\textit{asws} said to him\textit{saww}, ‘May my father and my mother be sacrificed for you\textit{saww}! Who are these four?’

فقال: أنا على البراق، وأخي صالح على ناقة الله الذي عقرها قومه، وعمي حمزة أسد الله وأسد رسوله على ناقتي العضباء، وأخي علي بن أبي طالب على ناقة من نوق الجنة مدبجة الجنبين، عليه حلتان خضراء من كسوة الرحمن، على رأسه ناج من نور، لذلك الناح سبعون ركنًا، على كل ركن ياقوتة حمراء، تضئ للراكب من مسيرة ثلاثة أيام،

He\textit{saww} said: ‘I\textit{saww} would be upon Al-Buraq, and my\textit{saww} brother Salih\textit{as} would be upon the she-camel of Allah\textit{azwj} which his\textit{as} people had hamstrung, and my\textit{saww} uncle Hamza, Lion of Allah\textit{azwj} and Lion of His\textit{azwj} Rasool\textit{saww} would be upon my\textit{saww} she-camel Al-Azba’a, and my\textit{saww} brother Ali\textit{asws} Bin Abu Talib\textit{asws} would be upon a she-camel from the she-camels of the Paradise flanked on two sides. Upon him\textit{asws} would be two green garments from the garments of the Beneficent. Upon his\textit{asws} head would be a crown of light. For that crown are seventy corners, upon each corner are red rubies, illuminating for the rider from a travel distance of three days.

وبيده لواء الحمد، ينادي: لآ إله إلا الله، محمد رسول الله، فيقول الخلاقي: من هذا؟ أملك مقرب؟ أبيي مرس؟ أحامل عرش؟

\textsuperscript{6} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 6
And in his hand would be the flag of Praise, calling out: ‘There is no god except Allah, Muhammad is a Rasool of Allah. The creatures would say, ‘Who is this one? An Angel of Proximity? A Mursil Prophet? A bearer of the Throne?’

A Caller would Call out from the interior of the Throne: “This is neither an Angel of Proximity, nor a Mursil Prophet, nor a bearer of the Throne. This is Ali Bin Abu Talib successor of Rasool of Lord of the Worlds, and Emir of the Momineen, and Guide of the resplendent to the Gardens of Bliss!’.

By his chain, from Jabir Bin Abdullah Al Ansary who said,

‘Our companions mentioned the paradise in the presence of the Prophet, so the Prophet said: ‘The first of the people to enter the Paradise would be Ali Bin Abu Talib’.

He (the narrator) said, ‘Abu Dajjana Al-Ansary said, ‘O Rasool-Allah! Didn’t you inform us that the Paradise is forbidden unto the Prophets until you enter it, and unto the communities until your community enters it?’

He said: ‘Yes, O Abu Dajjana! Do you not know that for Allah there is a flag of Light, its pillar is of ruby, inscribed upon that flag is, ‘There is no god except Allah, Muhammad is a Rasool of Allah, and the Progeny of Muhammad are the best of the creation’. And the owner (bearer) of the flag would be in front of the people’.

He (the narrator) said, ‘Ali interpreted that saying: ‘The Praise is for Allah Who Honoured us and Ennobled us through you’.

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7 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 7
قال: فقال النبي صلى الله عليه وآله: ابشر يا علي ممن عبد يحبك وينتحل مودتك إلا بعثه الله يوم القيامة معنا، ثم قرأ النبي صلى الله عليه وآله هذه الآية: " إن المتقين في جنات ونهر في مقعد صدق عند مليك مقتدر ".

He (the narrator) said, ‘So the Prophet saww said: ‘I saww give you glad tidings, O Ali asws! There is none from a servant who loves you asws and manifests your asws cordiality, except Allah azwj would Resurrect him on the Day of Judgment along with us asw. Then the Prophet saww recited this Verse: Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]’.8

‘From Al-Husayn Bin Ali Al Sowfy, from Abdullah Bin Ja’far al Hazramy, from Muhammad in Abdullah Al Qarshy, from Ali Bin Ahmad Al Tameemy, from Muhammad Bin Marwan, from Abdullah Bin Yahya, from Muhammad Bin Al Hassan Bin Ali Bin Al Husayn, from his father, from his grandfather,

‘From Al-Husayn Bin Ali asws, from his asws father asws Ali asws having said: ‘Rasool-Allah saww said: ‘You asws would be the first one to enter the Paradise’. I said, ‘O Rasool-Allah saww! Will he asws enter it before you saww?’

قال: نعم لأنك صاحب لوائي في الآخرة، كما أنك صاحب لوائي في الدنيا، وصاحب اللواء هو المتقدم.

He saww said: ‘Yes, because he asws is the bearer of the flag in the Hereafter, just as you are the bearer of my saww flag in the world, and the bearer of the flag, he is at the forefront’.

ثم قال عليه السلام: يا علي كأن بك وقد دخلت الجنة وبدائك لوائي و هو لواء الحمد فتحه آدم فمن دونه.

Then he asws said: ‘O Ali asws! It is as if I saww am with you asws, and you asws have entered the Paradise, and in your asws hand is my aswaw flag, and it is the flag of Praise. Beneath it would be Adam as and the ones besides him as’.9

فر: عن أبي أحمد يحيى بن عبيد بن القاسم القزويني رفعه إلى أبي وقاص قال: صلى بنا النبي صلى الله عليه وآله صلاة الفجر يوم جمعة ثم أقبل علينا بوجهه الحسن وأثنى على الله تعالى، فقال: أخرج يوم القيامة وعلي بن أبي طالب أمامي. وبيده لواء الحمد، وهو بوقفة شفقتان: شقة: من السندس، وشقة من الاسترقاق.

From Abu Ahmad Yahya Bin Ubeyd Bin Al Qasim Al Qazwiny, raising it to Abu Waqas who said,

‘The Prophet saww prayed Salat Al-Fajr with us on the day of Friday, then turned around with his saww honourable handsome face, and exulted upon Allah azwj the Exalted, and he saww said:

8 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 8
9 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 9
I saww will come out on the Day of Judgment and Ali asws Bin Abu Talib asws would be in front of me asws, and in his asws hand would be the flag of Praise, and on that Day he asws will be clothed in two clothes, a cloth of silk and a cloth of brocade’.

A Bedouin man from the people of Najd from the children of Ja’far Bin Kalb Bin Rabie leapt up to him saww and he said, ’They have sent me to you saww, to ask you saww’. He saww said: ’Say, O brother of the valley’. He said, ‘What are you saww saying regarding Ali asws Bin Abu Talib asws, for the differing regarding him asws has become a lot’.

The Prophet saww smiled and said: ’O Bedouin! And why has the differing become a lot regarding him asws? Ali asws is from me saww like my saww head from my saww body, and my saww trouser from my saww shirt’.

The Bedouin leapt up angrily, then said, ’O Muhammad saww! I am more intense than Ali asws in force (strength), so will Ali asws be able to carry the flag of Praise?’

The Prophet saww said: ‘Shh no! O Bedouin, he asws would be Given various qualities on the Day of Judgment – Beauty of Yusuf as, and ascetism of Yahya as, and patience of Ayoub as, and length of Adam as, and strength of Jibraeel as, and his asws hand would be the flag of Praise, and every creature would be beneath the flag, and be surrounded by the Imams asws and the Muezzins with the recitation of the Quran and the Azan, and they are those who had not decayed in their graves’.

The Bedouin leapt up angrily and said, ’O Allah aswj! If what Muhammad saww said happens to be true, Send down a rock upon me’. So, Allah aswj Revealed regarding him: ’A questioner:
asked for the Punishment to befall [70:1] For the Kafirs, there wouldn’t be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3].

For the Kafirs, there wouldn’t be a dispeller for it. It is from Allah, one with the ways of ascent.

Abu Al Qasim Al Husayni, raising it to Muaz Bin Jabal who said,

‘The Prophet sAWW said: ‘Allahazwj has granted meSAWW regarding Aliasws, heasws would be reclining in front of meSAWW on the Day of Intercession; and granted me another regarding Aliasws that heasws would be in charge of the keys on the day the doors of the Paradise would be opened.

And (Heazwj) granted meSAWW another regarding Aliasws. Iasws would be given four flags on the Day of Judgment – The flag of praise would be in mySAWW hand, and Iasws shall hand over the flag of Tahleel (There is no god except Allahazwj) to Aliasws and heasws will steer the first crowd, and they are those who would have been reckoned with an easy reckoning, and they will be entering the Paradise without any reckoning against them.

And Iasws shall hand over the flag of Takbeer (Allahazwj is the Greatest) to Hamzaas and steer himas among the second crowd; and Iasws shall hand over the flag of Tasbeeh (Glory be to Allahazwj) to Ja’faras and steer himas among the third crowd. Then Iasws stand upon mySAWW community until Iasws intercede for them, and Iasww will become the guide, and Ibrahimas the usher until Iasww enter mySAWW community into the Paradise’.

By his chain,

‘From Aliasws Bin Al-Husaynasws, and he (the narrator) continued the Hadeeth up to heasws said: ‘When it will be the Day of Judgment, Allahazwj will command the warden of Hell to hand over the keys of Hell to Aliasws, heasws will enter ones heasws wants to and prevent the ones heasws so wants to’ – and he (the narrator) continued the Hadeeth up to heasws said: ‘O

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10 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 10
11 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 18 H 11
Ali asws! With you asws will be the flag of Praise on the Day of Judgment. You asws will precede with it in front of my saww community, and the permitted ones would be on your asws right and on your asws left." 12
CHAPTER 19 – THEY WILL BE CALLED DURING IT (DAY OF JUDGMENT) EVERY PEOPLE WITH THEIR IMAM

The Verses – (Surah) Hud as: *but they (people) followed the orders of Pharaoh, and Pharaoh’s orders were not rightful guidance [11:97]*

He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones would be led to [11:98]

(Surah) Al Asra’a: *On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books and they would not be wronged (even) the husk of a date stone [17:71]*

And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]

From Abu Ja’far as regarding the Words of Allah aswj Blessed and Exalted: *On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]. He asws said: ‘Rasool-Allah asw would come among his asw generation, and Ali asws among his asw generation, and Al-Hassan asws among his asw generation, and Al-Husayn asws among his asw generation, and every one (Imam asws) who passed away in the midst of a people, they would come with him asws.’ 13*

*باب 19 (أنه يدعى فيه كل الناس بإمامهم)*
By the three chains,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said regarding the Words of Allah azwj Blessed and Exalted: On the Day of Judgment, We will be Calling every human being with their Imam [17:71]. He asws said: ‘Every people would be called with the Imam asws of their time, and the Book of Allah azwj and Sunnah of their Prophet saww’.

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ayoub, from Safwan, from Aban,

‘From Abu Abdullah Ja’far asws Bin Muhammad asws having said: ‘When it will be the Day of Judgment, a Caller will Call out from the interior of the Throne: “Where is the Caliph of Allah azwj in His azwj earth?” The Prophet Dawood as would arise, but the Call will Come from the Presence of Allah azwj Mighty and Majestic: “We didn’t mean you as, and even though you as were a Caliph of Allah azwj”.

Then he would call secondly: “Where is the Caliph of Allah azwj in His azwj earth?” Amir Al Momineen Ali asws Bin Abu Talib asws will stand up, and the Call would come from the direction of Allah azwj Mighty and Majestic: “O community of creatures! This is Ali asws Bin Abu Talib asws, Caliph of Allah azwj in His azwj earth, and His azwj Divine Authority over His azwj servants. So, the one who attached with his asws rope in the house of world, then let him attach with his asws rope during this Day and be illuminated by his asws light, and let him follow him asws to the lofty ranks from the Gardens!”

He asws said: ‘The people will arise, those who had attached with his asws rope in the world and they would follow him asws to the Paradise.

Then the Call will from the Presence of Allah azwj, Majestic is His azwj Majesty: “Indeed! One who had followed an Imam in the world, then let him follow him wherever he may go with him!” So, it would be then that they will disavow, those who had been followed by those

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14 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 2
that had followed them, and go to the Punishment, and the reasons would be cut off from them’.

And those who had followed would say, ‘If there was a return for us, we would disavow from them just as they are disavowing from us’. Like that, Allahazwj would show them their deeds as a regret upon them, and they will not be coming out from the Fire’’. 15

4 - سن: أبي، عن النضر، عن الحلبي، عن ابن مسكان، عن مالك الجهني قال: قال أبو عبد الله عليه السلام: إنه ليس من قوم

5 - سن: أبي، عن حمزة بن عبد الله، عن عقيل بن دراج، عن مالك بن أعين قال: قال لي أبو عبد الله عليه السلام: يا مالك

6 - سن: أبي، عن النضر، عن ابن مسكان، عن يعقوب بن شعيب قال: قلت لابي عبد الله عليه السلام: " يوم ندعو كل الناس بإمامهم " فقال: ندعو (يدعى خ ل) كل قرن من هذه الأمة بإمامهم.

15 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 3
16 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 4
17 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 5
generation, and every Imam\textsuperscript{asws} among his\textsuperscript{asws} generation in which he\textsuperscript{asws} passed away in their midst?\textsuperscript{18} He\textsuperscript{asws} said: ‘Yes’.\textsuperscript{18}

\textsuperscript{7} - شيء عن الفضل قال: سألت أبا جعفر عليه السلام عن قول الله: يوم ندعو كل إمامهم " قال: يجني رسول الله صلى الله عليه وآله في قومه، وعلي في قومه، والحسن في قومه، والحسين في قومه، وكل من مات بين ظهراني إمام جاء متعه.

From Al Fazeyl who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]. He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} will come among his\textsuperscript{saww} people, and Ali\textsuperscript{asws} among his\textsuperscript{asws} people, and Al-Hassan\textsuperscript{asws} among his\textsuperscript{asws} people, and Al-Husayn\textsuperscript{asws} among his\textsuperscript{asws} people, and everyone who died in the midst (during the time) of an Imam\textsuperscript{asws} would come with him\textsuperscript{asws}.\textsuperscript{19}

\textsuperscript{8} - شيء عن أبي بصير، عن أبي عبد الله عليه السلام: إنه إذا كان يوم القيامة يدعى كل بإمامه الذي مات في عصره، فإن أثبته أعطي كتابه بيمينه لقوله: " يوم ندعو كل إمامهم فمن أوتي كتابه بيمينه فاولئك يقرؤون كتابهم "

From Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}: ‘When it will be the Day of Judgment, everyone would be called with his Imam\textsuperscript{asws} who passed away during his era, so if he had affirmed him\textsuperscript{asws}, he would be Given his book in his right hand due to His\textsuperscript{azwj} Words: On the Day (of Judgment), We will be Calling every human being with their Imam. So one who is Given the Book in his right hand, so they would be reading their books [17:71].

And the right hand, is affirmation of the Imam\textsuperscript{asws}, because it is a book for him to be reading it, because Allah\textsuperscript{azwj} is Saying: So as for one Given his book in his right hand, he would be saying, ‘Behold! Read my book [69:19] I thought I would meet my Reckoning’ [69:20] – up to the end of the Verses.

And the book, is the Imam\textsuperscript{asws}, so the one who flings it behind his back would be liked what He\textsuperscript{azwj} Said: but they cast it (him) behind their backs [3:187], and the one who denies him\textsuperscript{asws} would be from the companions of the left hand, those for whom Allah\textsuperscript{azwj} Says: And the companions of the left hand, what are the companions of the left hand? [56:41] in

\textsuperscript{18} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 6
\textsuperscript{19} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 7
toxins and scalding water [56:42] And shade from black smoke [56:43] – up to the end of the Verses⁹ ¹⁰

From Muhammad Bin Muslim,

‘From one of the two (⁵ᵗʰ or ⁶ᵗʰ Imamᵃˢˢʷˢ), he (the narrator) said, ‘I asked himᵃˢˢʷˢ about Hisᵃˢஸ_WALL Words: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]. Heᵃˢˢʷˢ said: ‘The ‘one’ they were following with in the world; and they would come with the sun and the moon and these would be thrown into Hell, and the ones who had worshipped these’.” ¹¹

From Abu Baseer who said,

‘I asked Abu Abdullahᵃˢˢʷˢ about the words of Amir Al-Momineenᵃˢˢʷˢ: ‘Al-Islam began as unknown, and will return to be unknown just as it was, so beatitude be for the strangers (unknown ones who know it)’. Heᵃˢˢʷˢ said: ‘O Abu Muhammad! The caller from usᵃˢˢʷˢ will resume a new call just as Rasool-Allahᵃˢˢʷʷ had called to it’.

So, I grabbed hisᵃˢˢʷˢ leg and said, ‘I testify that youᵃˢˢʷˢ are my Imamᵃˢˢʷˢ!’ Heᵃˢˢʷˢ said: ‘But, surely everyone would be called with their Imam – the companions of the sun with the sun, and the companions (worshippers) of the moon with the sun, and the companions (worshippers) of the fire with the fire, and companions of the stones with the stone’.” ¹²

From Amaar Al Sabaty,

‘From Abu Abdullahᵃˢˢʷˢ: ‘The earth will not be left without an Imamᵃˢˢʷˢ (being in it), Permitting the Permissible of Allahᵃᶻ🇼 and prohibiting Hisᵃᶻ🇼 Prohibition, and it is the Word of Allahᵃᶻ🇼: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]’.

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¹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 8
¹¹ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 9
¹² Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 10
Then he asws said: ‘Rasool-Allah saww said: ‘One who dies without an Imam asws dies the death of the ignorance (pre-Islamic period)’. So, they extended their necks and opened their eyes.

Abu Abdullah asws said: ‘It isn’t the ignorance of the ignorant ones!’.

When we went out from his asws presence, Suleyman said to us, ‘By Allah azwj! It is the ignorance of the ignorant ones, but when he asws saw you extending your necks and opening your eyes (wide), he asws said to you like that’.

From Bashir Al Dahan,

‘From Abu Abdullah asws having said: ‘By Allah azwj! You (Shias) are upon the Religion of Allah azwj!’ Then he asws recited: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71], then said, ‘Ali asws is our Imam asws, and Rasool-Allah saww is our Imam asws. How many an imam would come on the Day of Judgment cursing his companion and he would curse him, and we asws are the offspring of Muhammad saww, and our Imam saws is (Syeda) Fatima asws’.

From Jabir,

‘From Abu Ja’far asws. ‘When this Verse was Revealed: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71], the Muslims said, ‘O Rasool-Allah saww! Aren’t you saww the Imam of the people, all of them in their entirety?’

قال: فقام: أنا رسول الله إلى الناس أجمعين، ولكن سيكون بعدي أئمة على الناس من الله من أهل بيتي، يقومون في الناس فيذبحون ويظلمون.

23 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 11
24 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 11 b
He asws said: 'So Rasool-Allah saww said: 'I saww am a Rasool of Allah azwj to the people in their entirety, but there will be coming from after me saww, Imams asws upon the people from Allah azwj, from the People asws of my saww Household, who would be standing among the people but they would be belying them asws and oppressing them asws.

ألا فمن تولاه فهو مني ومعي وسليماً، ألا ومن ظلمهم وأعان على ظلمهم وكتبهم فليس مني ولا معي ولا آثامهم ولي.

So, the one who befriends them asws, and follows them asws, and ratifies them asws, so he is from me saww, and with me saww, and would be meeting me saww. Indeed! The one who oppresses them asws and belies them asws, so he is neither from me saww, nor with me saww, and I saww disavow from him". 25

And it is reported in another report, similar to it: 'And they would be oppressing them asws, the imams of the Kufr and the straying, and their adherents". 26

From Abdul A’ala who said,

‘I heard Abu Abdullah asws saying: ‘The hearing and the obedience are doors of the Paradise. The listener is the obedient to the argument upon him, and the Imam asws of the Muslims will complete his asws argument and his asws argumentation on the Day he asws meets Allah azwj, as per the Words of Allah azwj: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]’". 27

From Bashir,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws was saying: ‘There is nothing between one of you that his exultation except that his soul reaches over here’ – and he asws gestured with his asws fingers to his asws throat’.

قال: ثم تأمل بآيات من الكتاب فقال: "أطيعوا الله وأطيعوا الرسول واولى الأمر متمنكم ومن يطيع الرسول فقد أطيع الله " إن كتب

تحرون الله فاتبعوني بحبيكم الله " 

25 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 12
26 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 13
27 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 14
He<sup>asws</sup> said: ‘Then He<sup>azwj</sup> Explained with Verses from the Book, so He<sup>azwj</sup> Said: ‘<i>O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] There is one who obeys the Rasool, so he has obeyed Allah [4:80]. If you were loving Allah<sup>azwj</sup>, then follow me<sup>asws</sup>, Allah<sup>azwj</sup> will Love you’.

He<sup>azwj</sup> Said: <i>On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].</i> So, Rasool-Allah<sup>asww</sup> is your Imam<sup>saww</sup>, and how many an imam would come on the Day of Judgment cursing his companions (followers), and they would curse him’.<sup>28</sup>

قال: “يوم ندعو كل اناس بإمامهم” فرسول الله إمامكم، وكم إمام يوم القيامة يجيء يلعن أصحابه ويلعنونه.

He<sup>azwj</sup> Said: <i>On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].</i> So, Rasool-Allah<sup>asww</sup> is your Imam<sup>saww</sup>, and how many an imam would come on the Day of Judgment cursing his companions (followers), and they would curse him”.<sup>28</sup>

قال: "يوم ندعو كل اناس بإمامهم" فرسول الله إمامكم، وكم إمام يوم القيامة يجيء يلعن أصحابه ويلعنونه.

He<sup>azwj</sup> Said: <i>On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].</i> So, Rasool-Allah<sup>asww</sup> is your Imam<sup>saww</sup>, and how many an imam would come on the Day of Judgment cursing his companions (followers), and they would curse him”.<sup>28</sup>

قال: "يوم ندعو كل اناس بإمامهم" فرسول الله إمامكم، وكم إمام يوم القيامة يجيء يلعن أصحابه ويلعنونه.

From Muhammad,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) about His<sup>azwj</sup> Words: <i>On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].</i> He<sup>asws</sup> said: ‘Whatever they were following with in the world, and they would be coming with the sun and the moon, and these would be flung into Hell, and the ones who used to worship these’.”<sup>29</sup>

قال: "يوم ندعو كل اناس بإمامهم" فرسول الله إمامكم، وكم إمام يوم القيامة يجيء يلعن أصحابه ويلعنونه.

From Muhammad Bin Hamdan,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) about His<sup>azwj</sup> Words: <i>On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].</i> He<sup>asws</sup> said: ‘Whatever they were following with in the world, and they would be coming with the sun and the moon, and these would be flung into Hell, and the ones who used to worship these’.”<sup>29</sup>

قال: "يوم ندعو كل اناس بإمامهم" فرسول الله إمامكم، وكم إمام يوم القيامة يجيء يلعن أصحابه ويلعنونه.

From Ismail Bin Hamam who said,

‘Al-Reza<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: <i>On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].</i> He<sup>asws</sup> said: ‘When it will be the Day of Judgment, Allah<sup>azwj</sup> will Say: Isn’t it justice from your Lord<sup>azwj</sup> that He<sup>azwj</sup> Gives every people the one whom they considered as ruler?’ They will say, ‘Yes’. He<sup>asws</sup> said: ‘He<sup>azwj</sup> will be Saying: ‘Be distinguished!’ They will be distinguished’.<sup>30</sup>

قال: "يوم ندعو كل اناس بإمامهم" فرسول الله إمامكم، وكم إمام يوم القيامة يجيء يلعن أصحابه ويلعنونه.

From Muhammad Bin Hamdan,

‘From Abu Abdullah<sup>asws</sup> having said: ‘If would want to happen to be with us<sup>asws</sup> on the Day of Judgment, some of you should not curse the others, therefore fear Allah<sup>azwj</sup> and obey, for

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<sup>28</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 15
<sup>29</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 16
<sup>30</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 17
Allahazwj is Saying: *On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]*.  

On the Day (of Judgment), We will be Calling every human being with their Imam \[17:71\].

From the book ‘Al Ma’rifa’ compiled by Abaad Bin Yaqoub Al Rawajiny, from Abu Abdul Rahman Al Masoudy, from Al Haris Bin Al Haseyra, from Zakhar Bin Al Hakam Al Fazary, from Hanan Bin Al Harb Al Azdy, from Al Rabie Bin Jameel, from Malik Bin Zamrah Al Rawasy,

‘From Abu Zarrar, he (the narrator) said, ‘When Abu Zarrar went to gather, him and Ali asws and Al-Miqdad Bin Al-Aswad, he said, ‘Aren’t you witnesses that Rasool-Allahsaww said: ‘My community will return to me at the Fountain upon five flags – the first of it would be the flag of the calf (Abu Bakr), so Iasw will stand and grab his hand, and when Iasw do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who followed him in that deed.

Faqo’ol: ماذا خلفتموني في الثقلين بعدي ؟ فيقولون: كاذبنا الاكبر ومزقناه واضطهدنا الاصغر وابتززناه حقه، فأقول: اسلكوا ذات الشمائل، فيصرفون ظماء مظلمة مسودة وجوههم لا يطعمون منه قطرة.

Iasw will say: ‘What did you do regarding the two weighty things after me?’ They would be saying, ‘We belied the bigger (of the two weighty things - Quran) and tore it, and we persecuted the smaller (of the two weighty things – Alisws) and snatched his rights’. Iasw would be saying: ‘Go to the left’. So, they would be dispersing thirsty, blackened of faces, not been quenched a drop from it (the Fountain).

فأقول: ماذا خلفتموني في الثقلين بعدي ؟ فيقولون: كاذبنا الاكبر ومزقناه واضطهدنا الاصغر وابتززناه حقه، فأقول: اسلكوا ذات الشمائل، فيصرفون ظماء مظلمة مسودة وجوههم لا يطعمون منه قطرة.

Then there would return to me the flag of the Pharaoh of my community (Umar), among them being a lot of people and they would be the falsifiers’. Iar said, ‘O Rasool-Allahsaww! And what are the falsifying ones? Did they falsify the path?’ Heasw said: ‘No, but, they falsified their religion, and they are those who were wrathful for the world, and for it they were pleased and for it they were angry and for it they established hostility.

فأقول: ماذا خلفتموني في الثقلين بعدي ؟ فيقولون: كاذبنا الاكبر ومزقناه واضطهدنا الاصغر وابتززناه حقه، فأقول: اسلكوا ذات الشمائل، فيصرفون ظماء مظلمة مسودة وجوههم لا يطعمون منه قطرة.

Then there would return to me the flag of the Pharaoh of my community (Umar), among them being a lot of people and they would be the falsifiers’. Iar said, ‘O Rasool-Allahsaww! And what are the falsifying ones? Did they falsify the path?’ Heasw said: ‘No, but, they falsified their religion, and they are those who were wrathful for the world, and for it they were pleased and for it they were angry and for it they established hostility.

Then there would return to me the flag of the Pharaoh of my community (Umar), among them being a lot of people and they would be the falsifiers’. Iar said, ‘O Rasool-Allahsaww! And what are the falsifying ones? Did they falsify the path?’ Heasw said: ‘No, but, they falsified their religion, and they are those who were wrathful for the world, and for it they were pleased and for it they were angry and for it they established hostility.

Faqo’ol: ماذا خلفتموني في الثقلين بعدي ؟ فيقولون: كاذبنا الاكبر ومزقناه واضطهدنا الاصغر وابتززناه حقه، فأقول: اسلكوا ذات الشمائل، فيصرفون ظماء مظلمة مسودة وجوههم لا يطعمون منه قطرة.

31 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 18
Then I saww would grab their master, and when I saww do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that would follow him. I saww say: ‘What did you do regarding the two weighty things after me saww?’ They would say, ‘We belied the greater (Quran) and tore it, and we fought the smaller (Ali asws) and killed him asws.’ I saww would say: ‘Travel the road of your master’, and they would disperse thirsty, blackened of faces, not being quenched a drop from it (Fountain).

Then the flag of so and so would return to me saww, and he is the imam of fifty thousand from my saww community, and I saww would stand and grab his hand. So, when I saww do grab his hand, his face would blacken and his feet would tremble, and his bones would knock, and of the ones who did that, would follow him. I saww would say: ‘Why did you oppose me saww regarding the two weighty things after me saww?’ They would say, ‘We belied the greater (Quran) and disobeyed it, and we abandoned the smaller (Ali asws and forsook him’. I saww shall say: ‘Travel the way of your master’. So, they would disperse thirsty, blackened of faces, not being quenched a drop from it.

Then Al-Makhdaj will return to me saww with his flag, and he is the imam of seventy thousand from my saww community. So, when I saww grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that, they will follow him. I saww shall say: ‘What did you do regarding the two weighty things after me saww?’

They would say, ‘We belied the greater (Quran) and disobeyed it, and we fought the smaller (Ali asws) and we killed him asws, I saww shall say: ‘Travel the way of your master’. So, they would disperse thirsty, blackened of faces, not been quenched a drop from it.

Then will return to me saww Ali asws Emir of the Momineen asws and guide of the resplendent, so I saww shall stand up and grab his asws hand, and his asws face would brighten and (so will) the faces of his asws companions. I saww shall say: ‘What did you do regarding the two weighty things after me saww?’ They would say, ‘We followed the greater (Quran) and ratified it, and we supported the smaller (Ali asws and helped him asws, and we fought alongside him asws.’
فأقول: رووا، فشربون شربة لا يظمؤون بعدها أبداً، إمامهم كالشمس الطالعة، ووجههم كالأقمر ليلة البدر، أو كانوا كالضوء نجم في السماء،

Iṣāwī said: ‘Quench yourselves’. So, they would be drinking such a drink, they will not be thirsty after it, ever! Their fronts would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they would be like the illumination of a star in the sky.

قال: أَلْسِتُم تَشَهِّدُونَ عَلَى ذَلِكَ؟ قَالُوا: بَلَى، قَالَ: وَأَنَا عَلَى ذَلِكَ مِن الْشَّاهِدِينَ.

He[S] said, ‘Aren’t you witnesses upon that?’ They said, ‘Yes’. He[S] said, ‘And I[S], upon that, I am from the witnesses’.

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32 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 19 H 19
CHAPTER 20 – DESCRIPTION OF THE FOUNTAIN AND ITS QUENCHERS

The Verses – (Surah) Al Kausar: Indeed, We Gave you Al-Kausar [108:1]

The Verses – (Surah) Al Kausar: Indeed, We Gave you Al-Kausar [108:1]

The Verses – (Surah) Al Kausar: Indeed, We Gave you Al-Kausar [108:1]

The Verses – (Surah) Al Kausar: Indeed, We Gave you Al-Kausar [108:1]
Abu Ja’far\textsuperscript{asws} said: ‘So some of them will be taken and they will be made to leave from it. When Rasool-Allah\textsuperscript{saww} sees the ones from those that love us\textsuperscript{asws} are being made to leave, he\textsuperscript{saww} will weep and say: ‘O Lord\textsuperscript{azwj}, Shias of Ali\textsuperscript{asws}! O Lord\textsuperscript{azwj}, Shias of Ali\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘So an Angel will be Sent to him\textsuperscript{saww} who will say to him\textsuperscript{saww}, ‘O Muhammad\textsuperscript{saww}, what makes you weep?’ He\textsuperscript{saww} will say: ‘And how can I\textsuperscript{saww} not weep and see that the people from the Shias of Ali\textsuperscript{asws} and Bin Abu Talib\textsuperscript{asws} have left joining up with the companions of the Fire and are being prevented to return to my\textsuperscript{saww} Fountain?’

Allah\textsuperscript{azwj} Mighty and Majestic will say to him\textsuperscript{saww}, “O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} have Gifted them to you\textsuperscript{saww} and have Pardoned for you\textsuperscript{saww} from their sins, and will Join them with you\textsuperscript{saww}, those that loved your\textsuperscript{saww} offspring, and Made them to be in your\textsuperscript{saww} group, and I\textsuperscript{azwj} am Returning them to your\textsuperscript{saww} Fountain, and have Accepted your\textsuperscript{saww} intercession regarding them, and have Honoured them by that’.

Then Abu Ja’far\textsuperscript{asws} said: ‘And how many will weep on that day and be calling out, ‘O Muhammad\textsuperscript{saww}!’ when they see that. There would not remain anyone on that Day who used to be in our\textsuperscript{asws} Wilayah and love us\textsuperscript{asws}, and disavowed from our\textsuperscript{asws} enemies and hated them, except that he will be from our\textsuperscript{asws} group, and with us\textsuperscript{asws}, around our\textsuperscript{asws} Fountain’.

Al Mufeed, from Ali Bin Hilal Al Mahlaby, from Ahmad Bin Al Husayn al Baghdady, from Muhammad Bin Ismail, from Muhammad Bin Al Salt, from Abu Kadeyba, from Ata’a, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

\textsuperscript{33} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 1

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When the Verse: **Indeed, We Gave you Al-Kausar [108:1]** was Revealed unto the Prophet saww, Ali asws said to him saww: ‘What is this ‘Al-Kausar’, O Rasool-Allah saww?’ He saww said: ‘A river which Allah azwj has Honoured me saww by’. He asws said: ‘This honourable river, describe it for me asws, O Rasool-Allah saww’.

He saww said: ‘Yes, O Ali asws. Al-Kausar is a river, which flows from underneath the Throne of Allah azwj. Its water is whiter than milk, and sweeter than honey, and softer than butter. Its gravel is of aquamarine, and the rubies and the coral. Its grass is of saffron, its sand is of fragrant musk, its base is underneath the Throne of Allah azwj the Mighty and Majestic’.

Then Rasool-Allah saww struck the side of Amir Al-Momineen asws with his saww hand, and he saww said to him asws: ‘O Ali asws! This river is for me asws, and for you asws, and for those who love you asws from after me saww’.

From Ibn Abbas who said,

‘The Prophet saww said: ‘Allah azwj Mighty and Majestic Gave me saww a river in the sky flowing beneath the Throne. Upon it are a thousand upon thousands of castles, built from gold, and built from silver, its grass being of saffron, and its gravel is of the gems and rubies, and its ground is of white musk.

Fاذلک خیر لي ولامني، وذلك قوله تعالى: "إنا أعطيناك الكوثر".

So, that is better for me saww and my saww community, and that the Word of the Exalted: **Indeed, We Gave you Al-Kausar [108:1]**’.  

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34 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 2
35 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 3
‘From Ali asws Bin Musa Al-Reza asws, from his asws father asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘One who does not believe in my saww Fountain, then Allah azwj will not Return him to my saww Fountain’.

5 - ل: حمزة بن محمد العلوي، عن علي، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي أنك أخى ووزيرى وصاحب لوائي في الدنيا والأخرة، وأنت صاحب حوضي، من أحبك أحبني، ومن أغضبك أغضني.

Hamza Bin Muhammad Al Alawy, form Ali, from Ali Bin Ma‘bad, from Al Husayn Bin Khalid,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! You asws are my saww brother, and my saww Vizier, and the owner of my saww flag in the world and in the Hereafter, and you asws are in charge of my saww Fountain. One who loves you asws loves me saww, and one who hates you asws hates me saww.’

6 - ل: ماجيلويه، عن عمه، من محمد بن علي القرشي، من محمد بن سنان، من المفضل، عن الصاق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من أراد أن يتخلص من هول القيامة فليتبع وصيي وخليفتي من بعدي علي ابن أبي طالب، فإنه صاحب حوضي، يذود عنه أعداءه، يسقي أولياءه، فمن لم يسق منه لم يزل عطشًا ولم يرو أبوه، ومن سقت منه شربة لم يشق ولم يظمأ أبدًا.

Majaylawiyah, from his uncle, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One who to be cleared from the terror of the Day of Judgment, then let him befriend my saww Guardian asws, and let him follow my saww successor asws and my saww Caliph from after me saww – Al asws Bin Abu Talib saww, for he asws is in charge of my saww Fountain, impeding (blocking) his asws enemies from it, quenching his asws friends. So, the one who is not quenched from it will not cease to be thirsty and will not be quenched, ever, and one who is quenched by a drink from it, would not crave and would not be thirsty, ever!’

7 - فم: قال رسول الله صلى الله عليه وآله في حجة الوداع في مسجد الخيف: إن رضيكم وأنتم واردون علي الحوض، حوض عرضه مانبى بصرى وصنعاء، فيه قدحان من نجوم عدد النجوم.

Rasool-Allah saww said during the farewell Hajj in Masjid Al-Kheef: ‘saww shall be over-generous and you will be returning to me saww at the Fountain, a fountain the width of it is what between Basra (in Iraq) and Sana’a (Yemen), wherein are cups of silver like the number of the stars’.

8 - ل: بالاستناد الكثيرة، عن حذيفة بن سعيد مثله.

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36 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 4
37 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 5
38 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 6
39 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 7
By the numerous chains,

‘From Huzeyfa Bin Aseyd – similar to it’. 40

In ‘The Four Hundred’ (Hadeeth) –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘\textsuperscript{asws} would be with Rasool-Allah\textsuperscript{saww} and with me\textsuperscript{asws} would be his\textsuperscript{saww} Family\textsuperscript{asws} at the Fountain. So, the one who intends us\textsuperscript{asws}, then let him take with our\textsuperscript{asws} word and let him act with our\textsuperscript{asws} actions. For every Family there is an excellence, and for us\textsuperscript{asws} is intercession, and for the people of our\textsuperscript{asws} cordiality there is intercession.

Therefore, compete with each other in meeting us at the Fountain, for we\textsuperscript{asws} shall impede our\textsuperscript{asws} enemies from it and we\textsuperscript{asws} shall quench from it the ones who love us\textsuperscript{asws} and our\textsuperscript{asws} friends, and the one who drinks a drink from it would not be thirsty after it, ever.

By a chain of Al-Tameemy, 

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} said: ‘Your\textsuperscript{asws} Shias will return on the Day of Judgment as quenched, without any thirst; and your\textsuperscript{asws} enemies will return thirsty, seeking the quenching but will not be quenched’. 42

40 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 8
41 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 9
42 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 10
‘I heard Rasool-Allah⁴³ saww saying upon the pulpit: ‘What is the matter with a people saying that the relatives of Rasool-Allah⁴³ saww will have no intercession (to benefit from) on the Day of Judgment? Yes! Yes, by Allah⁴³ azwj! My⁴³ saww relationships will be maintained in the world and the Hereafter, and I⁴³ saww, O you people, will be over-generous to you all on the Day of Judgment at the Fountain, when you come’.

The man will say, ‘O Rasool-Allah⁴³ saww! I am so and so, son of so and so’. But I⁴³ saww shall say: ‘As for the lineage, so I⁴³ saww recognise it, but you all took to the left after me⁴³ saww and you returned backwards upon your heels’.

‘I heard Amir Al-Momineen Ali⁴⁴ asws Bin Abu Talib⁴⁴ asws saying: ‘I asws shall be impeding with these two short hands of mine⁴⁴ asws, our asws enemies from the Fountain, and let one who love us⁴⁴ asws to reach it’.

‘I was seated with Amir Al-Momineen Ali⁴⁴ asws Bin Abu Talib⁴⁴ asws at the door of the government building until the sun sheltered him⁴⁴ asws to a wall of the building. So, he⁴⁴ asws leapt up to enter,
and a man from Hamdan stood up and grabbed his cloth and said, ‘O Amir Al-Momineen! Narrate a summarised Hadeeth for me, Allah would benefit me with it’. He said: ‘O, haven’t there happened many Ahadeeth?’ He said, ‘Yes, but narrate to me a summarised Hadeeth Allah would benefit me with it’.

He said: ‘My friend Rasool-Allah narrated to me that my Shias Shias would return from the Fountain fully quenched, their faces whitened, and our enemies will return thirsty, unquenched, of blackened faces. Take it (this Hadeeth) to you, as being short from a lengthy one. You would be with the one you love, and for you would be whatever you earn. Let me go, O brother of Hamdan!’ Then he entered the building’.

‘Rasool-Allah was asked about the Fountain, so he said: ‘But, since you have asked me, so I shall inform you. The Fountain is what Allah has Honoured me with, and Preferred me over the ones who were before me from the Prophets, and it is what is between Eilat (Israel) and Sana’a (Yemen). There are utensils in it of the number of stars in the sky.

Two inlets of water flow into it. Its water is intensely whiter than the snow, and sweeter than the honey. Its pebbles are of emeralds and the sapphire. Its soil is of strong musk. There is a stipulated condition of my Lord that I will not let anyone from my community arrive to it except the ones of pure hearts, their intentions being correct, the submitters to the my successor from after me, those who gave whatever was upon them during ease, and were not taking what was against them during the difficulty. Yezed Onheh at the beginning of his time from his people, as he was a man who was the last man of his time, who preserved the Prophet’s ahadith from the scholars of the time, who were still alive when he was young. 

Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Abu Ja’far Al Asady, from Yahya Bin Abdul Hameed Al Hamany, from Qays Bin Al Rabie, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata, from Abu Ayoub Al Ansary,

45 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 13
He asws will impede from it on the Day of Judgment, one who wasn’t from his asws Shias, just as the man tends to impede the stray camel to come to his flock of camels. One who drinks from it will not be thirsty, ever!

And from the Prophets as and I saww will be of the most followers on the Day of Judgment, and for me saww there is a Fountain, its width is what is between Basra (Iraq) and Sana’a (Yemen) wherein are goblets the number of the stars of the sky, and my saww Caliph would be at the Fountain on that Day is my saww Caliph in the world’.

It was said, ‘And who is that, O Rasool-Allah saww?’ He saww said: ‘Imam asws of the Muslims, and Emir of the Momineen, and their Master after me saww, Ali asws Bin Abu Talib asws. He asws will quench his asws friends from it, and impede his asws enemies from it, just as one of you tends to impede the strange one from the camel from the water’.

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46 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 14
Then he said: ‘One who loves Ali, and obeys him in the house of the world would return to me at my Fountain tomorrow, and would be with me in my level in the Paradise. And the one who hates Ali in the house of the world and disobeys him will not see him and will not see me on the Day of Judgment, and will shudder besides me, and would be seized with by the left into the Fire’.  

My father, from Sa'ad, from Al Barqy, from Ibn Mihran, from his father, from Is'haq Ibn Jareer who said,

‘Abu Abdullah said: ‘Your cousin came to me as if he was an insane Bedouin, and upon him was a trouser and a pallium, and his slippers were in his hand, and he said to me, ‘There are a people who are speaking regarding (against) you’. I said to him: ‘Are you an Arab?’ He said, ‘Yes’. I said: ‘The Arabs don’t hate Ali’. Then I said to him: ‘Perhaps (they are) from the one who belie the Fountain. But, by Allah! If you were to hate him, then return to him at the Fountain, you will die of thirst!’.”

Muhammad Al Humeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hamad, from Abdullah al Asam, from Masma’a Kardeyn,

‘From Abu Abdullah having said: ‘The one with an aching heart for us, will be seeing us at his death being happy. That happiness will not cease to be in his heart until he returns to us at the Fountain. And the Kausar will be happy with one who loves us when he returns to it, until it makes him taste from a variety of foods what he had not craved for that it would be implemented from it.

با مسمع من شرب منه شربة لم يظمأ بعدها أبدا، ولم يشق بعدها أبدا، وهو في برد الكافور وريح المسك وطعم الزنجبيل، أخيل من العسل، وأليل من الزبد، وأصفي من الدموع، وأذكى من العنب، يخرج من تسنيم، ومير بأعذار الجنان، يجري على رضراض الورد والعقود,

47 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 15
48 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 16
O Masma’a! One who drinks a drink from it would not be thirsty after it, ever, and will not crave after it, ever, and he will be in the cool of the camphor and aroma of musk and food of Al-Zanjabeel, sweeter than the honey, and softer than the butter, and clearer than the tears, and purer than the Anber, coming out from Tasneem, and passing by the river of the Gardens, flowing upon the gravel of the gems and the rubies.

فيه من القدحان أكثر من عدد نجوم السماء، يوجد ريحه من مسيرة ألف عام، قدحانه من الذهب والفضة وألوان الجوهر، يفوح في وجه الشارب منه كل فائحة، حتى يقول الشارب منه: أنتي تركت ههنا لا أبني بهما بديلا ولا عنده تحولاً.

Therein are cups more than the number of the stars of the sky, its aroma can be found from a travel distance of a thousand years. Its cups are of gold and silver, and a variety of gems. Its aroma would be in the face of the drinker from it with all aroma until the drinker from it would be saying, ‘If only I could be left over here, I will not be seeking any replacement with this, nor any transfer from it’.

أما إنك يا كردين ممن تروى منه، وما من عين بكى لنا إلا نعمت بالنظر إلى الكوثر، وسقيت منه من أحبابنا، و إن الشارب منه ليبطى من اللذة والطعم والشهوة له أكثر مما يعطاه من هو دونه في حبانا.

But you, O Kardeyn, are from the ones who would be quenched from it, and there is none from an eye who cries for us asws, except it would be favoured with the looking at Al-Kausar; and he would be quenched from it, the one who loves us asws, and that the drinker from it would be given from the pleasure and the taste and the desire for it more than what was given to the ones besides him, in our asws love.

وإن على الكوثر أمير المؤمنين وفي يده عصاء من عوسج يحطم بها أعدائنا، فيقول الرجل منهم: إن الشارب منه، إن الشارب منه، لن أعطي من اللذة والطعم والشهوة له أكثر مما يعطاه من هو دونه في حبانا.

And that upon (in charge of) Al-Kausar would be Amir Al-Momineen asws, and in his asws hand would be a stick of thorns breaking up our asws enemies (dispersing them), so the man from them would say, ‘I used to testify with two testimonies!’ He asws will say, ‘Go to your so and so imam and ask him for the intercession for you’. He will say, ‘My imam has disavowed from me, the one whom you mentioned’.

فإن على الكوثر أمير المؤمنين وفي يده عصاء من عوسج يحطم بها أعدائنا، فيقول الرجل منهم: إن الشارب منه، إن الشارب منه، لن أعطي من اللذة والطعم والشهوة له أكثر مما يعطاه من هو دونه في حبانا.

He asws will say, ‘Turn back and say to the one whom you had made a ruler and forwarded him to the people, and ask him – when he was the best of the people in your presence – that he intercedes for you, for the best of the people in reality is one who does not reject when asked for intercession’. He will say, ‘I am dying of thirst!’ He asws will say: ‘May Allah aswj Increase your dryness and may Allah aswj Increase your thirst’.

قلت: حلت فذاك وكيف يقدر على الدنو من الحوض ولم يقدر عليه غيره؟
I said, ‘May I be sacrificed for you asws! And how would he be able to come near to the Fountain and the others would not be able upon it?’

He asws said: ‘Abstain from ugly things and refrain from insulting us asws when we mentioned, and leave the things others are audacious upon, and that is neither due to any love for us asws nor any sentiment from him for us asws, but that is due to the severity of his struggle in his worship and his religion, and when he had pre-occupied with himself from mentioning the people. As for his heart, it was of a hypocrite, and his religion was of the hostility (Nasibi), and his following the hostile people and the rulership of the past ones (Abu Bakr and Umar), and his placing them forward over every one’. 49

There would come to me saww the flag of the chief of the Muslims, and Emir of the Momineen, and best of the successors as, and guide of the resplendent, and he asws is Ali asws Bin Abu Talib asws. I saww will say: ‘What did you all do with the two weighty things after me saww?’ They would say, ‘As for the greater (Quran), we followed it and ratified it and obeyed it, and as for the smaller (Ali asws), we loved him asws and made him asws our ruler until our blood was shed’. I saww shall say: ‘Quench yourselves the quenching of the fully quenched ones, the Fountain will whiten your faces!’ And it is the interpretation of the Verse’. 50

49 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 17
50 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 18
بن الحكم الفزاري، عن حنان بن الحارث الازدي، عن الربيع بن جميل الضبي، عن مالك بن ضمرة الدوسي، عن أبي ذر الغفاري
قال: قال رسول الله صلى الله عليه وآله: يرد على الحوض راية أمير المؤمنين، وإمام الغر المحلين، فقوم فأخذ بيده في بيبست وجهه
وجوه أصحابه، فأقول: ما خلفتموني في الثقلين بعدي؟


‘From Abu Zarr Al-Ghafary’ who said, ‘Rasool-Allah’saww said: ‘There will return to me at the Fountain, the flag of Emir of the Momineen, and Imam of the resplendent, so I shall stand and grab his hand, so his hand and the faces of his companions would whiten (brighten), and I shall say: ‘What did you do regarding the two weighty things after me?’

فيقولون: اتبعنا الأكبر وصدقناه، ووازرنا الأصغر ونصرناه وقتلنا (فانالتنا ل) معا، فأقول: رووا روايا مرويين، فيشربون شربة لا يظمؤون بعدها، وجه إمامهم كالشمس الطالعة، ووجوههم كالقمر ليلة البدر، وكأضواء نجم في السماء.

They would say, ‘We followed the greater (Quran) and ratified it, and we supported the smaller (Ali’saww) and helped him, and fought alongside him, I shall say: ‘Quench yourselves the quenching of the fully quenched ones!’ So, they will drink a drink, not being thirsty after it, ever, and the face of their Imam would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they will be like the illumination of the stars in the sky’. 51


Al Hafiz Abu Naeem, by his chain up to Atiyah who said,

‘I went to Rasool-Allah’saww and he said: ‘I have been Given Al-Kausar’. I said, ‘O Rasool-Allah’saww! And what is Al-Kausar?’ He said: ‘A river in the Paradise, its width and its length is what is between the east and the west. None shall drink from it and be thirsty, nor will anyone perform Wudu from it and be dusty, nor will a human being drink it, the one who had betrayed me and killed my Family’. 52

20 - النبي صلى الله عليه وآله: يذود علي عنه يوم القيامة من ليس من شيعته، ومن شرب منه لم يظما أبدا.

21 - النبي صلى الله عليه وآله: يذود علي عنه يوم القيامة من ليس من شيعته، ومن شرب منه لم يظما أبدا.

51 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 19
52 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 20
The Prophet **saww**: ‘Ali **asws** will impede from it (Fountain) the one who isn’t from his **asws** Shias, and one who drinks from it, will not be thirsty, ever!’

٢٢ - طارق: قال أمير المؤمنين عليه السلام: والذي فلق الحبة وبرأ النسمة لاقمعن بيدي هاتين عن الحوض أعداءنا إذا وردته

أحياونا.

Tariq –

‘Amir Al-Momineen **asws** said: ‘By the One **aswj** Who Split the seed and formed the person, I **asws** shall quell our **asws** enemies with these two hands of mine **asws** when the ones who love us **asws** reach it (the Fountain)’.

٢٣ - بشأ: محمد بن علي بن عبد الصمد، عن أبيه عن جده، عن أحمد بن محمد بن عبدالله، عن محمد بن أحمد الرازي، عن محمد بن علي الخطيب، عن عقيل، عن محمد بن بدر، عن الحسن بن عرفه، عن وكيك، عن أبي البقاء، عن زاذان، عن ابن عمر قال: حدثني النبي صلى الله عليه وأלו ﷺ وهو الصادق المصدرق - قال: إذا كان يوم القيامة وجمع الله الأولين والآخرين نادي مناد بصوت يسمع به البعيد كما يسمع به القريب: أين علي ابن أبي طالب؟ أين علي الرضا؟ فآتي بهم الرضا فيحاسبه حساب، وبكم حلوان حضراو وبه عصام من الشجرة وهي شجرة طيوق

٢٤ - كنر: محمد بن العباس، عن أحمد بن سعيد العمالي، عن إسماعيل بن زكريا، عن محمد بن عون، عن عكبة; عن ابن عباس في قوله تعالى: “إنا أعطيناك الكوثر” قال: في الجنة فسمع في الأرض ألقف فرسخ، فإذئب بضائنا من اللين

و أحلام من العمل، شاطئ الشجرة من اللؤلؤ والأياقوت، خص الله بهم وأهل بيتهم عليهم السلام دون الابناء.

٥٣ - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 21

٥٤ - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 22

٥٥ - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 23
'Regarding the Words of the Exalted: Indeed, We Gave you Al-Kausar [108:1]. He\textsuperscript{asws} said: ‘A river in the Paradise, its depth in the earth is of seventy thousand Farsaks, its water is intensely whiter than the milk, and sweeter than the honey, its shore is from the pearls, and the aquamarine and the sapphire. Allah\textsuperscript{azwj} has Particularised it for His\textsuperscript{as} Prophet\textsuperscript{saww} and the People\textsuperscript{asws} of his\textsuperscript{saww} Household, besides the Prophets\textsuperscript{as}’.\textsuperscript{56}

And it is supported by what is reported as well from Ahmad Bin Muhammad, from Haseyr Bin Makhariq, from Amro Bin Khalid, from his father,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} showed me\textsuperscript{saww} my\textsuperscript{saww} house and the houses of the People\textsuperscript{asws} of my\textsuperscript{saww} Household upon Al-Kausar’’.\textsuperscript{57}

And it is strengthened as well by what is reported from Al Hassan Bin Mahboub, from Ali Bin Raib, from Masma’a Ibn Abu Sayrah, from Anas Bin Malik who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘When there was an Ascension with me\textsuperscript{saww} to the seventh sky, Jibraeel\textsuperscript{as} said: ‘Proceed in front of you\textsuperscript{saww}, O Muhammad\textsuperscript{saww} – and showed me Al-Kausar, and said: ‘O Muhammad\textsuperscript{saww}! This Al-Kausar is for you\textsuperscript{saww} besides the Prophets\textsuperscript{as}. I\textsuperscript{saww} saw upon it a lot of castles, a lot of pearls, and sapphire and gems.

And he\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! These are your\textsuperscript{saww} dwellings, and dwellings of your\textsuperscript{saww} offspring, and your\textsuperscript{asws} successor Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and your\textsuperscript{saww} righteous offspring’.

He\textsuperscript{saww} said: ‘So I\textsuperscript{saww} struck my\textsuperscript{saww} hand to its group and smelt it, and it was musk. And then I\textsuperscript{saww} was at the castles (built with) bricks of gold and bricks of silver’\textsuperscript{58}

\textbf{P.s. – Hadeeth 27 has been omitted}

\textsuperscript{56} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 24
\textsuperscript{57} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 25
\textsuperscript{58} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 26
From Ja'far\textsuperscript{\textasciitilde asws}, Bin Muhammad\textsuperscript{\textasciitilde asws}, from his\textsuperscript{\textasciitilde asws} father\textsuperscript{\textasciitilde asws}, from his\textsuperscript{\textasciitilde asws} grandfather\textsuperscript{\textasciitilde asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'For one who love us\textsuperscript{\textasciitilde asws}, the People\textsuperscript{\textasciitilde asws} of the Household, they will be finding from Quraysh impacts (injuries), and they will be patient until they meet me\textsuperscript{saww} at the Fountain. Its drink is sweeter than the honey, and whiter than the milk, and colder than the snow, and softer than the butter, and you are those Allah\textsuperscript{azwj} has Described in His\textsuperscript{saww} Book: *Circling around them would be eternal youths [56:17] – up to His\textsuperscript{saww} Words: nor intoxicated [56:19]'\textsuperscript{59}.

From Abu Ja'far\textsuperscript{\textasciitilde asws} having said: 'When Allah\textsuperscript{azwj} the Exalted Revealed unto His\textsuperscript{azwj} Prophet Muhammad\textsuperscript{saww} and the People\textsuperscript{saww} of his\textsuperscript{saww} Household: *Indeed, We Gave you Al-Kausar [108:1], Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! Allah\textsuperscript{azwj} has Ennobled this river and Honoured it, so, describe it to us’.


He\textsuperscript{saww} said: ‘Yes, O Ali\textsuperscript{asws}! Al-Kausar is a river flowing from beneath His\textsuperscript{azwj} Throne. Its water is whiter than the milk, and sweeter than the honey, and softer than the butter. Its pebbles are of gems and sapphire and the coral, it soil is of strong musk, its grass is of saffron. It flows from beneath the Base of the Throne of the Lord\textsuperscript{azwj} of the worlds, its fruit is like the chrome from the green emeralds, and the red rubies, and the white gems. It outside appears from its inside, and its inside from its outside’.


The Prophet\textsuperscript{saww} and his\textsuperscript{saww} companions wept, then he\textsuperscript{saww} struck his\textsuperscript{saww} hand towards Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! By Allah\textsuperscript{azwj}, it is not for

\textsuperscript{59} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 28
me saww alone, and rather it is for me saww and for you asws, and for ones who love you asws from after me saww. 60

The Prophet saww said: ‘A group of my saww companions would try to mingle besides me saww while I saww will be at the Fountain, but they would be seized with to the left and I saww will call out: ‘O Lord aswj! My saww companions! My saww companions!’ He aswj will Say: ‘Don’t you saww know what they innovated after you saww?’ 61

Al Mufeed, from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Saeed Bin Abdullah Ibn Musa, from Muhammad Bin Abdul Rahman Al Arzamny, from Moala Bin Hisal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘I heard Rasool-Allah saww saying: ‘Allah aswj Gave me saww five (things) and Gave Ali asws five (things) – He aswj Gave me saww the extraction of the speech, and Gave Ali asws the extraction of the knowledge, and He aswj Made me saww a Prophet saww and Made Ali asws a successor asws, and He aswj Gave me saww Al-Kausar and Gave him asws Al-Salsabeel, and He aswj Gave me the Revelation and Gave him asws the Inspiration, and Ascended me saww to Him aswj and Opened for him asws the gateways of sky and the Veils until he asws looked at me saww and I saww looked at him asws.’ 62

My father, from Sa’ad, from Al Barqy, from Al Qasim, from his grandfather,

‘From Al-Sadiq asws, from his asws forefathers asws, from the Prophet saww having said: ‘O Ali asws! You asws and you asws Shias would be at the Fountain, quenching the ones you asws love and preventing the ones you dislike, and you will be safe on the Day of the great panic, in the shade of the Throne. The people would panic, and you all will not be panicking, and the people would grieve, and you all will not be grieving.

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60 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 29
61 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 30
62 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 31
فيكم نزلت هذه الآية: "إن الذين سبقت لهم منا الحسنى اولئك عنها مبعدون " فيكم نزلت: " لا يحزنهم الفزع الاكبر وتلقؤهم الملاءكة هذا يومكم الذي كنتم توعدون " الحديث.

Regarding you all, this Verse was Revealed: **Surely those for whom the good has preceded from Us, they would be remote from it** [21:101]. Regarding you was Revealed: **The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised'** [21:103].

33 - أعلام الدين للدللمي، من كتاب الحسين بن سعيد، بإسناده عن أبي أيوب الانصاري قال: كنت عند رسول الله صلى الله صلی الله عليه وسلم وقد سئل عن الحوض فقال: أما إذا سألتموني عن الحوض فإني سأخبركم عنه: إن الله تعالى أكرمني به دون الانبياء، وإنما ما بين أيلة إلى صنعاء، يسيل فيه خليجان من الماء، ماؤهما أبيض من اللبن وأحلى من العسل، يطحؤهما مسك أذفر، حصباؤهما الدر والياقوت.

A'alam Al Deen Al Daylami, from the book of Al Husayn Bin Saeed, by his chain from Abu Ayoub Al Ansary who said,

'I was in the presence of Rasool-Allah  and he had been asked about the Fountain, so he said: 'But, since you have asked me about the Fountain, I shall inform you about it. Allah the Exalted Honoured me with it besides the Prophets, and its (size) is what is between Eilat (in Israel) up to Sana’a (in Yemen). Two tributaries of water flow into it. Its water is whiter than the milk, and sweeter than the honey, it two banks is of strong musk, its pebbles are of gems and rubies.

There is a Stipulated condition from my Lord that I shall not let anyone reach it except one of the correct intentions, and the pure of heart, those who are giving what is upon them in the privacy, and are not taking what is for them during the difficulties, the submitter to my successor from after me, impeding (driving away) the one who isn’t from his Shias just as the man tends to impede the scabby camel from his own camels”.

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63 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 32
64 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 20 H 33
CHAPTER 21 – THE INTERCESSION

The Verses – (Surah) Al Baqarah: And fear a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]

And the Exalted Said: And fear a Day no soul would be sufficed by anything from a soul, nor would compensation be Accepted from it, nor would intercession benefit it, nor would they be helping (each other) [2:123]

And the Exalted Said: O you those who believe! Spend out of what We have Given you, before the Day comes in which there would neither be any bargaining, nor any friendship nor intercession [2:254]

And Said: who is that who can intercede in His Presence except by His Permission? [2:255]

(Surah) Al Sara’a: perhaps your Lord will Raise you to a Praiseworthy position [17:79]

(Surah) Maryam: They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]

(Surah) Ta Ha: On that Day the Intercession will not benefit except one for whom the Beneficient Permits and is Pleased with his word [20:109]

(Surah) Al Anbiya: And they are saying, ‘The Beneficent has Taken a son!’ Glorious is He! But, they (Prophets) are honoured servants [21:26]
They do not precede Him in speech and they are only acting by His Command [21:27]

They do not precede Him in speech and they are only acting by His Command [21:27]

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

(Surah) Al Shuara: So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]

(Surah) Al Shuara: So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]

(Surah) Saba: And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]

(Surah) Saba: And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]

(Surah) Al Dukhan: Surely, the Day of Decision is the appointment of theirs, altogether [44:40]

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(Surah) Al Najm: And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

(Surah) Al Najm: And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

(Surah) Al Najm: And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

(Surah) Al Najm: And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

(Surah) Muddasar: So the intercession of intercessors will not benefit them [74:48]

(Surah) Muddasar: So the intercession of intercessors will not benefit them [74:48]

(Surah) Muddasar: So the intercession of intercessors will not benefit them [74:48]
(Surah) Al Naba: *A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]*

1 - ل: أبي الحسن طاهر بن محمد بن يونس، عن محمد بن عثمان الهروي، عن أحمد بن نجده، عن أبي بشر ختن المقرى

2 - ل: أبي، عن الحميري، عن هارون، عن ابن صدقة، عن جعفر بن محمد، عن آبائه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة يشفعون إلى الله عزوجل فيشفعون: الانبياء، ثم العلماء، ثم الشهداء.

3 - ل: الاربعمائة قال أمير المؤمنين عليه السلام: لا تعنونا في الطلب والشفاعة لكم يوم القيامة فيما قدمتم. وقال علي عليه السلام: لنا شفاعة ولاهل مودتنا شفاعة.

4 - ن، لي: أبي، عن سعد، عن إبراهيم بن هاشم، عن علي بن معبد، عن الحسين بن خالد، عن الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من لم يؤمن بحوضي فلا أورده الله حوضي، ومن لم يؤمن بشفاعتي فلا أثب الله شفاعتي.

My father, from Al Humeyri, from Haroun, from Ibn Sadaqa,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah asw said: ‘For every Prophet as there is a supplication he as has supplicated with, and had questions (needs) to ask, and asw have saved my asw supplication for my asw community on the Day of Judgment’.

65 - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 1

66 - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 2

67 - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 3
‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who does not believe in my\textsuperscript{saww} Fountain, so Allah\textsuperscript{azwj} will not let him reach my\textsuperscript{saww} Fountain, and one who does not believe in my\textsuperscript{saww} intercession, so Allah\textsuperscript{azwj} will not let him attain my\textsuperscript{saww} intercession’. 

Then he\textsuperscript{saww} said: ‘But rather, my\textsuperscript{saww} intercession is for the perpetrators of the major sins from my\textsuperscript{saww} community. As for the good doers, there is no way against them’.

Al-Hassan Bin Khalid said, ‘I said to Al-Reza\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! What is the meaning of the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{and they will not be interceding except for the one He Approves of [21:28]}?’ He\textsuperscript{asws} said: ‘They\textsuperscript{asws} will not be interceding except for one whose Religion Allah\textsuperscript{azwj} is Pleased with’.\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 4}

The author of this book says, ‘The Momin is the one whose good deeds cheer him and his evil deeds distress him, as per the words of the Prophet\textsuperscript{saww}: ‘One whose good deeds cheer him and his evil deeds distress him, so he is a Momin’.

And when his evil deeds distress him, he would regret upon these, and the regret is the repentance, and the repentant is deserving of the intercession and the Forgiveness. And one who evil deeds do not distress him, then he isn’t a Momin, and when he does not happen to be a Momin, he would not be deserving of the intercession, because Allah\textsuperscript{azwj} would not be Pleased with his Religion’.\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 5} (Although this is not a Hadeeth and is only a comment of Majlisi, it does contain a Hadeeth)
‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from Jabir Bin Abdullah Al-Ansary, from Ali asws Bin Abu Talib asws having said: ‘(Syeda) Fatima asws said to Rasool-Allah saww. ‘O father saww! Where will I saww meet you saww on the Day of the great pausing and the Day of the terror and the Day of the great panic?’

He saww said: ‘Fatima asws! By the door of the Paradise, and with me saww would be the flag of Praise, and I saww am the interceder of my saww community to my saww Lord azwj.

She asws said: ‘O father saww! Supposing I asws don’t meet you saww over there?’

قال: يا فاطمة عند باب الجنة وعندك لواء الحمد وأنا الشفيع لأمي إلى ربي:

He saww said: ‘Meet me saww at the Fountain, and I saww would be quenching my saww community’.

She asws said: ‘O father saww! If I saww don’t meet you saww over there?’

قالت: يا أبتاه إن لم ألقك هناك ؟

 قال: القيني على الحوض وأنا أسقي أمي،

He saww said: ‘Meet me saww at the Bridge, and I saww would be standing (there). I saww will be saying: ‘Lord azwj! Save my saww community!’.

She asws said: ‘Supposing I saww don’t meet you saww over there?’

قالت، فإن لم ألقك هناك ؟

 قال: القيني على الصراط وأنا قائم أقول: رب سلم أمي،

He saww said: ‘Meet me saww and I saww will be at the Scale. I saww shall be saying: ‘Lord azwj! Save my saww community’.

She asws said: ‘Supposing I saww don’t meet you saww over there?’

قالت: فإن لم ألقك هناك ؟
He said: ‘Meet me at the edge of Hell. I shall be preventing its sparks and its flames from my community’.

So, (Syeda) Fatima asws rejoiced at that, may the Salawat be upon her father saww, and her husband asws, and her sons asws. 70

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the intercession of the Prophet saww on the Day of Judgment’.

He asws said: ‘On the Day of Judgment the people would be choking by the sweat and they would say, ‘Let us go to Adam as (in the Presence of his Lord azwj)’. They will come to Adam as and say, ‘Intercede for us with your Lord azwj’. He as would say: ‘There is a sin for me as and a mistake, so upon you is to be with Noah as’.

The will come to Noah as, but he as will refer the one (Prophet) who followed him as. And every Prophet as will (refer) to the one who followed him as until they would end up to Isa as, and he as will say: ‘Upon you is to be with Muhammad saww Rasool-Allah saww – may Salawat be upon him saww and upon the entirety of the Prophets as – so they will display themselves unto him as and they would be asking him saww.

He saww will be saying: ‘Let us go’. He saww would go with them to the door of the Paradise, and he saww will face the Door of the beneficent and fall down in Sajdah. He saww will remain (like that) for as long as Allah azwj so Desires. Allah azwj Mighty and Majestic will Say: “Raise your saww

70 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 6
head and intercede, you **sa**w**w** will be interceded for, and ask, you **sa**w**w** will be Given, and that is His **azwj** Word: **perhaps your Lord will Raise you to a Praiseworthy position [17:79]**''.

**P.s. – Hadeeth no. 8 has been omitted**

Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah**asws** regarding His **azwj** Words: **They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]**. He**asws** said: ‘Neither will He**azwj** Intercede, nor will He**azwj** Let (anyone) intercede for them, nor will they (be allowed to) intercede (for others), except one who takes a Pact with the Beneficent [19:87] – except one who has permission for him by the Wilayah of Amir Al-Momineen**asws** and the Imams**asws** from after him**asws**, for it is the Pact with Allah**azwj**’.

Ibn Al Mutawakkl, from Muhammad Bin Ataar, from Al Sahry, from Salmah Bin Al Khatab, from Al Husayn Bin Saeed, from Is’haq Bin Ibrahim, from Abdullah Bin Sabah, from Abu Baseer,

‘From Abu Abdullah Al-Sadiq**asws** having said: ‘When it will be the Day of Judgment, Allah**azwj** Gathers the Former ones and the latter ones in one plain, and the severe darkness would overwhelm them, so they would be raising a clamour to their Lord**azwj** and saying, ‘O Lord**azwj**! Remove this darkness from us!’’

قال: فيقبل قوم يمشي النور بين أيديهم قد أضاء أرض القيامة، فيقول أهل الجمع: هؤلاء أنبياء الله، فيجتمعهم النداء من عند الله:

He**asws** said: ‘Then a people would come with light walking in front of them, illuminating the land of the Day of Judgment. The people of the gathering will say, ‘They are the Prophets**as** of Allah**azwj**!’ But a Call will come to them from the Presence of Allah**azwj**: “They are not Prophets**as** of Allah**azwj**!”.


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71 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 7
72 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 9
The people of the gathering will say, ‘They are Angels!’ The Call will answer them from the Presence of Allahazwj: “They are not Angels!” The people of the gathering will say, ‘They are martyrs!’ The Call will answer them from the Presence of Allahazwj: “They are not martyrs!” They will say, ‘Who are they?’ The Call will answer them: “O people of the gathering, ask them, ‘Who are you?’ The people of the gathering will say, ‘Who are you?’

They will be saying, ‘We are the Alawiites, we are the offspring of Muhammadasws Rasool-Allahasws. Weasws are the children of Aliasws Guardianasws of Allahazwj. Weasws are ones specialised with Honour of Allahazwj. We are the securing ones, the secured ones’. The Call would answer from the Presence of Allahazwj Mighty and Majestic: ‘Intercede regarding the ones who loved youasws, and the people of yourasws cordiality and yourasws Shias’. So, theyasws will be interceding”.

My father, from Muhammad Al Ataar, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Madeyn, from Muhammad Bin Amaar, from his father, from Abu Baseer,

‘From Abu Abdullahasws having said: ‘Ourasws Shias are Created from the Light of Allahazwj and they would be returning to Himazwj. By Allahazwj! You will be catching up with usasws on the Day of Judgment, and weasws shall be asked to intercede and will be interceding, and by Allahazwj, you will be asked to intercede and you will be interceding; and there is none from a man from you (Shias) except that a Fire would be raised for him on his left, and a Garden on his right, so he will enter his beloved ones to the Garden, and his enemies into the Fire’”.

Ibn Al Mutawakkel, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Al Nazar Bin Shuayb, from Al Qalansasy,

‘From Al-Sadiq Ja’farasws Bin Muhammadasws, from hisasws fatherasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘When Iasww stand at the praiseworthy place (Al-Maqam Al-Mahmoud), Iasww shall intercede regarding the perpetrators of the

73 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 10
74 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 11
major sins from my saww community, and Allah azwj will Intercede for me saww regarding them. By Allah azwj! I saww will not intercede regarding the ones who hurt my saww offspring!". 75

13 - "In the casket, in the scribe, in the jeweler, in the merchant; if he is the son of a merchant. For the three, and for whom Allah wills, He will intercede for me saww.

In a Hadeeth of Abu Zarr ra and Salman ra who both said: ‘Rasool-Allah saww said: ‘Allah azwj Granted me saww a wish, but I saww delayed it for the intercession of the Momineen from my saww community on the Day of Judgment, and He azwj Let me saww do that’. 76

14 - What is of the casket, and in the scribe, and in the jeweler, and in the merchant; if he is a merchant, and Allah wills; He will intercede for me saww.

15 - "The weakness of the intercession is for the enemies of the Shias until they say: ‘There is none for us from the intercessors, except for an intimate friend. If only there was one more chance for us, we would be from the Momineen’. 77

My father, from Ibn Mahboub, from Abu Asama,

‘From Abu Abdullah asws and Abu Ja’far asws both having said: ‘By Allah azwj! We asws will be interceding regarding the sinners from our asws Shias until our asws enemies would be saying, when they see that, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]’. 78

16 - "And the intercession will not benefit in His Presence except the one He Permits for, [34:23] – He said, ‘There will be no (right) of intercession for anyone from the Prophets as of Allah azwj and His azwj Rasools as on the Day of Judgment until Allah azwj Permits for him as except Rasool-Allah saww, for Allah azwj would have Permitted for him saww regarding the intercession from..."
before the Day of Judgment, and the intercession is for him\textsuperscript{\textit{saww}}, and for the Imams\textsuperscript{\textit{asws}} from his\textsuperscript{\textit{saww}} children, then after that it is for the Prophets\textsuperscript{\textit{as}}, \textit{Salawat be upon them\textit{as}} and upon Muhammad\textsuperscript{\textit{saww}}. \textbf{(P.s. – up to here is not a Hadeeth)}

My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amar, from Abu Al Abbas Al Makbar who said,

‘A slave of the wife of Ali\textsuperscript{\textit{asws}} Bin Al-Husayn\textsuperscript{\textit{asws}} called Abu Ayman, came to Abu Ja’far\textsuperscript{\textit{asws}} and he said, ‘O Abu Ja’far\textsuperscript{\textit{asws}}! The people are bothering and saying, ‘Intercession of Muhammad\textsuperscript{\textit{saww}}! Intercession of Muhammad\textsuperscript{\textit{saww}}!’

Abu Ja’far\textsuperscript{\textit{asws}} was distressed until his\textsuperscript{\textit{asws}} face changed (colour), then said: ‘Woe be unto you\textsuperscript{\textit{asws}}, O Abu Ayman! Does it bother you to keep chaste your belly and your private parts? But, if you could see the panic on the Day of Judgment, how needy you will be for the intercession of Muhammad\textsuperscript{\textit{saww}}. Woe be unto you! Is intercession except for the one the Fire has been Obligated upon?’

Then he\textsuperscript{\textit{asws}} said: ‘There is no one from the former ones and the latter ones except he would be needy to the intercession of Muhammad\textsuperscript{\textit{saww}} on the Day of Judgment’.

Then Abu Ja’far\textsuperscript{\textit{asws}} said: ‘For Rasool-Allah\textsuperscript{\textit{saww}} is the interceding regarding his\textsuperscript{\textit{saww}} community, and for us is the interceding regarding our\textsuperscript{\textit{asws}} Shias, and for our\textsuperscript{\textit{asws}} Shias there is interceding regarding their families’.

The Momin will intercede regarding the likes of (the tribes of) Rabie and Muzar, and that the Momin will intercede even for his servants, and he would be saying, ‘O Lord\textsuperscript{\textit{azwj}}! A right of my servant who was saving me from the heat and the cold’\textsuperscript{\textit{79}}.

\textsuperscript{79} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 16
Bihar Al Anwaar Volume 8 www.hubeali.com

17 - ل: ابن الوليد، عن الصفار، وعن أبي عيسى والبرقي، عن محمد الرщи، وعن محمد بن سنان، عن أبي الجارود، عن سعيد بن جبير، أن رسول الله صلى الله عليه وسلم قال: أعطت خمسا لم يعطها أحد قبلني: جعلت لي الأرض مسجدا وظهرا، ونصبت بالرغم، واحتفظت للفناء، وأعطيت جوامع الكلم، وأعطيت الرغي والمغنم، وأعطيت الشفاعة.

Ibn Al Waleed, from Al Saffar, and Sa’ad, from Ibn Isa and Al Barqy both together from Muhammad Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allahsaww said: ‘Iswaaw have been Given five no one before me has been Given – The earth has been Made to be a Masjid (place of Sajdah) for measw and a cleansing (Tayammum), and Help (from Allahazwj) with the awe (in the hearts of the enemies), and the war booties have been Made Permissible for measw, and Iasw have been Given the summary of the speech, and Iasw have been Given the intercession’. 80

18 - ل: ما جيلويه، عن عمه، عن البرقي، عن علي بن الحسين الرقي، عن عبد الله بن جبلة، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي عليه السلام في حديث طويل: إن النبي صلى الله عليه وسلم قال في جواب نفر من اليهود سألوه عن مسائل: وأما شفاعةي ففي أصحاب الكبائر ماحلا أهل الشرك والظلم'.

Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al Husayn Al Raqy, from Abdullah Bin Jabalah, from Al Hassan Bin Abdullah, from his forefathers,

‘From his grandfatherasws Al-Hassanasws Bin Aliasws in a lengthy Hadeeth that the Prophetasw said in answer to a number of the Jews who had asked him about certain issues: ‘And as for myasw intercession, so it would be regarding the perpetrators of the major sins, apart from the people of Shirk and the injustice’’. 81

19 - ل: القطان، عن ابن زكريا، عن ابن حبيب، عن محمد بن عبد الله، عن علي بن الحكم، عن أبان، عن محمد بن الفضل الزرقي، عن أبي عبد الله، عن أبيه، عن جده، عن علي عليه السلام قال: إن للجنة ثمانية أبواب: باب يدخل منه النبيون والصديقون، وباب يدخل منه الشهداء والصالحين، وخمسة أبواب يدخل منها شيعتنا ومحبوبنا.

Al Qatan, from Ibn Zakariyya, from Ibn Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban, from Muhammad Bin Al Fazl Al Zarqy,

‘From Abu Abdullahasws, from hisasws fatherasws, from hisasws grandfatherasws, from Aliasws having said: ‘For the Paradise there are eight doors – a door the Prophetsas and the Truthfulasws would be entering from, and a door the martyrs and the righteous would be entering from, and five doors from which ourasws Shias and ones who love usasws would be entering from.

فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبتي وأنصاري ومن تواطني في دار الدنيا، فإذا النداء من بطن عرش: قد أحييت دعوتلك، وشفعت في شيعتك.'
So, I saww will not cease to pause upon the Bridge calling and saying: ‘Lord azwj! Save my saww Shias and ones who love me saww and my saww helpers, and ones who befriended me saww in the house of the world’. There would be a Call from the interior of the Throne: “azwj have Answered your saww supplication, and Interceded regarding your saww Shias!”

And He saww will intercede for every man from my asws Shias, and ones who befriended me asws and helped me asws and battled the ones who battled against me asws, by action or words, regarding seventy thousand from his neighbours and his relatives.

And there is a door the rest of the Muslims would be entering from, from the ones who testify that, ‘There is no god except Allah azwj, and there does not happen to be in his heart a measurement of a particle of our asws hatred, the People asws of the Household’. 82

And He will say: ‘O Lord azwj, the Paradise!’ And I saww will settle them from it wherever I saww so desire to, and that is the praiseworthy place (Al-Maqam Al-Mahmoud) which I saww had been Promised with’. 83

Faqil: ‘O Lord, the Paradise!’ And I saww will settle them from it wherever I saww so desire to, and that is the praiseworthy place (Al-Maqam Al-Mahmoud) which I saww had been Promised with’. 83

82 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 19
83 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 20
‘We went to Abu Nawas Al-Hassan Bin Hany to console him during his illness in which he died. Isa Ibn Musa Al-Hashimy said to him, ‘O Abu Ali! You are in the last day from the days of the world, and the first day from the Hereafter, and between you and Allah azwj there are evil traits, therefore repent to Allah azwj Mighty and Majestic’.

قال أبو نواس: سندني، فلما استوى جالسا قال: إني تخوفني الله ؟ وقد حدثني حماد بن سلمة، عن ثابت البناني، عن أسن بن مالك قال: قال رسول الله صلى الله عليه وآله: لكل نبي شفاعة و أنا خبأت شفاعتي لاهل الكبائر من أمتى يوم القيامة، أفتح لآلاكون منهم؟

Abu Nawas said, ‘Support me’. When he was sitting upright, he said, ‘Are you scaring me with Allah azwj? And Hamad Bin Salmah narrated to me, from Sabit Al-Banany, from Anas Bin Malik who said, ‘Rasool-Allah saww said: ‘For every Prophet saww there is intercession and I saww have kept my saww intercession for the perpetrators of the major sins from my saww community on the Day of Judgment’. Are you viewing that I will not happen to be from them?’84 (This is not a Hadith but contain a reference to a Hadith)

In a Hadeeth of Al Amsh,

‘From Al-Sadiq asws: ‘The companions of the legal punishment (one who have already been punished for their crimes) are Muslims, neither Momineen nor Kafirs, for Allah azwj the Exalted will not Enter a Momin into the Fire and He azwj has already Promised him the Paradise, nor will He azwj Exit a Kafir from the Fire and He azwj has already Promised him the Fire, and the eternality in it, and He azwj will Forgive besides that to the ones He azwj so Desires to.

الفصحوب الحدود فساق لا مؤمنون ولا كافرون، ولا يدخلون في النار ولا يخرجون منها يوما، والشفاعة جائزة لهم وللمستضعفين إذا ارتضى الله عزوجل دينهم.

The ones legally punished are mischief-makers, neither Momins nor Kafirs, nor will they be entering the Fire and coming out from it one day, and the intercession is allowed for them, and for the weak ones (of understanding), when Allah azwj Mighty and Majestic is Pleased with their Religion”.85

22 - ل: في الخبر الاعمش، عن الصادق عليه السلام: أصحاب الحدود مسلمون لا مؤمنون ولا كافرون، فإن الله تبارك وتعالى لا يدخل النار مؤمنا وقد وعده الجنة، ولا يخرج من النار كافرا وقد أوعده النار والخلود فيها، ويغفر ما دون ذلك من بذاء.

84 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 21
85 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 22
Among what Al-Reza\textsuperscript{asws} wrote to Al-Mamoun regarding the pure \textit{Eman}: ‘And the sinners from the people of \textit{Tawheed} (Unitarians) would be entering the Fire and they would be exiting from it, and the intercession is allowed for them’\textsuperscript{86}.

24 – ن: أحمد بن أبي جعفر البهقفي، عن علي بن جعفر المبدي، عن علي بن محمد ابن مهرويه القروييني، عن داود بن سليمان، عن الرضا، عن آبائه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وسلم: إذا كنّا يوم القيامة وليبا حساب شيعتنا، فمن كانت مظلمته فيما بينه وبين الله عزوجل حكمنا فيها فأجابنا،

Ahmad Bin Abu Ja’far Al Bayhaqi, from Ali Bin Ja’far Al Madany, from Ali Bin Muhammad Ibn Mahrawiyah Al Qazwiny, from Dawood Bin Suleyman,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When it will be the Day of Judgment, we\textsuperscript{asws} will be in charge of the Reckoning of our\textsuperscript{asws} Shias. So, the one who was unjust regarding what is between him and Allah\textsuperscript{azwj} Mighty and Majestic, we\textsuperscript{asws} shall decide regarding it, and we\textsuperscript{asws} will be Answered.

And the one who was unjust between him and regarding what is between the people, we\textsuperscript{asws} shall gift it, and it will be Gifted for us\textsuperscript{asws}; and the one who was unjust regarding what is between him and us\textsuperscript{asws}, we\textsuperscript{asws} would be more rightful from pardoning and excusing’\textsuperscript{87}.

25 – ن: بإسناد التميمي، عن الرضا، عن آبائه عن علي عليهم السلام قال: من كذب بشفاعة رسول الله صلى الله عليه وسلم لم تنله.

By a chain of Al Tameemy,

‘From Al-Reza\textsuperscript{asws} having said: ‘One who belies the intercession of Rasool-Allah\textsuperscript{saww}, will not attain it’\textsuperscript{88}.

26 – ن: أبي عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد، عن ميسر، عن أبي عبد الله عليه السلام نو: إن المؤمن منحكم يوم القيامة ليمر به الرجل له المعرفة به في الدنيا وقد أمر به إلى النار والملك ينطلق به، قال: يقول له: يا فلان أغني فقد كنت أعلمك في الدنيا واستعناك في الحاجة تطلبه مني، فهل عندك اليوم مكافأة؟

My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walad, from Maysar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Momin from you on the Day of Judgment, when the passes by him, one who knew him in the world and he had been Commanded with to the Fire and the Angel would be taking him, would say to him, ‘O so and so! Help me, for I

\textsuperscript{86} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 23
\textsuperscript{87} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 24
\textsuperscript{88} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 25
had done the good deed to you in the world, and had relieved you regarding the need you had sought from me. So, is there any reward with you (for me) today?’

فيقول المؤمن للملك المؤكل به: خل سبيله، قال: فيسمع الله قول المؤمن فيأمر الملك أن يخير قول المؤمن فيخلي سبيله.

The Momin would say to the Angel, the one allocated with him, ‘Free his way’. So, Allahazwj will Hear the words of the Momin and Command the Angel that he fulfills the word of the Momin and free his way’.

27 - لو: أبي، عن سعد، عن ابن عيسى، عن محمد بن خالد، عن النضر، عن أبي المغرة، عن أبي بصير، عن علي الصالح قال: قال أبو عبد الله عليه السلام: إن المؤمن ليشفع حميمه إلا أن يكون ناصبا، ولو أن ناصبا شفع له كل نبي مرسل وملك مقرب ما شفعوا.

My father, from Sa’ad, from Ibn Isa, from Muhammad Bin Khalid, from Al Nazar, from Yahya Al Halby, from Abu Al Magra, from Abu Baseer, from Ali Al Sanie who said,

‘Abu Abdullahasws said: ‘The Momin will intercede for his intimate one unless he happens to be a Nasibi (Hostile one), and if he is a Nasibi (Hostile one) and every Mursil Prophetas and Angel of Proximity were to intercede for him, he will not be Interceded for’.


My father, from Sa’dan Bin Muslim, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Blessed and Exalted: not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]. Heasws said: ‘By Allahazwj! Weasws are the permitting ones for them during that Day and the speakers of the correct thing’.

قلت: جعلت فداك وما تقولون ؟ قال: نمجيد ربنا، ونصلي على نبينا، ونشفع لشيعتنا فلا يردنا ربنا (our intercession).

I said, ‘May I be sacrificed for youasws! And what will youasws be saying?’ Heasws said: ‘Weasws shall Glorify ourasws Lordazwj, and send Salawat upon ourasws Prophetas, and intercede for ourasws Shias, and ourasws Lordazwj will not Reject usasws (ourasws intercession).

29 - كا: علی بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضل، عن أبي الحسن الماظي عليه السلام مثله

Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al Fazeyl,

‘From Abu Al-Hassan Al-Maazy (7th Imamasws) – similar to it’.

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89 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 26
90 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 27
91 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 28
By this chain, he said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘His\textsuperscript{azwj} Words: \textit{who is that who can intercede in His Presence except by His Permission? [2:255]}. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are those interceders’” \textsuperscript{93}

My father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

‘A man said to Abu Abdullah\textsuperscript{asws}, ‘There is a neighbour of ours from the Kharijites saying, On the Day of Judgment Muhammad\textsuperscript{saww} will be thinking of himself\textsuperscript{saww}, so how will he\textsuperscript{saww} intercede (for others)?’ Abu Abdullah\textsuperscript{asws} said: ‘There is none from the former ones and the latter ones except that he would be needy to the intercession of Muhammad\textsuperscript{saww} on the Day of Judgment’”. \textsuperscript{94}

Umar Bin Abdul Aziz, from Mufazzal or someone else,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]}. He\textsuperscript{asws} said: ‘The interceders are the Imams\textsuperscript{asws}, and the friend, is from the Momineen’”. \textsuperscript{95}

My father, from Hamza Bin Abdullah, from Ibn Umeyra, from Abu Hamza who said,

‘Abu Ja’far\textsuperscript{asws} said: ‘For Rasool-Allah\textsuperscript{saww}, there is intercession’”. \textsuperscript{96}

\textsuperscript{92} Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 21 H 29
\textsuperscript{93} Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 21 H 30
\textsuperscript{94} Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 21 H 31
\textsuperscript{95} Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 21 H 32
\textsuperscript{96} Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 21 H 33
My father, from Fazalat, from Husayn bin Usman, from Abu Hamza,

‘He asws said: ‘For the Prophet saww there is intercession regarding his saww community, and for us asws there is intercession regarding our asws Shias, and for our asws Shias there is intercession regarding their family members’’. 97

My father, from Hamza Bin Abdullah, from Is’haq Bin Amaar, from Ali Al Khadmy who said,

‘Abu Abdullah asws said: ‘The neighbour will intercede for his neighbour, and the friend for his friend, and if the Angels of Proximity and the Prophets as and the Mursils as were to intercede regarding a Nasibi (Hostile one), he will not be interceded for’’. 98

Ibn Mahboub, from Aban, from Asad Bin Ismail, from Jabir Bin Yazeed who said,

‘Abu Ja’far asws said: ‘O Jabir! Do not seek support of our asws enemies, neither seek his food nor ask him for a drink of water, for he will be passing by the Momin to go to the Fire and he would say, ‘O Momin! Didn’t I do such and such with you?’ So, he will be embarrassed from him, and save him from the Fire.

But rather, the Momin has been named as a ‘Momin’ because he believes in Allah aswj and he believes His aswj Trustees asws. 99

Ali Bin Al Ja’ad, from Sha’ba, from Qatadah, from Abu Al Jowza, from Ibn Abbas,

‘Regarding the Words of the Exalted: So, the intercession of intercedors will not benefit them [74:48], he said, ‘Meaning the Kafirs of Makkah will not benefit by the intercession of the interceders’.

97 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 34
98 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 35
99 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 36
Then he said, ‘The first one to intercede on the Day of Judgment regarding his community would be Rasool-Allah \textsuperscript{saww}, and the first one to intercede regarding his family members and his children would be Amir Al Momineen \textsuperscript{asws}, and the first one to intercede regarding the Muslims of Rome would be Saheyb, and the first one to intercede regarding the Momins of Ethiopia would be Bilal’ \textsuperscript{100} \textbf{(P.s. – This is not a Hadeeth)}

Humran Bin Ayn,

‘Al-Sadiq \textsuperscript{asws} said: ‘By Allah \textsuperscript{azwj}! We \textsuperscript{asws} will be interceding for our \textsuperscript{asws} Shias! By Allah \textsuperscript{azwj}! We \textsuperscript{asws} will be interceding for our \textsuperscript{asws} Shias! By Allah \textsuperscript{azwj}! We \textsuperscript{asws} will be interceding for our \textsuperscript{asws} Shias to the extent that the people would be saying, ‘So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]’’. \textsuperscript{101}

Firdows Al Dulaymi, ‘Abu Hureyra said,

‘The Prophet \textsuperscript{saww} said: ‘The interceders are five – The Quran, and the relatives, and the entrustments, and your Prophet \textsuperscript{saww}, and the Family \textsuperscript{asws} of your Prophet \textsuperscript{saww}’’, \textsuperscript{102}

Tafseer Wakie,

‘Ibn Abbas regarding His \textsuperscript{azwj} Words: \textit{And soon your Lord will Give you, so you will be pleased [93:5]} – meaning, ‘We \textsuperscript{azwj} shall soon Permit intercession for you \textsuperscript{saww}, O Muhammad \textsuperscript{saww}, on the Day of Judgment regarding the entirety of your \textsuperscript{saww} Family \textsuperscript{asws}, and you \textsuperscript{saww} will enter all of them into the Paradise (until) you \textsuperscript{saww} are pleased with that from your \textsuperscript{saww} Lord \textsuperscript{azwj}’’. \textsuperscript{103} \textbf{(P.s. – This is not a Hadeeth)}
Al-Baqir asws regarding His asws Words: *Every community would be Called to its Book: [45:28] – the Verse. He asws said: 'That is the Prophet saww and Ali asws standing upon a raised hill and interceding, then he saww will be saying: 'O Ali asws! Intercede!' So, the man will intercede regarding the tribe, and the man will intercede for the family, and the man will intercede for the two men, upon a measurement of his deeds, so that is the Maqam Al-Mahmoud (Praise-worthy place)’. 104

Abu Abdullah asws said: ‘*and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord. [10:2].* He asws said: ‘Wilayah of Amir Al-Momineen asws’. And it was said, ‘*for them would be a ‘true footing’ [10:2], he asws said: ‘Intercession of the Prophet saww, And the one who came with the truth [39:33] is intercession of Ali asws, they are the truthful [57:19], intercession of the Imams asws’’. 105

The Prophet saww: *saww will be asked for intercession on the Day of Judgment, so I saww shall intercede, and Ali asws will be asked for intercession and he asws shall intercede, and the People asws of my saww Household will be asked for intercession, and they asws shall intercede”*. 106

Amir Al-Momineen asws said: ‘*Allah azwj is Merciful with His azwj servants, and form His azwj Mercy is that He azwj Created one hundred Mercies, Making one Mercy from these regarding all of the creatures. By it, He azwj Mercies the people, and the mother mercies her child, and the mothers from the animals are tame upon their children.*

فإذا كان يوم القيامة أضاف هذه الرحمة الواحدة إلى تسع وتسعين رحمة جعل منها رحمة واحدة في الخلق كلهم، فيها تزاحم الناس، وترحم الوالدة ولدها، وتحنن الأمهات من الحيوانات على أولادها.

104 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 41
105 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 42
106 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 43
When it will be the Day of Judgment, this one Mercy would be multiplied to ninety-nine Mercies, and by it He will Mercy the community of Muhammad, then He will Permit their intercession regarding the ones they love, for him would be the intercession from the people of the nation until the one would be coming to be a Momin from the Shias and he will be saying, ‘intercede for me’, and he will be saying, ‘And which right is there for you upon me?’ He would say, ‘I quenched you some water’. So, he would remember that and intercede for him, and there will be intercession regarding him.

وتجيء آخر فيقول: إن لي عليك حقًا فاشفع لي، فيقول: وما حقك علي؟ في يقول: استمالت بظل جداري ساعة في يوم حار، فيشفع له فيشفع فيه، ولا يزال يشفع حتى يشفع في جيرانه وخلطائه ومعارفه، فإن المؤمن أكرم على الله بما تطلون.

And another one will come and say, ‘There is a right for me upon you, so intercede for me’. He will say, ‘And what is your right upon me?’ He will say, ‘You shaded yourself by the shade of my wall for a while during a hot day’. So, he would intercede for him and there will be intercession regarding him, and he will not cease interceding until he intercedes regarding his neighbour, and his mingling ones, and his known ones, for the Momin is more honourable unto Allah than what you think’.

Allah the Mighty and Majestic Says: [2:48] And fear a Day when one soul shall not avail another in the least - Will not be able to dispel the punishment which he deserves at the time of death neither shall intercession on its behalf be Accepted - Interceding for the delaying the time of his nor shall any compensation be Taken from it [2:48] - No ransom or replacement will be accepted in his place to die, and that he himself should be left alone'.

Al-Sadiqasws said: ‘And this - the day (in the above Verse) – is the day of death, so the intercession and the substitution (from not dying) would not be availed from. But, as for during the Day of Judgment, so weasws and ourasws family members, weasws would recompense ourasws Shias with every recompense. Weasws would certainly be upon the Heights (A’raaf) between the Paradise and the Fire – Muhammadasws, and Aliasws, and (Syeda) Fatimaasws and Al-Hassanasws and Al-Husaynasws, and the goodly onesasws from theirasws Progenyasws.

107 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 44
So we\textsuperscript{asws} would see one of our\textsuperscript{asws} Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we\textsuperscript{asws} would send the best of our\textsuperscript{asws} Shias, like Salman\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and their peers in the time period which followed them\textsuperscript{ra}, then in every time period up to the Day of Judgment. So they\textsuperscript{ra} would be swooping upon them like the buzzards and the hawks, and they would be snatching them just as the buzzard and the hawk snatches its prey, and they\textsuperscript{ra} would be bringing them to the Paradise hurriedly.

And we\textsuperscript{asws} would certainly send upon the others from those that love us\textsuperscript{asws}, from the best of our\textsuperscript{asws} Shias, like the doves, so they would be cutting them out from the plains just as the bird cuts out the seed, and they would be transferring them to the Gardens in our\textsuperscript{asws} Presence.

And they would be coming with one from our\textsuperscript{asws} Shias deficient in his deeds, after his having earned the Wilayah, and (performed) the dissimulation, and (fulfilled) the rights of his brethren, and he would be paused in front of what is between one hundred, and more than that up to one hundred thousand from the \textit{Nasibis} (Hostile ones), and it would be said to him: 'They are your expiation from the Fire (as replacements). Thus, these \textit{Momineen} would be entering the Paradise, and those \textit{Nasibis} (into the) Fire.

And that is what Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{Sometimes they wish, those who disbelieve} – meaning in the Wilayah – \textit{if only they had been submissive [15:2]} – in the world as being led to the Imamate, in order for their adversaries to be their expiation from the Fire".\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 45}
'I was in the presence of Ja'far asws Bin Muhammad asws, one night, I and Mufazzal Bin Umar, there wasn’t anyone else with him apart from us, and Mufazzal Bin Al-Ju’fy said to him asws, ‘May I be sacrificed for you asws! Narrate a Hadeeth to us we can be joyful with’.

He asws said: ‘Yes. When it will be the Day of Judgment, Allah azwj will Gather the creatures in one plain, bare-feet, bare, dirty’. I said, ‘May I be sacrificed for you asws! What is the (meaning of) dirty?’ He asws said: ‘Just as they had been created the first time (at birth). They will be pausing until the sweat chokes them, and they would be saying, “If only Allah azwj would Decide between us and even if it is to the Fire” — viewing that in the Fire there is rest compared to what there are in.

Then they will come to Adam as and say, ‘You as are our father as, and you as are a Prophet as, so ask your as Lord azwj to Decide between us, and even if it is to the Fire’. Adam as would say: ‘I as am not your master. My as Lord azwj Created me as by His azwj Hands, and Carried me as upon His azwj Throne, and His azwj Angels prostrated to me as. Then He azwj Commanded me as and I as disobeyed Him azwj.’

But, I as point you all to my as sincere son as who remained among his as people for a thousand years except fifty years (950 years) calling them. Every time they believed him as, his as sincerity intensified — Noah as.

He asws said: ‘So, they will come to Noah as and say, ‘As your as Lord azwj to Decide between us, and even if it is to the Fire’. He as will say: ‘I as am not your master. I as said: Surely, my son is from my family [11:45]. But I as point you all to one whom Allah azwj Took as a Friend in the house of the world. Turn to Ibrahim as.’

He asws said: ‘So, they will come to Ibrahim as and he as will say: ‘I as am not your master. I as said: ‘I feel sick’ [37:89]. But, I as point you all to one whom Allah azwj Spoke in a conversation [4:164] — Musa as.'
He⁵ᴷ said: ‘They will come to Musa⁵ᴷ and he⁵ᴷ will say to them: ‘I⁵ᴷ am not your master. I⁵ᴷ killed a soul [2:72], but I⁵ᴷ point you all to one who used to create by the Permission of Allah⁵ᴷ – Isa⁵ᴷ’. 

Then Abu Abdullah⁵ᴷ said: ‘There is none from a Prophet⁵ᴷ and a child of Adam⁵ᴷ up to Muhammad⁵ᴷ except and they would be beneath a flag of Muhammad⁵ᴷ’. 

He⁵ᴷ said: ‘They will come, then say, ‘O Muhammad⁵ᴷ! Ask your⁵ᴷ Lord⁵ᴷ to Decide between us, and even if it is to the Fire’. He⁵ᴷ will say: ‘Yes, I⁵ᴷ am your master’. Then he⁵ᴷ will come to the Door of the Beneficent, and it is Eden, and the width of its door is what is between the east and the west, and he⁵ᴷ will move a ring from the rings (door knockers). He⁵ᴷ will Say: “Who is this?” – And He⁵ᴷ is more Knowing with it. He⁵ᴷ will say: ‘I⁵ᴷ am Muhammad⁵ᴷ’. He⁵ᴷ will Say: “Open for him!”

He⁵ᴷ said: ‘It will be opened for me⁵ᴷ, and when I⁵ᴷ look at my⁵ᴷ Lord⁵ᴷ, I⁵ᴷ shall Glorify Him⁵ᴷ with such a Glorification, no one had Glorified Him⁵ᴷ before me⁵ᴷ, nor will anyone be Glorifying Him⁵ᴷ after me⁵ᴷ. Then I⁵ᴷ shall fall in Sajdah and He⁵ᴷ will be Saying: “O Muhammad⁵ᴷ! Raise your⁵ᴷ head, and speak, your⁵ᴷ word will be Heard, and intercede, you⁵ᴷ will be Interceded for, and ask, you⁵ᴷ will be Given!”

He⁵ᴷ said: ‘When I⁵ᴷ raise my⁵ᴷ head and look at my⁵ᴷ Lord⁵ᴷ, I⁵ᴷ shall Glorify Him⁵ᴷ with a Glorification better than the first, then I⁵ᴷ shall fall in Sajdah, and He⁵ᴷ will
Say: “Raise your saww head and speak, your saww word will be Heard, and intercede, you saww will be Interceded for, and ask, you saww will be Given!”

 فإذا رفعت رأسي ونظرت إلى ربي مجدته تمجيدا أفضل من الأول والثاني، ثم أصر ساحة فقول: ارفع رأسك وقل بسمع قولك واسفع تشفع وسل تعط، فإذا رفعت رأسي أقول: رب احكم بين عبادك ولو إلى النار، فقول: نعم يا محمد.

When I saww raise my saww head and look at my saww Lord azwj, I saww shall Glorify Him azwj with a Glorification better than the first and the second, then I saww will fall in Sajdah, and He azwj will be Saying: “Yes, O Muhammad saww!”

 قال: ثم تؤتي بناقة من ياقوت أحمر وزمامها زبرجد أخضر حتى أركبها، ثم آتي المقام المحمود حتى أقضي عليه وهو تل من مسك أذفر بحيال العرش،

He saww said: ‘Then they will come with a she-camel of red ruby, and its reins being of green emeralds until I saww ride it. Then I saww will come to the Maqam Al-Mahmoud until I azwj ascend upon it, and it is a hill of strong musk in front of the Throne’.

 ثم بدع إبراهيم فيحمل على مثلها فيجي، حتى يقف عن يمين رسول الله صلى الله عليه وآله.

(He asws said): ‘Then they will call Ibrahim as and carry him as upon the like of it until he as pauses on the right of Rasool-Allah saww.

 ثم رفع رسول الله صلى الله عليه وآله يده فضرب على كتف علي بن أبي طالب ثم قال: ثم تؤتي والله بمثلها فتحمل عليه، ثم تجئ حتى تقف بني وابن أبيك إبراهيم،

Then Rasool-Allah saww raised his saww hand and struck it upon a shoulder of Ali asws Bin Abu Talib asws, then said: ‘Then, by Allah azwj, you asws will come with the like of it and be carried upon it, then you asws will come until you asws pause between me saww and your asws father as Ibrahim as.

 ثم يخرج مناد من عند الرحمن فيقول: يا معشر الخلائق أليس العدل من ربكم أن يولي كل قوم ما كانوا يتولون في دار الدنيا؟

 Then there will be a Call from the Beneficent and he will be saying: “O community of creatures! Isn’t it justice from your Lord azwj that every people should return to what they were following in the house of the world?” They would say, “Yes, and which thing is more just apart from it?”

 قال: فيقوم الشيطان الذي أضل فرقة من الناس حتى زعموا أن عيسى هو الله وابن الله azwj, ياوغيره، فيقولون: يا إبراهيم! فيقولون: بلي، وأي شيء عدل غيره؟

He asws said: ‘So the Satan la would arise, one who had strayed a sect from the people until they claimed that Isa as, he as was Allah azwj and son of Allah azwj and they will follow him to the Fire.
And the Satan\textsuperscript{la} would arise, the one who had strayed a sect from the people until they claimed that Uzair\textsuperscript{as} was son of Allah\textsuperscript{azwj}, until they follow him to the Fire. Then every Satan\textsuperscript{la} would arise who had strayed a sect, and they will follow him to the Fire until there will remain this community.

Then a Caller will Call from the Presence of Allah\textsuperscript{azwj} and say: “O community of creatures! Isn’t it justice from your Lord\textsuperscript{azwj} that every people be returned to whatever they were following in the house of the world?” They will say, ‘Yes’.

Then Yazeed\textsuperscript{la} Bin Muawiya\textsuperscript{la} will arise, and the ones who had follow him would follow him. And Al-Hassan\textsuperscript{asws} will arise, and the ones who had followed him\textsuperscript{asws} would follow him\textsuperscript{asws}. And Al-Husayn\textsuperscript{asws} will arise, and the ones who had followed him\textsuperscript{asws} would follow him\textsuperscript{asws}. Then Marwan Bin Al-Hakam and Abdul Malik will arise and the ones who had followed them would follow them.

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} will arise, and the ones who had followed him\textsuperscript{asws} would follow him\textsuperscript{asws}. Then Al-Waleed Bin Abdul Malik will arise, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} will arise, and the ones who had followed them would follow them. Then, I\textsuperscript{asws} will arise and the ones who had followed me\textsuperscript{asws} would follow me\textsuperscript{asws}. 
And it is as if I am with you being with me, then they would come with us to be seated upon the Throne of our Lord, and they would bring the Books, so, we shall return and testify against our enemies, and we will intercede for the ones who were from our Shias who would be exhausted.’

He (the narrator) said, ‘I said, ‘May I be sacrificed for you! So, what is the exhausted?’ He said: ‘The sinner. As for those who are pious from our Shias, so Allah would have Saved them with their salvation, the evil not having touched them nor will they be grieving’.

He (the narrator) said, ‘Then a maid of his came, and she said, ‘So and so, the Qurayshi is at the door’. He said: ‘Permit him’. Then he said to us: ‘Be silent!’ (There are problems with the recording of this Hadeeth, please refer to the Hadeeth 48 below for the better recorded one)

‘From Abu Abdullah having said: ‘Rasool-Allah said: ‘I shall proceed to the Maqam Al-Mahmoud and intercede for my father, and my mother, and a brother who was loyal to me during the Pre-Islamic period’.  

‘From Abu Abdullah: ‘Some people from the clan of Hashim came to Rasool-Allah and they asked him to make them as office bearers upon the charities of the livestock, and they said, ‘This share happens to be for us, which has been made to be for the office bearers upon us, for we are foremost with it’.

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109 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 46
110 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 47
Rasool-Allah\textsuperscript{saww} said: 'O sons of Abdul Muttalib\textsuperscript{as}! The charity is neither Permissible for me\textsuperscript{saww} nor for you, but I\textsuperscript{saww} promise (you) the intercession'.

Then he\textsuperscript{saww} said: 'By Allah\textsuperscript{azwj}! I\textsuperscript{saww} testify that I\textsuperscript{saww} have been Promised it, so what are your thoughts, O sons of Abdul Muttalib\textsuperscript{as}, when I\textsuperscript{saww} grab the knocker of the door, do you see me\textsuperscript{saww} preferring others over you?'

So, they will come to Ibrahim\textsuperscript{as} and ask him\textsuperscript{as} for the intercession, and he\textsuperscript{as} will say: 'Far be it! I\textsuperscript{as} have raised my\textsuperscript{as} own need'. They will say, 'To whom (then)? To Ibrahim\textsuperscript{as}'.

They will come to him\textsuperscript{saww} and ask him\textsuperscript{saww} for the intercession, so he\textsuperscript{saww} would arise until he comes to the door of the Paradise, and he\textsuperscript{saww} would grab a knocker of the door, then knock it. It will be said: 'Who is this?' He\textsuperscript{saww} will say: 'Ahmad\textsuperscript{saww}'. They will welcome and open the door, so when he\textsuperscript{saww} looks at the Paradise, he\textsuperscript{saww} will fall in \textit{Sajdah} Glorifying his\textsuperscript{saww} Lord\textsuperscript{azwj} with the Magnificence'.

An Angel would come to him\textsuperscript{saww} and say: 'Raise your\textsuperscript{saww} head and ask, you\textsuperscript{saww} will be Given, and intercede, you\textsuperscript{saww} will be interceded for'. He\textsuperscript{saww} will raise his\textsuperscript{saww} head and enter from a door of the Paradise, and fall in \textit{Sajdah}, and Glorify his\textsuperscript{saww} Lord\textsuperscript{azwj} and Magnify
Him\textsuperscript{azwj}. So, an Angel would come and say: ‘Raise your\textsuperscript{saww} head and ask, you\textsuperscript{saww} will be Given, and intercede and you\textsuperscript{saww} will be interceded for’. He\textsuperscript{saww} will arise, and he\textsuperscript{saww} will not ask for anything except he\textsuperscript{saww} would be Given it’. \textsuperscript{111}

From one of our companions,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said regarding His\textsuperscript{azwj} Words: perhaps your Lord will Raise you to a Praiseworthy position [17:79]: ‘It is the intercession’. \textsuperscript{112}

‘From Safwan, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} have been Granted four from my\textsuperscript{saww} Lord\textsuperscript{azwj} – Amina Bint Wahab\textsuperscript{as}, and Abdullah Bin Abdul Muttalib\textsuperscript{asws}, and Abu Talib\textsuperscript{asws}, and a man with whom brotherhood has flowed between me\textsuperscript{saww} and him\textsuperscript{asws}, and I\textsuperscript{saww} sought to my\textsuperscript{saww} Lord\textsuperscript{azwj} that He\textsuperscript{azwj} Grants it to me\textsuperscript{saww}’. \textsuperscript{113}

From Ubeyd Bin Zurara who said,

‘Abu Abdullah\textsuperscript{asws} was asked about the Momin, ‘Is there interceding for him?’ He\textsuperscript{asws} said: ‘Yes’. A man from the people said to him\textsuperscript{asws}, ‘Would the Momin be needy to the intercession of Muhammad\textsuperscript{saww} on the Day?’ He\textsuperscript{asws} said: ‘Yes. For the Momineen there are mistakes and sins, and there is no one except he would be needy to the intercession of Muhammad\textsuperscript{saww} on that Day’.

He (the narrator) said, ‘And a man asked him\textsuperscript{asws} about the words of Rasool-Allah\textsuperscript{saww}: ‘I\textsuperscript{saww} am the chief of the children of Adam\textsuperscript{as}, and there is no pride’. He\textsuperscript{asws} said: ‘Yes. He\textsuperscript{saww} will grab a knocker of the door of the Paradise and it would be opened, and he\textsuperscript{saww} will fall down in \textit{Sajdah}, and Allah\textsuperscript{azwj} will be Saying: “Raise your\textsuperscript{saww} head! Intercede and you\textsuperscript{saww} will be interceded for, request and you\textsuperscript{saww} will be Given!”’

\textsuperscript{111} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 48
\textsuperscript{112} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 49
\textsuperscript{113} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 50
Then he will fall in Sajdah, and Allah will be Saying: “Raise your head! Intercede and you will be interceded for, and request, you will be Given!” Then he will raise his head and interceded, and seek, and will be Given”.

52 - ٥٢: عن سماعة بن مهران، عن أبي إبراهيم عليه السلام في قول الله: “ عسى أن يبعثك ربك مقاما محمودا ” قال: يقوم الناس يوم القيامة مقدار أربعين عاما، و يؤمر الشمس فيركب على رؤوس العباد ويلجمهم العرق، ويؤمر الارض لا تقبل من عرقهم شيئا،

They will come to Adam for the intercession from him, but he will point them to Noah, and Noah will point them to Ibrahim, and Ibrahim will point them to Musa, and Musa will point them to Isa, and Isa will point them saying: ‘Upon you all is with Muhammad, the last of the giver of glad tidings’. He saw will say: ‘I am for it!’ So, he will go until he comes to a door of the Paradise, and knock. It will be said to him: ‘Who is this?’ – and Allah is more Knowing. He will say: ‘Muhammad’. It will be said: ‘Open for him!’ When the door is opened, his Lord will face his Lord, and he will fall in Sajdah, and he will not raise his head until He Says to him: “Ask, you will be Given, and intercede, you will be interceded for!”

He will raise his head and face his Lord, and fall in Sajdah, and He will Say to him similar to it. He will raise his head until he intercedes for the ones who had already been burnt by the Fire. So, there is none from the people on the Day of

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114 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 51
Judgment in the entirety of the communities more conferring that Muhammad saww, and it is the Word of Allah azwj the Exalted: *perhaps your Lord will Raise you to a Praiseworthy position [17:79]*.  

53 - Yahya Bin Muhammad Bin Al Hassan Al Jawany, from Jamie Bin Ahmad Al Dahstany, from Ali Bin Al Hassan Bin Al Abbas Al Sandaly, from Ahmad Bin Muhammad Bin Ibrahim Al Sa’alby, from Yaqoub Ibn Ahmad Al Sary, from Muhammad Bin Abdullah Bin Muhammad, from Abdullah Bin Ahmad Bin Aamir Taiy, from his father,

From Ali asws Bin Musa Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: Rasool-Allah saww said: ‘Four, I asws shall make attain intercession on the Day of Judgment – the honourer of my asws offspring asws, and the fulfiller for them asws of their asws needs, and the striver regarding their matters what they asws were desperate to, and the one who loved them with his heart, and his tongue when they were desperate’.  

54 - Kanz: Mohammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is’haq, from Abdullah Bin Hamad, from Abdullah Bin Sinan,  

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

55 - And by this chain going up to Abdullah Bin Hamad,
‘From Muhammad son of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} regarding this Verse (above), he\textsuperscript{asws} said: ‘When it will be the Day of Judgment, Allah\textsuperscript{azwj} will Allocate us\textsuperscript{asws} with the Reckoning of our\textsuperscript{asws} Shias. So, whatever was for Allah\textsuperscript{azwj}, we will ask Him\textsuperscript{azwj} that He\textsuperscript{azwj} Gifts it to us\textsuperscript{asws}, so it would be for them, and whatever was for their adversaries, so it would be for them, and whatever was for us\textsuperscript{asws}, so it would be for them’. Then he\textsuperscript{asws} said: ‘They (Shias) would be wherever we\textsuperscript{asws} will be’.

And it is reported that Al-Sadiq\textsuperscript{asws} was asked about this Verses. He\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} Gathers the people in one plain, Allah\textsuperscript{azwj} would Hasten our\textsuperscript{asws} Shias in discussion regarding the Reckoning, and we\textsuperscript{asws} shall say: ‘Our God\textsuperscript{azwj}! They are our\textsuperscript{asws} Shias!’ So, Allah\textsuperscript{azwj} the Exalted will Say: ‘I\textsuperscript{azwj} have Made their matter to you (Imams\textsuperscript{asws}), and have Interceded regarding them, and Forgiven their evil deeds. Enter the Paradise without any Reckoning!’’\textsuperscript{118}

And from Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Jameel who said,

‘I said to Abu Al-Hassan\textsuperscript{asws}, ‘Shall I narrate the Tafseer of Jabir?’ He\textsuperscript{asws} said: ‘Do not narrate with it to the foolish ones, so they would rebuke him. Have you not read: \textit{Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]}? ’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘When it will be the Day of Judgment and Allah\textsuperscript{azwj} Gathers the former ones and the latter ones, we\textsuperscript{asws} will be in charge of the Reckoning of our\textsuperscript{asws} Shias. So, whatever was between them and Allah\textsuperscript{azwj}, we\textsuperscript{asws} shall ask Allah\textsuperscript{azwj} for deciding regarding it, and He\textsuperscript{azwj} will Allow our\textsuperscript{asws} decisions, and whatever was between them and the people, we\textsuperscript{asws} will seek to be gifted it from them, and it would be gifted to us\textsuperscript{asws}, and whatever was between us\textsuperscript{asws} and them, then we\textsuperscript{asws} would be more rightful from pardoning and excusing’\textsuperscript{120}. 

\textsuperscript{118} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 55
\textsuperscript{119} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 56
\textsuperscript{120} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 57
Ibn Al Mutawakkal, from Sa’ad, from Ibn Isa, from Ibn Sinan, from Ibn Muskan, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far.asws saying: ‘(Syeda) Fatima.asws will pause at the door of Hell, and when it will be the Day of Judgment, it will be inscribed between the eyes of every man, ‘Momin’, or ‘Kafir’. They will pass by with one who loves (the Progeny.asws of Muhammad.saww) whose sins would be a lot, to the Fire, and she.asws will read ‘Loving one’ written between his eyes, and she.asws will be saying: ‘My.asws God.aszw and my.asws Master! You.aszw Named me.asws ‘Fatima’ and would Save by me.asws the ones who befriended me.asws and my.asws offspring.asws, from the Fire, and Your.aszw Promise is the Truth, and You.aszw do not break the Promises’.

Allah.aszw Mighty and Majestic will be Saying: “You.asws speak the truth, O Fatima.asws! I.aszw Named you.asws ‘Fatima’, and I.aszw shall Save by you.asws ones who loved you.asws and befriended you.asws and loved your.asws offspring and befriended them.asws, from the Fire, and My.aszw Promise is the Truth, and I.aszw do not break the Promises.

And rather, I.aszw Commanded My.aszw servant to the Fire for you.asws to intercede regarding him, so your.asws intercession would manifest it to My.aszw Angels and My.aszw Prophets.as, and My.aszw Rasools.as, and the people of the pausing, your.asws pausing from Me.aszw and you.asws position from Me.aszw. So, the one you.asws read between his eyes ‘Momin’, pull his hand and enter him into the Paradise!’’

And from Al-Sadiq.asws, he (the narrator) said, ‘Jabir said to Abu Ja’far.asws, ‘May I be sacrificed for you.asws, O son.asws of Rasool-Allah.aszw! Narrate to me a Hadeeth regarding the merits of your.asws grandmother Fatima.asws, when I narrate it to the Shias, they would be happy with that’.

Sahil Al-Arba’ Chess, of the four, said: ‘Cursed be those who ignore his saying, ‘May I be sacrificed for you.asws, O son.asws of Rasool-Allah.aszw! Narrate to me a Hadeeth regarding the merits of your.asws grandmother Fatima.asws, when I narrate it to the Shias, they would be happy with that’.

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قال أبو جعفر عليه السلام: حدثني أبي، عن جدي، عن رسول الله صلى الله عليه وآله قال: إذا كان يوم القيامة نصب للنبياء والرسل منابر من نور، فيكون منبره أعلى من منابرهم يوم القيامة، ثم يقول الله: يا محمد اخطب، فأخطب بخطبة لم يسمع أحد من الأنبياء والرسل بمثلها.

Abu Ja'far asws said: 'My asws father asws narrated to me asws, from my asws grandfather asws, from Rasool-Allah saww having said: 'When it will be the Day of Judgment, a pulpit would be set up for the Prophets as and the Mursils as, so my saww pulpit would happen to be the highest of their pulpits on the Day of Judgment. Then Allah azwj will be saying: “O Muhammad saww! Address!” So, I saww will address such that none from the Prophets as and the Mursils as had heard the like of it.

ثم ينصب للاوصياء منابر من نور، فيكون لابني وسبطي وريحانتي أيام حياتي منبر من نور، ثم يقال لهما: اخطبا، فيخطبان بخطبتين لم يسمع أحد من أولاد الانبياء و المرسلين بمثلها،

Then pulpits of light would be set up for the successors as, and a pulpit would be set up for my saww successor Ali asws Bin Abu Talib asws in their as midst, so his asws pulpit would happen to be the highest of their as pulpits. Then Allah azwj will be Saying: “O Ali asws! Address!” So, he asws will address such that no one from the successors as had heard the like of it.

ثم ينادي المنادي وهو جبرئيل عليه السلام: أين فاطمة بنت محمد ؟ أين خديجة بنت عكرمة ؟ أين مريم بنت عمران ؟ أين آسية بنت مزاحم ؟ أين ام كلثوم ام يحيى ابن زكريا ؟ فيقمن، فيقول الله تبارك وتعالى: يا أهل الجمع لمن الكرم اليوم ؟ فيقول محمد وعلي والحسن والحسين: لله الواحد القهار،

Then the caller would call out, and he is Jibraeel as: 'Where is (Syeda) Fatima Bint Muhammad asws? Where is (Syeda) Khadeeja Bint Khuwaylid as? Where is (Syeda) Maryam Bint Imran as? Where is Aasiya Bint Mazaham? Where is Kulsoom Umm Yahya Ibn Zakariya as?' So, they as will arise and Allah azwj Blessed and Exalted will Say: “O people of the gathering! For whom is the Generosity today?” Muhammad saww, and Ali asws, and Al-Hassan asws and Al-Husayn asws will say: ‘For Allah, the One, the Subduer!’ [40:16].

فيقول الله تعالى: يا أهل الجمع إنك قد جعلت الكرم للمسلمين والحسن والحسين وفاطمة، يا أهل الجمع تطأطأوا الأرواح وغضوا
Allah azwj the Exalted will Say: “O people of the gathering! I have Made the generosity to be for Muhammad asww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and (Syeda) Fatima asws. O people of the gathering! Lower your head and close your eyes, for this here is (Syeda) Fatima asws travelling to the Paradise!”

فيأتها جبرئيل بناقة من نوق الجنة، خطامها من اللؤلؤ الرطب، عليها رحل من المرجان، فتناخ بين يديها فتركها، فيبعث الله مائة ألف ملك ليسيروا عن يمينها، ويبعث إليها مائة ألف ملك ليسيروا عن يسارها ويبعث إليها مائة ألف ملك يحملوها على أجسادهم حتى يصيروها على باب الجنة.

Jibraeel asws will bring her asws a she-camel from the she-camels of the Paradise, fat on both sides, its halter being of wet pearls. Upon it would be a saddle of coral. It would kneel in front of her asws and she asws would ride it. Then Allah azwj will Send a hundred thousand Angels to travel on her asws right, and Send to her a hundred thousand Angels to travel on her asws left, and Send to her a hundred thousand Angels to carry her asws upon their wings until they come with her asws at the door of the Paradise.

فإذا صارت عند باب الجنة تلتفت، فيقول الله: يا بنت حبيبي ما التفاتك وقد أمرت بك إلى جنتي ؟ فتقول: يا رب أحبيت أن يعرف قدرني في مثل هذا اليوم.

So, when she asws comes to be at the door of the Paradise, she asws will turn around and Allah azwj will Say: “O daughter of My Azwj Beloved! What made you turn around, and have already Commanded with you asws to My Azwj Paradise?” She asws will say: ‘O Lord Azwj! I asws would love it if my asws worth be known in the like of this Day’.

قال أبو جعفر عليه السلام: والله يا جابر إنها ذلك اليوم لتلتقط شيعتها ومحبيها كما يلتقط الطير الحب الجيد من الحب الردئ.

فإذا صار شيعتها معها عند باب الجنة يلقي الله في قلوبهم أن يلتفتو، فإذا التفتوا يقول الله: يا أحبائي ما التفتكم؟ فلله: يا رب أحبيت أن يعرف قدرنا في مثل هذا اليوم.

Abu Ja’far asws said: ‘By Allah azwj, O Jabir! On that Day, she asws will pick up her asws Shias and ones who love her asws, just as the bird tends to pick up the good seed from the bad.

فإذا صار شيعتها معها عند باب الجنة يلقي الله في قلوبهم أن يلتفتو، فإذا التفتوا يقول الله: يا أحبائي ما التفتكم؟ فلله: يا رب أحبيت أن يعرف قدرنا في مثل هذا اليوم.

When her asws Shias come to be with her asws at the door of the Paradise, Allah azwj would Cast into their hearts that they should turn around. So, when they do turn around, Allah azwj will Say: “O My Azwj Beloved ones! What Made you to turn around and Fatima asws daughter of My Azwj Beloved has already interceded regarding you all?” They will say, ‘O Lord Azwj! We would love it if our worth could be known in the like of this Day’.
فيقول الله: يا أحبائي ارجعوا وانظروا من أحبكم لحب فاطمة، انظروا من اطعكم لحب فاطمة، انظروا من كساكم لحب فاطمة، انظروا من سقاكمشرة في حب فاطمة، انظروا من رد عنكم غيبة في حب فاطمة فخذوا بيدهم وأدخلوه الجنة.

Allah azwj will Say: “O My azwj Beloved ones! Return and look at the ones who loved you for the love of (Syeda) Fatima asws! Look at the ones who fed you for the love of Fatima asws! Look at the ones who clothed you for the love of Fatima asws! Look at the ones who quenched you a drink for the sake of the love of Fatima asws! Look at the one who repelled a backbite from you for the sake of the love of Fatima asws, and grab his hand and enter him into the Paradise!”

قال أبو جعفر عليه السلام: والله لا يبقى في الناس إلا شاك أو كافر أو منافق فإذا صاروا بين الطبقات نادوا كما قال الله تعالى:

"فمالنا من شافعين ولا صديق حميم " فقولون: فلو أن لنا كرة فنكون من المؤمنين ".

Abu Ja’far asws said: ‘By Allah azwj! There is not remain among the people except a doubter, or a Kafir, or a hypocrite, then they come to be between the layers, they will call out just as Allah azwj the Exalted Said: So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102].

قال أبو جعفر عليه السلام: هيهات هيهات منعوا ما طلбоوا " ولو ردوا لعادوا لما نهوا عنه وإنهم لكاذبون ".

Abu Ja’far asws said: ‘Far be it! Far be it! And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]’.122

60 - وما: المقيد، عن ابن قولويه، عن الحميري، عن أبيه البرقي، عن التفليسي، عن أبي العباس الفضل بن عبد الملك، عن الصادق عليه السلام قال: يأفضل إما المؤمن مؤمنا لأنه يؤمن على الله فيجيء الله أمانه،

Al Mufeed, from Ibn Qawlawiya, from Al Humeyri, from his father Al Barqy, from Al Tafleysi, from Abu Al Abbas Al Fazl Bin Abdul Malik,

‘From Al-Sadiq asws having said: ‘O Fazl! But rather the Momin has been named as a ‘Momin’, because he believes in Allah azwj and Allah azwj will Allow his amnesty’. "

ثم قال: أما سمعت الله يقول في أعدائكم إذا ركوا شفاعة الرجل منكم لصديقكم يوم القيامة: " فمالنا من شافعين ولا صديق حميم ".

Then he asws said: ‘Have you not heard Allah azwj Saying regarding your enemies, when they see the intercession of the man from you for his friend on the Day of Judgment: So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]?’.123

122 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 59
123 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 60
61- كا: علي، عن أبيه عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله عليه السلام في رسالته إلى أصحابه قال: واعلموا أنه ليس يغني عنكم من الله أحد من خلقه شيئا لا ملك مقرب، ولا نبي مرسل، ولا من دون ذلك، فمن سره أن ينفعه شفاعة الشافعين عند الله فليطلب إلى الله أن يرضي عنه.

Ali, from his father, from Ibn Fazal, from Hafs Al Mowzan,

‘From Abu Abdullah’asws in his‘asws letter to his‘asws companions: ‘And know that no one from His‘azwj creatures can avail you anything from Allah‘azwj, neither an Angel of Proximity, nor a Mursil Prophet‘as, nor from besides that. So, the one whom it cheers that he should benefit from the intercession of the intercessors in the Presence of Allah‘azwj, then let him seek to Allah‘azwj that He‘azwj be Pleased from him’.  

62- فر: عن سليمان بن محمد بإسناده عن ابن عباس قال: سمعت أمير المؤمنين عليه السلام يقول: دخل رسول الله صلى الله عليه وآله ذات يوم على فاطمة وهي حزينة فقال لها: ما حزنك يا بنية ؟ قالت: يا أبة ذكرت المحشر ووقوف الناس عراة يوم القيامة،

From Suleyman Bin Muhammad, by his chain from Ibn Abbas who said,

‘I heard Amir Al-Momineenasws saying: ‘One day Rasool-Allahsaww came to (Syeda) Fatimaasws and sheasws was grieving, so hesaww said to herasws: ‘What makes youasws grieve, O daughterasws?’. Sheasws said: ‘O fatherasws! Youasws had mentioned the gathering and the pausing of the people bare on the Day of Judgment’.

فقال يا بنية إنه ليوم عظيم ولكن قد أخبرني جبرئيل عن الله عزوجل أنه قال: أول من ينشق عنه الارض يوم القيامة أنا، ثم أبى إبراهيم ثم يبعث الله إليك جبرئيل في سبعين ألف ملك فيضرب على قبرك سبع قباب من نور، ثم يأتيك إسرايل بثلاث حلل من نور فيقف عند رأسك فيقول: يا فاطمة بنت محمد قومي إلى محشرك

Heasws said: ‘O daughterasws! It is a great Day, but Jibraeilas has informed measw from Allah‘azwj Mighty and Majestic that He‘azwj Said that the first one the ground would be split from on the Day of Judgment would be ssw, then my ssw fatheras Ibrahimas, then yourasws husband Aliasws Bin Abu Talibasws .

ثم بيعت الله إلإك جبرئيل في سبعين ألف ملك فيضرب على قبرك سبع قباب من نور، ثم يأتيك إسرايل بثلاث حلل من نور فيقف عند رأسك فنادىك: يا فاطمة بن محمد قومي إلى محشرك

Then Allah‘azwj would Send Jibraeilas to youasws among seventy thousand Angels, and heas will strike seven domes of light upon yourasws grave. Then Israeelas will come to you with three garments of light, and heas will pause by yourasws head and call out to youasws: ‘O Fatima Bint Muhammadasws! Arise to yourasws gathering!’

فقومين آمنة روعنك، مستورة عورتك فينادك إسرائيل الخل قاتيلها، و يأتيك رفقة بنحبة من نور زمامها من لؤلؤ رطب عليها مغطية من ذهب فشربها، و يقوذ رفقة برمامةها، وبين بديلك سبعون ألف ملك بأيديهم ألوية التسليح,

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So, you asws will be arising safe of fear, your asws bareness being veiled, and Israfeel as would give you asws the garments, and you asws will wear these. And Rowfaeel as will come to you asws with a ride of light, its reins being of wet pearls, upon it being a carriage of gold, and Rowfaeel as would be guiding it by its reins, and in front of you asws will be seventy thousand Angels having the flags of Glorification in their hands.

فإذا حد بك السير استقبلتك سبعون ألف حوراء يستبشرون بالنظر إليك، بيد كل واحدة منهن مجمرة من نور يسبع منها ريح العود من غير نار، وعلىهن أكاليل الجوهر مرصعة بالزبرجد الأخضر، فتسرعن عن فصلك.

So, when the travel is renewed with you asws, seventy thousand Houries would welcome you been overjoyed with looking at you asws. In the hand of every one of them would be a brazier of light, the aroma of Oud would be spreading from these without there being a fire, and upon them would be garlands of jewellery inlaid with the green emeralds. They will travel on your asws right.

فإذا سرت من فرك استقبلتك مريم بنت عمران في مثل من معك من الحور فتسلم عليك وتسير هي ومن معها عن يسارك، ثم تستقبلكم أمك خديجة بنت كحيلد أول المؤمنات بالله ورسوله ومعها سبعون ألفملك بأيديهم آلية التكبير.

When you asws pass from your asws grave, Maryam Bint Imran as would welcome you among the ones with you asws from the Houries, and greet upon you asws. She as and the ones with her as would travel on your asws left. Then you asws will be welcomed by your asws mother Khadeeja as Bint Khuwaylid as, the first believing woman in Allah azwj and His Rasool saww, and with her as would be seventy thousand Angels, in their hands would be flags of Takbeer.

فإذا قربت من الجمع استقبلتك حواء في سبعين ألف حوراء ومعها آسية بنت مزاحم، وتسيران هما ومن معهم منك، فإذا توسطت الجمع وذلك أن الله يجمع الخلق في صعيد واحد فتستوي الأقدام.

When you asws come near to the gathering, Hawa as will welcome you as among seventy thousand Houries, and with her as would be Aasiya Bint Mazaham as, and they as two and the ones with them as as would travel with you asws. When you asws come to the middle of the gathering, and that is because Allah azwj would Gather the creatures in one plain, the feet would be settled with them.

 ثم ينادي مناد من تحت العرش يسمع الخلق: غضوا أبصاركم حتى تجوز فاطمة بنت محمد صلى الله عليه وآله ومن معها، فتامتد جمع بذلك أن الله يجمع الخلق في صعيد واحد فتستويو جميع القدماء.

Then a Call will Call out from beneath the Throne, the creatures would hear: “Shut your eyes until (Syeda) Fatima as Bint Muhammad saww and the ones with her as cross over!” Thus, no one will look at you on the Day except Ibrahim as the Friend of the Beneficent and Ali asws Bin Abu Talib as, and Adam as would seek Hawa as and he as see her as to be with your asws mother as Khadeeja as in front of you asws.
Then a pulpit of light will be set up for you\textsuperscript{asws} wherein would be seven stairways, between the stairway to the stairway would be rows of Angels. In their hands would be flags of light, and the maiden Houries would line up on the right of the pulpit and on its left; and the closest of the womenfolk from you\textsuperscript{asws} on your\textsuperscript{asws} left would be Hawa\textsuperscript{as} and Aasiya\textsuperscript{as}.

If you\textsuperscript{asws} come to be at the top of the pulpit, Jibraeel\textsuperscript{as} will come to you\textsuperscript{asws} and say to you\textsuperscript{asws}. ‘O Fatima\textsuperscript{asws}! Ask your\textsuperscript{asws} need!’ You\textsuperscript{asws} would say: ‘O Lord\textsuperscript{azwj}! Show me\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. They will be brought to you\textsuperscript{asws} and the veins of Al-Husayn\textsuperscript{asws} would be trickling blood and he\textsuperscript{asws} would be saying: ‘O Lord\textsuperscript{azwj}! Take my\textsuperscript{asws} right today from the ones who oppressed me\textsuperscript{asws}.’

The Majestic will be Wrathful at that, and Hell would be furious at His\textsuperscript{azwj} Wrath along with the entirety of the Angels. So, Hell would exhalate an exhalation during that. Then an army would come out from the Fire and pick up the killers of Al-Husayn\textsuperscript{asws} and their sons and sons of their sons, and they would be saying, ‘O Lord\textsuperscript{azwj}! We did not attend (the killing of) Al-Husayn\textsuperscript{asws} (in the world)!’

Allah\textsuperscript{azwj} will Say to the Zabaniyya (Angels) of Hell: “Seize them by their forehead, by the blueness of the eyes, and blackness of the faces. Seize by their forelocks and Cast them into the lowest level of the Fire, for they used to be severe upon the friends of Al-Husayn\textsuperscript{asws} from their fathers, those who had battled Al-Husayn\textsuperscript{asws} and they killed him\textsuperscript{asws} So you will hear their screams in Hell.

Allah\textsuperscript{azwj} will Say: ‘O Fatima\textsuperscript{asws}! Ask your\textsuperscript{asws} need’. You\textsuperscript{asws} would say: ‘O Lord\textsuperscript{azwj}! My\textsuperscript{asws} Shias! Allah\textsuperscript{azwj} will Say: ‘I\textsuperscript{asws} hereby Forgive them!’ You\textsuperscript{asws} would say, ‘O Lord\textsuperscript{azwj}! Shias of my\textsuperscript{asws} children!’ Allah\textsuperscript{azwj} will Say: ‘I\textsuperscript{azwj} hereby Forgive them!’ You\textsuperscript{asws} would say: ‘O Lord\textsuperscript{azwj}! Shias of my\textsuperscript{asws} Shias’. Allah\textsuperscript{azwj} will Say: ‘Go, so the one who attaches with you\textsuperscript{asws}, would be with you\textsuperscript{asws} in the Paradise’. 
At that, the creatures would wish they had been Fatimids. So, you asws will travel, and with you asws would be your asws Shias, and Shias of your asws children, and Shias of Amir Al-Momineen asws, their fear secured, their nakedness covered, the difficulties having gone away from them, and the resources eased for them. The people would fear and they will not be fearing, and the people would be thirsty and they will not be thirsty.

So, when you asws do enter the paradise, its inhabitants would sprinkle (incensed water) on you, and tables of gems would be placed upon pillars of light. They will be eating from it while the people would be in the Reckoning, and they (shias) would be in whatever they desire for themselves, for all eternity”.

The Words of the Exalted: But the righteous is the one who believes in Allah, and the Last Day [2:177], He (Imam Hassan Al-Askari asws said): ‘And - believe in, the Last Day – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad asaww, Chief of the Mursils as, and after him asaww would be Ali asw, his asaww brother, and his successor asw, Chief of the successors as.

And (the Day) in which no one from his asws Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

125 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 62
Nor would anyone from the enemies of Muhammad saw be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him.

The Gardens would be saying: ‘O Muhammad saw and O Ali asws! Allahazwj the Exalted Commanded us with being obedient to you asws both, and he should be incinerated with us, the one whom your asws both order with his incineration. Therefore, fill us with your asws enemies!’

And the Fires would be saying: ‘O Muhammad saw and O Ali asws! Allahazwj the Exalted Commanded us with being obedient to you asws both, and that we (only) Permit the entry into us the ones whom you asws (permit to) enter. Therefore, fill us with your asws Shias. Welcome to them, welcome to them!’

Wtocio the day: my father, from Ahmad Bin Idrees, from Hanan who said,
‘I heard Abu Ja’far asws saying: ‘Do not ask them (Non-Shiites) for anything, for you will encumber (burden) us upon fulfilling their needs on the Day of Judgment’.

And by this chain, said,

‘Abu Ja’far asws said: ‘Do not ask them (non-Shiites) for the needs, for you will become a means for them to (reach) Rasool-Allah saww during the Day of Judgment’.

By his chain,

‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, Allah azwj will Resurrect the scholar and the worshipper. So, when they both pause in front of Allah azwj Mighty and Majestic, He azwj will Say to the worshipper: “Go to the Paradise!” And He azwj will Say to the scholar: “Pause! Intercede for the people due to your asws excellence of your educating them!”’

It is reported from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘There is none from a family, one of them enters the Paradise, except they will all enter the Paradise’. It was said, ‘And how is that?’

He asws said: ‘He would intercede regarding them, and he would intercede until there will (only) remain the servant, and he will say, ‘O Lord azwj! He served me and he used to save me from the heat and the cold, so Intercede regarding these’.

 ما: ابن عبدون، عن ابن الزبير، عن علي بن الحسن بن فضال، عن العباس ابن عامر، عن أحمد بن رزق، عن محمد بن عبد الرحمن، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا تستخفوا بشيعة علي، فإن الرجل منهم ليشفع لعدد ربيدة ومصر.

127 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 64
128 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 65
129 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 66
130 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 67
Ibn Abdun, from Ibn Al Zubeyr, from Ali Bin Al Hassan Bin Fazal, from Al Abbas Ibn Aamir, from Ahmad Bin Eazq, from Muhammad Bin Abdul Rahman,

‘From Abu Abdullah asws having said: ‘Rasool-Allah asaww said: ‘Do not take the Shias of Ali asws lightly, for the man from them would intercede for the number of (tribes of) Rabie and Muzar’’.131

Furat Bin Ibrahim Al Kufy,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘This Verse was Revealed regarding us asws and regarding our asws Shias, the Words of the Exalted: So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101], and that is because Allah azwj the Exalted will Prefer us asws and our asws Shias to the extent we asws will be interceding and they would be interceding, so when the ones who aren’t from them see that, they will say, ‘So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]’.132

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabisbi, who has narrated the following:

Abu Ja’far asws said, when I said from him asws, ‘We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters’. He asws said: ‘Glory be to Allah aswr! And that is a great matter. However, shall I asws inform you of the one who is eviler than him?’ I said, ‘Yes’.

He asws said: ‘The one who is hostile to us asws (Nasibi) is eviler than him. But rather, there is none from the servant in whose presence the People asws of the Household are mentioned and he sympathises with our asws remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the ‘Eman’ (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

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131 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 68
132 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 69
And that the Momin will intercede for his neighbour even if there is no good deed to his credit. He will say, ‘O Lord! My neighbour used to restrain himself from hurting me’, so he will intercede for him. So Allah, Blessed and Exalted will say: ‘I am your Lord and more Right to Suffice for you. So He will Enter him in the Paradise although there will be no good deeds to his credit.

And that the lowest of the ‘Momineen’ (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, ‘So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]’.

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

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

Muhammad Bin Al-Qasim Bin Ubeyd, from Bashr Bin Shareef Al Basry who said,

‘I said to Muhammad Bin Ali, ‘Which Verse in the Book of Allah is most hopeful?’

He said: ‘What are your people saying regarding it?’

He (the narrator) said, ‘I said, ‘They are saying, ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, [39:53]’. He said: ‘But we the People of the Household are not saying that’.

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133 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 70
134 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 71
He (the narrator) said, ‘I said, ‘So which thing are you asws saying regarding it?’ He asws said: ‘We asws are saying: ‘And soon your Lord will Give you, so you will be pleased [93:5] – the intercession. By Allah azwj! The intercession. By Allah azwj! The intercession’’.  

(Imam Hassan Al-Askari asws said): ‘Rasool-Allah saww said: ‘Group of people! Be loving to our asws friends along with your love for our asws Progeny asws. This Zayd Bin Haris and his son Asama are from the special ones of our asws friends, therefore love them both, for, by the One azwj Who Sent Muhammad saww with the Truth as a Prophet saww, having their love would benefit you’.

They said, ‘And how would having their love benefit us?’ He saww said: ‘They would both be coming to Ali asws on the Day of Judgment with a great number of people from those who love them, more than (the people of tribes of) Rabi’a and Muzar, by a number of each one of them, and they would be saying, ‘O brother asws of Rasool saww of Allah azwj! They loved us due to their love for Muhammad saww, Rasool saww of Allah azwj and due to your asws love’.

So Ali asws would write out a permit for them to cross over the Bridge, and they would be crossing over it and be arriving at the Paradise safely. And that is because no one can enter the Paradise, from the rest of the community of Muhammad saww, except by a permit from Ali asws.

Thus, if you want the permit to cross upon the Bridge safely, and enter into the Paradise as successful ones, then be loving, after having the love of Muhammad saww and his saww Progeny asws, his asws love.

135 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 72
Then, if you want that Muhammad saww and Ali asws to magnify your status in the Presence of Allah azwj, then be loving to the Shias of Muhammad saww and Ali asws, and strive in the fulfilment of the needs of your brethren, the Momineen, for Allah azwj the Exalted, Enters you all into the Paradise, group of our asws Shias and those that love us asws, a caller would call you in those Gardens: “You have entered into the Paradise, O My azwj servants, by My azwj Mercy, and it would be apportioned upon a measurement of your love for the Shias of Muhammad saww and Ali asws and your fulfilment of the needs of your brethren, the Momineen!”

فأيهم كان أشد للشيعة حباً وحقوق أشقاء المؤمنين أشد قضاء كانت درجاته في الجنة أعلى، حتى أن فيها من يكون أرفع من الآخر بمسيرة خمسمائة سنة ترابيع قصور وجنان.

So whichever of them who was of more intense love for the Shias, and more excellent in fulfilling the rights of his brethren, the Momineen, his levels in the Gardens would be higher, to the extent that among them would happen to be higher than the other – by a travel distance of one hundred thousand years, in the magnificence of the castles and gardens”. 136

(Majlisi says) ‘Our belief regarding the intercession is that it is for the one who Religion He azwj is Pleased with from the people of the major sins and the minor sins. As for the repentants from the sins, so they are not needy to the intercession. (P.s. – This paragraph is not a Hadeeth)

وقال النبي صلى الله عليه وآله: من لم يؤمن بشفاعتي فلا أناله الله شفاع

And the Prophet as said: ‘O who does not believe in my saww intercession, so Allah azwj will not Let him attain my saww intercession’. 137

And he saww said: ‘There is no intercession more rescuing than the repentance; and the interceding is for the Prophets as, and the succesors asws, and the Momineen, and the Angels, and regarding the Momineen there is interceding like (the tribes of) Rabie and Muzar, and the lowest of the Momineen would intercede for the ones he intercedes for, thirty people, and the intercession cannot happen to be for the people of doubt and the Shirk, nor for the

136 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 73
137 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 74
people of Kufr and the rejection, but it happens to be for the Momineen from the people of Tawheed (Unitarians)”.138

By his chain from Ibn Abbas,

‘From the Prophet saww having said: ‘It is as if I saww am looking at my saww daughter Fatima asws, and she asws has come on the Day of Judgment upon a ride of light. One her asws right are seventy thousand Angels, and on her asws left are seventy thousand Angels, and behind her asws are seventy thousand Angels, guiding the Mominaat of my saww community to the Paradise.

فأما امرأة صلت في اليوم والليلة خمس صلوات وصامت شهر رمضان وحجت بيت الله الحرام وزكت مالها وأطاعت زوجها وواست عليا بعدي دخلت الجنة بشفاعة ابنتي فاطمة.

So, whichever woman who prays during the day and the night, five Salats, and Fasts the Month of Ramazan, and performs Hajj of the Sacred House of Allah azwj, and gives Zakat of her wealth, and obeys her husband, and considers Ali saww as a ruler after me saww, would enter the Paradise by the intercession of my saww daughter Fatima asws”.139

From the book ‘Fazaail Al Shia’ of Al Sadouq, by his chain,

‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, we asws will intercede regarding the sinner from our asws Shias. As for the good doers, Allah azwj would rescue them’”.140

From the book ‘Sifaat Al Shia’ of Al Sadouq, by his chain from Amaar Al Sabity,

‘From Abu Abdullah asws having said: ‘For every Momin there are five timings on the Day of Judgment, he would be interceded for during it’”.141

138 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 75
139 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 76
140 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 77
141 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 78
‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘Our\textsuperscript{asws} Shias are those who are establishing the \textit{Salat}, and are giving the \textit{Zakat}, and are performing Hajj of the Sacred House, and are Fasting the Month of Ramazan, and are loyal to the People\textsuperscript{asws} of the Household, and are disavowing from their\textsuperscript{asws} enemies’ – and he continued the Hadeeth up to he\textsuperscript{asws} said: ‘And that one of them would be seeking intercession regarding the like of (number of the tribes of) Rabie and Muzar, so Allah\textsuperscript{azwj} will Intercede regarding them due to his dignity with Allah\textsuperscript{azwj} Mighty and Majestic’.\textsuperscript{142}

\textsuperscript{142} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 79

From the book of Al Tamheys,

‘From Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st} having said: ‘Rasool-Allah\textsuperscript{saww} was saying: ‘Do not hold in light estimation the poor Shias of Ali\textsuperscript{asws} and his\textsuperscript{asws} Family\textsuperscript{asws} from after him\textsuperscript{asws}, for the man from them would intercede for the likes of (the number of the tribes of) Rabie and Muzar’.\textsuperscript{143}

\textsuperscript{143} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 80
When it will be the Day of Judgment, there will neither remain an Angel of Proximity, nor a Mursil Prophet, nor a Tested Momin except that he would be needy to them both during that Day.¹⁴⁴

From the Prophet having said: ‘But, from the Shias of Ali would be the one who would come on the Day of Judgment, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, ‘This servant is destroyed. There is no doubt he is from the destroyed ones, and would be from the eternal ones in the Punishment of Allah.’

So, there would come a call from Allah Mighty and Majestic: “O you servant, the wrong-doer, the offender! These are major sins (upon you). So, are there, in their stead, any good deeds to suffice these, so you can enter the Paradise of Allah by the Mercy of Allah, or an increase upon these (good deeds), so you can enter it?” The servant would be saying, ‘I don’t know’.

So, the caller of our Lord Mighty and Majestic would call out: ‘My Lord is saying: “Call out in the plains of the Day of Judgment, ‘I am so and so from the people of such and such city. I have been mortgaged by evils deeds which are like the mountain and the sea and there are no good deeds for me in my account. So, which one the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it’."

So, the man would call out with that, and the first one who answer him would be Ali Bin Abu Talib: ‘Here am! Here am, O you, the one being tried regarding my love, the one oppressed by my enemies’.

¹⁴⁴ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 81
Then he asws would come, and with him asws would be a large number and a myriad (of people), and even though they would be fewer in number than his asws disputants – those who had grievances before him asws.

So that number would be saying, ‘O Amir Al-Momineen asws! We are your brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him’.

So Ali asws would be saying: ‘Then by what would you be entering the Paradise of your Lord azwj? They would be saying, ‘By His azwj Mercy, the Capacious, which there is no remoteness from the one who loves you asws and befriends your asws friends, O brother asws of Rasool-Allah saww’.

So, a call would come from Allah azwj Mighty and Majestic: “O brother asws of Rasool-Allah saww! These are your asws brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you asws are making it to be for him, for azwj am the Judge of what is between Me azwj and him, from the sins which azwj have Forgiven for him due to his being in your asws Wilayah, and whatever is between him and My azwj servants from the wrongs, so it is inevitable from the Judgemental decision between him and them”.

So Ali asws would be saying: ‘O Lord azwj! I asws will do whatever You azwj Command me asws to’.

So Allah azwj Mighty and Majestic would be Saying: “O Ali asws! Guarantee to his disputants that you asws would be compensating them for his wrongdoings upon them”.

So Ali asws would be guaranteeing that to them and he asws would be saying to them: ‘Suggest to me asws whatever you so desire to, I asws shall give it to you instead for the wrongdoings from him’.
فيقولون: يا أخًا رسول الله ﷺ! (We want) you ﷺ to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your ﷺ breathing on the night you ﷺ spent upon the bed of Muhammad ﷺ, (the night of Hijra)’.

They would be saying, ‘O brother ﷺ of Rasool-Allah ﷺ! (We want) you ﷺ to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your ﷺ breathing on the night you ﷺ spent upon the bed of Muhammad ﷺ, (the night of Hijra)’.

So Ali ﷺ would be saying: ‘I ﷺ have gifted that to you all’.

فيقول الله ﻫـ ﷺ ﷺ: فانظروا يا عبادي الآن إلى ما نلتموه من علي ﷺ، فداء لصاحبه من ظلاماتكم، وظهرهم ثواب نفس واحد في الجنة من عجائب قصورها وخيراتها، فيكون ذلك ما يرضي الله ﻫـ ﷺ به عصماه، أولئك المؤمنين.

So Allah ﻫـ ﷺ ﷺ Mighty and Majestic would be Saying: “Look now, O My ﻫـ ﷺ servants, at what you have attained from Ali ﷺ Bin Abu Talib ﷺ, as expiation for the wrongdoings of your companion on you!” And there would be displayed for them, the Rewards of one breath (of Ali ﷺ), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah ﻫـ ﷺ would Please them with – the disputants to those Momineen.

ثم يريهم بعد ذلك من الدر جات والمنازل مالا عين رأت، ولا اذن سمعت، ولا خطر على بال بشر،

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

يقولون: يا ربنا هل بقي من جنانك شئ ؟ إذا كان هذا كله لنا فأين تحل سائر عبادك المؤمنين والأنبياء والصديقون والشهداء والصالحين ؟ ويخيل إليهم عند ذلك أن الجنة بأسرها قد جعلت لهم،

They would be saying, ‘O our Lord ﻫـ ﷺ! Does there remain anything from Your ﻫـ ﷺ paradise (for anybody else), when it was so that all of this is for us? So, whereabouts would Your ﻫـ ﷺ servants, the Momineen, and the Prophets ﷺ, and the truthful, and the martyrs, and the righteous would be?’ And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فيأتي النداء من قبل الله ﻫـ ﷺ ﷺ ﷺ: يا عبادي هذا ثواب نفس من أنفسك على رأيك، إن أراد الله ﻫـ ﷺ عليه ما يرضيه.

So, a call would come from Allah ﻫـ ﷺ ﷺ Mighty and Majestic: “O My ﷺ servants! This is the Reward of one breath from the breathing of Ali ﷺ Bin Abu Talib ﷺ which you had suggested to him ﷺ. He ﷺ has made it to be for you all. Therefore, take it and look around!”
فِيصيرون هم وهذا المؤمن الذي عوضه علي عليه السلام في تلك الجنات ثم يرون ما يضيفه الله عزوجل إلى ممالك علي عليه السلام في الجنات ما هو أضعاف ما بذله عن وليه الموالي له مما شاء من الضعاف التي لا يعرفها غيره.

So they would be coming - them and this Momin whom Ali asws compensated on his behalf, to those Gardens. Then they would be seeing what Allah azwj Mighty and Majestic has Added to the kingdoms of Ali asws in the Garden, what would be a multiple of what he asws made to be on behalf of his asws friend, to the friends of his asws, from whatever Allah azwj Mighty and Majestic so Desires, from the additions which none knows apart from Him azwj.'

ثَمَّ قَالَ رَسُولُ اللَّهِ صَلِّي لِلَّهِ عَلَيْهِ وَآلهَ: أَذَلَّ خَيْرًا لَا مُقاَدِشةً لَّا شَجْرَةُ الصَّنْخَمِ المُضَرِّعَةُ لِلْخَيْرِيِّينَ وَاحْدِيَّوِيِّينَ أَنَّهُ مَكَّاً وَأَبْنَيْتُهُ عَلَى بَيْتِي نَيْحَاءً وَوَقَعْتُهُ عَلَى بَيْتِي الْخَلَّابَ.

Then Rasool-Allah saww said: ‘Is that a better lodgement or the tree of Zaqqum? [37:62] – The (lodgement) prepared for the adversaries of my saww brother asws, and my saww successor Ali asws Bin Abu Talib asws, 145

شَيْ: عن يعقوب الاحمر، عن أبي عبد الله عليه السلام قال: العدل: الفريضة.

From Yaqoub Al Ahmar,

‘From Abu Abdullah asws having said: ‘The justice – the Obligation’’. 146

وَعَنِ إِبِراهِيمَ بْنِ الْفَضِلِ، عَنَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامَ قَالَ: العدَّلُ وَقِيلَ أَبِي جُعْفَرٍ عَلَيْهِ السَّلامَ: 'أَلَّا يَتَقَلَّبَ اللَّهُ مِنْهُ صَرْفًا وَلَا عِدَالًا!'

And from Ibrah Bin Al Fazal,

‘From Abu Abdullah asws having said: ‘The justice in the word of Abu Ja’far asws, the redemption’’. 147


From Asbat who said,

‘I said to Abu Abdullah asws ‘His azwj Words: Neither will Allahazwj Accept from him any exchange nor justice’. He asws said: ‘The exchange – the Optional (Salats), and the justice – the Obligatory (Salats)’. 148

وَشَيْ: عن آبان بن تغلب قال: 'عمت أبا عبد الله عليه السلام يقول: إن المؤمن ليشفح يوم القيامة لاهل بيته فيشفح فيهم حتى يبقى خادمه، فيقول – فيرفع سباهته – يا رب، حسدي كان يفتيح الحر والبرد، فيشفح فيهم.'

145 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 82
146 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 83
147 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 84
148 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 21 H 85
From Aban Bin Tabligh who said,

‘I heard Abu Abdullah⁴⁴⁵ asws saying: ‘The Momin will intercede on the Day of Judgment for his family, and he will keep interceding for them until there will remain his servant (only), and he will be saying – and raise his fingers – ‘O Lord azwj! He served me and was saving me from the heat and the cold’. So, He azwj will Intercede regarding him’’.¹⁴⁹
CHAPTER 22 – THE BRIDGE

The Verses – (Surah) Al-Fajr: *Surely, your Lord is Ever-watchful* [89:14]

1 - لى ابن الوليد، عن الصفار، عن ابن عيسى، عن محمد البرقي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام قال: الناس يمرون على الصراط طبقات والصارط أدق من الشعر و من حد السيف، فمنهم من يمر مثل البرق، ومنهم من يمر مثل عدو الفرس، ومنهم من يمر حبوا، ومنهم من يمر مشيا، ومنهم من يمر متعلقا قد تأخذ النار منه شيئا وتترك شيئا.

Ibn Al Waleed, from Al Safar, from Ibn Isa, from Muhammad Al Barqy, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah’asws having said: ‘The people would be passing upon the Bridge in layers, and the Bridge is thinner than the hair and (Sharper) than the sharpness of the sword. So, from them would be one who will pass like the lightning, and from them would be one who will pass like the galloping of the horse, and from them would be one who will pass like crawling, and from them would be one who will pass walking, and from them would be one who will pass clinging, the Fire taking something from him and leaving something’.

2 - فس: أبي، عن عمرو بن عثمان، عن جابر، عن أبي جعفر عليه السلام قال: لما نزلت هذه الآية: "وجئ يومئذ بجهنم" سئل عن ذلك رسول الله صلى الله عليه وآله فقال: أخبرني الروح الامين أن الله لا إله غيره إذا برز الحلائق وجمع الاولين والآخرين أتى بجهنم تقاد بألف زمام يقودها مائة ألف ملك من الغلاظ الشداد يعطلها هدة وغضب وزفير وشهيق، وإنها لتزفر الزفرة، فلولا أن الله عزوجل أخرهم للحساب لاهلكت الجمع، ثم يخرج منها علق فيحيط بالخلاص البتر منهم والخادم.

My father, from Amro Bin Usman, from Jabir,

‘From Abu Ja’far’asws having said: ‘When this Verse was Revealed: *And on that Day they would come with Hell. [89:23]*, Rasool-Allahsaww was asked about that, so heasww said: ‘The Trustworthy Spirit informed me that Allahazwj, there is no god apart from Himazwj, when Heazwj Send forth the creatures, Heazwj would Gather the former ones and the latter ones, they would come with Hell pulled by a thousand reins, a thousand Angels of severe cruelty would be pulling it.

For it would be an echo, and wrath, and exhalation and inhalation. And it will exhale the exhalation, so if Allahazwj Mighty and Majestic had not Delayed them for the Reckoning, it would have been an echo, and wrath, and exhalation and inhalation in Hell.

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150 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 1
would have destroyed the (people of the) gathering. Then a neck will come out from it and encompass the creatures, the righteous ones from them and the immoral.

So, there is no creature of Allah\textsuperscript{azwj}, a servant from His\textsuperscript{azwj} servants, Angel, or Prophet\textsuperscript{as} except that he would call out, \textit{‘O Lord\textsuperscript{azwj}, (save) my soul! (save) my soul!} Whilst you\textsuperscript{aww}, O Prophet\textsuperscript{aww} of Allah\textsuperscript{azwj} would be saying: \textit{‘O Lord\textsuperscript{azwj}, (save) my\textsuperscript{aww} community! (save) My\textsuperscript{aww} community!’}

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. As for the one, upon it would be the enttrustments and the relationship, and as for the second, upon it would be the Salat, and as for the third, upon it would be justice of the Lord\textsuperscript{azwj} of the worlds, there is no god apart from Him\textsuperscript{azwj}.

They would be encumbered with the crossing over it, so the relationship and the entrustment would withhold him. If he is saved from these, the Salat would withhold him, and if he is saved from it, he would end up to the Lord\textsuperscript{aww} of the worlds Mighty and Majestic, and it is the Word of the Blessed and Exalted: \textit{Surely, your Lord is Ever-watchful [89:14].}

And the people upon the Bridge clinging by the hands, and a foot would slip, and a foot would stick, and the Angels would be around it calling out: \textit{‘O Forbearing, Forgive and Pardon, and Count with Your\textsuperscript{aww} Grace, and safety, safety!’} And the people would be coming to the Fire like the flies.

So, if he is rescued, he would be Rescued by the Mercy of Allah\textsuperscript{azwj} Mighty and Majestic Commanded with it, and he will say, \textit{‘The Praise is for Allah\textsuperscript{azwj}, and by His\textsuperscript{azwj} Favour, the righteous deeds are completed, and the good deeds are purified. And the Praise is for}
Allahazwj Who Rescued me from you (Hell) after I had despaired of Hisazwj Favour and Hisazwj Grace. Surely our Lordazwj if Forgiving, Grateful”.

I asked Abu Abdullahasws about the Bridge, and heasws said: ‘It is the path to recognition of Allahazwj Mighty and Majestic, and these are two bridges, a bridge in the world and a Bridge in the Hereafter.

As for the Bridge which is in the world, so it is the Imamasws, the one Obligatory to be obeyed. One who recognises himasws in the world and takes guidance by hisasws guidance, would pass upon the Bridge which is an archway of Hell in the Hereafter. And one who does not recognise himasws in the world, his feet would slip from the Bridge in the Hereafter, so he would be repelled in the Fire of Hell”.

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! When it will be the Day of Judgment, Iasws and youasws and Jibraeelas would be seated upon the Bridge, so, no one will (be able to) cross except one who would have with him a letter wherein is a freedom (from the Fire) by yourasws Wilayah’.

In a report of Abu Al Jaroud,
Regarding His\textsuperscript{azwj} Words: \textbf{And surely Hell is Promised to them altogether [15:43] — They would be stopped upon the Bridge}.\textsuperscript{154} (\textit{P.s. – This is not a Hadeeth})

6 - ثو: أبي، عن أحمد بن محمد، عن الحجاج، عن غالب بن محمد، عن ذكرى، عن أبي عبد الله عليه السلام في قول الله عزوجل: " إن ربك لبمارصاد " قال: نقطة على الصراط لا يجوزها عبد بمظلمة.

My father, from Ahmad Bin Muhammad, from Al Hajal, from Ghalib Bin Muhammad, from the one who mentioned it,

\textit{From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textbf{Surely, your Lord is Ever-watchful [89:14].} He\textsuperscript{asws} said: ‘A hurdle upon the Bridge, a servant will not cross it in the dark’}.\textsuperscript{155}

7 - قب: محمد بن الصباح الزعفراني، عن المزني، عن الشافعي، عن مالك، عن حميم، عن أنس قال: قال رسول الله صلى الله صلى الله عليه وسلم في قوله تعالى: " فلا اقتحم العقبة": إن فوق الصراط عقبة كؤودا طولها ثلاثة آلاف عام: ألف عام هبوط، وألف عام شوك وحسك وعقارب وحيات، وألف عام صعود.

Muhammad Bin Al Sabah Al Zafrany, from Al Shafie, from Malik, from Hameed, from Anas who said,

\textit{Rasool-Allah\textsuperscript{saww} said regarding the Words of the Exalted: \textbf{But he does not attempt the uphill road [90:11].} ‘Above the bridge there is a tough uphill obstacle, its length is of three thousand years – a thousand years of descent, and a thousand years of thorns and spikes and scorpions and snakes, and a thousand years of ascent.}

أنا أول من يقطع تلك العقبة، وثاني من يقطع تلك العقبة علي بن أبي طالب.

I would be the first one cut across that hurdle, and the second one to cut across that hurdle would be Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

وقال بعد كلام: لا يقطعها في غير مشقة إلا محمد وأهل بيته.

And he\textsuperscript{saww} said after (some) speech: ‘None will cut across it without difficulties except Muhammad\textsuperscript{saww} and the People\textsuperscript{saww} of his Household’.\textsuperscript{156}

8 - قب: تفسير مقاتل عن عطاء، عن ابن عباس " يوم لا يخزي الله النبي " لا يعذب الله محمدا " والذين آمنوا معه " لا يعذب علي بن أبي طالب وفاطمة وحسن وحسين وعمر " نورهم يسعى " يضئ على الصراط لعلي وفاطمة مثل الدنيا سبعين مرة فيسعي نورهم " بين أيديهم " ويسعي عن أببအهم وهم يتبوعوا (تباعغوا) خ ل.

Tafseer Maqatal, from Ataa, from Ibn Abbas,
‘On a Day Allah will not Disgrace the Prophet [66:8] – Allah\textsuperscript{azwj} will not Punish (Shias of) Muhammad\textsuperscript{asws}, and those who believed in him – Allah\textsuperscript{azwj} will not Punish (Shias of) Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and (Shias of) Fatima\textsuperscript{asws}, and (Shias of) Al-Hassan\textsuperscript{asws}, and (Shias of) Al-Husayn\textsuperscript{asws}, and (Shias of) Hamza\textsuperscript{asws}, and (Shias of) Ja’far\textsuperscript{as}, Their Light shall run – illuminating upon the Bridge for Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws} like the world seven times, and their\textsuperscript{asws} light shall run in front of them, and by their right, and they would be following it.

The People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{asaww} will pass as a group upon the Bridge like the bolt of lightning, then a people like the wind, then a people like the galloping of the horse, then a people would pass like the walking, then a people like the crawling, then a people like the clinging.

And Allah\textsuperscript{azwj} would Make it to be wide unto the Momineen and thin unto the sinners. Allah\textsuperscript{azwj} the Exalted Says: ‘They would be saying, ‘Our Lord! Complete our Light for us [66:8], until they cross with it upon the Bridge’.

He said, ‘So Amir Al-Momineen\textsuperscript{asws} would cross in a carriage of green emeralds, and with him\textsuperscript{asws} would be (Syeda) Fatima\textsuperscript{asws} upon a palanquin of red ruby, around her\textsuperscript{asws} would be seventy thousand Houries like the shiny lightning’.\textsuperscript{157}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Abu Zarr\textsuperscript{ra} said, ‘I heard Rasool-Allah\textsuperscript{asaww} saying: ‘One the two edges of the Bridge on the Day of Judgment would be the relationship and the entrustment. So, when the maintainer of the relationships and the payer of the entrustments passes by, he would carry on to the Paradise; and when the betrayer of the entrustment, the terminator of the relationships, no deed would benefit him with these two, and the Bridge would roll him into the Fire’’.\textsuperscript{158}

\textsuperscript{157} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 8
\textsuperscript{158} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 9
‘And know that your crossings over the Bridge, and the pitfalls are widespread, and terrifying are its slips, and its horrors are frequent’.

From the Prophet\textsuperscript{sa\textsubscript{w\textsubscript{w}}} having said: ‘When it will be the Day of Judgment and the Bridge it set up over Hell, none will cross upon it except who had with him a permit wherein is the Wilayah of Ali\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} Bin Abu Talib\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}}, and that is His\textsuperscript{azwj} Word: \textit{And stop them! They have to be Questioned [37:24]} – meaning about the Wilayah of Ali\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} Bin Abu Talib\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}}.

From the Prophet\textsuperscript{sa\textsubscript{w\textsubscript{w}}} having said: ‘Allah\textsuperscript{azwj} the Exalted, when He\textsuperscript{azwj} Resurrects the creatures, from the former ones and the latter ones – a caller of our Lord\textsuperscript{azwj} would call out from beneath His\textsuperscript{azwj} Throne: ‘O group of creatures! Close your eyes so that (Syeda) Fatima\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}}, daughter\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} of Muhammad\textsuperscript{sa\textsubscript{w\textsubscript{w}}}, chief of the women of the world crosses over the Bridge!’

So, the creatures, all of them would close their eyes, and (Syeda) Fatima\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} would cross upon the Bridge. There would not remain anyone in the ( plains) of the (Day of) Judgment except he would have shut his eyes from her\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} – except for Muhammad\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} and Ali\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} and Al-Hassan\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} and Al-Husayn\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}}, and the clean ones\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} from their\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} children, for they\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} are her\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} sanctimonious ones. So, when she\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} does enter the Paradise, there would remain her\textsuperscript{as\textsubscript{w\textsubscript{s\textsubscript{w}}}} strands of clothing extended upon the Bridge, an end from it being in

\textsuperscript{159} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 10
\textsuperscript{160} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 11
her asws hand, and she asws would be in the Paradise, and an end (of it) in the plains of the (Day of) Judgment.

Then a caller of our Lord azwj would call out: ‘O you the devotees of (Syeda) Fatima asws! Attach yourselves with the fringes of a strand (of a cloth) of Fatima asws, Chieftess of the women of the worlds!’ So, there would not remain a single devotee of Fatima asws except he would attach himself with a fringe from the fringes of her cloth, to the extent that there would be attaching with it more than a thousand Fa’ims, and a thousand Fa’ims, and a thousand Fa’ims’.

They said: ‘And how many constitute one Fa’im?’ He saww said ‘A million rescued by her asws from the Fire’.

From the Prophet saww having said: ‘He asws, on the Day of Judgment, would see the crowds of multitudes of people – none recognising their number except for Allah azwj, he would be those that love Hamza asws, and most of them would be committers of sins and misdeeds. So, the walls of the Fire would be transformed between them and the path of the Bridge – the crossing to the Paradise, and they would be saying, ‘O Hamza asws! You asws can see what (predicament) we are in’.

So Hamza asws would be saying to Rasool-Allah saww and to Ali asws Bin Abu Talib asws, ‘You saww have both seen my asws friends how they are seeking help with me asws!’ So Muhammad saww, Rasool saww of Allah azwj would be saying to Ali asws, Guardian asws of Allah azwj, ‘O Ali asws! Assist your asws uncle asws upon the cries of help of his asws friends and save them from the Fire’.

So Ali asws Bin Abu Talib asws would come with the spear which Hamza asws used to fight the enemies of Allah azwj the Exalted with in the world, and he asws would give it to him asws and

161 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 12
would be saying: ‘O uncle of Rasool-Allah saww, and uncle of the brother asws of Rasool-Allah saww! Block the Blazing Fires from your asws friends – by this spear of yours asws which you asws used to defend with – the friends of Allah aswj in the world, against the enemies of Allah aswj'.

Then Hamza asws would take the spear in his asws hand, and he asws would place its end in the walls of the Fire forming a barrier between his asws friends and their crossing to the Paradise upon the Bridge, and he asws would repel it to a distance - a travel distance of five hundred years. Then he asws would be saying to his asws friends, and those that used to love him asws in the world, 'Cross over!' So, they would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to the Paradise, victorious, successful’. 162

From Ubeyd Bin Kaseer, from Abu Hureyra,

‘Rasool-Allah saww having said: ‘Jibraeel as came to me saww and said: ‘Shall I as give you saww glad tidings, O Muhammad saww, with what you saww can cross over the Bridge?’

قال: قلت: بلى، قال تجوز بنور الله، ويجوز علي بنورك ونورك من نور الله، ويجوز امتك بنور علي ونور علي من نورك، ومن لم يجعل الله له نورا فما له نور. 163

He saww said: ‘Isaww said: ‘Yes’. He as said: ‘You saww cross by the Light of Allah aswj, and Ali asws will cross by your saww light and your saww light is from the Light of Allah aswj, and your saww community will cross by the light of Ali asws from your saww light. And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]’. 163

Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bini Ubeydullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Razqy,
‘From Al-Sadiq asws, from his asws forefathers asws, from Ali asws – and he continued the Hadeeth up to he asws said: ‘I asws will not cease standing at upon the Bridge calling out and saying: ‘Lord azwj! Save my asws Shias and ones who love me asws, and my asws helpers, and ones who befriended me asws in the house of the world’ – up to what has passed (above) in the chapter of intercession’.

164

From the book ‘Fazaail Al Shia’ of Al Sadouq, by his chain, from Al Sakuny,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘The one of firmest of feet upon the Bridge from you all would be the one with the most intense of love for the People asws of my saww Household’.

165

And by his chain from Al Sumaly,

‘From Abu Ja’far asws, from his asws forefathers asws having said: ‘The Prophet saww said to Ali asws: ‘Your asws love will not be affirmed in the heart of a Momin person, so his foot will slip upon the Bridge, except a foot would be affirmed until Allah azwj Enters him into the Paradise by your asws Love’.

166

And the Straight Path [1:6] – are two paths – a path in the world and a path in the Hereafter. So, as for the Straight Path in the world, so it is what is reduced from the lofty (exaggeration), and higher than the derogation – and the Straight, so it does not incline towards anything from the falsehood.

167

And the other path – is the path (taken by the) Momineen to the Paradise which is straight, not deviating away from the Paradise to the Fire, nor to (anywhere) other than the Paradise (which is) besides the Fire’.

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164 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 15
165 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 16
166 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 17
167 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 18
19 – Our belief regarding the Bridge is that it is true, and it is an archway of Hell, and that upon it would be passing the entirety of the creatures. Allahazwj Mighty and Majestic Says: And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]. And the Bridge in another perspective is the name of the Divine Authorities of Allahazwj. So, the one who recognises themasws in the world and obeys themasws, Allahazwj would Give him a permit to cross over the Bridge which is an archway of Hell on the Day of Judgment. (P.s. – up to here is not a Hadeeth)

وَقَالَ النَّبيُّ صلى الله عليه وَآلهَ وَسَلَامُ: أَيُّهَا الْأَلِيُّ، إِذَا كَانَتِ الْقِيَامَةُ فَأَقُدُّ أَنَا وَأَنتَ وَجِبَرِئِيلُ عَلَى الْصِّرَاطِ—لا يُجَزَّى عَلَى الْصِّرَاطِ إِلَّا مَنْ كَانَ مَعَهُ بُرَاءَةُ بِلَاءِكَ.

And the Prophet saws said to Aliasws: ‘O Aliasws! When it will be the Day of Judgment, I saww and youasws and Jibraeelas would be seated upon the Bridge, so none will (be able to) cross over the Bridge except one who has with him a freedom (from the Fire) by yourasws Wilayah’. 168

168 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 22 H 19

The Verses – (Surah) Al Baqarah: And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath which rivers flow; whenever they would be Graced from it, from its fruits as a sustenance, they shall say: This is which was Graced to us from before; and they shall be Given it, a resemblance, and for them therein would be pure wives, and they would be immortal in it. [2:25]

و قال سبحانه: و بين الذين آمنوا وعملوا الصالحات أن لهم جنات تجري من تحتها الانهار كلما رزقوا منها من ثمرة رزقا قالوا: هذا الذي رزقنا من قبل واتوا به متشابها ولهم فيها أزواج مطهرة وهم فيها خالدون.

And the Glorious Said: And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]

و قال تعالى: وقالوا لن يدخل الجنة إلا من كان هودا أو نصارى تلك أمانيهم قل هاتوا برهانكم إن كنتم صادقين.

And the Exalted Said: And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111]

And the Exalted Said: "و سارعوا إلى مغفرة من ربكم وجنة عرضها السموات والارض اعدت للمتقين.

Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112]

و قال تعالى: "و سارعوا إلى مغفرة من ربكم وجنة عرضها السموات والارض اعدت للمتقين.

(Surah) Aal-e-Imran: Say: ‘Shall I tell you what is better than that for you all? For those who are pious, there are Gardens with their Lord beneath which rivers flow, to abide in them, and pure mates and Pleasure from Allah’; and Allah Sees the servants [3:15]

و قال تعالى: "و سارعوا إلى مغفرة من ربكم وجنة عرضها السموات والارض اعدت للمتقين.

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And the Exalted Said: And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133]

"وقال تعالى": أولئك جزاؤهم مغفرة من ركم وجنات تجري من تحتها الآفخالدين فيها ونعم أجر العاملين.

And the Exalted Said: (As for) them - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, being eternally therein, and excellent is the Recompense of the workers [3:135]

"وقال سبحانه": لا كفرن عنهم سيئاتهم ولادخلنهم جنات تجري من تحتها الآفخالديني فيها نزا من عند الله والله عنده حسن الثواب.

And the Glorious Said: I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]

"وقال تعالى": لكن الذين انقوا رحمهم جنات تجري من تحتها الآفخالدين فيها نزا من عند الله وما عند الله خير للابرار.

And the Exalted Said: But those who are fearing their Lord, for them are Garden beneath which the rivers flow, being eternally therein, a lodging from the Presence of Allah; and what is in the Presence of Allah is better for the righteous [3:198]

النساء "4 " ومن يطع الله ورسوله يدخله جنات تجري من تحتها الآفخالدين فيها وذلك الفوز العظيم.

(Surah) Al Nisaa: and the one who obeys Allah and His Rasool, He would Enter him into Gardens beneath which the rivers flow, being eternally in these, and that is the grand achievement [4:13]

"وقال تعالى": والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الآفخالديني فيها أبدا لهم فيها أزواج مطهرة وندخلهم ظلا ظليلا.

And the Exalted Said: And (as for) those who are believing and doing righteous deeds, We shall Enter them into Gardens beneath which the rivers flow, abiding therein for ever. For them would be clean wives therein, and We shall Enter them to be in dense shade [4:57]

"وقال سبحانه": والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الآفخالدين فيها أبدا وممن أصدق من الله قيلا.

And the Glorious Said: And those who believe and are doing righteous deeds, We would be Entering them into Gardens beneath which the rivers flow, abiding therein forever, it being a true Promise of Allah; and who is truer than Allah in Words? [4:122]
And the Exalted Said: *And the one who does from the righteous deeds, from a male or a female, and he is a Momin, so they would be entering the Paradise, and they would not be dealt with unjustly by (even) a speck on a date stone* [4:124]

(Surah) Al Maidah: *and will Enter you all into Gardens beneath which the rivers flow. [5:12]*

And the Glorious Said: *And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them and We would Enter them into Gardens of Bliss [5:65]*

And the Exalted Said: *Allah (will) Say: “This Day the truthful shall benefit from their truthfulness. For them are Gardens beneath which the rivers flow, abiding therein forever; Allah being Please with them and they being pleased from Him – that is the mighty achievement [5:119]*

And the Glorious Said: *Therefore, Allah would Reward them due to what they are saying, with Gardens beneath which the rivers flow, being eternally therein; and that is a Recompense of the good doers [5:85]*

(Surah) Al Anaam: *For them is the house of peace in the Presence of their Lord, and He is their Guardian due to what they were doing [6:127]*

(Surah) Al Tawbah: *Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21]*

*Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]*
And the Exalted Said: **Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goody dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]**

And Said: **Allah has Prepared for them Gardens beneath which the rivers flow, to abide therein eternally; that is the mighty achievement [9:89]**

And Said: **Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100]**

(Surah) Yunus: **Surely, those who believe and are doing righteous deeds, Allah will Guide them with their Eman. The rivers shall flow beneath them in the Gardens of Bliss [10:9]**

(Surah) Hud: **Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, there would be the dwellers of the Paradise. They would be therein eternally [11:23]**

(Surah) Al Ra’ad: **And those who are being patient seeking the Face of their Lord, and are establishing the Salat and are spending from what We have Graced them, secretly and openly and are repelling the evil deeds with the good deeds, they, for them is the end-result of the (goodly) abode [13:22]**
Gardens of Eden. They would be entering these (along with) ones from their forefathers and their wives and their offspring. And the Angels would be entering from every door to (meet) them [13:23]

Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]

And the Glorious Said: Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]

And the Glorious Said: An example of the Paradise which the pious are Promised – the rivers flow from beneath it. Its foods and its shades are perpetual. That is the end result of those who are pious, and the end result of the Kafirs is the Fire [13:35]

And the Exalted Said: and the Kafirs will come to know for whom is the end-result of the (eternal) abode [13:42]

(Surah) Ibrahim: And those who are believing and are doing righteous deeds would be entering Gardens beneath which the Rivers flow, being eternally in these by the Permission of their Lord. Their greeting therein would be, ‘Salaami!’ [14:23]

(Surah) Al Hijr: Surely the pious will be in Gardens and Springs [15:45] “Enter it in peace, security!” [15:46]
And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47] Toil shall touch them therein, and they will not be exited from it [15:48]

(Surah) Al Nahl: and the House of the Hereafter is better, and excellent is the House of the pious’ [16:30]

The Gardens of Eden, they shall be entering these, the rivers flowing beneath them. For them therein would be whatever they would desire. Like that Allah would Recompense the pious [16:31]

Those whom the Angels cause to die in a good state saying: ‘Peace be upon you! Enter the Paradise due to what you had been doing’ [16:32]

(Surah) Al Kahf: and Give glad tidings to the Momineen, those who are doing righteous deeds that for them would be an excellent Recompense [18:2] Remaining in it for ever [18:3]

And the Exalted Said: Surely those who believe and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30]

They, for them would be Gardens of Eden, the rivers flowing beneath these. They will be ornamented therein from bracelets of gold, and they will be wearing green clothes of silk and brocade, reclining therein upon the couches. Excellent is the Reward and splendid is the resting place [18:31]

And the Exalted Said: Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]
Abiding therein eternally. They will not be seeking a transfer from it [18:108]

(Surah) Maryam\(^{as}\): Except one who repents and believes and does righteous deeds, so they would be entering the Paradise and they will not be wronged of anything [19:60]

The Gardens of Eden which the Beneficent has Promised to His servants, in the unseen. Surely, His Promise would always be coming (to fulfilment) [19:61]

They shall not be hearing vanities therein except Peace, and for them would be their sustenance therein morning and evening [19:62]

That is the Paradise, which We shall Offer to those of Our servants to inherit, who were pious [19:63]

(Surah) Ta Ha: And one who come to him as a Momin, having done righteous deeds, then they, for them would be high ranks [20:75]

Gardens of Eden, beneath which the rivers flow, being eternally therein. And that is a Recompense of the one who purified himself [20:76]

(Surah) Al Hajj: Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. [22:14]
And the Exalted Said: *Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, the rivers flowing beneath them. They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk* [22:23]

و هدوا إلى الطيب من القول وهدوا إلى ضرائر الحميد 23 - 24

And they had been Guided to the goodly from the words, and were Guided to the Path of the Praised One [22:24]

" وقال سبحانه ": فَالذَّيْنَ آمَنُوا عملوا الصالحات هم مغفرة ورَزَقٌ كريم 50

And the Glorious Said: *Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance* [22:50]

" وقال تعالى ": فَالذَّيْنَ آمَنُوا وعملوا الصالحات في جنات النعيم 56

And the Exalted Said: *So those who believe and are doing righteous deeds will be in Gardens of Bliss* [22:56]

" وقال سبحانه ": فَالذَّيْنَ هاجروا في سبيل الله ثم قتلوا أو ماتوا ليرزقنهم الله رزقا حسنا وإن الله لهو خير الرازقين

And the Glorious Said: *And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers* [22:58]

لِيدخلنهم مدخلا يرضونه وإن الله لعلم حليم 58 - 59.

He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59]

المؤمنين 23 ـ أولئك هم الوارثون الذين يرثون الفردوس هم فيها ح 알دون 10 - 11.

(Surah) Momineen: *These ones, they are the inheritors* [23:10] ُThose who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]

الفرقان 25 ـ فَلْأَذْلِكُ خَيْرٌ أُمَّةٌ حَيَاةٌ الْخَلْدَى الَّذِينَ اعْمَلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا

(Surah) Al Furqan: *Say: ‘Is that better or the eternal Garden which is Promised for the pious? That would be a Recompense for them and a destination* [25:15]

لهم فيها ما يشاؤن خالدون كان على ربك وعدا مستندا 15 - 16

For them therein would be whatever they desire for eternity, being a Promise upon your Lord to be asked for [25:16]
And the Exalted Said: **Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]**

Abiding eternally therein. Excellent is the abode and the resting place [25:76]

(Surah) Luqman: **Surely, those who believe and do righteous deeds, for them would be the Gardens of Bliss [31:8]**

Abiding eternally therein, being a True Promise of Allah, and He is the Mighty, the Wise [31:9]

(Surah) Al Tanzeel: **So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]**

(Surah) Al Ahzaab: **and He was always Merciful to the Momineen [33:43] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:44]**
(Surah) Saba: except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]

فاطر " 35 " جنات عدن يدخلونها يحلون فيها من ذهب ولؤلؤا ولباسهم فيها حرير

(Surah) Fatir: Gardens of Eden, they shall be entering these wearing therein bracelets of gold and pearls, and their clothes therein would be silk [35:33]

" وقالوا الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور
And they shall say, 'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34]

الذي أحلنا درا المقامة من فضله لا يمسنا فيها نصب ولا يمسنا فيها لغوب 33 - 35.

Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35]

يس " 36 " إن أصحاب الجنة اليوم في شغل فاكهون

(Surah) Yaseen: Surely, the dwellers of the Paradise on the Day would be in an amusing occupation [36:55]

* هم وأزواجهم في ظلال على الارائك متكئون
They and their wives would be in shades, reclining upon the couches [36:56]

For them therein would be fruits, and for them would be whatever they would be calling for [36:57]

* سلام قولا من رب رحيم 55 - 58.
Peace! Being a Word from a Merciful Lord [36:58]

الصافات " 37 " إلا عباد الله المخلصين * أولئك فهم رزق معلوم

(Surah) Al Saffaat: Except for the sincere servants of Allah [37:40] They, for them is a known sustenance [37:41]

* فواكه وهم مكرمون * في جنات النعيم * على سرر متقابلين
Fruits, and they shall be Honoured [37:42] In the Blissful Gardens [37:43] Facing each other upon thrones [37:44]

A bowl of spring water shall be made to go around them [37:45] White, delicious for the drinkers [37:46] There being neither any adverse effects in it nor would they be intoxicated from it [37:47]

And in their presence would be the hosts of the lovely eyes [37:48] As if they were concealed eggs (pure white) [37:49] Then some of them shall advance to others, questioning. [37:50]

A speaker from among them shall say, ‘Surely there was a comrade of mine [37:51] Who was saying, ‘What! Are you (from among) authenticated ones? [37:52]

What! When we are dead and become dust and bones, shall we then be brought to Judgment?’ [37:53]

He shall say, ‘Do you not notice?’ [37:54] So he would look down and would see him in the evenness of the Blazing Fire [37:55]

He shall say, ‘By Allah! You almost ruined me, [37:56] And had it not been for the Favour of my Lord, I would have been from the ones present (in Hell) [37:57]

‘Is it so we would not be dying [37:58] Except our first death, and we shall not be Punished?’ [37:59] Surely, this is the mighty success’ [37:60] For the like of this, so let the workers be working [37:61]

ص 38 “ وإن للمتمنين خسن مأب (Surah) Suad: This one is Zikr, and surely for the pious, there is an excellent resort [38:49]
* جنات عدن مفتوحة لهم الابواب * متكئين فيها يدعون فيها بفاكهة كثيرة وشراب

Gardens of Eden, the doors been Opened for them [38:50] Reclining in these, calling therein for many fruits and drinks [38:51]

وعنهم قاصرات الطرف أتراب * هذا ما توعدون ليوم الحساب

And in their presence shall be restrainers of the eyes, equals in age [38:52] This is what you are Promised for the Day of Reckoning [38:53]

إن هذا لرزقنا ماله من نفاد 49 - 54.

Indeed! This is Our sustenance, there being no depletion for it [38:54]

الزمر " لكن الذين اتقوا ربهم لهم غرف من فوقها غرف مبنية تجري من تحتها الأنهار وعد الله لا يخلف الله الميعاد 20

(Surah) Al Zumar: However, for those who fear their Lord, for them would be rooms built from above these rooms, the rivers flowing from beneath them, being a Promise of Allah. Allah does not Break the Promises [39:20]

" وقال سبحانه ": لهم ما يشاؤن عند ربهم ذلك جزاء المحسن 34.

And the Glorious Said: For them would be whatever they so desire in the Presence of their Lord. That is a Recompense of the good doers [39:34]

المؤمن " 40 " قال تعالى نقلنا عن الذين يحملون العرش ومن حوله: ربي و أدخلهم جنات عدن التي وعدتمهن وعندكم ومن صلح من آبائهم وأزواجهم وذريتهم إنك أنت العزيز الحكيم

(Surah) Al Momin: The Exalted Said Transmitting from those bearing the Throne and the ones around it: Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]

وقتهم السيئات ومن تق السيئات يومئذ فقد رحمته وذلك هو الفوز العظيم 8 - 9

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that, it is the mighty success [40:9]

" وقال تعالى ": ومن عمل صالحا من ذكر أو اثنا وهو مؤمن فآولناك يدخلون الجنة يرزقون فيها بغير حساب 40.

And the Exalted Said: and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]
السجدة 41 " إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون (Surah Al Sajdah): Surely those who say, ‘Our Lord is Allah!’; then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]

We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31]

* نزلا من غفور رحيم 30 - 32. Being a hospitality from the Forgiving, Merciful [41:32]

الزخرف 43 " الذين آمنوا بآياتنا وكانوا مسلمين * ادخلوا الجنة أنتم و أزواجكم تحبرون (Surah) AL Zukhruf: Those who believed in Our Signs and were submissive, [43:69] Enter the Paradise, you and your wives, (to be) delighted [43:70]

They shall be sent around to them with golden bowls and mugs, and therein would be what the souls year for delights the eyes, and you shall abide therein eternally [43:71]

* ولتلك الجنة التي اورثتموها بما كنتم تعملون And that is the Paradise which you would be inheriting it due to what you had been doing [43:72]

لكم فيها فاكهة كثيرة منها تأكلون 69 - 73. For you therein are many fruits of which you would be eating [43:73]

الدخان 44 " إن المتقين في مقام أمين * في جنات وعيون (Surah) Al Dukhan: Surely, the pious would be in a secure place [44:51] In Gardens and Springs [44:52]

* يلبسون من سندس واستبرق متقابل They would be wearing (garments) of wear of fine silk and brocade, facing each other [44:53]
(It would be) like that, and We shall get them married with Maiden Houries [44:54] They would be calling therein for all fruits in safety [44:55]

They will not be tasting the death therein except for the former death (of the world), and We will Save them from the Punishment of the Blazing Fire [44:56]

A Grace from your Lord. That, it is the mighty success [44:57]

(Surah) Muhammad: And Enter them into the Paradise, having Introduced it to them (before) [47:6]

And the Exalted Said: An example of the Paradise which the pious are Promised – Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change,
and rivers of wine pleasurable for the drinkers, and rivers of clear honey; and for them therein are from all fruits, and Forgiveness from their Lord. [47:15]

الفتح 48 " ومن بُطِلَ اللَّهُ وَرسُولُهُ يَدْخِلُهُ جَنَّاتٌ يَجري مِنْ تَحْتِهَا الأَنْهَارُ وَيَتَولَّ يَعْذَبُهُ عَذَابًا أَلِيَماً 17."

(Surah) Al Fat’h: And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]

ق 50 " وازلفت الجنة للمتقين غير بعيد"

(Surah) Qaf: And the Paradise would be decorated for the pious, not being remote [50:31]

* هذا ما توعدون لكل أواب حفظ *

This is what you had been Promised – for every penitent one, preserving (the Limits) [50:32]

* من خشى الرحمن بالغيب وجاء بقلب منيب *

Who fears the Beneficent in private and comes with a penitent heart [50:33]

* ادخلوها بسلام ذلك يوم الخلود " فهم ما يشأون فيها ولدينا مرثد 31 – 35. *

“Enter it in peace!” That would be the Day of eternal abiding [50:34] For them would be whatever they so desire therein, and with Us would be more yet [50:35]

الداريات 51 " إن المتقين في جنات وعيون *

(Surah) Al Zariyaat: Surely the pious would be in Gardens and springs [51:15]

* آخذين ما آتيهم رحمٌ إثمُ كانوا قبل ذلك محستين 15 – 16 " *

Taking what their Lord would have Given them. They, before that, were good doers [51:16]

وقال سبحانه ": وفي السماء رزقكم وما توعدون 22.

And the Glorious Said: And in the sky is your sustenance and what you are Promised (with) [51:22]

الطور 52 " إن المتقين في جنات ونعيم *

(Surah) Al Toor: Surely, the pious would be in Gardens and Bliss [52:17]
Enjoying with what their Lord would have Given them, and their Lord would Save them from the Punishment of the Blazing Fire [52:18]

"Eat and drink pleasantly, due to what you had been doing!" [52:19] Reclining upon couches set in rows, and We shall get them to be married with Maiden Houries [52:20]

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

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

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

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

And some of them shall face unto others questioning, [52:25] Saying, ‘Surely we used to be fearful regarding our families, [52:26]

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

Surely, we used to supplicate to Him from before. Indeed, He is the most Kind, the Merciful’ [52:28]
(Surah) Al Qamar: *Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]*

(Surah) Al Rahman: *And for the one who fears to stand before his Lord are two Gardens [55:46] So which of the Favours of your Lord with you two belie? [55:47]*

*Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]*

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*Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]*

*And for the one who fears to stand before his Lord are two Gardens [55:46] So which of the Favours of your Lord with you two belie? [55:47]*

*Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]*

*And for the one who fears to stand before his Lord are two Gardens [55:46] So which of the Favours of your Lord with you two belie? [55:47]*
And besides these two are two (other) Gardens [55:62] So which of the Favours of your Lord with you two belie? [55:63]

Both being plush green [55:64] So which of the Favours of your Lord with you two belie? [55:65]

In both of them are two gushing springs [55:66] So which of the Favours of your Lord with you two belie? [55:67]

In both of them are fruits, and palm trees, and pomegranates [55:68] So which of the Favours of your Lord with you two belie? [55:69]

Therein are the good and beautiful females [55:70] So which of the Favours of your Lord with you two belie? [55:71]

Houries restrained in the pavilions [55:72] So which of the Favours of your Lord with you two belie? [55:73]

Neither have ever been touched by a human before nor by Jinn [55:74] So which of the Favours of your Lord with you two belie? [55:75]

Reclining upon green cushions, and ingeniously (decorated), beautiful [55:76] So which of the Favours of your Lord with you two belie? [55:77]

And the foremost are the foremost [56:10] They are the ones of proximity [56:11]
In the Blissful Gardens [56:12] A group from the former ones [56:13] And a few from the latter ones [56:14]

On decorated thrones [56:15] Reclining upon these, facing each other [56:16]

Circling around them would be eternal youths [56:17] With goblets and pitchers, and cups (filled) from springs [56:18] Neither getting headaches from these nor intoxicated [56:19]

And fruits from whatever they choose [56:20] And meat from whatever bird they desire [56:21]

And Maiden Houries [56:22] Resembling the hidden pearls [56:23] Being a Recompense of what they had been doing [56:24]

They will neither be hearing therein anything vain nor sinful talk [56:25] Except it would be said, ‘Peace! Peace!’ [56:26]

And the Companions of the right hand - what are the Companions of the right hand? [56:27]

Among thorn-less lote trees [56:28] And bananas, above each other [56:29] And extended shades [56:30]

Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36] Loving, equals in age [56:37]

For the companions of the right hand [56:38] A group from the former ones [56:39] And a group from the latter ones [56:40]

(Surah) Al Hadeed: Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21]

(Surah) Al Mujadilah: And they would be entering the Paradise, the rivers flowing beneath them, being eternally therein. Allah being Pleased with them, and they being pleased from Him. [58:22]

(Surah) Al Hashr: They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]

(Surah) Al Saff: and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]

(Surah) Al Taghabun: and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]

(Surah) Al Talaq: And one who believes in Allah and does righteous deeds, He would Enter him into Gardens from beneath which the rivers flow, abiding therein for ever! Allah has been excellent to him in Grace [65:11]

الحديد 57  سابقوا إلى مغفرة من رزقهم وجنة عرضها كعرض السماء و الارض اعدت للذين آمنوا بالله ورسله 21.

المجادلة 58 " ويدخلهم جنات تجري من تحتها الانهار خالدين فيها ابدًا. Allah being Pleased with them, and they being pleased from Him. [58:22]

الحشر 59 " لا يستوي أصحاب النار أصحاب الجنة أصحاب الجنة هم الفائزون 20.

الصف 61 " ويدخلكم جنات تجري من تحتها الانهار ومساكن طيبة في جنات عدن فيها رضي الله عنهم ورضوا عنه 12.

التغابون 64 " ويدخله جنات تجري من تحتها الانهار خالدين فيها ابدا ذلك الفوز العظيم 9.

الطلاق 65 " ومن يؤمن بالله ويعمل صالحا يدخله جنات تجري من تحتها الانهار ومساكن طيبة فيها ابدا ذلك الفوز العظيم 11.

الملك 67 " إن الذين يخشون رحم بالغيب لهم مغفرة وأجر كبير 12. 
(Surah) AL Mulk: Surely those who fear their Lord in private, for them is Forgiveness and a great Recompense [67:12]

المعارج "70 " اولئك في جنات مكرمون" 35 "

(Surah) Al Ma’arij: They would be in Gardens, being honoured [70:35]

وقال تعالى " أيطمع كل امرئ منهم أن يدخل جنة نعيم " كلا 38 - 39.

And the Exalted Said: Does every person from them desires that he should enter the Garden of Bliss? [70:38] Never! [70:39]

الدهر "76 " إن الابرار يشربون من كأس كان مزجها كافورا

(Surah) Dahr: Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]

عينا يشرب بما عباد الله يفجروها تفجيرا 5 - 6 "

A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]

وقال تعالى " وجزيهم بما صبروا جنة وحريرا

And the Exalted Said: And Recompense them due to their being patient, a Garden and silk [76:12]

متكئين فهيا على الارائك لا يرون فيها شمسا ولا زمهريرا

Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13]

ودانية عليهم ظلالها و ذللت قطوفها تذليا

And it shades would stoop unto them, and its selections would droop with humbleness [76:14]

وتطاف عليهم بأتيه من فضة وأكواب كانت قواريرا

And they (servants) would circle around them with vessels of silvers and goblets as if these were glass [76:15]

قوانين من فضة قدرواها تقديرا.
Glasses of silver, measuring these with a measurement [76:16]

And they would be quenching there in cups, its admixture being of ginger [76:17] (Of) a Fountain therein named as Salsabeel [76:18]

And eternal youths would circle around them. When you see them, you will reckon them to be scattered pearls [76:19]

Surely this would be a Recompense for you and your striving (which) would always be appreciated [76:22]

(Surah) Al Mursilaat: Surely, pious would be amid shades and springs [77:41] And fruits from whatever they would be desiring [77:42]

Eat and drink enjoying due to what you had been doing [77:43] Surely, like that We Recompense the good doers [77:44] Woe on that Day is for the beliers [77:45]

(Surah) Al Naba: Surely, for the pious, there would be success [78:31] Gardens and vineyards [78:32]

And voluptuous women of equal age [78:33] And a filled cup [78:34]
They will neither be hearing any vanities therein nor any lies [78:35] A Recompense from your Lord, a Calculated gift [78:36]

(Surah) Al Naziyaat: And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41]

(Surah) Al Mutaffifeen: Surely the righteous would be in Bliss [83:22] Upon the couches they would be gazing [83:23]

You will recognise in their faces, the freshness of Bliss [83:24] They would be Quenched from sealed nectar [83:25]

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

And its mixture would be from Tasneem [83:27] A spring, the ones of Proximity would be drinking from [83:28]

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

And when he passed by them, they winked at each other [83:30] And when they returned to their people, they returned jesting (joking) [83:31]

And when they saw them, they said, ‘Surely they are straying’ [83:32] And they were not Sent as keepers over them [83:33]
فاليوم الذين آمنوا من الكفار يضحكون 

* So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]

* هل ثوب الكفار ما كانوا يفعلون 22 – 36.

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

البروج " إن الذين آمنوا وعملوا الصالحات لهم جنات تجري من تحتها الانهار ذلك الفوز الكبير "

(Surah) Al Burouj: Surely, those who believe and do righteous deeds, for them would be Gardens, then rivers flowing from beneath these. That is the mighty success [85:11]

الغاشية " في جنة عالية لَا تسمع فيها لاغية "

(Surah) Al Ghashiya: In a lofty Garden [88:10] You will not hear vain talk therein [88:11]

* فيها عين جارية * فيها سرر مرفوعة * وآكواب موضعية 

* Therein is a flowing spring [88:12] Therein are raised couches [88:13] And placed cups [88:14]

* ومارقة مصفوفة * وزرابي مشبعة 10 – 16.

And cushions set in a row [88:15] And carpets spread out [88:16]

الفجر " يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية "

(Surah) Al Fajr: O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28]

* فادخلي في عبادي * وادخلي جنتي 27 – 30.

So, enter (to be) among My servants [89:29] And enter into My Garden [89:30]

التين: " إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممود "

(Surah) Al Teen: Except those who believe and do righteous deeds, so for them would be Recompense without any restrictions [95:6]

* إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية
(Surah) Al Bayyina: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**

Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8].

1 - Al hamdani, from Ali, from his father, from Ahmad Bin Al abbas and Al Abbas Bin Amro Al Faqeemy both together, from Hisham Bin Al Hakam, from Sabit Bin Harmaz, from Al Hassan Bin Abu Al Hassan, from Ahmad Bin Abdul Hameed, from Abdullah Bin Ali,

‘He met Bilal, the Muezzin of Rasool-Allah, and he asked him among what he asked was about the constructions of the Paradise, he said, ‘Write! I heard Rasool-Allah saying: The walls of the Paradise are bricks of gold, and bricks of silver, and bricks of ruby, and its mortar is of strong musk, and its balconies are of rubies, the red and the green and the yellow’.

I said, ‘So, what are its doors?’ He said, ‘Its doors are different – the Door of Mercy is from red rubies’. I said, ‘So what are its knockers?’ He said, ‘Woe be unto you! Stop from me, for you have encumbered me with an enormity’. I said, ‘I will not stop from you until you transmit to me what you heard from Rasool-Allah regarding that’.

He said, ‘I said, ‘In the Name of Allah the Beneficient, the Merciful. As for the Door of Patience, it is a small door of one shutter from red ruby, there being no knocker for it; and as for the Door of Thanks, it is of white ruby having two shutters for it, a travel distance of what is between the two being of five hundred years, raising a clamour (uproar) and welcome saying, ‘O Allah! Bring my inhabitants to me!’’
I said, ‘Does the Door speak?’ He said, ‘Yes. The One with the Majesty and Honour Makes it speak. And as for the Door of the Afflictions’, I said, ‘Isn’t the Door of the Afflictions the Door of the Patience?’ He said, ‘No’. I said, ‘So what is the affliction?’ He said: ‘The difficulties and the illness and the diseases and the leprosy, and it is of yellow rubies of one shutter. How few are the ones who will enter it!’

I said, ‘May Allah have Mercy on you! Increase it for me for I am needy’. He said, ‘O boy! You have encumbered me with an enormity. As for the largest Door, so the righteous ones would be entering from it, and they are the people of ascetism, and the devotion, and the ones desirous to Allah Mighty and Majestic, the ones being Comforted by Him’. 

I said, ‘May Allah have Mercy on you! So, when they enter the Paradise, what is what which they would be doing?’ He said, ‘Travelling upon the two rivers in categories in ships of rubies. Their paddles would be of pearls, in these are Angels of light, upon them being green clots of intense green’.

I said, ‘May Allah have Mercy on you! Can the green happen to be from the light?’ He said, ‘The clothes, these are green, but in these there is light from the Light of the Lord of the world, Majestic is His Majesty, travelling upon the two banks of that river’.

I said, ‘So, what is the name of that river?’ He said, ‘The Garden of Ma’va (Shelter)’. I said, ‘Is there any other in the midst of it?’ He said, ‘Yes, Garden of Eden, and it is in the midst of the Gardens. As for the Garden of Eden, its walls are of red ruby, and its pebbles are of pearls’. I said, ‘Is there any other therein?’ He said, ‘Yes, Garden of Al-Firdows’. 

I said: ‘And what about the baby? He asked: ‘Does the Door speak? I said: ‘Yes. The One with the Majesty and Honour Makes it speak. And as for the Door of the Afflictions’, I said, ‘Isn’t that the Door of the Patience?’ He said, ‘No’. I said, ‘So what is the affliction?’ He said: ‘The difficulties and the illness and the diseases and the leprosy, and it is of yellow rubies of one shutter. How few are the ones who will enter it!’

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I said, ‘And how are its walls?’ He said, ‘Woe be unto you! Stop from me. You have confused my heart upon me’. I said, ‘But, you have done that with me. I will not stop from you until you complete the description for me and inform me about its walls’. He said, ‘Its walls are of light’. I said, ‘And the rooms which are in it?’ He said: ‘From the Light of the Lord of the worlds’.

Quoted: زدني رحمك الله، قال: ويحك إلى هذا انتهى بنا رسول الله صلى الله عليه وآله، طوبى لك إن أنت وصلت إلى بعض هذه الصفة، وطويق من يؤمن بهذا.

I said, ‘Increase for me, may Allah have Mercy on you!’ He said, ‘Woe be unto you! Up to here Rasool-Allah ended with us. Beatitude be for you if you were to arrive to some of these descriptions, and beatitude for the one who believes in this’.

Ibn Idrees, from his father, from Ibn Isa, from his father, from Abdullah Bin Al Qasim, from his father, from Abu Baseer, ‘From Abu Abdullah, from his forefathers having said: ‘Amir Al-Momineen said: ‘Tooba is a tree in the Paradise, its roots are in the house of the Prophet, and there isn’t any Momin except a branch from it. No desire would occur upon his heart except that branch with come to him with it. And if a fast rider were to travel in its shade for a hundred years, he would not exit from it, and if a crow were to fly from its roots it would not reach its top until it would fall down of old age. Indeed! Regarding this, keep desiring’.

Al Talaqany, from Al Jaloudy, from Hisham Bin Ja’far, from Hamad, from Abdullah Bin Suleyman who said, ‘I read in the Evangel: “O Isa!” – and he mentioned the matter of our Prophet until He Said: “Tooba is for one who comes across its time, and witnesses its days, and hears its speech”. Isa said: ‘O Lord And what is Tooda?’ He Said: “A tree in the Paradise Planted. It Shades the Gardens. Its roots are from (River) Rizwaan, its water is from

169 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 1
170 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 2
Tasneem, its coolness is the coolness of camphor, and its taste is from the taste of ginger. One who drinks a drink from that spring will not be thirsty after it, ever!"

فقال عيسى عليه السلام: اللهم اسقني منها، قال: حرام يا عيسى على البشر أن يشربوا منها حتى يشرب ذلك النبي، وحرم عليه الامام أن يشربوا منها حتى يشرب امة ذلك النبي.

Isa as said: 'O Allah azwj! Quench me from it.' He azwj Said: "O Isa as! It is Prohibited unto the people to drink from it until that Prophet saww drinks from it, and it is Prohibited unto the communities to drink from it until the community of that Prophet saww drinks from it". 171

Those below them would be saying, 'O our Lord azwj! You azwj have Caused Your azwj servants to reach this honour? ' Allah azwj, Majestic is His azwj Majesty will Say: “They were standing at night (in Salat) and were not sleeping, and they were Fasting in the day and were not eating, and they were fighting the enemies and were not keeping aside, and they were giving charity and were not stingy”’. 172

Al Attar, from Sa’ad. From Ibn Isa, from Ibn Abu Umeyr, from Ibn Abu Hamza, from Abu Baseer,

‘From Al-Sadiq asws, from his asws forefathers, from Ali asws having said: ‘Rasool-Allah saww said: ‘In the Paradise, there is a chamber, its exterior can be seen from its interior, and its interior

171 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 3
172 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 4
from its exterior. There would settle in it the ones from my community of those having a good speech, and being fed the food, and disclosed the greetings, and prays Salat at night while the people were sleeping").

'I said to Al-Reza, 'O son of Rasool-Allah! Inform me about the Paradise and the Fire, are these two already Created today?' He said: 'Yes, and Rasool-Allah had entered the Paradise and saw the Fire when he ascended to the sky'.

He (the narrator) said, 'I said to him, 'There are people who are saying, 'There two (Paradise and Hell) are Pre-determined today, without having been Created'. He said: 'Neither are they from us nor are we from them. One who denies the creation of the Paradise and the Fire, so he has belied the Prophet and belied us, and he isn’t upon anything from our Wilayah, and will abide eternally in Hell.

Allah Almighty Says: “This here is Hell which the criminals belied upon [55:43] They will circle between it and the spring of scalding water [55:44]. And the Prophet said: ‘When there was an Ascension with me to the sky, Jibraeel grabbed my hand and entered me into the Paradise, and gave me from its dates. So, I ate it, and that transformed into a seed in my ribs. When I descended to the earth, slept with Khadeeja, and she was Blessed with (Syeda) Fatima. Thus, Fatima is a human Hourie. Every time I desire to the aroma of Paradise, I smell the aroma of my daughter Fatima.

Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Hashim, from Muhammad Bin Umar, from Musa Bin Ibrahim,
‘From Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Umm Salma\textsuperscript{ra} said to Rasool-Allah\textsuperscript{saww}: ‘May my\textsuperscript{ra} father and my\textsuperscript{ra} mother (be sacrificed for) you\textsuperscript{saww}? The woman happened to have two husbands (married twice), and they (both) enter the Paradise, for which one would she happen to be?’

He\textsuperscript{asws} said: ‘O Umm Salma\textsuperscript{ra}? The best of them in manners and the one better with his family would have the choice. O Umm Salma\textsuperscript{ra}? The good mannerisms go with the goodness of the world and the Hereafter’\textsuperscript{175}.

Ibn Al Mutawakkal, from Ali, from his father, from Musa Bin Ibrahim, from Al Hassan, from his father, by his chain,

‘Raising it to Rasool-Allah\textsuperscript{saww}, that Umm Salma\textsuperscript{ra} said to him\textsuperscript{saww}, ‘May my\textsuperscript{ra} father and my\textsuperscript{ra} mother (be sacrificed for) you\textsuperscript{saww}? The woman who happened to have two husbands for her (married twice), and they both died and entered the Paradise?\textsuperscript{176} (P.s – Incomplete Hadeeth)

My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Tooba is a tree in the Paradise in the house of Amir Al-Momineen\textsuperscript{asws}, and there isn’t anyone of his\textsuperscript{asws} Shias except and in his house would be a branch from its branches, and a leaf from its leaves. A community from the communities would shade beneath it’’.\textsuperscript{177}

And from him, said,

‘Rasool-Allah\textsuperscript{saww} would frequently kiss (Syeda) Fatima\textsuperscript{asws}, and upon her\textsuperscript{asws} and her\textsuperscript{asws} father\textsuperscript{saww} and her\textsuperscript{asws} husband\textsuperscript{saww} and her\textsuperscript{asws} children be a million salutations and greetings.

\textsuperscript{175} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 7
\textsuperscript{176} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 8
\textsuperscript{177} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 9
فانكرت ذلك عائشة فقال رسول الله صلى الله عليه وآله: يا عائشة إني لما اسري بي إلى السماء دخلت الجنة فأدناني جبرئيل من شجرة طوبى وناولني من ثمارها فألقى نورا جريحا فحملت بفاطمة.

But, Ayesha disliked that, so Rasool-Allah ﷺ said: O Ayesha! When I ascended to the sky, I entered the Paradise, and Jibraeel as took me closer to the Tooba tree and gave me ﷺ from its fruits. So, I ascended to the sky, I slept with Khadeeja as, and she as became had (Syeda) Fatima asws. So, I do not kiss her asws at all, except I find the aroma of the tree of Tooba from her asws.

My father, from Ibn Abu Umeyr, from Abu Baseer who said,

'I said to Abu Abdullah asws, ‘May I be sacrificed for you asws, O son asws of Rasool-Allah sallallahu alayhi wa sallam! Make me desirous!’

فقال: يا أبا محمد إن الجنة توجد ريحها من مسيرة ألف عام، وإن أدنى أهل الجنة منزلة مثلما لو نزل به الثقلان الجن والانسان لوسعهم طعاما وشرابا ولا ينقص مما عندهما شيء.

He asws said: O Abu Muhammad! The Paradise, its aroma would be found from a travel distance of a thousand years, and that the lowest of the inhabitants of the Paradise would have a house, if the two communities of the Jinn and the human beings were to descend with it, the food and drink would suffice them and there would be no reduction of anything from it.

وإن أيسر أهل الجنة منزلة من يدخل الجنة فيرفع له ثلاث حدائق، فإذا دخل أدناهن رأى فيها من الازواج والخدم والانهار والثمار ما شاء الله،

And the richest of the people of the Paradise of status would be the one who will enter the Paradise and three Gardens would be raised for him. When he enters the lowest of it, he would see therein from the spouses, and the servants, and the rivers, and the fruits whatever Allah azwj so Desires.

فإذا شكر الله وحمده قيل له: ارفع رأسك إلى الحديقة الثانية، فإذا دخل أدناهن رأى فيها من الزواج والخدم والانهار والثمار ما شاء الله.

So, when he thanks Allah azwj and praises Him azwj, it would be said to him: ‘Raise your head to the second Garden!’ There will be therein what wasn’t in the first, and he will say, ‘O Lord azwj! Give me this one’. He azwj will Say: “If I azwj were to Give it to you, you would ask Me azwj for other than it”. He will say, ‘Lord azwj! This one, this one!’

178 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 10

So, when he enters it and his happiness increases, he would thank Allahazwj and praise Himazwj. Heazwj will say: “Open the door of the Paradise for him!” And Heazwj will Say to him: “Raise your head!”, and there would have been opened for him the door of eternity, and he will see a multiple of what was therein from before, and he will be saying during the increase of his happiness, ‘Lordazwj! For Youazwj is the Praise! It cannot be counted, Yourazwj Favours upon me with the Gardens and Yourazwj Rescuing me from the Fires’. He had been saying, ‘Lordazwj! Enter me into the Paradise and Rescue me from the Fire’.

قال أبو بصير: فبكيت وقلت له: جعلت فداك زدني، قال: يا أبا محمد إن في الجنة نهرا في حافتها جوار نابتات، إذا مر المؤمن بجارية أعجبته قلعها وأنبت الله مكانها اخرى.

Abu Baseer said, ‘I wept and said to himasws, ‘May I be sacrificed for youasws! Increase for me’. Heasws said: ‘O Abu Muhammad! In the Paradise there is a river, in its banks there are maids growing. When the Momin passes by a maid he is fascinated with, he would uproot her and Allahazwj would Make another one to grow in her place’.

قلت: جعلت فداك زدني، قال المؤمن يزوج ثمان مائة عذراء وأربعة آلاف ثيب وزوجتين من الحور العين، قلت: جعلت فداك ثمان مائة عذراء؟ قال: نعم ما يفترش منهن شيئا إلا وجدها كذلك.

I said, ‘May I be sacrificed for youasws! Increase for me’. Heasws said: ‘The Momin would marry eight hundred virgins and four thousand non-virgins, and two spouses from the Maiden Houries’. I said, ‘Eight hundred virgins?’ Heasws said: ‘Yes nothing would be enlarged from them except she would be found to be like that’.

قلت: جعلت فداك من أي شئ خلقن الحور العين ؟ قال: من الجنة ويرى مخ ساقيها من وراء سبعين حلة، قلت: جعلت فداك أهلن كلام يتكلمن به في الجنة ؟ قال: نعم كلام يتكلمن به لم يسمع الخلائق مثلا. قلت: ما هو ؟

I said, ‘May I be sacrificed for youasws! From which thing are the Maiden Houries Created?’ Heasws said: ‘From the Paradise (its essence), and he will see the beauty of her leg from behind seventy garments’. I said, ‘May I be sacrificed for youasws! Is there any speech for them to be speaking with in the Paradise?’ Heasws said: ‘Yes, there is a speech they would be speaking with, the like of which the creatures have not heard’. I said, ‘What is it:

قال يقلن: نحن الخالدات فلا نموت، ونحن النعمات فلا نبأس، ونحن المقيمات فلا نظعن، ونحن الراضيات فلا نسخط، طوبى لمن خلقنا له، وطوبى لمن خلقنا له، نحن اللواتي (لو علق إحدانا في جو السماء لاغنى نورنا عن الشمس والقمر خ ل) لو أن قرن إحدانا علق في جو السماء لأغشي نوره الإبصار.
‘He\textsuperscript{asws} said: ‘They would be saying, ‘We are the eternal so we will not be dying, and we are the Bounties and we do not despair, and we are the stayers and will not be departing, and we are the agreeable and do not get angry. Beatitude is for the one who is created for us, and beatitude is for one whom we have been created for. We are those, if one of us were to be suspended in the atmosphere of the sky, its radiance would overwhelm the sights’.\textsuperscript{179}

\begin{quote}
فلا أزال واقفا على الصراط أدعو وأقول: رَبِّ سَلِمْ شِيعَتي وَمَرِيدِي وَأَنصَارِي وَمَن تَوَانَىَّ فِي دَارِ الدِّنْيَا!
\end{quote}

Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban, from Muhammad Bin al Fazl Al Zarqy,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘For the Paradise there are eight Doors – a Door for the Prophets\textsuperscript{as} and the truthful would be entering from, and a Door for the martyrs and the righteous ones would be entering from, and five Doors for our\textsuperscript{asws} Shias and ones who love us\textsuperscript{asws} would be entering from.

\begin{quote}
فإذا النداء من بطنان العرش: قد اجيبت دعوتك وشفعت في شيعتك، ويشفع كل رجل من شيعتي ومن تولاني ونصرني وحارب من حاربي بفعل أو قول في سبعين ألفا من جيرانه وأقربائه،
\end{quote}

Then there will be a Call from the interior of the Throne: ‘\textsuperscript{azwj} have Answered your\textsuperscript{asws} supplication and Interceded regarding your\textsuperscript{asws} Shias!’ And every man from my\textsuperscript{asws} Shias, and the ones who befriended me\textsuperscript{asws} and helped me\textsuperscript{asws} and battled the ones who battled against me\textsuperscript{asws}, by action or words, would intercede regarding seventy thousand from his neighbours, and his relatives.

\begin{quote}
فباب يدخل منه سائر المسلمين ممن يشهد أن لا إله إلا الله ولم يكن في قلبه مقدار ذرة من بغضنا أهل البيت.
\end{quote}

And there is a Door the rest of the Muslims would be entering from, from the ones who had testified that there is no god except Allah\textsuperscript{azwj}, and there did not happen to be in his heart a measurement of a particle from our\textsuperscript{asws} hatred of the People\textsuperscript{asws} of the Household\textsuperscript{azwj}.\textsuperscript{180}

\textsuperscript{179} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 11
\textsuperscript{180} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 12
13 - My father, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isbahany, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Dawood Al Deynawy, from Manzar Al Sha’rany, from Saeed Bin Zayd, from Abu Qanbal, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas,

‘From the Prophet saww having said: 'The knocker on the Door of the Paradise is from red ruby upon a plate of gold. So, when the knocker is knocked upon the plate, it would emit a sound saying: ‘Ya Ali asws'.

14 - Abu Is’haq Al Mowsaly,

‘A group from what is behind the river asked Al-Reza asws about the Maiden Houries, 'What have they been Created from? And about the people of the Paradise when they enter it, what is the first thing they would be eating?'

He asws said: ‘As for the Maiden Houries, they have been Created from the imperishable saffron and the soil; and as for the first of what the people of the Paradise would be eating, so they would be eating firstly when they do enter the Paradise, from the flesh of the fish upon which is the earth’.

15 - My father, from Ismail Bin Aban, from umar Bin Abdullah al Saqafy who said,

‘A Christian of Syria asked Al-Baqi asws about the people of the Paradise, ‘How come they would be eating and not defecating? Give me an example of it in the world.’

فقال عليه السلام: هذا الجنين في بطن امه يأكل مما تأكل امه ولا يتغوطون، وأمهاً أول ما يأكلون أهل الجنة فاأهم ياكلون أول ما يدخلونها من كبد الحوت التي عليها الأرض.

181 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 13
182 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 14
He\textsuperscript{asws} said: ‘This unborn in the womb of its mother eats from what it eats from its mother, and it does not defecate’\textsuperscript{183}

The evidence upon that there are eternal Gardens in the sky are His\textsuperscript{azwj} Words: \textit{the doors of the sky would not be Opened for them nor would they be entering the Paradise [7:40] – the Verse’\textsuperscript{184} (P.s. – This is not a Hadeeth)

And \textit{We will Remove whatever malice is in their chests; [7:43]}, he said, ‘The enmity would be removed from them, i.e. from the Momineen in the Paradise. So when they enter the Paradise, they would say just as Allah\textsuperscript{azwj} has Related: ‘\textit{The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us.} – up to His\textsuperscript{azwj} Words due to what you were doing’ [7:43]’\textsuperscript{185} (P.s. – This is not a Hadeeth)

Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107] Abiding therein eternally. They will not be seeking a transfer from it [18:108] – i.e. they would be loving it and not be asking to be transferred from it. (P.s. – This paragraph is not a Hadeeth)

And it is reported by Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of the Exalted: \textit{Abiding therein eternally. They will not be seeking a transfer from it [18:108]}, he\textsuperscript{asws} said: ‘Abiding eternally, not coming out from it’. \textit{They will not be seeking a transfer from it}, he\textsuperscript{asws} said: ‘Not wanting any replacement with it’.

\begin{flushright}
قلت: قوله: " إن الذين آمنوا وعملوا الصالحات كانت لهم جنات الفردوس نزلا " قال: هذه نزلت في أبي ذر وعمر بن ياسر، جعل الله لهم جنات الفردوس نزلا مأوى ومتزلا.
\end{flushright}

\begin{flushright}
183 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 15
184 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 16
185 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 17
\end{flushright}
I said, ‘His Words: Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107].’ He said: ‘This was Revealed regarding Abu Zarr, Al-Miqdad, and Salman Al-Farsi, and Ammar Bin Yasser. Allah Made the Garden of Al-Firdows to be a lodging for them, a shelter and a housing’.

My father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah having said: ‘Rasool-Allah said: ‘When ascended to the sky, entered the Paradise and saw Angels building bricks of gold and bricks of silver, and sometimes they would withhold. said to them: ‘What is the matter with you all, sometimes you are building and sometimes you are withholding?’

They said, ‘Until the expenses come to us’. said to them: ‘And what are your expenses?’ They said, ‘The words of the Momin in the world, ‘Glory be to Allah, and the Praise is for Allah, and there is no god but Allah, and Allah is the Greatest!’ So, when he does say that, we build, and when he withholds, we withhold’.

My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq in a Hadeeth of Mi’raj (Ascension), said: ‘The Prophet said: ‘Then went out from the Bayt Al-Mamour, and two rivers yielded to me – a river named as Al-Kausar, and a river named as Al-Rahmat. So, drank from Al-Kausar and washed from Al-Rahmat, and there was a maid washing in the rivers of the Paradise. said: ‘Who are you for, O maid?’ She said, ‘For Zayd Bin Harisa’.

بـ ١٩ - فس: أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلام: قال: رسل الله صلى الله عليه وآله وسلام: لما اسري إلى السماء دخلت الجنة قريبا فيها ملائكة بيوت من ذهب ولبنة من فضة، وربما أمسكوا، وربما أمسكنا، قلت لهم: ماذا تفعلون؟ وماذا تبتنتم؟


فبشرته بها حين أصبحت، وإذا بطيرها، وإذا رمانها مثل الدم، وإذا شجرة لو أرسل في أصلها ماهما سنة، وليست في الجنة منزل إلا وفيها قمر منها،

186 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 18
187 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 19
So, I\textsuperscript{azwj} gave him the glad tidings of her when it was morning. And there its bird was like (as big as) a camel, and its pomegranate was like the big bucket, and there was a tree, if a bird were to travel around its base, it would circle it in seven hundred years. And there is\textquotesingle t in the Paradise any house except and in it is a branch from it'.

So, I\textsuperscript{asws} said: \textquoteleft What is this, O Jibraeel\textsuperscript{azwj}? He \textsuperscript{as} said: \textquoteleft The Tree of Tooba. Allah\textsuperscript{azwj} Said: \textquoteleft (the tree of) Tooba would be for them and an excellent resort [13:29]'.\textsuperscript{188}

Surely, the dwellers of the Paradise on the Day would be in an amusing occupation [36:55] – he said, \textquoteleft Deflowering the virgins'. He said, \textquoteleft Deflowering the women and playing with them. (P.s. – This paragraph is not a Hadeeth)

And in a report of Abu Al Jaroud,

\textquoteleft From Abu Ja\textsuperscript{far}asws regarding His\textsuperscript{azwj} Words: in shades, reclining upon the couches [36:56], he\textsuperscript{asws} said: \textquoteleft The couches are the beds upon which is the covering'.

وقال علي بن إبراهيم في قوله: 	extquoteleft سلام قولا من رب رحيم' قال: ا

And Ali Bin Ibrahim said – Regarding His\textsuperscript{azwj} Words: Peace! Being a Word from a Merciful Lord [36:58], said, \textquoteleft The Peace from Him\textsuperscript{azwj}, the Exalted, it is the security’.\textsuperscript{189} (P.s. – This paragraph is not a Hadeeth)

In a report of Abu Al Jaroud,

\textquoteleft From Abu Ja\textsuperscript{far}asws regarding His\textsuperscript{azwj} Words: The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]: 'so it has reached us – and Allah\textsuperscript{azwj} Knows best – that he\textsuperscript{asws} said: \textquoteleft When the people of the Fire are turned towards the Fire, before they enter the Fire, it would be said to them: 'Enter into the shade which has three types of smoke of the Fire'. So, they would reckon that it is the Paradise. Then they would enter the Fire in droves, and that would be midday.

\textsuperscript{188} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 20
\textsuperscript{189} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 21
And the people of the Paradise would be welcomed with coveted gifts, until they come to their dwellings in the Paradise, at midday. So that is in the Words of the Mighty and Majestic: *The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]*.  

There being neither any adverse effects in it - meaning the spoiling, nor would they be intoxicated from it [37:47] – i.e., they will not be expelled from it.

His azwj Words: *And in their presence would be the hosts of the lovely eyes [37:48]* – meaning the Maiden Houries, dazzling the beholder due to their clarity and her beauty, *As if they were concealed eggs (pure white) [37:49]*, meaning treasured.

Then some of them shall advance to others, questioning. [37:50] A speaker from among them shall say, ‘Surely there was a comrade of mine [37:51], i.e. ratifying he is saying to you, ‘When you die, you will be revived’. He would say to his comrade, *He shall say, ‘Do you not notice?’ [37:54], So he would look down and would see him in the evenness of the Blazing Fire [37:55].*

He will say to him: *He shall say, ‘By Allah! You almost ruined me, [37:56] And had it not been for the Favour of my Lord, I would have been from the ones present (in Hell) [37:57].*

And in a report of Abu Al-Jaroud: His azwj Words: *So he would look down and would see him in the evenness of the Blazing Fire [37:55], i.e. he is saying, ‘In the midst of the Blazing Fire. Then he would be saying in the Paradise: ‘Is it so we would not be dying [37:58] Except our*
first death, and we shall not be Punished? ’ [37:59] Surely, this is the mighty success’ [37:60].' 191 (P.s. – This is not a Hadeeth)

... فس: " إن هذا لرزقنا ماله من نفاد " أي لا ينفد ولا يف... 24

Indeed! This is Our sustenance, there being no depletion for it [38:54] – i.e. neither running out nor perishing’. 192 (P.s. – This is not a Hadeeth)

... فس: " وسيق الذين اتقوا ربهم إلى الجنة زمرا " أي جماعة " سلام عليكم طمن " أي طابت مواليدكم لأنه لا يدخل الجنة إلا طيب المولد.

And their Lord would Escort those who are pious to the Paradise in groups, [39:73] – i.e. a community, ‘Peace be upon you! You are good [39:73] – i.e. your births were good, because none can enter the Paradise until he is of good birth. (P.s. – This paragraph is not a Hadeeth)

... وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " الحمد لله الذي صدقنا وعده وأورثنا الارض " يعني أرض الجنة.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: “The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land [39:74] – meaning the land of Paradise”’. 193

... ثو: أبي، عن سعد، عن أحمد بن الحسين، عن عثمان بن عيسى، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: ما خلق الله خلقا إلا جعل له في الجنة منزلا و في النار منزلا، فإذا سكن أهل الجنة الجنة وأهل النار النار نادى مناد... 26

And from Sa’ad, from Ahmad Bin Al Husayn, from Usman Bin Isa, from one of his companions,

‘From Abu Abdullah asws having said: “Allah aswj did not Create a creature except that He aswj Made for it a status in the Paradise, and a status in the Fire. When the people of the Paradise enter into the Paradise, and the people of the Fire enter into the Fire, a Caller will Call out: ‘O people of the Paradise! Look below! They would look down upon the people of the Fire, and their own status would be raised in the Fire.

... ثم يقال لهم: هذه منازلكم التي لو عصيتم ربككم دخلتموها، قال: فلو أن أحدا مات فرحا لمات أهل الجنة في ذلك اليوم فرحا لما صرف عنهم من العذاب.

Then it would be said to them: ‘This is what your status would have been had you disobeyed Allah aswj. You would have been Made to enter it’ – meaning the Fire – ‘So if anyone is allowed to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them’.

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191 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 23
192 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 24
193 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 25
Then a Caller would Call out: ‘O people of the Fire! Raise your heads!’ They would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. It would be said to them: ‘This is the status which your Lord\textsuperscript{azwj} would have Given you, by Making you to enter it’.

He\textsuperscript{asws} said: ‘So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus, they would inherit the Punishment of those ones, they ones would inherit the Rewards of these ones. And these are the Words of Allah\textsuperscript{azwj}: \textit{These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]’.\textsuperscript{194}

My father, from Ibn Abu Najran, from Aasim Bin Hameed,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There is no good deed the servant does except and for it there is a Reward in the Quran, except for the Night Salat, for Allah\textsuperscript{azwj} has not Manifest its Rewards due to the greatness of its significance in His\textsuperscript{azwj} Presence, so He\textsuperscript{azwj} Said: Their sides forsake their beds, supplicating to their Lord in fear and in hope [32:16] – up to His\textsuperscript{azwj} Words: they had been doing [32:17]’.

The he\textsuperscript{asws} said: ‘For Allah\textsuperscript{azwj} there is a Benevolence regarding His\textsuperscript{azwj} Momineen servants during every Friday. So, when it will be the Day of Judgment, Allah\textsuperscript{azwj} would Send an Angel to the Momin with whom there would be a garment, and he would end up to the Door of the Paradise, and he would say: ‘Permit for me regarding so and so!’

\begin{flushright}
فيقال له: هذا رسول ربك على الباب، ف يقول: لازواجه أي شيء علي أحسم؟ فيقولن يا سيدينا والذي أباحك الجنة ما رأيتنا عليك شيئا أحسم من هذا بعث إليك ربك,
\end{flushright}

\textsuperscript{194} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 26
It would be said to him: ‘This is Rasool\textsuperscript{saww} of your Lord\textsuperscript{azwj} at the Door’. He\textsuperscript{saww} will say to his\textsuperscript{saww} wives: ‘Which thing do you view as best upon me\textsuperscript{saww}?’ They will say, ‘O our chief! By the One\textsuperscript{azwj} Who Gifted the Paradise to you\textsuperscript{saww}! We do not see anything better than this upon you\textsuperscript{saww} which your\textsuperscript{saww} Lord\textsuperscript{azwj} Sent to you\textsuperscript{saww}.

He\textsuperscript{saww} would trouser with one and twist with the other, so he\textsuperscript{saww} will not pass by anything except it would illuminate for him\textsuperscript{saww} until he\textsuperscript{saww} ends up to the appointment. So, when they do gather, the Lord\textsuperscript{azwj} Blessed and Exalted would Flash to them, and when they look towards Him\textsuperscript{azwj}, they would fall down in \textit{Sajdah}, so He\textsuperscript{azwj} would Say: “My\textsuperscript{azwj} servants! Raise your head! This isn’t a day for \textit{Sajdahs} nor a day of worshipping. I\textsuperscript{azwj} have Raised the exertion from you!”

They would be saying, ‘O Lord\textsuperscript{azwj}! And which thing is superior than what You\textsuperscript{azwj} Gave us? You\textsuperscript{azwj} have Given us the Paradise’. He\textsuperscript{azwj} will Say: “For you is the like of what is in your hands, seventy times over’. So, the Momin would return during every Friday with seventy multiple the like of what was in his hands, and it is His\textsuperscript{azwj} Word: \textit{and with Us would be more yet} [50:35].

And it is the day of Friday. Its night is a night of honour, and its day is a day of blossom, therefore frequent during it from the \textit{Tasbeeh} (Glorification) and the \textit{Takbeer} (Allah\textsuperscript{azwj} is the Greatest), and the \textit{Tahleel} (There is no god except Allah\textsuperscript{azwj}), and the Praise upon Allah\textsuperscript{azwj} and the \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘So, the Momin would pass, and he will not pass by anything except it would illuminate for him until he ends up to his wives. They would say, ‘By the One\textsuperscript{azwj} Who Gifted us the Paradise, O our chief! We have not seen such beauty from you at all like now’. He would say, ‘I have looked at the Light of my Lord\textsuperscript{azwj}’.

Then he\textsuperscript{asws} said: ‘His wives would neither be allured (by others), nor menstruate, nor be arrogant’.
He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! I wanted to ask you asws about something I am embarrassed from it’. He asws said: ‘Ask’. I asked, ‘Is there singing in the Paradise?’ He asws said: ‘In the Paradise there is a tree. Allah azwj its Command its winds, so it would tinkle, so that tree would strike such sounds the creatures have not heard excellence the like of it’.

Then he asws said, ‘This is in return for the one who neglected the listening in the world, out of fear of Allah azwj. I said, ‘May I be sacrificed for you asws! Increase it for me’. He asws said: ‘Allah azwj Created a Garden with His azwj Hands, and no eye has seen it, nor has any creature been notified upon it. The Lord azwj opens its every morning and it is saying: ‘Increase me in aroma! Increase me in goodness!’ And it is the Word of Allah azwj: so no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]’. 195

Ibn Musa, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Abdul Raheem Al Jabaly Al Saydani, and Abdullah Bin Al Salt, from Al Hassan Bin Nasr Al Khazaz, from Amro Bin Talha, from Asbat Bin Nasr, from Samak Bin Hab, from Ikrama, from Ibn Abbas who said,

‘Two Jews asked Amir Al-Momineen asws. They said, ‘Where does the Paradise happen to be? And where does the Fire (Hell) happen to be?’.

He asws said ‘As for the Paradise, so it is in the sky, and as for the Fire, it is in the earth’. They said, ‘So what is the ‘seven’?’ He asws said: ‘Seven Doors of the Fire, layered’. He said, ‘So what is the ‘eight’?’ He asws said: ‘Eight Doors of the Paradise’’. 196

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195 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 27
196 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 28
29 - فس: لكن الذين اتقوا ربهم لهم غرف من فوقها غرف " إلى قوله: " الميعاد " قال: فإنه حدثني أبي، عن الحسن بن محبوب، عن محمد بن إسحاق، عن أبي جعفر عليه السلام قال: سأل علي رسول الله صلى الله عليه وآله عن تفسير هذه الآية فقال: لماذا بنيت هذه الغرف يا رسول الله؟

*However, for those who fear their Lord, for them would be rooms built from above these rooms – up to His azwj Words: the Promises [39:20].*

He said, ‘My father narrated to me, from Al Hassan Bin Mahboub, from Muhammad Is’haq,

‘From Abu Ja’far asws having said: ‘Ali asws asked Rasool-Allah saww about the interpretation of this Verse, and he asws said: ‘For what are these rooms built, O Rasool-Allah saww?’

فقال: يا علي تلك الغرف بنى الله لاوليائه بالدر والياقوت والزبرجد، سقوفها الذهب محكوكة بالفضة، لكل غرفة منها ألف باب من ذهب، على كل باب منها ملك مكول به، وفيها فرش مرفوعة بعضها فوق بعض من الحرير والديباج بألوان مختلفة، وحشوها السمك والعنبر والكافور،

So he saww said: ‘O Ali asws! Those are chambers which Allah azwj has Built for His azwj friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the chambers are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and ambergris and the camphor.

وذلك قول الله: " وفرش مرفوعة " فإذا دخل المؤمن إلى منازله في الجنة وضع على رأسه تاج الملك والكرامة، وليس حلل الذهب والفضة والياقوت والدر منظوما في الأكليل تحت التاج,

And these are the Words of Allah azwj: *And raised furnishings [56:34].* When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath (laurel) under the crown.

واليس سبعون حلة بألوان مختلفة مسوجة بالذهب والفضة والياقوت والدر منظوما، وذلك قوله: " يحلون فيها من أسوار من ذهب ولؤلؤ ولباسهم فيها جحر " إذا جلس المؤمن على سريره اهتز سريره فرحًا.

And he would wear seventy garments of different types, woven with the gold and the silver, and the pearls and the red rubies, and that is His azwj Words: *wearing therein bracelets of gold and pearls, and their clothes therein would be silk [35:33].* So, when the Momin sit upon his bed, it would vibrate with happiness.

فإذا استقرت بولي الله منازله في الجنة استأذن عليه الملك بجانبه لبيته كرامة الله إباء، فيقول له خدامه ووصفاوه: مكانك فإن ولي الله قد اتکأ على أرائك، فزوجته الحوراء العيناء قد هبت له فاصبر لولي الله حتى يفرخ من شغله,
When the friend of Allah\textsuperscript{azwj} is settled in his house in the Paradise, the allocated Angel would seek permission to see him welcoming him with his wings as an Honouring of Allah\textsuperscript{azwj} to him. But the servant of the Momin and his guard would say to him, 'In your place, for the friend of Allah\textsuperscript{azwj} is reclining upon his couch, and the Maiden Hourie has married him who has been gifted to him. He would wait to the friend of Allah\textsuperscript{azwj} until he is free from his occupation'.

\textit{قال}: فتخرج عليه زوجته الحوراء من خيمتها تمشي مقبلة وحولها وصفاؤها يحيينها، عليها سبعون حلة منسوجة بالبياقوت واللؤلؤ والأبرجد صينب بمسك وعنبر، وعلى رأسها ناقة الكرامة، وفي رجلها نعلان من ذهب مكللان بالبياقوت واللؤلؤ، شراكها ياقوت أحمر.

\textit{He} \textsuperscript{asws} said: ‘His Hourie would emerge to him from her tent, walking facing him, and around her would be her attendees congratulating her. Upon her would be seventy garments woven with the rubies, and the pearls, and the aquamarine dyed in musk and amber, and upon her would be a crown of honour, and in her legs would be slippers of gold, ankles with the rubies and the pearls, its straps being of red rubies.

فإذا ادنيت من ولي الله وهم أن يقوم إليها شوقا تقول له: ياولي الله ليس هذا يوم تعب ولا نصب فلا تقم، أنا لك وأنت لي، فيعتنقان مقدار خمسمائة عام من أعوام الدنيا لا يملها ولا تمله،

When she comes near to the friend of Allah\textsuperscript{azwj}, and he would be standing up to her in desire, she would say to him, ‘O friend of Allah\textsuperscript{azwj}! This isn’t a day of exhaustion nor of toil, therefore do not stand. I am for you and you are for me’. They will hug each other for a duration of five hundred years from the years of the world, neither he getting fed up from her nor she from him’.

\textit{قال}: فينظر إلى عنقها فإذا عليها قلادة من قصب ياقوت أحمر، وسطها لوح مكتوب: أنت ياولي الله حبيبي، وأنا الحوراء حبيبتك، إليك تناهت نفسك، وإلي تناهت نفسك. ثم يبعث الله ألف ملك يهنؤونه بالجننة ويزوجونه الحوراء،

\textit{He} \textsuperscript{asws} said: ‘Then he would look at her neck, and there would be upon her a necklace of reeds of red rubies, and in the middle of it would be a tablet with the inscription: ‘You, O friend of Allah\textsuperscript{azwj} are my beloved, and I am the Hourie, your beloved. To you I dedicate myself, and to me you dedicate yourself’. Then Allah\textsuperscript{azwj} will Send a thousand Angels congratulating him with the Paradise and his marriage to the Houries.

\textit{قال}: فينتهون إلى أول باب من جنانه فيقولون للملك الموكل بأبواب الجنان: استأذن لنا علي ولي الله فإن الله بعثنا مهنيين، فيقول الملك: حتى أقول للحاجب فيعلمك مكانكم.

\textit{He} \textsuperscript{asws} said: ‘So they (Angels) will be ending to the first door from his Gardens, and they would be saying to the Angel allocated with the Doors of the Gardens, ‘Seek permission for us to see the friend of Allah\textsuperscript{azwj}, for Allah\textsuperscript{azwj} has Sent us for congratulations’. The Angel would say, ‘Stay in your places until I speak to the master and let him know’.

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He asws said: ‘The Angel would come to the guard, and between him and the guard would be three Gardens, until he ends up to the first door, and says to the guard, ‘At the courtyard of the door are a thousand Angels. The Lord azwj of the worlds has sent them. They have come to congratulate the friend of Allah azwj, and they have asked if you could permit them to see him’. The guard would say to him, ‘It is grievous upon me that I should permit anyone to see the friend of Allah azwj while he is with his wife’.

He asws said: ‘And between the guard and the friend would be two Gardens. So, the guard would come to the caretaker (manager), and say to him, ‘At the courtyard door there are a thousand Angels. The Lord azwj of the world has sent them to congratulate the friend of Allah azwj, therefore seek permission for them’. The caretaker would send to the servants and say to them, ‘The Compeller has sent at the courtyard a thousand Angels sent to congratulate the friend of Allah azwj, so let him know of their places’.

He asws said: ‘The servants would let them know, and he would permit for them and they would be entering to see the friend of Allah azwj and he would be in the chamber, and for it would be a thousand doors, and upon each door from its doors would be an Angel allocated with it. When there is permission for the Angels with the entering to see the friend of Allah azwj, each Angel would open his door which he has been allocated with, and each Angel would enter from a door from the doors of the chamber and deliver to him the Message of the Compeller.

And these are the Words of Allah azwj:  

And the Angels would be entering from every door to (meet) them [13:23] – meaning the doors of the chamber,  

Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]. And these are His azwj Words:  

And when you see, then you will see Blessings and a great Kingdom [76:20] – meaning by that the friend of Allah azwj and what he would be in from the honour and the Bounties and the great kingdom.
And that the Angels from the messengers of Allah⁵⁷ would be seeking permission to see him, but they cannot enter to see him except by his permission. So, that is the great kingdom, and the rivers would be flowing from beneath it". 197

From All⁵⁸ having said: ‘Rasool-Allah⁵⁸ said: ‘Four rivers are from the Paradise – The Euphrates, and the Nile, and the Sayhan, and the Jayhan. The Euphrates is the water in the world and the Hereafter, and the Nile is the honey, and the Sayhan is the wine, and the Jayhan is the milk’. 198

My father, from Sa’ad, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father, from his grandfather, from his forefathers,

‘From Abu Abdullah⁵⁸ having said: ‘Five are from the fruits of the Paradise in the world – the Amleysi pomegranate, and the apple, and the quince, and the grapes, and the Mashaan dates’. 199

From Abu Ja’far⁵⁸ having said: ‘Better your thoughts with Allah⁵⁸ and know that for the Paradise there are eight Doors, the width of each door from these is a travel distance of forty years’. 200

My father, from Sa’ad, from Al Barqy, from Ahmad Bin Suleyman, from Ahmad Yahya Al Tahan, from the one who narrated it,

‘From Abu Ja’far⁵⁸ having said: ‘Better your thoughts with Allah⁵⁸ and know that for the Paradise there are eight Doors, the width of each door from these is a travel distance of forty years’. 200


197 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 29
198 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 30
199 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 31
200 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 32
أصلها في دار رسول الله صلى الله عليه وآله، فليس من مؤمن إلا في داره غصن من أغصانها، لا ينوي في قلبه شيئا إلا أنائه ذلك الغصن به، ولو أن راكبا مجددا سار في ظلها مائة عام لم يخرج منها، ولو أن غرابا طار من أصلها ما بلغ أعلاها حتى يبيض هرما، ألا ففي هذا فارغبوا.

Ibn Al Muzaffar Al Alawy, from Ibn Ayyash, from his gather, from Ibrahim Ibn Ali, from Ibrahim Bin Is’haq, from Yunus, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’farasws having said: ‘Amir Al-Momineenasws said: ‘Tooba is a tree in the Paradise. Its roots are in the house of Rasool-Allahsaww, and there isn’t any Momin except that in his house would be a branch from its branches. He will not intend anything in his heart except that branch come to him with it. And if a fast rider were to travel in its shade for a hundred years, he would (still) not have exited from it, and if a crow were to fly from its roots, it would not reach its top until it would (get) white (die) with old age. Indeed! And regarding this, be desirous’’. 201

Ali Bin Al Fazl Al Baghdady, from Abu Al Hassan Ali Bin Ibrahim, from Ghalib Ibn Haris Al Zaby and Muhammad Bin Usman Bin Abu Shayba, from Yahya Bin Salim Ibn Umm Al Hassan Bin Salih – and he was preferential over Al Hassan Bin Salih – from Mas’ar, from Atiyah, from Jabir who said,

‘Rasool-Allahsaww said: ‘It is inscribed upon the Door of Paradise: “There is no god except Allahazwj, Muhammadasw is a Rasoolasw of Allahazwj, Aliasws is brotherasws of Rasool-Allahsaww, before Allahazwj Created the skies and the earth, by two thousand years”.’. 202

My father, from Sa’ad, from Muhammad Bin Abdul Hameed, from Muhammad Bin Rashid, from Umar Bin Sahl, from Saheyl Bin Gazwan who said,

‘Al-Sadiqasws said: ‘The Prophetasw said: ‘Allahazwj Blessed and Exalted Created in the Paradise a pillar from red ruby, upon it are seventy thousand castles, in each caste there a seventy thousand rooms. Allahazwj Mighty and Majestic Created it for the ones who loves each other and visited each other for the Sake of Allahazwj’. 203

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201 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 33
202 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 34
203 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 35
My father, from Ali, from his father, from Al Hassan Bin Al Hassan Al Farsy, from Suleyman Bin Ja’far Al Basry, from Abdullah Bin Al Husayn Bin Zayd, 

‘Son of Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws, from his father asws, from Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘When Allah azwj Mighty and Majestic Created the Paradise, He azwj Created it from two (types of) bricks – bricks of gold and brick of silver, and Made its walls of rubies, and its ceilings of emeralds, and its pebbles of pearls, and its soil of saffron and the strong musk.

Then He azwj Said to it: “Speak!”. It said, ‘There is no god except You azwj, the Living, the Eternal. The one who enters me would be happy’. The Mighty and Majestic Said: “By My azwj Might and My azwj Magnificence, and My azwj Majesty, and My azwj Loftiness, he will not enter it – habitual of wine, nor an intoxicant, nor a slanderer and he is the gossiper, nor a cuckold and he is Al-Qaltaban, nor a Qala’a and he is the police, nor a Zanouq and he is the hermaphrodite, nor a Khuyouf and he is the grave-rober, nor a tax collector, nor a terminator of the relationships, nor a Qadiriite (Fatalist)”’. 204

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Abdullah Ibn Hilal, from Al A’la, from Muhammad,

‘From Abu Ja’far asws having said: ‘By Allah azwj The Paradise has not been empty from the souls of the Momineen since its creation, nor has the Fire been empty from the souls of the disobedient Kafirs since Allah azwj Mighty and Majestic Created it’’. 205

Ibn Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 37
On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]. He said, ‘It is a question, because is a Promise Allahazwj Made to the Fire that Heazwj will Fill it, so the Fire will be filled, then Heazwj will Say to it: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30], on a limit of the question, i.e. Aren’t there anymore?

He said, ‘The Paradise would say: ‘O Lordazwj! Youazwj Promised the Fire that Youazwj will Fill it, and Youazwj Promised me that Youazwj will Fill me, and Youazwj have (only) Filled the Fire?’

He said, ‘Then Allahazwj would Create creatures on that Day to Fill the Paradise with them’.

(P.s. – Up to here is not a Hadeeth)

Abu Abdullahasws said: ‘Beatitude is for them! They would have neither seen the grief of the world nor its worries’.” 206

My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, raising it, said,

‘Aliasws Bin Al-Husaynasws said: ‘Upon you is with the Quran, for Allahazwj Created the Paradise by Hisazwj Hands, (from) bricks of gold and bricks of silver, and Made its mortar to be of the musk, and is soil of Saffron, and its pebbles of pearls, and Made its Levels upon a measurement of the Verses of the Quran. So, the one who recites the Quran, Heazwj would Say to him: “Recite and ascend!” And the one from the whom enter the Paradise, there would not be any level in the Paradise higher than it, apart from the Prophetsas and the truthful ones’.” 207

Ali Bin Ibrahim regarding Hisazwj Words: And he had seen him in another descent [53:13] At the Lote Tree [53:14] – in the seventh sky. And as for the rebuttal upon the one denies the Paradise and the Fire, so it is Hisazwj Words: By the Garden of abode [53:15], i.e. by the Lote

206 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 38
207 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 39
Tree, for the Lote Tree is in the seventh sky, and the Garden of abode is by it”.

(P.s. – This is not a Hadeeth)

Ali Bin Ibrahim said regarding His azwj Words: *In these would be ones of modest gaze, [55:56]*, he said, ‘The Maiden Houries (the beholder) glancing away from her from the illumination of her light, *neither having been touched*, i.e., no one would have touched them.

*In both of them are two gushing springs [55:66]*, i.e., bursting. *Therein are the good and beautiful females [55:70]*. He said, ‘Houries growing upon the banks of Al-Kausar. Every time one is taken from it, another one grows in her place’.

The Words of the Exalted: *Houries restrained in the pavilions [55:72]*, he said, ‘Gazing modestly from these’.

*Circling around them would be eternal youths [56:17]* – i.e. cheerfully. *They will neither be hearing therein anything vain nor sinful talk [56:25]*. He said, ‘The immorality, the lies, and the insolence. *Among thorn-less lote trees [56:28]*. He said, ‘A tree neither having any leaves for it nor any thorns in it’.

(P.s. – Up to here is not a Hadeeth)

And Abu Abdullah asws recited: *And bananas, above each other [56:29]*, he asws said: ‘To each other’, *and extended shades [56:30]*. Heasws said: ‘Midst of the Paradise, in the expanse of the Paradise, and the expanse of the Paradise is like the expanse of the sky and the earth. The rider will ride in that shade for a travel distance of a hundred years, but will not (be able to) cut across it.

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208 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 40
209 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 41
And water flowing constantly [56:31] – i.e. sprinkling, Neither interrupted nor forgotten [56:33] – i.e., Neither cutting off nor preventing anyone from taking it. Surely We shall Grow them (with a) growth [56:35], he asws said: 'The Maiden Houries in the Paradise, So We will Make them as virgins [56:36] Loving, equals in age [56:37], he asws said: 'They will be speaking in Arabic, meaning evened out teeth, For the companions of the right hand [56:38], for the companions of Amir Al-Momineeansw.

A group from the former ones [56:39], he asws said: ‘From the first group which was with the Prophet saww, And a group from the latter ones [56:40], he asws said: ‘After the Prophet saww from this community’.

Surely, for the pious, there would be success [78:31], he said, ‘They will be winners. His azwj Words: And voluptuous women of equal age [78:33], he said, voluptuous maids for the people of the Paradise. (P.s. – This paragraph is not a Hadeeth)

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘As for His azwj Words: Surely, for the pious, there would be success [78:31], it is the honours, And voluptuous women of equal age [78:33], busty youthful girls’.

Ali Bin Ibrahim said, ‘And a filled cup [78:34], i.e. filled to the brim’ 211 (P.s. – This paragraph is not a Hadeeth)

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210 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 42
211 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 43
They would be Quenched from sealed nectar [83:25] Its sealing being of musk, [83:26], he said, ‘Water, when the Momin drinks it, he would find aroma of the musk in it. and regarding that, so let the aspiring ones aspire [83:26]. He said, ‘Regarding what we mentioned from the Rewards which the Momin would seek.

And its mixture would be from Tasneem [83:27] (It is a source of it when it is raised, because it would raise drinks for the people of the Paradise, or because it would come to them from above), he said, ‘The noblest of the drinks of the people of the Paradise, given to them in the loftiness to them in their houses, and it is a spring the ones of Proximity would be drinking from purely, and the ones of Proximity are the Progeny of Muhammad and the rest of the momineen mixed”. 212 (P.s. – This is not a Hadeeth)

Indeed, We Gave you Al-Kausar [108:1], he said, ‘Al Kausar is a river in the Paradise. Allah gave it to Muhammad instead of his son Ibrahim (P.s. – This is not a Hadeeth)

Reclining therein upon the couches, [76:13], He is Saying they would be reclining in the mattresses upon the beds, And it shades would stoop unto them, [76:14]. He is Saying that the shades would be near to them. and its selections would droop with humbleness [76:14], its fruits would stoop to them, the standing one and the sitting one would be able to attain them.

and goblets as if these were glass [76:15] Glasses of silver, [76:16], ‘The goblets’ – are the large pitchers which have not ears for these nor any corrosion. Glass from the silver of the Paradise, they will be drinking in. measuring these with a measurement [76:16]. He is Saying that it would be made for them upon a measurement of their wetness, neither there being any frustration nor any better. They would be wearing (garments) of wear of fine silk and brocade, [44:53] – the silky brocade.

212 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 44
211 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 45
And Ali Bin Ibrahim said regarding His\textsuperscript{azwj} Words: And they (servants) would circle around them with vessels of silvers [76:15], he said, ‘The sight is implemented in it just as it is implemented in the glass. And eternal youths would circle around them. [76:19], he said, ‘Cheerfully’.

\textit{And a great Kingdom} [76:20], he said, ‘Neither declining nor perishing. Upon them would be clothes of green fine silk and brocade, [76:21], he said, ‘Made for them, the clothes they would be wearing’.\textsuperscript{214} \textit{(P.s. – This is not a Hadeeth)}

\textit{Therein are raised couches} [88:13], ‘Tablets of gold covered with the emeralds, and the gems, and the rubies, the rivers flowing from beneath it, And placed cups [88:14], meaning the pitchers which aren’t with ears.

And Ali Bin Ibrahim said regarding His\textsuperscript{azwj} Words: And cushions set in a row [88:15], he said, ‘The rugs and the pillows. And carpets spread out [88:16]. He said, ‘All things Allah\textsuperscript{azwj} Created in the Paradise, there is an example for it in the world, except for the carpets Al-Zaraby, for it is not known what it is’\textsuperscript{215}

\textit{From Ibn Abbas regarding His\textsuperscript{azwj} Words: Saeed Bin Muhammad, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata’a,}

‘From Ibn Abbas regarding His\textsuperscript{azwj} Words: ‘From Ibn Abbas regarding His\textsuperscript{azwj} Words: ‘From Ibn Abbas regarding His\textsuperscript{azwj} Words: ‘From Ibn Abbas regarding His\textsuperscript{azwj} Words: ‘From Ibn Abbas regarding His\textsuperscript{azwj} Words:

\textit{The atheist asked Abu Abdullah\textsuperscript{asws} saying, ‘From where are they saying that the people of the Paradise, the man from them would come to a fruit, taking it, and when he has eaten it, it would return to what it used to be?’

\textsuperscript{214} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 46
\textsuperscript{215} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 47
He asws said: ‘Yes. That is to exemplify with that of the lamp. The taker (of the illumination) and takes from it, but it does not reduce anything from its illumination, and one lamp, the world can take its fill from it’.

He asws said: ‘Wouldn’t they be eating and drinking? And you asws are claiming that there would not happen to be the need for them (to urinate and defecate)’!

He asws said: ‘Yes, their food would be delicate, there wouldn’t be any heaviness for it. But it would come out from their bodies with the perspiration’.

He said, ‘So, how can the Houries remain as virgins after every time her husband comes to her?’

He asws said: ‘They have been Created from the good. You will not see her with a disability, nor would an affliction mingle with her body, nor will anything flow in her hold nor would menstruation dirty it. Thus, the womb is attached when there isn’t any filth to be cleared’.

He said, ‘She would be wearing seventy garments, and her husband would see the interior of her leg from behind her garments and her body?’

He asws said: ‘Yes, just as one of you sees the Dirham (a coin) when you throw it in the clear water, its measurement of the staff of a spear’.

He said, ‘How would the people of the Paradise sleep with what Bounties they are in, and there is no one from them except and he would have either lost his son, or his father, or his intimate ones, or his mother? So, when they miss them in the Paradise, no doubt they
would be in their destination to the Fire? So, what would one do with the Bounties, one who knows that his intimate one is being Punished in the Fire?"

"He asws said: 'The knowledgeable people would say that they have forgotten their memories. And some of them would say, 'Wait for their advent, and hope that they would happen to be between the Paradise and the Fire, among the companions of the Heights (A’raaf)’." [216]

My father, from one of his companions raising it, said,

‘Rasool-Allah saww said: ‘When I saww entered the Paradise, I saww saw therein the tree of Tooba. Its roots are in the house of Ali asws, and there is neither a castle in the Paradise not a house except in it is a branch from it, and its top are containers of garments of silk and brocade. There will happen to be a million containers for the Momin, in each container being a thousand garments, no garment in it would resemble the other upon the different colours, and these are the clothes of the people of Paradise.

In the middle of it are extended shades. The expanse of the Paradise is like the expanse of the sky and the earth, prepared for those who believe in Allah and His Rasool. The rider would rise in that shade for a travel distance of a hundred years, but still would not cross it, and that is His Word: ‘and extended shades [56:30].

And its bottom are fruits of the people of the Paradise, and their food would be submitted in their houses. In the stick from it would be a hundred types of fruits from what you tend to see in the house of the world, and what you do not see, and what you have heard of and what you have not heard the likes of it. And every time something is taken from it, another one would grow in its place, Neither interrupted nor forbidden [56:33].

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216 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 48
And a river flows in the roots of that tree, four rivers burst forth from it – *Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey [47:15]*.²¹⁷

My father and Ibn Fazal both together, from Ali Bin Al Numan, from Al Haris Bin Muhammad Al Ahowl, from the one who narrated it,

‘From Abu Ja’far⁵⁰ and Abu Abdullah⁵⁰ both having said: ‘Rasool-Allah⁵⁰ said to Ali⁵⁰: ‘O Ali⁵⁰! When there was an Ascension with me⁵⁰, I saw in the Paradise a river whiter than the milk, and sweeter than the honey, and straighter than the arrow. Therein were pitchers the number of the stars, upon its banks were domes of red rubies and white gems. Jibraeel struck his wings to his side, and it (the ground) was of strong musk.’

Then he⁵⁰ said: ‘By the One in Whose Hand it the soul of Muhammad⁵⁰! In the Paradise there is a tree clapping with the Glorification by a voice the former ones and the latter ones have not heard the like of it. It grows fruit like the pomegranate, casting the fruit to the man and apportions it of seventy garments; and the Momineen would be upon chairs of light and they would be resplendent, you⁵⁰ being their Imam⁵⁰ on the Day of Judgment.

Upon the man from them would be two slippers, their straps being of light illuminating in front of them wherever they so desire to be from the Paradise. So, while he is like that, a woman would emerge from above him saying, ‘Glory be to Allah⁵⁰, O servant of Allah⁵⁰! Is there no state from you for us?’ He would say, ‘Who are you?’ She will say, ‘I am from those Allah⁵⁰ the Exalted Said: *So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]*’.  

²¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 49
Then he saww said: ‘By the One azwj in Whose Hand is the soul of Muhammad saww! Verily, there would come to him every day, seventy thousand Angels naming him by his name and name of his father’”.

51 - Shaf: Mowfaq bin Ahmad Al Khawarizmy, from Muhammad bin Ahmad bin Shazan, from Ahmad bin Muhammad bin Ayoub, from Ali bin Muhammad bin Utba, from Bakr bin Ahmad, and it was narrated to us by Ahmad bin Muhammad al Jarah, from Ahmad bin Al Fazl Al Ahwazy, from Bakr bin Ahmad, from Muhammad bin Ali, ‘From (Syeda) Fatima bin Al Husayn asws, from her as father asws and her as uncle asws Al Hassan bin Ali asws both having said: ‘Amir Al Momineen Ali asws Bin Abu Talib asws informed us asws that Rasool-Allah saww said: ‘When I saww entered the Paradise, I saww saw the tree bearing ornaments and the garments. At its bottom were spotted horses, and in its middle were Maiden Houries, and at its top was Al-Rizwan."

قلت: يا جبرئيل لمن هذه الشجرة ؟ قال: هذه لابن عمك أمير المؤمنين علي بنب أبي طالب، إذا أمر الله الخليقة بالدخول إلى الجنة يؤتى بشيعة علي حتى ينتهي ثم إلى هذه الشجرة فيلبسون الحلля والحلل ويركبون الخيل البلق وينادي مناد: هؤلاء شيعة علي الصبروا في الدنيا على الاذي فحبوا هذا اليوم.

saww said: ‘O Jibraeel as! For whom is this tree?’ He as said: ‘This is for your as cousin asws Amir Al-Momineen Ali asws Bin Abu Talib asws. When Allah azwj Commands the creatures with the entry into the Paradise, they will come with the Shias of Ali asws until they end up with them to this tree. So, they would be wearing the ornaments and the garments and would be riding the spotted horses, and a Caller would Call out: “They are the Shias of Ali asws who were patient in the world upon the harm, so they have been Gifted today!”’

220 - Shi: From Abu Abdullah asws regarding the Words of Allah azwj: For them would be clean wives therein [4:57], he asws said: ‘Neither would they be menstruating nor defecating’.

218 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 50
219 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 51
220 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 52
شَيْ: عن جميل بن دراج، عن أبي عبد الله عليه السلام قال: إن أهل الجنة ما يتلذذون بشئ في الجنة أشهى عندهم من النكاح، لا طعام والإشراب.

From Jameel Bin Darraj,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The people of the Paradise will not be deriving pleasure with anything in the Paradise more desirous in their presence than the marriage, not food and the drink’’.\textsuperscript{221}

شَيْ: عن داود بن سرحان، عن رجل عن أبي عبد الله عليه السلام في قول ا

From Dawood Bin Sarjan, from a man,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth,}\ [3:133]. He\textsuperscript{asws} said: ‘When they are placed like this’ – and he\textsuperscript{asws} extended his\textsuperscript{asws} hands, one of them with the other’.\textsuperscript{222}

شَيْ: عن أمير المؤمنين عليه السلام: إن للجنة إحدى وسبعين بابا يدخل من سبعين منها شيعتي وأهل بيتي، ومن باب

From Amir Al-Momineen\textsuperscript{asws}: ‘For the Paradise there are seventy-one Doors. My\textsuperscript{asws} Shias and my\textsuperscript{asws} family would be entering from seventy-one of these, and one door is for the rest of the people’.\textsuperscript{223}

\textit{And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens [2:25] - orchards beneath which rivers flow} – from below its trees and its dwellings. \textit{whenever they would be Graced from it}, from these Gardens \textit{from its fruits as a sustenance} and meals they (servants) would be coming with, \textit{they shall say: This is which was Graced to us from before} in the world as their names would be like their names were in the world, from apple and quince and pomegranate, and such and such.

 وإن كان ما هناك مختلفاً لما في الدنيا فإنه في غاية الطيب، إنه لا يستحيل إلى ما يستحيل إليه ثمار الدنيا من عشرة وسبعين المكروهات من صفراء وسوداء ودم، بل لا يولد عن ما كنا نصبه إلا الغر الذي يجري من أعراضهم أطيب من رائحة المسكن.

\textsuperscript{221} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 53

\textsuperscript{222} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 54

\textsuperscript{223} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 55
And whatever over there which would be different to what was in the world, so it would be at the peak of goodness, and it would not be possible for (people) to become what the fruits of the world become, from excrement and the rest of the abhorrence from the yellowness, and the blackness, and blood, and phlegm. But, their foods would not produce except for the sweat which would flow from their skins as being more aromatic then the smell of musk.

And they shall be Given it – that sustenance from the fruits from those orchards being a resemblance, resembling each other, that all of it would be the best, there being nothing despicable therein, and that every variety from it would be at the peak of the goodness and taste, not like the fruits of the world which some of it are un-ripened, and some of it exceed the limit of maturity and reach to a limit of the spoiling from the acidity and the bitterness, and the rest of the forms of abhorrence; and resembling it as well as different colours of the produce (and) of the tastes.

And for them therein – in those Gardens - would be pure wives – (pure) from the types of uncleanness and abhorrence, clean from the menstruation and the post childbirth discharges. No, neither any defect, nor secretion, nor infusion, nor mingling, nor changes, nor would there be for their wives, to be roaming around, nor opposing their husbands, nor shameful activities, nor immoralities, and they would be free from every fault and abhorrence.

And they would be immortal in it – staying in those orchards and the Gardens”.

From Suweyr,
‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘When the people of the Paradise go to the Paradise and the friend of Allah\textsuperscript{azwj} enters his Garden, and his dwelling, and every Momin reclines upon his recliner, and his servants surround him, and the fruits droop towards him, and the springs flow around him, and rivers flow beneath him, and the carpets are laid down for him, and the cushions are placed for him, and the servants come to him with whatever he so desires even before he asks for that, and the Maiden Houries comes out to him from the Gardens, So they would be remaining in that situation for as long as Allah\textsuperscript{azwj} so Desires.

Then the Compeller would Address them Saying: “My\textsuperscript{azwj} friends and the people in My\textsuperscript{azwj} obedience, and the dwellers in My\textsuperscript{azwj} Paradise in My\textsuperscript{azwj} Neighbourhood! Shall I\textsuperscript{azwj} inform you all of something which is better than what you all are in?” So, they would be saying, ‘Our Lord\textsuperscript{azwj}! And which thing is better than what we are in? We are in (a state where) we get whatsoever we desire for ourselves, and delights of our eyes from the Bounties in the neighbourhood of the Benevolent!’ He\textsuperscript{asws} said: ‘So He\textsuperscript{azwj} would Repeat the Words to them, so they would be saying, ‘Yes, Our Lord\textsuperscript{azwj}! Give us that which is better than what we are in’.

So, the Blessed and Exalted would be Saying to them: “My\textsuperscript{azwj} Pleasure about you all, and My\textsuperscript{azwj} Love for you all is better and greater than what you all are in”. So they would be saying, ‘Yes, O our Lord\textsuperscript{azwj}! Your\textsuperscript{azwj} Pleasure about us and Your\textsuperscript{azwj} Love for us is better for us and goodlier for ourselves’.

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} recited this Verse: \textit{Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]’}.\textsuperscript{225}

\textsuperscript{225} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 57
(Rasool-Allah saww said): ‘In the Paradise there are birds like the ‘Bukhaty’ (Persian camel of contrasting colours). Upon these would be varieties of the colours, flying between the sky of the Paradise and its land. So, whenever a Momin, who loves the Prophet saww and his Progeny asws, wishes to eat anything from it, that exactly would fall in front of him, and its feathers would fall off and be bare, and would be grilled and cooked – from one side of it would be dried pieces, and from one side it would be grilled, without a fire.

فإذا قضى شهوته ونهمته قال: الحمد لله رب العالمين عادت كما كانت فطارت في الهواء، وفخرت على سائر طيور الجنة تقول:

When his desire and his hunger are fulfilled, and he says, ‘The Praise is for Allah azwj, Lord of the world’, it would be returned to be what it was. It would fly in the air, and it would pride itself over the rest of the birds of the Paradise, saying, ‘Who is like me, and a friend of Allah azwj has eaten from me, by the Command of Allah azwj?’


He asws said: ‘Does that prevent him from performing the Salat at its time, or from Fasting, or from consoling the sick, or attending a funeral, or visiting a brother?’ I said, ‘No, that doesn’t prevent him from anything from the good and the righteousness’. He asws said: ‘This is from the footsteps of the Satan. That would be Forgiven for him, if Allah azwj so Desires’.


Then he asws said: ‘A group of Angels faulted the children of Adam regarding the pleasures and the lustful desires – meaning the permissible, not the Prohibited. So, Allah azwj Scorned for the Momineen from the children of Adam from the faulting of the Angels to them. Then Allah azwj Cast in the eagerness of those Angels, for the pleasures and the lustful desires so they would not be faulting the Momineen’.

226 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 58
قال: فلما أحسوا ذلك من همهم عجوا إلى الله من ذلك فقالوا: ربنا عفوك عفوك ردنا إلى ما خلقنا له و أجرتنا عليه، فإنا نخاف أن نصير في أمر مريح، قال: فنزع الله ذلك من همهم.

He said: ‘So when they felt that from their eagerness, they clamoured to Allah from that and they said, ‘Your Pardon! Return us to what we had been Created for, and Compel us to be upon it, for we fear that we would come to be in a doubting matter’. Then Allah Removed that from their thoughts’.

قال: فإذا كان يوم القيامة وصار أهل الجنة استأذن اولئك الملائكة على أهل الجنة فيؤذن لهم فيدخلون عليهم ويسلمون عليهم ويقولون لهم: "سلام عليكم بما صبرتم في الدنيا عن اللذات والشهوات الحلال.

He said: ‘When it will be the Day of Judgment and the people of the Paradise come there, those Angels would seek permission upon the people of the Paradise, and they would permit them to come and see them. They would greet upon them and saying to them: Greetings be upon you due to your having been patient [13:24] in the world, from the pleasures and the lustful desires, the Permissible”.

60 - شيء عن محمد بن الهيثم، عن رجل، عن أبي عبد الله عليه السلام "سلام عليكم بما صبرتم " على الفقر في الدنيا " فنعم عقبى الدار " قال: يعني الشهداء.

From Muhammad Bin Al Haysam, from a man,

‘From Abu Abdullah: Greetings be upon you due to your having been patient [13:24]: ‘Upon the poverty in the world, so excellent is the end-result of the (goodly) abode [13:24], he said: ‘Meaning the martyrs’.

61 - شيء عن عمرو بن شمر، عن جابر، عن أبي جعفر محمد بن علي، عن أبيه، عن آبائه عليهم السلام قال: بينما رسول الله صل الله عليه وآله جالس ذات يوم إذ دخلت أمه أيمن في ملحفتها شيء فقال لها رسول الله صل الله عليه وآله وآله: يا أم أيمن أي شيء في ملحفتك؟ فقالت: يا رسل الله فلانة فلانة أملكها فنثرها عليها فأخذت من نثرها شيئاً.

From Amro Bin Shimr, from Jabir,

‘From Abu Ja’far Muhammad Bin Ali, from his father, from his forefathers having said: ‘While Rasool-Allah was seated one day when Umm Ayman came regarding something urgent, so Rasool-Allah said to her: ‘O Umm Ayman! Which thing is your urgency?’ She said, ‘O Rasool-Allah! So and so, daughter of so and so got married, and has been conferred upon (with lots of gifts), and I got something from her gifts’.

ثم إن أم أيمن بكت، فقال لها رسول الله صلى الله عليه وآله: ما يبكينك؟ فقالت: فاطمة زوجتها فلم تنثر عليها شيئاً.

227 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 59
228 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 60
Then Umm Ayman ra cried, so Rasool-Allah saww said to her ra: ‘What makes you ra cry?’ She ra said, ‘You saww got (Syeda) Fatima asws married but did not confer anything upon her asws’.

فقال لها رسول الله صلى الله عليه وآله: لا تبكين فوالذي بعثني بالحق بشيرا ونذيرا لقد شهد إملاك فاطمة جبرئيل وميكائيل وإسرائيل في الوف من ملائكة ولقد أمر الله طوي فبشرتهم عن حلالها وعندسها واستردوا ودروا ورعى وراقصوا وغطروها فأخذوا منه حتى مادروا ما يصنعون به، ولقد نحل الله طوبى في مهر فاطمة فهي في دار علي بن أبي طالب عليه السلام.

Rasool-Allah saww said to her ra: ‘Do not cry, for by the One azwj Who Sent me saww with the Truth as a giver of glad tidings and as a warner! I saww have witnessed the Angels (in service) of Syeda Fatima asws, (from) Jibraeel as and Mikaeel as and Israfeel as among the delegates from the Angels, and Allah aszw has Commanded (the tree of) Tooba to confer (award) upon them from its garments, and its silks, and its brocades, and its gems, and its emeralds, and its rubies, and its perfumes, so they took from it to the extent that they did not know what to do with it. And Allah azwj has Bestowed (the tree of) Tooba in the dower of (Syeda) Fatima asws, so it is in the house of Ali asws Bin Abu Talib asws, 229.

فقال لها: ويلك لما أن عرج بي إلى السماء مربي جبرئيل على شجرة طوبى فناولني من ثمرها فأكلتها فحول الله ذلك إلى ظهري، فلما أن هبطت إلى الارض واقعت بخديجة فحملت بفاطمة عليها السلام، فما قبلت فاطمة إلا وجدت رائحة شجرة طوبى منها.

He saww said to her: ‘Woe be unto you! When I saww was ascended with to the sky, Jibraeel as passed with me saww to the tree of Tooba and gave me saww from its fruit. So, I saww ate it, and Allah aszw Transferred that to my saww rib. When I saww descended to the earth, I saww was with Khadeeja as and she as was Blessed with (Syeda) Fatima asws. So, I saww do not kiss (Syeda) Fatima asws except and I saww find the aroma of the tree of Tooba from her asws, 230.

From Aban Bin Tablugh who said,

‘The Prophet saww would frequently kiss (Syeda) Fatima asws, so Ayesha quarrelled with him saww upon that and she said, ‘O Rasool-Allah saww! You saww frequently kiss Fatima asws!’

فقال لها: ويلك لما أن عرج بي إلى السماء مربي جبرئيل على شجرة طوبى فناولني من ثمرها فأكلتها فحول الله ذلك إلى ظهري، فلما أن هبطت إلى الأرض واقعت بخديجة فحملت بفاطمة عليها السلام، فما قبلت فاطمة إلا وجدت رائحة شجرة طوبى منها.

He saww said to her: ‘Woe be unto you! When I saww was ascended with to the sky, Jibraeel as passed with me saww to the tree of Tooba and gave me saww from its fruit. So, I saww ate it, and Allah aszw Transferred that to my saww rib. When I saww descended to the earth, I saww was with Khadeeja as and she as was Blessed with (Syeda) Fatima asws. So, I saww do not kiss (Syeda) Fatima asws except and I saww find the aroma of the tree of Tooba from her asws, 230.

From Abu Hamza,

‘From Abu Ja’far asws having said: ‘Tooba is a tree coming out from the Garden of Eden. Its Lord aszw Planted it with His aswj Hands’.

229 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 61
230 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 62
231 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 63
64 - شى: عن أبي قتيبة تيميم بن ثابت، عن ابن سيرين في قوله: " طوبى لهم وحسن مآب " قال: طوبى شجرة في الجنة أصلها في حجرة علي، ليس في الجنة حجرة إلا فيها غصن من أغصانها.

From Abu Quteyba Tameem Bin Sabit, from Ibn Sirreen,

‘Regarding His\textsuperscript{azwj} Words: ‘\textbf{(the tree of) Tooba would be for them and an excellent resort} [13:29], he said, ‘\textit{Tooba} is a tree in the Paradise. Its roots are in the chamber of Ali\textsuperscript{asws}. There isn’t any chamber in the Paradise except in it is a branch from its branches’’.\textsuperscript{232}

65 - حا: ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن سعيد بن جناح، عن عبد الله بن محمد، عن جابر بن يزيد، عن أبي جعفر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الجنة محرمة على الانبياء حتى أدخلها، ومحرمة على الأمم كلها حتى يدخلها شيعة أهل البيت.

Ibn Qawlawiya, form his father, from Sa’ad, from Ibn Isa, from Saeed Bin Junah, from Abdullah Bin Muhammad, from Jabir Bin Yazeed,

‘From Abu Ja’far\textsuperscript{asws}, from his\textsuperscript{asws forefathers} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The Paradise is Forbidden unto the Prophet\textsuperscript{as} until \textit{saww} enter it, and Forbidden unto the communities, all of them, until our\textsuperscript{saww} Shias of the People\textsuperscript{asws} of the Household enter it’’.\textsuperscript{233}

66 - كشب: ابن قتيبة، عن يحيى بن أبي بكر قال: قال النظام هشام بن الحكم: إن أهل الجنة لا يبقون في الجنة بقاء الابد، فتكون بقاؤهم بقاء الله، وإن رأى أن يبقوا كذلك، قال هشام: إن أهل الجنة لا يبقون بقاؤهم بقاء الله، إنما يبقون يحيى بن أبي بكر، عن جابر بن عبد بن عمير: قال: قال رسول الله صلى الله عليه وسلم: فجعل الله بقاء الجنة في أن ي/mol\textsuperscript{as}\textsuperscript{asw}\textsuperscript{as}

Ibn Quteyba, from Yahya Bin Abu Bakr who said,

Al-Nazam said to Hisham Bin Al-Hakam, ‘The people of the Paradise will not be remaining a permanent remaining, for their remaining would become like the remaining of Allah\textsuperscript{azwj}, and it is impossible that they remain like that (as much as) Allah\textsuperscript{azwj}.

He (the narrator) said, ‘He (Hisham) said, ‘What would they become?’ He said, ‘They would become lethargic’ (exhausted). He said, ‘Then, in your language, there is in the Paradise whatever the soul desires?’ He said, ‘Yes’. He said, ‘Supposing they desire, or ask their Lord\textsuperscript{azwj} for the permanent remaining?’

\textsuperscript{232} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 64 
\textsuperscript{233} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 65
He said, ‘Surely Allahazwj the Exalted would not Inspire them that’. He said, ‘If a man from the people of Paradise were to look at a fruit upon a tree, and he extends his hand to take it, the tree and the fruit would stoop down to him, then that would be a gesture from him. Then he would look at another fruit better than it, and so he extends his left hand towards it in order to take it. Thus, the lethargy would come to him, and his hands would both be attached with the two trees, and the trees would be raised and he would remain combined, so has it reached you that in the Paradise there are combined ones?’

 قال: هذا محال قال: فالذي أتيت به أمحل منه: أن يكون قوم قد خلقوا وعاشوا فادخلوا الجنان تموتهم فيها يا جاهل ؟

He said, ‘This is impossible’. He said, ‘And that which you came with is even more impossible than it, that there would happen to be a people who have been Created and living and entering the Gardens, they would be dying in it, O ignorant one?’.

(P.S. – This is not a Hadeeth)

By the chain raising it to Abdullah Bin Masoud who said,

‘Rasool-Allahsaww said: ‘When Isaww ascended to the sky, Jibraeelas said to measw: ‘The Paradise and the Fire have been Comanded to display (themselves) unto youasw’.  

Heasw said: ‘Iasw saw the Paradise and whatever is therein from the Bounties, and Iasw saw the Fire and whatever is therein from the Punishments. And the Paradise, there are eight Doors in it, upon each Door from it are four phrases, each phrase being better than the world and whatever is in it for the one who knows and acts with these. And for the Fire, there are seven Doors, upon each Door from it are three phrases, each phrase being better than the world and whatever is in it for the one who knows and acts with these.

فقال لي جبرئيل عليه السلام: أقرؤ يا محمد ما على الابواب فقرأت ذلكل، أما أبواب الجنة فعلى أول باب منها مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، لكل شئ حيلة وحيلة العيش أربع حصائ: الفتنة، و نذال الحق، و ترجم الحقد، و مجالسة أحل الخير.

234 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 66
Jibraeel\textsuperscript{as} said to me: ‘Read, O Muhammad\textsuperscript{saww}, what is upon the doors’. So, I\textsuperscript{saww} read that. As for the doors of the Paradise, upon each door from it is inscribed: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and Ali\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}. For everything there is a means and a means of the livelihood are four qualities – the contentment, and exertion for the Truth, and leaving the hatred, and sittings of the people of goodness”.

وعلى الباب الثاني مكتوب: لا إله إلا الله، محمد رسول الله، علي ولف الله، لكل شئ حيلة وحيلة السرور في الآخرة أربع حصال:

- مسح رؤوس اليتامى، والتعطف على الأرامل، والسعى في جوائز المؤمنين، والتفقد للقراة والمراك والمصري.

And upon the second Door is inscribed: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and Ali\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}. For everything is a means and a means of the happiness in the Hereafter are four qualities – wiping the head of the orphans (with affection), and the compassion upon the widows, and the striving regarding the needs of the Mominneen, and the visiting (checking up on) the poor and the needy”.

وعلى الباب الثالث مكتوب: لا إله إلا الله، محمد رسول الله، علي ولف الله، لكل شئ حيلة وحيلة الصحة في الدنيا أربع حصال:

- قطع الكلام، وقلة النوم، وقلة المشي، وقلة الطعام.

And upon the third Door is inscribed: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and Ali\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}. For everything is a means and a means of the health in the world are four qualities – scarcity of the speech, and scarcity of the sleep, and scarcity of the walking, and scarcity of the food”.

وعلى الباب الرابع مكتوب: لا إله إلا الله، محمد رسول الله، علي ولف الله، من كان يؤمن بالله واليوم الآخر فليكرم ضيفه من كان يؤمن بالله واليوم الآخر فليكرم جاره، من كان يؤمن بالله واليوم الآخر فليكرم والديه، من كان يؤمن بالله واليوم الآخر فليقل خيرا أو يسك.

And upon the fourth Door is inscribed: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}. One who believed in Allah\textsuperscript{azwj} and the Last Day, then let him honour his guests; one who believed in Allah\textsuperscript{azwj} and the Last Day, then let him honour his neighbour; and one believed in Allah\textsuperscript{azwj} and the Last Day, then let him honour his parents; one who believed in Allah\textsuperscript{azwj} and the Last Day, then let him speak good (speech) or be silent”.

وعلى الباب الخامس مكتوب: لا إله إلا الله، محمد رسول الله، علي ولف الله، من أراد أن لا يظلم فلا يظلم، ومن أراد أن لا يشتم فلا يشتم، ومن أراد أن لا يذل فلا يذل.

And upon the fifth Door is inscribed: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} is Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}. One who wants that he should not be oppressed, then he should not be unjust; and one who wants he not be insulted, then he should not insult; and one who wants that he be not humiliated, then he should not
humiliate; and one who wants to adhere with the Firmest Handhold in the world and the Hereafter, then let him say, 'There is no god except Allahazwj, Muhammad saww is Rasool saww of Allahazwj, Ali asws is Guardian asws of Allahazwj.'

وعلى الباب السادس مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، من أراد أن يكون قبره وسيعا فسيحا في المساجد، ومن أراد أن لا تأكله الديدان تحت الأرض فليفسك المساجد، ومن أحب أن يكون طريا مطرا لايبلى فيلكس المساحد، ومن أحب أن يرى موضعه في الجنة فليفسك المساحد بالبيض.

And upon the sixth Door it is inscribed: “There is no god except Allahazwj, Muhammad saww is Rasool saww of Allahazwj, Ali asws is Guardian asws of Allahazwj. One who wants his grave to be expansive, spacious, then let him build Masjids; and one who wants not to be eaten by the insects under the ground, then let him settle the Masjids; and one who loves to become fresh, freshened not decayed, then let him clean the Masjids; and one who loves that he sees his place in the Paradise, then let him cover the Masjids with praying mats”.

وعلى الباب السابع مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، بياض القلب في أربع خصال: عيادة المريض، واتباع الجنائز، وشراء الأكفان، ورد الضر.

And upon the seventh Door it is inscribed: “There is no god except Allahazwj, Muhammad saww is Rasool saww of Allahazwj, and Ali asws is Guardian asws of Allahazwj. The heart whitens (brightens) in four qualities – consoling the sick, and following the funerals, and buying the shrouds, and repaying the loan”.

وعلى الباب الثامن مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، من أراد الدخول من هذه الابواب فليتمسك بأربع خصال: (ع) السخاء، وحسن الخلق، والصدقة، والكف عن أذى عباد الله تعالى.

And upon the eight Door it is inscribed: “There is no god except Allahazwj, Muhammad saww is Rasool saww of Allahazwj, and Ali asws is Guardian asws of Allahazwj. One who want the entry from these Doors, then let him adhere with four qualities – the generosity, and good manners, and the charity, and the refraining from harming the servants of Allahazwj the Exalted”.

ورأيت على أبواب النار مكتوبا على الباب الأول ثلاث كلمات: من رجا الله سعد، ومن خاف الله أمن، والهالك المغرور من رجا غير الله وخاف سواه.

And i saw upon the Doors of the Fire, inscribed upon the first Door were three phrases: “One who hopes in Allahazwj would be happy, and one who fears Allahazwj would be safe, and destroyed is the arrogant one who hopes in other than Allahazwj and fears besides Himazwj”.}

وعلى الباب الثاني: من أراد أن لا يكون عريانا يوم القيامة فليفسك الجلود الغاية في الدنيا، من أراد أن لا يكون عطشانا يوم القيامة فليسق في الدنيا، ومن أراد أن لا يكون جائعنا يوم القيامة فليطعما البطولان الجائعان في الدنيا.

And upon the second Door: “One who wants not to be naked on the Day of Judgment, then let him clothe the skin of a bare one in the world; one who wants not to become thirsty on
the Day of Judgment, then let him quench the thirsty one in the world; one who wants not to be hungry on the Day of Judgment, then let him feed the bellies of the hungry ones in the world”.

And upon the third Door is inscribed: “May Allahazwj Curse the liars! May Allahazwj Curse the stingy ones! May Allahazwj Curse the unjust ones!”

And upon the fourth Door are inscribed three phrases: “May Allahazwj Disgrace one who weakens Islam! May Allahazwj Disgrace one who weakens the Peopleasws of the Household (of Rasool-Allahazwj)! May Allahazwj Disgrace one who assists the unjust ones upon their injustices towards the people!”

And upon the fifth Door are inscribed three phrases: “Do not pursue the whims, for the whims oppose the Eman; and do not frequent the talking regarding what does not concern you for you will drop from the Mercy of Allahazwj; and do not become a supporter of the oppressors”.

And upon the sixth Door it is inscribed: “I am Prohibited unto the Strivers! I am Prohibited unto the charitable ones! I am Prohibited unto the Fasting ones!”

And upon the seventh Door are inscribed three phrases: “Reckon your own selves before you are Reckoned with; and reproach your own selves before you are Reproached; and supplicate to Allahazwj Mighty and Majestic before you return to Himazwj so that you are no longer able upon that!”


235 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 67
Ali Bin Al Hassan Bin Fazal, from Marouk Bin Ubeyd, from Muhammad Bin Isa Al Qummy who said,

I headed to Abu Al-Hassan Al-Reza\textsuperscript{asws}, and Yunus, a slave of the family of Yaqteen met me and said to me, ‘Where are you going?’ I said, ‘I want to see Abu Al-Hassan\textsuperscript{asws}.’ He said, ‘Ask him\textsuperscript{asws} about this issue – say to him\textsuperscript{asws}, ‘Will the Paradise be Created afterwards?’ For I claim that it has yet to be created’.

He said, ‘So I came up to Abu Al-Hassan\textsuperscript{asws} and sat in his\textsuperscript{asws} presence, and said to him\textsuperscript{asws}, ‘Yunus, a slave of the family of Yaqteen gave me a message to you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘And what is it?’ I said, ‘Inform me about the Paradise, would it be created afterwards? For I claim that it has not been created yet’. He\textsuperscript{asws} said: ‘He is lying! So where is the Garden of Adam?’.\textsuperscript{236}

He\textsuperscript{asws} said: ‘They would be saying, ‘Beware of us, for we are a people who worshipped Allah\textsuperscript{azwj} secretly, so Allah\textsuperscript{azwj} Entered us (into the Paradise) secretly’’.\textsuperscript{238}

\textsuperscript{236} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 68
\textsuperscript{237} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 69
\textsuperscript{238} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 70
The Prophet saww was asked about the rivers of the Paradise, ‘How much is the width of a river of it?’ He saww said: ‘The width of a river is a travel distance of five hundred years. It circles (flows) beneath the castles and the Veils. Its waves sing and Glorify and chant in the Paradise just as the people are chanting in the world”’. 239

And he asws said: ‘The largest of the rivers of the Paradise is Al-Kausar. The Houries grown upon it. The friends of Allah azwj would visit it on the Day of Judgment’.

He asws said: ‘A speaker of the people of the people of the Paradise surely is Muhammad saww Rasool saww of Allah azwj’, 240

From the Prophet saww having said: ‘For the one man from the inhabitants of the Paradise would be seven hundred multiple like the world, and for him would be seventy thousand domes, and seventy thousand castles, and seventy thousand arrival rooms, and seventy thousand crowns, and seventy thousand apparels, and seventy thousand Maiden Houries, and seventy thousand servants, and seventy thousand maids, and forty garlands, and seventy thousand ornaments’’. 241

And the Prophet saww was asked, ‘What it is construction?’ He saww said: ‘Bricks of gold, and bricks of silver, and its mortar is of strong musk, and is soil is of saffron, and its pebbles are of pearls and the rubies. One who enters it will enjoy not despairing ever, and live eternally not dying ever. Neither would his clothes wear out nor his youth’’. 242

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239 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 71
240 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 72
241 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 73
242 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 74
The Imam (Hassan Al Askari asws) said in a lengthy Hadeeth mentioning in it the miracles of the Prophet saww, and that Ibn Abayy poisoned the food and invited the Prophet saww and his companions in order to kill them, but Allah azwj dispelled from them the effects of the poison, and Expanded the house upon them, and Blessed for them in the food:


He asws said: ‘So Rasool-Allah saww said: ‘When you discussed the room – how Allah azwj Expanded it after its narrowness, and regarding the Multiplication of that food after its scarceness, and regarding that poison, how Allah azwj the Exalted Removed its scourge from Muhammad saww and the ones besides him saww, and how much He azwj Expanded it (and how much He azwj) Multiplied it! Remember what Allah azwj the Exalted would Increase in the houses of our asws Shias and their good ones, in the Gardens of Eden and in Al-Firdows’.


Among our asws Shias would be one for whom Allah azwj the Exalted would Endow for him in the Gardens, from the ranks and the houses and the goodness, what the world and its goodness in its sides does not happen to be except like a grain of sand in the wilderness of the desert.


So it would not be, except that he would see a Momin brother of his, being poor, so he would be consoling to him, and honour him, and assist him, and favour him, and protect him from falling of his face (respect), until the Angels of Proximity would see those dwelling and the castles to have been Multiplied, to the extent that they would become in the increase – just as this increase in this small room – which you all saw it, in what it came to from its largeness, and its greatness, and its expansion.


So the Angels are saying, ‘O our Lord azwj! There is no strength for us regarding (building) these dwellings, so Help us with (other) Angels to be assisting us’.


So Allah azwj is Saying: “azwj would not Load upon you what you wouldn’t be enduring. So how many (Angels) are you wanting for assistance?” So, they are saying, ‘A thousand multiple of us’.
وفيهم من المؤمنين من تقول الملائكة: نستزيد مدداً ألف ألف ضعفنا، وأكثر من ذلك على قدر قوة إيمان صاحبهم وزيادة إحسانه إلى أخيه المؤمن

And among them from the *Momineen*, would be one the Angels would be saying, ‘We have to be increased for help by a thousand (and) thousand (million) multiple, and more than that – upon a measurement of the strength of the *Eman* of their owners, and the increase of his favours to his *Momin* brother’.

فيمددهم الله بتلك الإملاك، وكلما نقل هذا المؤمن أخاه فزداد الله في ممالكه وفي خدمه في الجنة كذلك.

So Allah^{awj} the Exalted would be Helping those Angels with that. And every time this *Momin* meets his brother, so he is righteous with him, Allah^{awj} Increases him in his kingdom and in his servants in the Paradise, similar to that”.

Amir Al Momineen^{asws} said: ‘The Prophet^{saww} said: ‘In the Paradise there is a market. There is neither any buying nor any selling in it except the pictures of the men and the women. One who desires a picture would enter into it.

وإن فيها مجمع حور العين يرفعن أصواتهن بصوت لم يسمع الخلائق بمثله: نحن الناعمات فلا نبأس أبدا، ونحن الطاعمات فلا نجوع أبدا، ونحن الكاسيات فلا نعرى أبدا، ونحن الخالدات فلا نموت أبدا، ونحن الراضيات فلا نسخط أبدا، ونحن المقيمات فلا نظعن أبدا، فطوبى لمن كنا له وكان لنا، أزواجنا أقوام كرام.

And therein is a gathering of Maiden Houries raising their voices with voices the creatures have not heard the like of it: ‘We are the blissful ones not despairing ever! And we are the satiated and will not be hungry ever! And we are the clothed ones not being bare ever! And we are the eternal ones not dying ever! And we are the agreeable ones nor getting angry ever! And we are the staying ones not departing ever! So, beatitude is for who we would be for, and he would be for us! We are the good and beautiful ones and our husbands are honourable people!’

And the Prophet^{saww} said: ‘A palms width from the Paradise is better than the world and whatever is in it’.”

وكان أمير المؤمنين عليه السلام يقول: إن أهل الجنة ينظرون إلى منازل شيعتنا كما ينظر الإنسان إلى الكواكب.
And Amir Al-Momineen\textsuperscript{asws} was saying: ‘The people of the Paradise would be looking at the houses of our\textsuperscript{asws} Shias just as the human beings tend to look at the stars’\textsuperscript{246}.

And he\textsuperscript{asws} was saying: ‘One who loves us\textsuperscript{asws}, he would be with us\textsuperscript{asws}, and one who fights alongside us\textsuperscript{asws} by his hand, he would be with us\textsuperscript{asws} in the Level, and one who loves us\textsuperscript{asws} with his heart’ – up to the end of the Hadeeth\textsuperscript{247}.

And he\textsuperscript{asws} was saying: ‘One who loves us\textsuperscript{asws}, he would be with us\textsuperscript{asws}, and one who fights alongside us\textsuperscript{asws} by his hand, he would be with us\textsuperscript{asws} in the Level, and one who loves us\textsuperscript{asws} with his heart’ – up to the end of the Hadeeth.

From Anas Bin Malik who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘In the Paradise there is a tree called ‘Tooba’. There is neither a house, nor a castle, nor a chamber, nor a room except and it is a branch from that tree, and that its roots are in my\textsuperscript{saww} house’.

Then there came upon him\textsuperscript{saww} whatever Allah\textsuperscript{azwj} so Desired, then he\textsuperscript{saww} narrated to them during another day: ‘In the Paradise there is a tree called ‘Tooba’. There is neither a castle in the Paradise, nor a house, nor a room except and it is a branch from that tree, and that its roots are in the house of Ali\textsuperscript{asws}.

Umar stood up and he said, ‘O Rasool-Allah\textsuperscript{saww}! Or isn’t it to that you\textsuperscript{saww} narrated to us about this and said, ‘Its roots are in my\textsuperscript{saww} house’? Then you\textsuperscript{saww} are narrating and saying: ‘Its roots are in the house of Ali\textsuperscript{asws}!’

The Prophet\textsuperscript{saww} raised his\textsuperscript{saww} head and said: ‘Or, do you not know that my\textsuperscript{saww} house and house of Ali\textsuperscript{asws} is one, and my\textsuperscript{saww} chamber and chamber of Ali\textsuperscript{asws} is one, and my\textsuperscript{saww} castle and castle of Ali\textsuperscript{asws} is one, and my room and room of Ali\textsuperscript{asws} is one, and my\textsuperscript{saww} level and level of Ali\textsuperscript{asws} is one, and my\textsuperscript{saww} veil and veil of Ali\textsuperscript{asws} is one?’

\textsuperscript{246} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 78
\textsuperscript{247} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 79
Umar said, ‘O Rasool-Allah saww! When one of you asws wants to go to his asws wife, how would he asws do it?’

فقال النبي صلى الله عليه وآله: إذا أراد أحدنا أن يأتي أهله ضرب الله بيني وبينه حجابا من نور فإذا فرغنا من تلك الحاجة رفع الله عناذلك الحجاب.

The Prophet saww said: ‘Whenever one of us asws intends to go to his asws wife, Allah azwj would Strike between me saww and him asws, Veils of light. When we asws are free from that need, Allah azwj would Lift the Veils at that’.

So, Umar recognised the right of Ali asws, but no one from the companions of Rasool-Allah saww envied (Ali asws) what he (Umar) envied” 248

So, Umar recognised the right of Ali asws, but no one from the companions of Rasool-Allah saww envied (Ali asws) what he (Umar) envied” 248

فعرف عمر حق علي عليه السلام فلم يحسد أحدا من أصحاب رسول الله صلى الله عليه وآله ما حسده.

81 - بيس: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن أحمد بن أبي حاجر البحيمي، عن علي بن جعفر المدمني، عن عبد الله بن محمد الروزي، عن سفيان ابن عيينة، عن ليث، عن مجاهد، عن ابن عباس قال: أتى علي على أهل الجنة ساعة يرون فيها نور الشمس والقمر فيقولون: أليس قد وعدنا ربنا أن لا نرى فيها شمسا ولا قمرا ؟

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Abu Ja’far Al Bayhaqi, from Ali Bin Ja’far Al Madany, from Abdullah Bin Muhammad Al Marouzy, from Sufyan Ibn Ayayna, from Lays, from Mujahid, from Ibn Abbas who said,

‘There will come a time upon the people of the Paradise they would be seeing the sun and the moon therein, and they would say, ‘Hasn’t our Lord azwj Promised us that we will neither see a sun nor a moon in it?’

فإنادي مناد: قد صدقكم ربكم وعده لا ترون فيها شمسا ولا قمرا، ولكن هذا رجل من شيعة علي بن أبي طالب عليه السلام يتحول من غرفة إلى غرفة، فهذا الذي أشرق عليكم من نور وجهه.

A Caller would Call out: ‘Your Lord azwj has Spoken the Truth that you will neither see a sun nor a moon in it, but this is a man from the Shias of Ali asws Bin Abu Talib asws transferring from a room to a room, so this is which shined upon you from the light of his face” 249

82 - نبه: قال رجل لرسول الله صلى الله عليه وآله: يا ابا القاسم ان أعلم أن أهل الجنة يأكلون ويشربون؟

A man said to Rasool-Allah saww, ‘O Abu Al-Qasim saww! Are you claiming that the people of the Paradise would be eating and drinking?’

قال: نعم والذي نفسي بيده إن أخذهم ليعطى قوة مائة رجل في الأكل والشرب;

248 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 80
249 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 81
He said: ‘Yes, by the One in Whose Hand is my soul! One of them would be given the strength of a hundred men regarding the eating and the drinking’.

He said, ‘So, the one who eats, there happens to be the need for him (toilet), and the Paradise is good, there is nothing obnoxious in it!’

He said: ‘Perspiration would effuse from one of them like sprinkling of the musk, so his belly would shrink (back to normal)’.

‘From him: ‘On the night of Ascension (Mi’raj) Ibrahim passed by me and he said: ‘Order your community that they should frequent in planting the Paradise, for its land is vast and its soil is good’. He said: ‘And what (should they) plant in the Paradise?’ He said: ‘(The phrase) ‘There is neither Might nor Strength except with Allah’.’

I asked Imran Ibn Haseyn and Abu Hureyra about the interpretation of the Words of the Exalted: and goodly dwellings [61:12], they both said, ‘You have come to the expert. We asked Rasool-Allah about it and he said: ‘A castle of pearls in the Paradise. In that castle there are thousand houses of red rubies, in each house are seventy rooms of green emeralds, in every room there are seventy beds, upon each bed there are seventy beds of every colour, upon each bed is a woman from the Maiden Houries, in every room there are seventy tables, upon each table there are seventy types of foods, in every room there are seventy butlers and maids’.

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250 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 82
251 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 83
وقال، فيعطي الله المؤمن من القوة في غداة واحدة أن يأتي على ذلك كله.

And said, ‘Allahazwj would Give the Momin from the strength regarding the one dinner, that he would come upon that, all of it’. 252

85 - كنذر: محمد بن العباس, عن أحمد بن محمد, عن حسين بن مهارق, عن أبي حمزة, عن أبي جعفر, عن أبيه, على بن الحسين عليه السلام عن جابر بن عبد الله رضي الله عنه, عن النبي صلى الله عليه وسلم قال: قوله تعالى "ومزاجه من تسنيم"، يقال: "هو أشرف شراب في الجنة يشربه محمد وآل محمد, وهم المقربون السابقون: رسول الله صلى الله عليه وسلم, وأبي طالب, والائمة وفاطمة, وخصائص لهم وذريتهم الذين اتبعهم بإيمان ليتسنم عليهم من أعلاهم دورهم.

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Husayn Bin Makhariq, from Abu Hamza,

‘From Abu Ja’farasws, from hisasws father Aliasws Bin Al-Husaynasws, from Jabir Bin Abdullahasws, from the Prophetasws having said regarding the Words of the Exalted: And its mixture would be from Tasneem [83:27], heasws said: 'It is the nobles of the drinks in the Paradise. It would be drunk by Muhammadasws and the Progenyasws of Muhammadasww, and theyasws are the ones of Proximity, the Foremost: Rasool-Allahasww, and Aliasws Bin Abu Talibasws, and the Imamsasws, and (Syeda) Fatimaasws, and (Syeda) Khadeejaasws, and theirasws offspring, those who followed themasws with Eman to protect themasws from the top in their eras” 253

86 - وروى عن النبي السلام أنه قال: تسنيم أشرف شراب في الجنة يشربه محمد وآل محمد صرفاً، ويمزج لصاحب اليمين وسائر أهل الجنة.

And it is reported from himasws having said: ‘Tasneem is the noblest of drinks in the Paradise. It would be drunk by Muhammadasww and the Progenyasws of Muhammadasww in its pure form, and it would be blended for the companions of the right hand and the rest of the people of the Paradise’ 254

87 - ففوات بن إبراهيم الكوفي ممنوعاً, عن ابن عباس رضي الله عنه, قال: "قلت لجاه: أرأيك في الجنة إذا أنت فيها بشرمة، رغبت في ما أعطيك من طعامك, وجعلت الفيء والحلل والشراب, وليس في الجنة شيء ولا دار ولا بيت إلا فيه غصان من أغصانه, وصاحب القصر والدار والبيت حلية وحلله وطعامه منها.

Furat Bin Ibrahim Al Kufy, from Ibn Abbas,

Regarding the Words of the Exalted: ‘(the tree of) Tooba would be for them and an excellent resort [13:29], the Prophetasww said: ‘When there was an Ascension with measww,'
I saww entered the Paradise, and there I saww was by a tree, each leaf of which could cover the world and whatever is in it. It bears the ornaments and the garments and the foods, apart from the drinks; and there is neither a castle, nor a house, nor a room except in it is a branch from its branches, and the owner of the castle, and the house, and the room would get his ornaments, and his apparels, and his foods from it’.

I saww said: ‘O Jibraeel! What is this tree?’ He as said: ‘This is ‘Tooba’, it is for you saww and a lot from your saww community’. I saww said: ‘So where is its end point?’ – meaning its roots. He as said: ‘In the house of Ali asws Bin Abu Talib asws, son asws of your saww uncle asws’. 255

I said to Jibraeel: ‘O Jibraeel! What is this tree?’ He as said: ‘Tooba, O my as beloved’. saww said: ‘What is this loud rumbling sound?’ He as said: ‘This is the voice of Tooba’. I saww said: ‘Which thing is it saying?’ He as said: ‘It is saying: ‘O my longing for you asws, O Ali asws Bin Abu Talib asws!’’ 256

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 Ubeyd Bin Kaseer,

‘Fom Salman ra having said: ‘One of the wives of the Prophet saww said: ‘O Rasool-Allah saww! What is the matter with you saww loving (Syeda) Fatima asws what you saww do not love anyone from your saww family?’ He saww said: ‘When there was an Ascension with me saww to the sky,

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255 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 87
256 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 88
Jibraeel as ended with me saww to the Tooba tree. Then he as deliberated to a fruit from the fruits of Tooba and separated it between his as fingers, then fed it to me saww.

ثم مسح يده بين كتفي، ثم قال: يا محمد إن الله تعالى يبشرك بفاطمة من خديجة بنت خويلد،

Then he as wipes his as hand between my saww shoulders, then said: 'O Muhammad saww! Allah azwj the Exalted Gives you saww the glad tidings of (Syeda) Fatima asws from Khadeeja Bint Khuwaylid as.

فلاما أن هبطت إلى الأرض فكان الذي كان فعلقت خديجة بفاطمة، فأنا إذا اشتقت إلى الجنة أدنيتها فشمنت ريح الجنة، فهي حوراء إنسية.

So, when l saww descended to the earth, and it happened what happened, Khadeeja saws was Blessed with (Syeda) Fatima asws, therefore whenever l saww desired to the Paradise, l saww go near her asws and smell the aroma of the Paradise, for she asws is a human Hourie''.

فلما أن هبطت إلى الارض فكان الذي كان فعلقت خديجة بفاطمة، فأنا إذا اشتقت إلى الجنة أدنيتها فشمنت ريح الجنة، فهي حوراء إنسية.

Al Husayn Bin Saeed, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘In the Paradise there is a tree called ‘Tooba’. There is no house in the Paradise except in it there is a branch from its branches, sweeter than the honey, and softer than the butter. Its roots are in my saww house, and its branch is in the house of Ali asws Bin Abu Talib asws."

ب: الحسين بن سعيد مععمنا، عن ابن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وآله: إن في الجنة لشجرة يقال لها طوبى، ما في الجنة دار إلا فيها غصن أغصانها، أحلى من الشهد، وألين من الزبد، أصلها في داري وفرعها في دار علي بن أبي طالب عليه السلام.

Al Hassan Bin Al Qasam, and Al Husayn Bin Muhammad Bin Mas’ab, and Ali Bin Hamdoun – some of them have increased upon other, the word, and the two words, and some of them have reduced the word and the two words, and the meaning is one, Allah azwj Willing – they said, 'It was narrated to us by Isa Bin Mihran,

‘From Amir Al-Momineen Ali asws Bin Abu Talib asws having said: ‘When it was Revealed unto Rasool-Allah saww: (the tree of) Tooba would be for them and an excellent resort [13:29], Miqdad Bin Al-Aswad Al-Kindy stood up to the Prophet saww and said: ‘O Rasool-Allah saww! And what is ‘Tooba’?"

257 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 89
258 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 90
He said: ‘O Miqdad! (It is) a tree in the Paradise, if the fast rider were to travel, he would travel in its shade for a hundred years before he cuts across it; and its leaf and its husks are cool green, and its blossoms are robes, and its palms are silk and brocade, and its fruits are green apparels, and its foods are Zanjabeel and honey, and its trunk is of red ruby and green emeralds, and its soil is of musk and amber, and its grass is impervious, and the blooms are shining without being inflamed. The (river) Al Salsabeel springs from its roots, and the (sealed) nectar, and Al-Maeen.

And in its shade would be gatherings from the gatherings of the Shias of Amir Al-Momineen Ali Bin Abu Talib, synthesising it and discussing with all of them; and while they are discussing in its shade, the Angels would come to them, the noble ones pulling trays filled with rubies, then a soul would be blown into it, reined by chains of gold as if their faces are the lanterns, fresh and beautiful, and their furs being of red wool, and their white plaits intertwined. A look of a beholder has not look at the like of its beauty and glory, physically from without any exercising, upon them would be panels of gems and rubies flickering with the pearls and the coral, their panels being of red gold clothed with purple designed cushions.

They would push those trolleys to them, then say to them, ‘Your Lord is Conveying the Greetings to you all and Sees you and is Looking at you, and Loves you and you love Him, and is Increasing for you from His Grace and His Extensiveness, for He with Capacious Mercy and Magnificent Grace’.

He said: ‘Every man from them would load upon his ride and they would be going in one straight row, and they will not be passing by a tree from the trees of the Paradise, except it
would gift them its fruits. And they would depart from their road disliking there being a gap in their road and that there would be a separation between the man and his friend.

فما دفعوا إلى الجبار حل جلاله قالوا: ربنا أنت السلام ولكل حي الخالد والإكرام، فقولوا الله تعالى: مرحبا بعبادي الذين حفظوا وصبي في أهل بيت نبي، ورعوا حقتي، وحافظوا بالغيب، وكانوا مقي على كل حال مشغفين.

They would turn to the Compeller, Majestic is His Majesty, they will say, ‘Our Lord are Al-Salaam, and for You is the Right of the Majesty and the Honour’. Allah the Exalted will Say: “Congratulations to My servants, those who preserved My Bequest regarding the People of the Household of My Prophet, and nurtured My Rights and feared Me in the private, and were fearful from Me upon every state!”

قالوا: أما وعزتك و جلالك ما قدرناك حق قدرك، وما أدينا إليك كل حقك، فأذن لنا في السجود،

They would say, ‘But, by You Mighty and You Majesty! We have not appreciated You as is the right of appreciating You, and we have not fulfilled every Right of Yours, therefore permit us for the Sajdahs’.

قال لهم رحمهم: إني وضعت عنكم مؤونة العبادة، وأرحت عليكم أبدانكم، وطال ما أنصبتم لي الابدن، وعنتم الوجوه، فالآن اقضتم إلى روحي وجملي فاسألوني ما شئتم و تمنوا علي اعتطكم أمانيةك، فإنني لن أجريكم اليوم بأعمالكم ولكن برحمتي وكرامي وطالي وارتفاع مكاني وعظمة نبي، ولحبكم أهل بيت نبي;

Their Lord Will Say to them: “have Dropped from you all the exertion of the worship, and Rusted your bodies upon you, and you have been exerting the bodies for Me for long and distressed your faces. So now, you have come to My Spirit and My Mercy, therefore ask Me whatever you so desire to, and wish to Me will Grant your wishes, for will never Recompense you today based on your deeds, but by My Mercy and My Benevolence and My Extensiveness, and Loftiness of My Position, and Greatness of My Glory, and for your loving the People of the Household of My Prophet!”

 فلا يزال يرفع أقدار محبي علي بن أبي طالب عليه السلام في العطايا والمواهب حتى أن المقصر من شيعته ليتمنى في امنيته مثل جميع الدنيا منذ يوم خلقها الله إلى يوم أضناها;

So, He will not cease to raise the worth of the ones who love Ali Bin Abu Talib regarding the Presents and the Gifts until the reducer (Muqassir) from his Shias would wish among his wishes like the entirety of the world since the day Allah Created it up to the day it perishes.

فيقول لهم رحمهم: لقد قصرتم في أمانكم ورضيت بدون ما يحق لكم فانتظروا إلى مواهب ربك، فإذا بقباب و قصور في أعلى عليين من اليابوت الأحمر والأخضر والأصفر والأبيض، فلولا أغا مسحورة إذا لم تصعد الابصار منها.
Their Lord\textsuperscript{azwj} would Say to them: “You have been deficient in your wishes and are pleased with lower than what is deserving for you. Look at the Gifts of your Lord\textsuperscript{azwj}! And there would be domes and castles in the high Illiyeen from rubies, the red and the green and the yellow and the white. Had these not been subdued the sights would have been blinded from these.

فما كان من تلك القصور من الباقوت الاحمر فهو مفروش بالعيقير الاحمر يزهر نورها، وما كان منها من الباقوت الاخضر فهو مفروش بالسندس الاخضر، وما كان منها من الباقوت الابيض فهو مفروش بالحرير الابيض، وما كان منها من الباقوت الاصفر فهو مفروش بالرياش الاصفر مبثوثة بالزمرد الاخضر والفضة البيضاء والذهب الاحمر.

So, whatever would be from those castles of red rubies, so it would be furnished with red cushions radiating its light; and whatever was from these from the green rubies, it would be furnished by the green silk; and whatever was from these from white rubies, it would be furnished with the white silk; and whatever was from these from the yellow rubies, it would be furnished with the yellow towels spread out with the green emeralds and the white silver and the red gold.

قواعدها وأركانها من الجوهر، يثور من أبوابها و أعراصها نور مثل شعاع الشمس عنده مثل الكوكب الدري في النهار المضيء، وإذا

Its pillars and its corners are from the gems; light Emanates from its doors and its courtyard like the rays of the sun with it being like the shining stars in the passing rivers. And upon the door of each castle from those castles are tow gardens, \textit{Plush green in colour [55:64] In both of them are two springs gushing forth [55:66] In both of them are two pairs of every fruit [55:52].}

فلما أن أرادوا أن ينصرفوا إلى منازلهم ركبوا على براذين من نور بأيدي ولدان مخلدين، بيد كل واحد منهم حكمة برذون من تلك البراذين جمها واعتها من النضالة البيضاء، وألفارها من الخمر، فلما دخلوا منازلهم واجدوا الملائكة يهنؤونهم بكرامة ربهم حتى إذا

When they intend to leave to go to their houses, they would ride upon lions of light assisted by eternal youths, in the hand of each you from them would be a lion from those lions, its reins being of white silver, and its décor being of jewellery. When they enter their houses, they will find Angels congratulating them with the honouring of their Lord\textsuperscript{azwj} until when they settle down, He\textsuperscript{azwj} would Say to them, “Did you find it to be true what your Lord\textsuperscript{azwj} Promised you?” They would say, ‘Yes, our Lord\textsuperscript{azwj}! We are pleased, so be Pleased from us’.

قال: برضاي عنكم وحبكم أهل بيت نبيي أحللتم داري وصافحتكم الملائكة، فهنينا هنيئا فارض عنا.

He\textsuperscript{azwj} would Say: “He\textsuperscript{azwj} is Pleased from you and with your love for the People\textsuperscript{asws} of the Household of My\textsuperscript{azwj} Prophet\textsuperscript{saww}! I\textsuperscript{asws} have Legalised My\textsuperscript{azwj} House (Paradise) and the Angels would shake your hands, therefore congratulation, congratulations, without any prohibitions and there isn’t any embitterment!”
At that, they will say, ‘The Praise is for Allahazwj Who Removed the grief from us! Our Lordazwj is Forgiving, Grateful’.

259

Muhammad Bin Al Hassan Bin Ibahim,

‘From Abu Ja’farasws regarding the Words of the Exalted: Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]:

'It has reached measws that Tooba is a tree of Paradise, growing in the house of Aliasws Bin Abu Talibasws, and it is for himasws and hisasws Shias. And upon that tree there are container in which are garments of silk and brocade. There would happen to be a thousand container for the servant from it, in each container being a hundred thousand garments. There isn’t any garment from it except it is of a different colour to the other one, except that all of them are green from silk and brocade.

فهذا أعلى تلك الشجرة، ووسطها ظلهم يظل عليهم، يسير الراكب في ظل تلك الشجرة مائة عام قبل أن يقطعها،وأسفلها

وخرج نهر من أصل تلك الشجرة فيسقي جنة عدن وهي قصر من لؤلؤة واحدة ليس فيها صدع ولا وصل، لو اجتمع أهل الإسلام كلهم على ذلك القصر لهم فيه صدع، ولا ألف ألف باب، وكل باب مصرفان من زبرجد وياقوت، اثنا عشر ميلا، لا يدخلها إلا نبي أو صديق أو شهيد أو متحاب في الله، أو ضعيف من المؤمنين تلك منازلهم وهي جنة عدن.

And a river comes out from the base of that tree and it irrigates the Garden of Eden, and it is a castle of one pearl, neither having a crack in it nor a flaw. If the people of Islam, all of them were to gather upon that castle, they would not have the capacity for them. There are a million doors for it, and each door has two shutters of emeralds and rubies for twelve miles.

259 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 91
None shall enter it except a Prophet, or a truthful, or a martyr, or one loving for the Sake of Allah, or a guest from the Momineen of those houses, and it is the Garden of Eden".  


Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Jameela who said,

‘Abu Abdullahasws said: ‘Allahazwj Blessed and Exalted Said: “O Myazwj servants, the truthful ones! Enjoy with Myazwj worship in the world, so you would be enjoying it in the Hereafter”’.  


A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ajaly a slave of Abu Al Magra’a who said,

‘I heard Abu Abdullahasws saying: ‘Three have been Given (the power to) hear the creatures – the Paradise, and the Fire and the Maiden Houries. So, when the servant prays a Salāt and says, ‘O Allahazwj Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me’, the Fire says: ‘O Lordazwj! Yourazwj servant has asked Youazwj to Emancipate him from me, so Emancipate him’; and the Paradise says: ‘O Lordazwj! Yourazwj servant has asked Youazwj for me, so Settle him in me’; and the Maiden Houries say: ‘O Lordazwj! Yourazwj servant has proposed to Youazwj for us, so Marry from us to him’.

فإن هو انصصر من صلاته ولم يسأل من الله شيئا من هذا قلن الحور العين: إن هذا العبد فينا لزاهد وقالت الجنة: إن هذا العبد فينا لزاهد، وقالت النار: إن هذا العبد ليجاهل.

So, if he finishes from his Salāt and did not ask Allahazwj for anything from this, the Maiden Houries say: ‘This servant is being an ascetic from us’; and the Paradise says: ‘This servant is being an ascetic regarding me’; and the Fire says, ‘This servant is ignorant regarding me’ (was rejecting me).  

95 – كا: العدة، عن البرقي، عن زكريا المؤمن، عن داود بن فرقد، أو قتيبة الاعشى، عن أبي عبد الله عليه السلام قال: قال أصحاب رسول الله صلى الله عليه وسلم: يارسول الله فذلك آباؤنا ومهائنا إن أصحاب المعروف في الدنيا عرفوا بمعرفتهم، فيما يعرفون في الآخرة؟
A number of our companions, from Ahmad Bin Abu Abdullah, from Zakariyya Al Momin, from Dawood Bin Farqad, or Quteyba Al A’asha,  

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The companions of Rasool-Allah\textsuperscript{saww} said: ‘O Rasool-Allah\textsuperscript{saww}! May our fathers and our mothers be sacrificed for you\textsuperscript{saww}! The performers of the acts of kindness in the world are known for their acts of kindness, so how will they be known in the Hereafter?’ 

فقال: إن الله تبارك وتعالى إذا أدخل أهل الجنة إلى الجنة، أمر ريحا عبقة طيبة فلزقت بأهل المعروف فلا يمر أحد منهم بملا من أهل الجنة إلا ووجدوا ريحه فقالوا: هذا من أهل المعروف. 

So he\textsuperscript{saww} said: ‘When Allah\textsuperscript{azwj} Blessed and Exalted Enters the people of the Paradise into the Paradise, would Command a misty aromatic wind, so it would affix itself to the people (performers) of the acts of kindness. Thus, not one of them would pass by a group from the inhabitants of the Paradise except that they would find its aroma, so they would say, ‘This one is from the people (performer) of the acts of kindness’’. \textsuperscript{263}

\footnotesize{\textsuperscript{263} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 95}

\small{96 - كا: علي، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن أسحاق ابن عمر، عن أبي عبد الله عليه السلام قال: إن للجنة بابا يقال له المعروف، لا يدخله إلا أهل المعروف، وأهل المعروف في الدنيا هم أهل المعروف في الآخرة.}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Ammar,  

‘From Abu Abdullah\textsuperscript{asws} having said: ‘For the Paradise is a Door called ‘(The Door of) Kindness’. None shall enter it except for the people (performers) of the acts of kindness in the world. They would be the people (performers) of the acts of kindness in the Hereafter (too by giving their good deeds to others)’’. \textsuperscript{264}

\footnotesize{\textsuperscript{264} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 96}

97 - كا: محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل، عن صالح بن عقبة، عن المفضل، عن أبي عبد الله عليه السلام قال: إن المؤمن ليتحف أخاه التحفة، فقلت: وأي شئ التحفة؟ قال: من مجلس، ومتكأ، وطعام، وكسوة، وسلام. فتطاول الجنة مكافاة له، ويوحي الله عزوجل إليها: أنا قد حرمت طعامك على أهل الدنيا إلا على نبي أو وصي نبي،}

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Al Mufazzal,  

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘The Momin, let him present his brother with a gift’. I said, ‘And which thing is the gift?’ He\textsuperscript{asws} said: ‘From (allocating) a seat, and a pillow, and food, and clothing, and a greeting. So the Paradise prolongs the Rewards for him, and Allah\textsuperscript{azwj} Mighty and Majestic Reveals unto it: ‘\textsuperscript{azwj} I have Prohibited your food upon the people of the world except upon a Prophet\textsuperscript{saww}, or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}.’
When it will be the Day of Judgement, Allahazwj Mighty and Majestic would Reveal unto it: “Reward Myazwj servants for their gifts!” So male and female attendants would be coming out from it having platters with them covered by towels of pearls. When they look towards Hell and its horrors, and towards the Paradise and what is therein, their intellects would fly off and they would refuse to eat. A Caller would Call out from beneath the Throne: ‘Allahazwj Mighty and Majestic has Prohibited Hell upon the one who eat from the good of Hisazwj Paradise’. The group of people would be extending their hands, and they would be eating”.

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

Abu Ja’farasws having said that: ‘The Rasoolasww of Allahazwj was asked about the Statement of Allahazwj: On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85], so heasww said: ‘O Aliasws! Surely the delegation will not come up except on rides. These will be the men who feared Allahazwj, so Allahazwj Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones’.

Then heasww said to himasws: ‘O Aliasws! By the Oneazwj Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree,
a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear’.

He saww said: ‘They will quench themselves with a drink from it, so Allah azwj will Purify their hearts by it from the envy and their bodily hair will drop off, and that is the Statement of Allah azwj: and their Lord would Quench them with a pure drink [76:21]. It will be from that pure fountain’.

He saww said: ‘Then they will leave to go to another Fountain on the right of the Tree. So, they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever’. He saww said: ‘Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity’.

He saww said: ‘Then the Compeller Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: “Usher My azwj friends to the Paradise and do not pause them with the creatures from azwj am already Pleased with them and My azwj Mercy has been Obligated for them, and how can I azwj Want them to be paused, the companions of the good with that of the evil?”

He saww said: ‘The Angels will lead them to the Paradise. So, when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah azwj has Prepared for His azwj friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (doorbell), so some of them will say to the others, ‘The friends of Allah azwj have come to us, so open the Door for them’.

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They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, ‘Congratulations to you for we have been intensely eager in our desire to be with you’, and the friends of Allahazwj will say to them similarly’.

If Ali asws told: ‘O Rasool saww! Inform us about the Statement of Allahazwj; However, for those who fear their Lord, for them would be rooms built from above these rooms, [39:20], O Rasool saww! Those are mansions which Allahazwj has Built for Hisazwj friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Word of Allahazwj: And raised furnishings [56:34].’

When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown’.

Rasool-Allahsaww said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Word of Allahazwj: They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]. So, when the Momin sits upon his bed, it will vibrate with joy. When the friend of Allahazwj settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allahazwj, and they will come to him. The servants of the Momin from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allahazwj is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allahazwj.’
Rasool-Allah saww said: ‘So his Hourie wife will come out to him from her tent, walking to welcome him, and around her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. When she approaches the friend of Allah azwj, he would understand it and he would get up for her in desire, so she will say to him, ‘O friend of Allah azwj, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me’.

They will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

Rasool-Allah saww said: ‘So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, “You, O friend of Allah azwj is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me”.

Then Allah azwj will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie’. Rasool-Allah saww said: ‘So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, ‘Grant us permission to the friend of Allah azwj, for Allah azwj has Sent us to him to congratulate him’. The Angel will say to them, ‘Wait until I inform the guard to inform him of your places’.

He saww said: ‘The Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. He will say to the guard that,
‘A thousand Angels are awaiting at the door, having been Sent by the Lordazwj of the world, Blessed and Exalted, to congratulate the friend of Allahazwj and have asked me to grant them permission to see him’. The guard will say to the Angel, ‘This is difficult for me that I should permit anyone to the friend of Allahazwj as he is with his Hourie wife’.

Heasw said: ‘And in between the guard and the friend of Allahazwj are two Gardens’. Heasw said: ‘So the guard will come up to the supervisor and say to him that, ‘At the door are a thousand Angels whom the Lordazwj of Honour has Sent to congratulate the friend of Allahazwj, so grant them permission’. The supervisor will proceed to the servants and say to them that, ‘A thousand Angels are at the door whom Allahazwj has Sent to congratulate the friend of Allahazwj, so make their places known to him’.

Heasw said: ‘So they will make it known to him, and he will tell him to grant permission to the Angels. They will come up to the friend of Allahazwj, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. He will allow the Angels to enter to be with the friend of Allahazwj by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion’. Heasw said: ‘So they would then convey the Message of the Compellerazwj Majestic and Mighty to him and that is the Word of Allahazwj: And the Angels would be entering from every door to (meet) them [13:23], from the doors of the Mansion, Greetings be upon you [13:24] - up to the end of the Verse’.

Heasw said: ‘And that is the Word of the Majestic and Mighty: And when you see, then you will see Blessings and a great Kingdom [76:20], meaning by that the friend of Allahazwj and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allahazwj Mighty is Hisazwj Mention, would seek permission for their entrance to him. They do not come up to him except by his permission. So that is the Magnificent and Great Kingdom’.
He said: ‘And the rivers would flow from underneat his dwelling and that is the Word of Allah: They, for them would be Gardens of Eden, the rivers flowing beneath these. [18:31]. And the fruits would come near to them and it is the Word of Mighty and Majestic: And it shades would stoop unto them, and its selections would droop with humbleness [76:14]. The Momin would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah, ‘Eat me before you eat this one’.

He said: ‘And there is none from the Momin in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So, if the friend of Allah calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire’.

He said: ‘Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that. Each of the Momin would have seventy wives from the Houries, and four women from the humans, and the Momin would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at some others’.

The Momin would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, ‘What is this beam of light? Perhaps it is the Brilliance of the Compeller Who has Observed me’. His servants would say to him, ‘Holy is He! Holy is He! Majestic is His Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for
you, and wants to present herself to you, and would love to meet with you. When she saw
you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant
beam that you saw and the light which you were covered in, it was from the whiteness of
her mouth (teeth), and her cleanliness, and her purity, and her tenderness'.

فيقول ولي الله: ائذنوا لها فتنزل إلي، فيبتدر إليها ألف وصيف وألف وصيفة يبشرونها بذلك، فتنزل إليه من خيمتها وعليها سبعون
حلة منسوجة بالذهب والفضة، مكلفة بالدر والياقوت والزبرجد، صبغهن المسك والعنبر بألوان مختلفة، يرى مخ ساقها من وراء
سيعين حلة، طولها سبعون ذراعا، وعرض مائين منكبها عشرة أذرع.

He saww said: ‘So the friend of Allah azwj would say, ‘Grant her permission’. A thousand
servants and a thousand maids would descend to her to give her the good news of that. She
would then come to him from her tent, and she would have upon her seventy garments
interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds
cover with musk and ambergris, of different colours. The marrow of her leg would be seen
from underneath the seventy garments of seventy cubits of length, and the (distance)
between her shoulders would be of ten cubits.

فإذا دنت من ولي الله أقبل الخدام بصحاف الذهب والفضة فيها الدر والياقوت والزبرجد، ف
تنثرونها عليها، ثم يعانقها وتعانقه فلا يتم ولا يمل.

When she approaches the friend of Allah azwj, the servants would welcome her by a tray of
gold and the silver in which would be gems, and the sapphire, and the emeralds, so they
would display these to her. Then he would embrace her and she would embrace him.
Neither would he be weary nor would she be weary’.

قال: ثم قال أبو جعفر عليه السلام: أما الجنان المذكورة في الكتاب فإنهن جنة عدن، وجنة
الفردوسي، وجنة نعيم، وجنّة المأوى،

He the (narrator) said, ‘Then Abu Ja’far asws said: ‘But rather the Gardens Mentioned in
the Book are the Garden of Eden, and the Garden of Al-Firdows, and Garden of Naeem, and
Garden of Al-Ma’wa’.

قال: وإن لله عزوجل: جنانا محفوفة بهذه الجنان، وإن المؤمن ليكون له من الجنان ما أحب واشتهى يتنعم فيهن كيف يشاء، وإذا
أراد المؤمن شيئا إنا دعاه إنا أراد أن يقول: سبحانك اللهم، فإذا قالها تبادرت إليه الخدام بما اشتهى من غير أن يكون طلبه
منهم أو أمر به، وذلك قول الله جل وعز: " دعوه فيما سبحانك اللهم وتحية فيما سلام " يعني الخدام.

He asws said: ‘And Allah azwj has Surrounded these Gardens with other Gardens, and that
the Momin would be able to have for him from the Gardens whichever one he loves, and
wants and enjoy wherever he so likes to. And if the Momin intends a thing, or covets it, he
would call for it by saying, ‘Glory be to Youazwj, O Allah azwj!’ So if he says it, the servants
would keep coming to him with what he had coveted for even without him having asked
them for it or commanded them for it, and that is the Statement of Allah azwj Mighty and
Majestic: Their call therein would be, ‘Glory is Yours, O Allah!’ And their greeting therein
would be, ‘Peace’ [10:10], meaning the servants’.
He\textsuperscript{asws} said: \textit{and the last of their calls would be, ‘The Praise is for Allah, Lord of the worlds’} \[10:10\], meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah\textsuperscript{azwj} Mighty and Majestic during their being free from that’.

And as for His\textsuperscript{azwj} Word: \textit{They, for them is a known sustenance [37:41]}, he\textsuperscript{asws} said: ‘The servants know of it, so they bring it to the friend of Allah\textsuperscript{azwj} before he even asks them for it’.

And as for the Statement of the Mighty and Majestic: \textit{Fruits, and they shall be Honoured [37:42]}, he\textsuperscript{asws} said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’\textsuperscript{266}.

\textbf{Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Shazaan, who has narrated the following:}

Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} said to me\textsuperscript{asws} that in the Paradise is a river called Ja’far. On its right bank is a white pearl in which are a thousand castles. In each of the castles are a thousand castles for Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws}. And upon its left bank is a yellow pearl, in which are a thousand castles. In each of the castles for Ibrahim\textsuperscript{as} and the Progeny\textsuperscript{asws} of Ibrahim\textsuperscript{as}\textsuperscript{267}.

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

I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Therein are the good and beautiful females [55:70]}, said: ‘These would be the righteous believing women, who had recognised (Al-Wilayah)’.

\textsuperscript{266} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 98
\textsuperscript{267} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 99
He (the narrator) said, ‘I said, Houries restrained in the pavilions [55:72]. He said: ‘The Houries like protected eggs, preserved in the tents of the pearls, and the sapphire, and the coral. For every tent would be four doors, and on every door would be seventy veiled ones, and there will be coming them, Prestige from Allah every day for giving good news to the Momin by these (Houries)’. 268

I asked Abu Abdullah asws about the words which a person would say to another person, ‘May Allah Reward you with goodness (Khaira)’, what is meant by it?’

Abu Abdullah asws said: ‘Khair’ is a river in the Paradise, a tributary from Al-Kausar. And Al-Kausar comes out from the Pillar of the Throne around which are houses of the successors asws, and their Shiites. On the banks of that river maids (Houries) grow. Every time one is taken, another one grows in its place, and they have been named after that river (Khair).

And that is the Word of the Exalted: Therein are the good and beautiful females [55:70]. If the man says to his companion, ‘May Allah Reward you with goodness (Khaira)’, it means by that those dwellings which Allah Mighty and Majestic has Prepared for His elite, and the good ones from His creatures’. 269

And from him, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Abu Baseer,

268 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 100
269 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 101
'From Abu Abdullah asws having said: ‘In the Paradise there is a river. Houries are growing in its two banks, so when the Momin passes by one of these, and is fascinated by her, he would uproot her, and Allah azwj Mighty and Majestic would Grow another one in her place’.” 270

Nahj (Al Balagah) –

‘Amir Al-Momineenasws said in the description of the Paradise: ‘Its levels are by the superiority, and different (types of) houses. Its Bounties are not terminated, nor will its stayers depart from it, nor will the eternal ones age, nor will its dwellers despair’”. 271

Nahj (Al Balagah) –

‘Heasws said: ‘If you were to cast the sight of your heart around what is described to you from it, you would it would turn yourself away from the displays of what comes out to the world, from its lustful desires, and its pleasures, and the adornments of its sceneries, and you will be lost with the thinking regarding the rustling of the trees whose roots are hidden in the dunes of musk upon the coasts of its rivers, and in the attraction of the bunches of fresh pearls in the twigs and branches of those trees, and in the appearance of different fruits from under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and wine will be handed round to those who settle down in the courtyards of its palaces.

They are a people whom honour has always followed till they were made to settle in the house of eternal abode, and they obtained rest from the movement of journeying. O listener! If you busy yourself in advancing towards these wonderful scenes which will rush towards you, then your heart will certainly die due to eagerness for them, and you will be prepared to seek the company of those in the graves straight away from my audience here

270 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 102
271 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 103
and hasten towards them. Allah may, by His mercy, include us and you too among those who strive with their hearts for the abodes of the virtuous”. 272

‘Amir Al-Momineen asws said: ‘And know that one who fears Allah, He would Make an outlet for him [65:2] from the strife and a light from the darkness and abide him eternally in what he desires for himself, and descend him in a house of honour with Him awwj, in a house he would choose for himself. Its shade would be His awwj Throne, and its light would be His awwj Glory, and its visitors would be His awwj Angels, and its friends would be His awwj Rasools as.

Then he asws said: ‘Hasten with your deeds to become from the neighbours of Allah awwj His awwj Rasools as would be their friends, and His awwj Angels would be his visitors, and He awwj will Honour their ears from not hearing the hiss of the Fire, ever, and Protect their bodies from wearing out and exhaustion. That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]”. 273

And that which settles down their moaning and groaning is what returns upon them from the Salawat one of you – community of our asws Shias – upon Muhammad saww and his saww godly Progeny asws, or his Salat for the Sake of Allah awwj, an optional one, or a Fast, or a charity.

272 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 104
273 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 105
And that, from the greatest of what settles down their moaning to a Shia of Muhammad(saww) and Ali(asws) is what arrives with them from their good deeds to their Momineen brothers, and his assisting to them upon their lives. The inhabitants of the Gardens are saying to each other, ‘Do not be hasty for your companion, for he has not been delayed from you except for the increase in the lofty ranks in these Gardens by providing to his Momineen brothers.

And greater than that from what settles the groaning of the dwellers of the Gardens and its Houries to our(asws) Shias is what Allah(azwj) introduces them from the patience of our(asws) Shias upon the Taqiyya (dissimulation).

So this is where the keepers of the Gardens and its Houries observe patience upon our desire to them and our yearning, just as they (Shias) are being patient upon hearing the abhorrence(s) regarding their chiefs and their Imams(asws), and just as they are swallowing the anger and are remaining silent from manifesting the Truth – due to what they are witnessing from the injustices of the ones who they are not able upon repelling his harm.

So during that, our Lord(aswj) Mighty and Majestic Calls out to them: “O dwellers of My(aswj) Gardens, and O Keepers of My(aswj) Mercy! It is not due to miserliness that I(aswj) am delaying from you all (the arrival of) your spouses and your chiefs, but (it is) in order to complete their shares from My(aswj) Prestige – by their being consoling to their Momineen brothers, and holding the hands of the distraught ones, and venting their distresses, and with being patient upon the Taqiyya (dissimulation) from the mischievous ones and the Kafirs, until when My(aswj) Prestige(s) are complete, I(saww) shall Transfer them to you upon a joyful state and its most enchanting”.

Thus, during that, their moaning and their groaning settles down”.

274 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 106
And the evidence upon that the Gardens are in the sky are the Words of the Exalted: *the doors of the sky would not be Opened for them nor would they be entering the Paradise [7:40]*. And the evidence that the Fire is in the earth are the Words of the Exalted in Surah Maryam as: *So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]*, and the meaning of ‘around Hell’ is the ocean encompassing the world having been transformed into fires, and it is the Word of the Exalted: *And when the oceans overflow [81:6]*, and the meaning of ‘Jasyan’ i.e. upon their knees. Then the Exalted Said: *and We will Leave the unjust ones kneeling therein [19:72]* – meaning in the earth when the fires are around them”. \(^{275}\) (P.s. – This is not a Hadeeth)
They said, ‘Where these two separate pieces of the mountain – a piece ascends as pearls and a piece descends as fire?’ Musa\textsuperscript{as} said to them ‘As for the piece which ascended into the air – it arrived to the sky and pierced into it and joined up with the Paradise. It increased with a manifold multiplication, no one knows its number except Allah azwj. And Allah azwj Commanded that there should be built for the Momin\textaeen from it, with what is in the Book – castles, and houses, and places, and dwellings, containing a variety of Bounties – which He azwj has Promised with to the pious ones from His azwj servants – from the trees, and the orchards, and the fruits, and the beautiful Houries, and the eternal ones from the (service) boys like scattered pearls – and the rest of the Bounties of the Paradise and its goodness.

And as for the piece which fell to the earth, so it broke into pieces, then which followed it to it met up with Hell, and it multiplied a manifold multiplication. And Allah azwj the Exalted Commanded that there should be built for the Kafirs with what is in this Book, castles, and houses, and dwellings, and buildings upon a variety of Punishments which has Promised for the Kafirs from His azwj servants – from the oceans of fires, and the ponds of its lavas, and its discharges, and valleys of its vomits, and its bloods, and its pus, and its Zabaniyya (Angels of Hell) with their weapons, and trees of its Zaqoom (bitter fruits), and its thorny bushes, and its serpents, and its scorpions, and is snakes, and its handcuffs, and its shackles, and its chains and its fetters, and the rest of the types of the afflictions and the Punishments prepared therein’’.

Regarding the Words of the Exalted: **Allah has Set a seal upon their hearts [2:7]**, and related the narration of Ali\textsuperscript{asws} having said: ‘Then Rasool-Allah\textsuperscript{asws} said: ‘Allah azwj Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He azwj would Multiply one thousand and seven hundred by one thousand and seven hundred, (then whatever is raised (total) from that, (Multiply) by the like of it, until He azwj Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He azwj Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah azwj would Gift to you\textsuperscript{asws}, O Ali\textsuperscript{asws}.

في الجنة من القصور: قصر من ذهب، وقصر من فضة، وقصر من لؤلؤ، وقصر من جوهر، وقصر من نور رب العزة، وأضعاف ذلك من العبيد والخدم والخيل والتحج تطير بين سماء الجنة وأرضها.

\textsuperscript{276} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 108
There will be for you\textsuperscript{asws} in the Paradise, from the castles – a castle of gold, and a castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord\textsuperscript{azwj} of the worlds – and He\textsuperscript{azwj} would Add on top of that, from the servants, and the attendants, and the horses, and the (winged) animals flying between the sky of the Paradise and its ground'.

So Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} praising my\textsuperscript{asws} Lord\textsuperscript{azwj} and thanking’.

Rasool-Allah\textsuperscript{asws} said: ‘And this is the number of the ones Allah\textsuperscript{azwj} would Enter them into the Paradise, and be Pleased from them with their love for you\textsuperscript{asws}’, and Add to this number, from the ones He\textsuperscript{azwj} would Enter into the Fire, from the Satans\textsuperscript{la} from the Jinn and the human beings, due to their hatred for you\textsuperscript{asws}, and their belittling you\textsuperscript{asws} and their derogation of you\textsuperscript{asws}.\textsuperscript{277}

Regarding the Words of the Exalted: And when it is said to them, ‘Believe in what Allah Revealed’,[2:91], he\textsuperscript{asws} said: ‘So from them would be one saying, ‘I used to testify with the Wilayah for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and was one who loved the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{aww}, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon you would be testified upon that by Ali\textsuperscript{asws} (in verification or otherwise)’. So you\textsuperscript{asws} will be testifying, O Abu Al-Hassan\textsuperscript{asws}, and you\textsuperscript{asws} would be saying: ‘The Paradise will testify for my\textsuperscript{asws} friends, and the Fire would testify against my\textsuperscript{asws} enemies’.

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord\textsuperscript{azwj}. Neither will he be touched by the difficulties nor the weariness.

\textsuperscript{277} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 109
And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, *Neither having the coolness of the shade nor availing against the flame [77:31]*. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قال رسول الله صلى الله عليه وآله: وكذلك أنت قسيم الجنة والنار تقول: هذا لي، وهذا لك.

Rasool-Allah said: ‘Thus, due to that, you are the distributor of the Paradise and the Fire. You would be saying to it: ‘This one is for me, and this one is for you’’. 278

Rasool-Allah said: ‘The one who assists one weak in his body upon his matter, Allah the Exalted would Assist him upon his matters, and He would Appoint an Angel for him during the Day of Judgment who would assist him upon cutting off those horrors, and cross over those ditches of Fire, until he would not be hit from its smoke nor from its toxins, and (assist him) upon crossing the Bridge to the Paradise, securely’.

And he continued the Hadeeth until he saww said: ‘Allah Mighty and Majestic, whenever it is the first day of Shaban, Commands with the gateways of the Paradise, so they are opened, and He Commands the tree of Tooba, and its branches emerge upon this world.

فإياكم وإياها لا تؤديكم إلى الجحيم.

Then a caller from our Lord Mighty and Majestic calls out: ‘O servants of Allah! These are the branches of the tree of Tooba, so attach yourselves with it (and) it will raise you to the Paradise! And these are the branches of the tree of Zaqoom, therefore beware of these, (as) these would deposit you to the Gardens’.

Then he saww said: ‘By the One Who Sent me with the Truth as a Prophet! The one who come to a door of the goodness and the righteousness during this day, so he has attached with a branch from the branches of the tree of Tooba, and he would be deposited to the Gardens’.

278 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 110
Then he\textsuperscript{saww} said: ‘So the one who volunteers for Allah\textsuperscript{azwj} with the \textit{Salat} during this day, so he has attached to a branch from it.

And the one who Fasts during it, so he has attached to a branch from it.

And the one who pardons an injustice, so he has attached to a branch from it.

And the one who reconciles between the man and his wife, or the parent and his child, or the relative with his relative, or the neighbour and his neighbour, or the foreigner man, or the foreigner woman, so he has attached to a branch from it.

And the one who lightens an insolvent one from his debts, or write is off from him, so he has attached to a branch from it.

And the one who look into his own accounting, so he sees an old debt – its borrower having had despaired from (paying) it, so he writes it off, so he has attached to a branch from it.

And the one who takes responsibility for an orphan, so he has attached to a branch from it.

And the one who stops a foolish one from bothering a \textit{Momin}, so he has attached to a branch from it.

And the one who sits mentioning Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Bounties, and thanks Him\textsuperscript{azwj} upon it, so he has attached to a branch from it.
And the one who consoles a sick one, so he has attached to a branch from it, and the one who escorts wherein is a funeral, and the one who comforts an injured one, so he has attached to a branch from it.

ومن بر فيه والديه أو أحدهما في هذا اليوم فقد تعلق منه بغضن،

And the one who is kind to his parents, or one of them during this day, so he has attached to a branch from it.

ومن كان أسخطهما قبل هذا اليوم فأرضاهما في هذا اليوم فقد تعلق منه بغضن,

The one who had angered them before this day, so he pleases them during this day, so he has attached to a branch from it.

وكذلك من فعل شيئا من سائر أبواب الخير في هذا اليوم فقد تعلق منه بغضن.

And like that, the one who does anything – from the rest of the doors of goodness during this day, so he has attached to a branch from it.

ومن جاءه في هذا اليوم فقير ضعيف يشكو إليه سوء حاله وهو يقدر على تغيير حاله من غير ضرر بلحققه وليس هناك من ينوب عنه ويقوم مقامه فتركه يضيع ويعدب ولم يأخذ بيده فقد تعلق بغضن منه,

Then Rasool-Allahsaww said: ‘By the Oneazwj Who Sent measw with the Truth as a Prophet saww! And the one who comes to a door from the (acts of) evil and the disobedience during this day, so he has attached to a branch from the branches of the tree of Zaqqoom, and he would be deposited to the Fire’.

ثم قال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا وإن من تعاطى بابا من الشر والعصيان في هذا اليوم فقد تعلق به من أغصان الزقوم فهو مؤديه إلى النار,

Then Rasool-Allahsaww said: ‘By the Oneazwj Who Sent measw with the Truth as a Prophet saww! So, the one who is deficient in his Obligatory Salat and wasted them, so he has attached to a branch from it.

ثمت قال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا: وإن من قصر في صلاته المفروضة وضيعها فقد تعلق به من أغصان الزقوم,

And the one to whom comes a poor, a weak one during this day – (and) he recognises his bad state, and he is able upon changing his state from without facing harm (himself), and there isn’t anyone over there who can represent him and stand in his place, so he neglects him, forsaking him to be destroyed, and does not hold his hand, so he has attached to a branch from it.

ومن اعتذر إليه مسيء فلم يعذره ثم لم يقتصر به على قدر عقوبة إسادته بل أرى عليه فقد تعلق بغضن منه،

And the one who consoles a sick one, so he has attached to a branch from it, and the one who escorts wherein is a funeral, and the one who comforts an injured one, so he has attached to a branch from it.
And the one to whom a felon presents excuses to him but he does not excuse him, then he is not deficient with him upon a measurement of relative punishment, but exceeds upon it, so he has attached to a branch from it.

ومن أفسد بين المرء وزوجته، أو الوالد وولده، أو الأخ وأخيه، أو القريب وقربه، أو بين جارين أو خليطين أو أجنبيان فقد تعلق بغضن منه،

The one who spoils between the man and his wife, or the parent and his child, or the brother and his brother, or the relative and his relative, and between two neighbours, or two mingling ones, or two strangers, so he has attached to a branch from it.

ومن شدد على معسر وهو يعلم إعساره فراد غيظاً وبلاء فقد تعلق بغضن منه،

And the one who is harsh upon the insolvent and he knows of his insolvency, so he increases rage and the scourge, so he has attached to a branch from it.

ومن كان عليه دين فكسره على صاحبه وتحدى عليه حتى أبطل دينه فقد تعلق بغضن منه،

And the upon whom was a debt, so he breaks it (deficient in paying it) to its owner, and transgresses upon him until it invalidates his debt, so he has attached to a branch from it.

ومن جفى يتيما وآذاه وتهضم ماله فقد تعلق بغصن منه،

One who is disloyal to an orphan and harms him, and devours his wealth, so he has attached to a branch from it.

ومن وقع في عرض أخيه مؤمن وحمل الناس على ذلك فقد تعلق بغضن منه،

And the one who discredits regarding the honour of his Momin brother, and carried the people upon (doing) that, so he has attached with a branch from it.

ومن تغنى بغناء حرام يبعث فيه على المعاصي فقد تعلق بغضن منه،

And the one who sings with Prohibited singing (music), sending him upon (an act of) disobedience, so he has attached with a branch from it.

ومن فقد بعدد فتى أفعاله في الحروب وأنواع ظلمه لعباد الله فافتخر بما فقد تعلق بغضن منه،

And the one who sits counting the ugliness of his deeds during the wards and the variety of his injustices to the servants of Allah, and he prides with these, so he has attached with a branch from it.

ومن كان جاره مريضا فترك عيادته استخفافا بحقه فقد تعلق بغضن منه،
The one who neighbour was sick, and he neglects consoling him taking lightly with his rights, so he has attached with a branch from it.

ومن مات جاره فترك تشيع جنازته فقاونا به فقد تعلق بغمض منه،

And the one whose neighbour dies, and he neglects escorting his funeral being careless with it, so he has attached with a branch from it.

ومن أعرض عن مصاب وجفاه إزراء عليه واستصغارا له فقد تعلق بغمض منه،

And the one who turns away from an injured person and shunning him out of contempt upon him, and belittling to him, so he has attached with a branch from it.

ومن عق والديه أو أحدهما فقد تعلق بغمض منه،

And the one who is disloyal to his patents or one of them, so he has attached with a branch from it.

ومن كان قبل ذلك عاقا لهما فلم يرضهما في هذا اليوم وهو يقدر على ذلك فقد تعلق بغمض منه،

And the one who was disloyal to them before, but did not please them during this day, and (although) he was able upon that, so he has attached with a branch from it.

وكان من فعل شيئا من سائر أبواب الشر فقد تعلق بغمض منه،

And like that is the one who does something from the rest of the doors of the evil, so he has attached with a branch from it.

والذي يعني بالحق نبيا إن المتعلقين بأغصان شجرة الزقوم تخفضهم تلك الأغصان إلى الجحيم.

By the One azwj Who Sent me saww with the Truth as a Prophet saww! The ones attached with the Zaqoom tree, that branch would lower them into the blazing Fire'.

ثم رفع رسول الله صلى الله عليه وآله طرفه إلى السماء مليا وجعل يضحك ويستبشر، ثم خفض طرفه إلى الأرض فجعل يقطب ويبس.

Then Rasool-Allah saww raised his saww glance towards the sky for a moment and went on to smile and was cheerful – then dropped his glance towards the ground, and he saww went on to grimace and frown.

ثم أقبل على أصحابه ثم قال: والذي بعث محمدا بالحق نبيا لقد رأيت شجرة طويت أغصانها وترتفع أغصانها وترتفع المتعلين بما إلى الجنة.

وأولى منهم من تعلق منها بغضن ومنهم من تعلق بغضن أو بأغصان على حسب إشتهامهم على الطاعات,
Then he saww turned towards his companions and he saww said: ‘By the One azwj Who Sent Muhammad saww with the Truth as a Prophet saww! I saww have seen the Tooba tree raising its branches and raising the ones attached with these, to the Paradise, and I saww saw from them, the one who had attached with a branch from it, and from them one who had attached with two branches from it, or (more) branches – upon a measurement of their inclusion upon the acts of obedience.

وإني لرأى زيد بن حارثة فقد تعلق بعامة أغصانها فهي ترفعه إلى أعلى علائها فهذا ضحك و استبشرت,

And I saww saw Zayd Bin Harisa to have attached with the generality of its branches, and it raised him to the highest of the high. Therefore, due to that, I saww smiled and was cheerful.

ثم نظرت إلى الأرض فوالذي بعثني بالحق نبيا لقد رأيت شجرة الزقوم تنخفض أغصانها وتخفض المتعلقين بها إلى الجحيم، ورأيت منهم من تعلق بعصين، ومنهم من تعلق بعصينين، أو بأغصان على حسب اشتمالهم على الفيالح، وإني لرأى بعض المناقضين قد تعلق بعامة أغصانها فهي تخفضه إلى أخفض دركاتها فلذاك عبست وقطبت.

Then I saww looked at the ground, and, by the One azwj Who Sent me saww with the Truth as a Prophet saww! I have seen the Zaqoom tree lowering its branches – and lowering the ones attached with these – to the blazing Fire. And I saww saw from them, one who had attached to a branch, and I saww saw from them one who had attached to two branches from it, or with (more) branches, upon a reckoning of their inclusion upon the ugliness (evil deeds). And I saww saw some of the hypocrites to have attached with the generality of its branches, and these were lowering them to the lowers of its (Hell’s) level. Therefore, due to that, I saww frowned and grimaced.

ثم اعاد رسول الله صلى الله عليه وآله بصره إلى السماء ينظر إليها مليا وهو يضحك ويستبشر،

وإلى الأرض ينظر إليها مليا وهو يقطب ويعبس،

He (Imam Hassan Al-Askari) saww said: ‘The Rasool-Allah saww returned his saww sight towards the sky, looking at it for a while, and he saww was smiling and cheerful. Then he saww lowered his saww sight towards the ground, and he saww grimaced and frowned.

ثم أقبل على أصحابه فقال: يا عباد الله صلى الله عليه وسلم إما فإنه برءهم وما رأيتهم ما رأوا إنما رأوا ما رأوا عند نبائهم، وغداهم لهم طبولكم ولا

ستهم له ليلكم، ولاصبتكم في أفداءكم وأبناءكم، ولاضاقتكم بالمصادفة أموالكم، وعرفتم للذل في الجهاد أراواكم،

Then he saww turned towards his companions and he saww said: ‘O servants of Allah azwj! But, had you seen what your Prophet saww Muhammad saww saw, then you would have kept your liver thirsty for the Sake of Allah azwj by the day (Fasting), and kept your bellies hungry for Him azwj, and would have kept vigil for Him azwj during your nights, and you would have established your feet and your bodies during it, and would have depleted your wealth by (giving) the charities, and would have exposed your selves to the damage regarding the Jihad’.

قالوا: وما هو يا رسول الله فذاك الآباء والأمهات والآباء والبنات والابناء والاقرباء؟
They said, ‘And what is it, O Rasool-Allah \textit{saww}? May our fathers, and mothers, and the sons, and the daughter, and the family members, and the relatives be sacrificed for you \textit{saww}.’

So Rasool-Allah \textit{saww} said: ‘By the One \textit{azwj} Who Sent me \textit{saww} with the Truth as a Prophet \textit{saww}! I \textit{saww} have seen those branches from the Tooba tree return to the Paradise. So a caller of our Lord \textit{azwj} Mighty and Majestic called out to its keeper: “O My \textit{azwj} Angels! Look at each one who attached with a branch from the branches of Tooba, during this day. Then look at the measurement of the end-point of the shade of that branch, and give him from the entirety of sides, similar to its area, castles, and gems, and goodness!”

So they were given that – and from them was one who was given (castles etc.) to a travel distance of a thousand years, from every side; and from them was one given a multiple of it; and from them was one given a multiple of three, and a multiple of four, and more than that upon a measurement of the strength of their \textit{Eman}, and the majesty of their deeds.

And \textit{saww} have seen your companion Zayd Bin Harisa give a thousand multiple of the entirety of them – upon a measurement of his merits over them regarding the strength of the \textit{Eman} and the majesty of their deeds. Therefore, due to that, \textit{saww} smiled and was cheerful.

And \textit{saww} have seen those branches from the Zaqoom tree returning to Hell. So a caller of our Lord \textit{azwj} called out to its keeper: “O My \textit{azwj} Angels! Look at the one who attached with a branch from the branches of the Zaqoom tree, during this day. Then look at the end-point reaching a limit of the branch and its shade. Then build for him a seat of the Fire from the entirety of the sides, like its area – castles of fires, and deep caves, and serpents, and scorpions, and chains, and shackles, and restrictions, and anklets to punish with!”

فمنهم من اعتاد عليه فيها مسيرة سنة، أو ستين، أو مائة سنة، أو أكثر على قدر ضعف إيمانهم وسوء أعمالهم.
So, from them was one was prepared for him therein, a travel distance of a year, or two years, or one hundred years, or more, upon a measurement of a multiple of their Eman and the evilness of their deeds.

ولقد رأيت لبعض المنافقين ألف صعف ما أعطي جميعهم على قدر زيادة كثرة وشره فذللك قطبت وعبست.

And I saw have seen for some of the hypocrites, a thousand multiple of what was given to the entirety of them, upon a measurement of an increase of his Kufr and his evil. Therefore, due to that, I grimaced and frowned.’

Then Rasool-Allah saww looked at the countries of the earth and its fringes, so he went on wondering at times, and being upset at times. Then he faced towards his companions, and he said: ‘Beatitude is for the obedient ones! How Allah azwj is Honouring them with His Angels. And woe be unto the evil-doers! How Allah azwj is Abandoning them and Leaving them to their Satans la.

والذي بعثني بالحق نبيا إني لارى المتعلقين بأغصان شجرة Tooba كيف قصدتهم الشياطين ليغووهم، فحملت عليهم الملائكة يقتلهم و يثخنونهم و يطردونهم عنهم.

By the One azwj Who Sent me with the Truth as a Prophet saww I the ones attached with the branches of the Tooba tree, how the Satans la aimed to stray them, but the Angels attacked upon them, killing them, and slaughtering them and repelling them la from them.

وقد جاء من الدعاء نداء: يا ملائكتي ألا تطلعوا كل ملك في الأرض إلى منتهى مبلغ نسيم هذا العصن الذي تتلقى به متعلقوا الشياطين عن ذلك المؤمن وأخروهم عنه.

So a caller of our Lord azwj called out to them: “O My Angels! Indeed, look at every Angel in the earth – up to the end-point of the aroma of this branch which the attached one is attached with – so fight against the Satans la from that Momin and keep them la away from him!”

وإني لارى بعضهم وقد جاءه من الأملاء من ينصره على الشياطين ويدفع عنه المردة.

So I saw one of them, and there had come to him from the Angels, one who helped him against the Satans la and repelled the renegade from him’. 

- وساق الحديث إلى أن بين فضل شهر رمضان، وحال من رعي جمته ومن لم يرعها، وما بقال لهذين الصنفين يوم القيامة إلى أن قال - : هم في الجنة خالدون لا يرون فيها ولا يعبرون، ولا يحولون عنها ولا يخرجون، ولا يقرعون فيها ولا يغتمرون، فهم فيها سارون مبتهجون آمنون مطمئنون، ولا خوف عليهم ولاهم يحزنون.
And he continued the Hadeeth until he explained the merits of the Month of Ramazan, and the state of the one who respects its sanctity and one who does not respect it, and what would be said to these two types on the Day of Judgment, until he said: ‘So they would be in the Paradise eternally. Neither will they be greying therein nor be growing old, nor be transferred from it, nor be thrown out, nor be worrying in it, nor be gloomy in it. But, they would be cheerful, happy, thrilled, secure, content therein. Neither would there be fear upon them nor would they be grieving.

And you would be in the Fire eternally, being Punished therein and being abased; and from its fires to its severe frost being transferred; and in its pus they would be immersed, and from its Zaqoom (bitter fruit) they would be fed, and by its iron rods they would be struck (in the heads), and by the strikes of its Punishments they would be afflicted - neither will you be living therein nor would you be dying for ever and ever, except the one from you who is met with a Mercy of the Lord of the worlds, so he would exit from it by the intercession of Muhammad the most superior of the Prophets, after having been touched by the painful Punishment and the severe torment’.
Then he saww said: ‘O Usman! One who prays Salat Al-Fajr in a congregation, then sits to mention (Zikr of) Allah azwj Mighty and Majestic until the sun emerges, there would be seventy levels for him in Al-Firdows, what is between two level is like the galloping of the strong race horse for seven years; and one who prays Al-Zohr in a congregation, there would be fifty levels for him in the Gardens of Eden, after what is between the two levels like the galloping of the strong race horse for fifty years’.

By the chain which I would come within the chapter of the merits of the Month of Rajab, from Abu Saeed Al Khudry,

‘From the Prophet saww having said: ‘One who Fasts one day from Rajab, a Door from the Doors of the Fire would be locked (to him)’.

Then he saww said: ‘And one who Fasts three days from Rajab, Allah azwj will Make a ditch to be between him and the Fire, or a veil the length of which is a travel distance of seventy years’.

And one who Fasts seven days from Rajab, as there are seven Doors for the Paradise, Allah azwj would Open for him a Door from the Doors for every day (he Fasts).

And one who Fasts fourteen days from Rajab, Allah azwj will Give him from the Rewards what no eye has seen nor an ear heard nor what has occurred upon the heart of a mortal, from the castles of the Gardens which are built with the gems and the rubies’.

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Then he saww said: ‘And one who Fasts sixteen days from Rajab would be among the foremost ones to ride upon rides of light, flying with them in the courtyards of the Gardens to the House of the Beneficent’.

ثم قال: ومن صام من رجب ثمانية عشر يوما زاحم إبراهيم في قبة الخلد على سرر الدر والياقوت،

Then he saww said: ‘And one who Fasts eighteen days from Rajab, would rival Ibrahim as regarding his dome in the domes of the eternity upon a bed of gems and rubies.

ومن صام من رجب تسعة عشر يوما بنى الله له قصرا من لؤلؤ رطب بحذاء قصر آدم إبراهيم عليه السلام في جنة عدن فيه علم ويسلم عليه ويسلمان عليه تكرمة له وإجابا لحقه،

And one who Fasts nineteen days from Rajab, Allah azwj will Build for him a castle of wet pearls parallel to the castles of Adam as (and) Ibrahim as in the Garden of Eden, so he will greet upon them as, and they as would greet upon him as an honour for him and in favour of his right’.

ثم قال: ومن صام من رجب ثلاثين يوما نادى مناد من السماء: يا عبد الله أما ما مضى فقد غفر لك فاستأنف العمل فيما بقي وأعطاه الله عزوجل في الجنان كلها في كل جنة أربعون ألف ألف مدينة من ذهب في كل مدينة أربعون ألف ألف قصر، في كل قصر أربعون ألف ألف بيت، في كل بيت أربعون ألف ألف مائدة من ذهب، في كل مائدة أربعون ألف ألف قصعة، في كل قصعة أربعون ألف ألف لون من الطعام والشراب.

Then he saww said: ‘And one who Fasts thirty days from Rajab, a Caller would Call out from the sky: “O servant of Allah azwj! As for what has passed, so it has been Forgiven for you, therefore resume the deeds in what remains (of your life)!“ And Allah azwj Mighty and Majestic will Give him in all the Gardens, in each Garden, forty thousand cities of gold, in each city forty million castles, in each castle forty million houses, in each house forty million tables of gold, upon each table forty million bowl, in each bowl forty million types of food and drink.

لك كل طعام وشراب من ذلك لون على حدة، وفي كل بيت أربعون ألف ألف سرير من ذهب، طول كل سرير ألفا ذراعا في ألفي ذراع، على كل سرير جارية من الحور، عليها ثلاثمائة ألف ذؤابة من نور، تحمل كل ذؤابة منها ألف ألف وصيفة تغلفها بالمسلك والعنب إلى أن يوقفاها صائم رجب.

For every food and drink from that variety would be upon a limit, and in every house would be forty million beds of gold, the length of each bed is of a thousand cubit by a thousand cubit, upon each between would be a maid from the Houries, upon her being three hundred thousand forelocks of light. Each forelock from her would bear a million twists engulfed by the musk and the amber’ – until he completes the Fasts of Rajab’.

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114 - ما: جماعة، عن أبي المفضل، عن جعفر بن محمد بن حفص، عن أيوب بن محمد، عن سعد بن مسلمة، عن جعفر بن محمد، عن آباه، عن علي صلوات الله عليه وآله: إن السخاء شجرة من أشجار الجنة لها أغصان متدلية في الدنيا، فمن كان سخيا تعلق بغصن من أغصانها فساقه ذلك الغصن إلى الجنة.

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Bin Ja’far, from Ayoub Bin Muhammad, from Sa’aed Bin Maslama,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Al-Sakha’a (generosity) is a tree from the trees of the Paradise, for it are branches dangling in the world. The one who was generous, he would adhere with a branch from its branches, and that branch would usher him to the Paradise.

والبخل شجرة من أشجار النار لها أغصان متدلية في الدنيا، فمن كان بخيلا تعلق بغصن من أغصانها فساقه ذلك الغصن إلى النار.

And Al-Bakhal (stinginess) is a tree from the trees of the Fire. For it are branches dangling in the world. The one who was stingy would adhere to a branch from its branches, and that branch would usher him to the Fire’’. 282

115 - ع: أبي، عن سعد، عن أحمد بن الحسن، عن عمرو بن سعيد، عن مصدق عن عمار، عن أبي عبد الله عليه السلام

My father, from Sa’ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq, from Amaar,

‘From Abu Abdullah asws regarding the man who prays Salat and upon him is an iron ring’. He asws said: ‘No, and the man should not wear it because it is from the apparels of the people of the Fire’.

وقال: لا يلبس الرجل الذهب ولا يصلي فيه لأنه من لباس أهل الجنة.

And he asws said: ‘The man should not wear the gold nor pray Salat in it, because it is from the apparels of the people of the Paradise’. 283

116 - ف: عن ابن عباس، عن أمير المؤمنين عليه السلام قال: دخل رسول الله صلى الله عليه وآله ذات يوم على فاطمة حزينة، فقال لها - وساق الحديث في أحوال القيامة إلى أن قال -: فقولين: يا ربي آبتي الحسن والحسين،

From Ibn Abbas,

‘From Amir Al-Momineen asws having said: ‘Rasool-Allah saww came one day to see (Syeda) Fatima asws, and she asws was grieving, so he saww said to her: - and he asws continued the Hadeeth regarding the horrors of the Day of Judgment up to he saww said: ‘So you saww will be saying: ‘O Lord aswj! Show me asws Al-Hassan asws and Al-Husayn asws’.

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283 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 115
فيأتيانك وأوداج الحسين تشبب دما وهو يقول: يا رب حذ في اليوم حقي من ظلمتي، فيغضب عند ذلك الجليل وغضب

They will come to you**asws** with the vein of Al-Husayn**asws** dripping blood and he**asws** would be saying: ‘O Lord**azwj**! Take my**asws** rights today from the ones who oppressed me**asws**. The Majestic would be Wrathful at that, and the Angels in their entirety would be angered at His**azwj** Anger, and Hell will exhale at that an exhalation.

ثم يخرج فوج من النار ويلتقط قتلة الحسين وأبناءهم وأبناء أبنائهم، فيقولون: يا رب إننا لم نحضر الحسين يغضب عند ذلك جهنم: خذوهم بسيماهم: بلون العيون، وسوده الوجه، وخذوا بناصيهم وألقواهم في الدرك الأدنى من النار، فإنهم كانوا أشد على أولياء الحسين من آبائهم الذين خرجوا الحسين فقتلوا، فتسمع أشهقهم في جهنم.

Then a horde will come out from the Fire and had gathered for the killing of Al-Husayn**asws**, and their sons and sons of their sons, and they will be saying, ‘O Lord**azwj**! We did not attend (the killing of) Al-Husayn**asws**. Allah**azwj** will Say to Zabaniyya (Angels) of Hell: “Seize them by their marks – by the blueness of the eyes, and blackness of the faces! Seize them by the forelocks and thrown them into the lowest of the levels of the Fire, for they were severe upon the friends of Al-Husayn**asws** than their forefathers who had battled against Al-Husayn**asws** and killed him**asws**!’. So, their screams would be heard in Hell’.

وساق الحديث إلى أن قال - فإذا بلغت باب الجنة تلقتك اثنتا عشر ألف حوراء لم يلتقين أحدا قبلك ولا يلتقين أحدا كان

- and he continued the Hadeeth up to he**asws** said: ‘When you**asws** reach the Door of the Paradise, twelve thousand Houries would meet you**asws**, not having met anyone (else) before you**asws**, nor will they be meeting anyone (else) after you**asws**. In their hands would be flames of light upon holders of light made from the yellow gold and the red ruby, its holders being from wet pearls. Upon each holder would be layered pillows of silk.

فإذا دخلت الجنة تباشر بك أهلها، ووضع لشيعتك موائد من جوهر على عمد من نور جعلها من الذهب الاصفر والياقوت الاحمر، أزمنها من لؤلؤ رطب، على كل بخيب أبرقة من سندس منضود.

So, when you**asws** do enter the paradise, its inhabitants would sprinkle (incensed water) on you, and tables of gems would be placed upon pillars of light. They will be eating from it while the people would be in the Reckoning, and they (shias) would be in whatever they desire for themselves, for all eternity.

فإذا استقر أولياء الله في الجنة زارك آدم ومن دونه من النبيين، وإن بطنان الفردوس اللؤلؤتين من عرق واحد: لؤلؤة بيضاء، ولؤلؤة صفراء، فيها فصول ودور فيها سبعون ألف دار، البيضاء منزل لنا وشيعتنا، والصفراء منزل لأبراهيم وآل إبراهيم صلوات الله عليهم أجمعين.
And when you \textit{asws} settle the friends of Allah \textit{azwj} in the Paradise, Adam \textit{as} will visit you \textit{asws} and the ones besides him \textit{as} from the Prophets \textit{as}, and that in the interior of Al-Firdows are two pearls from one perspiration – white pearls, and yellow pearls. In it are castles and houses. In it are seventy thousand houses. The white houses are for us \textit{asws} and our \textit{asws} Shias, and the yellow houses are for Ibrahim \textit{as} and the Family of Ibrahim \textit{as}, may \textit{Salawat} be upon them all’.\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 116}

\textit{From Ja'far asws Bin Muhammad asws from their father asws, from their grandfather asws both said: ‘Rasool-Allah saww said: ‘In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and cooler than the snow, and more aromatic than the musk; from it is the clay Allah azwj Mighty and Majestic Created us asw from it and Created our asws Shias from it, and it is the Covenant which Allah azwj Mighty and Majestic Took upon it the Wilayah of Ali asws Bin Abu Talib asws’.}

\textit{From Abu Mansour Al Sakry, from his grandfather Ali Bin Umar, from Is'haq Bin Marwan Al Qatan, from his father, from Ubeyd Bin Mihran Al Attar, from Yahya Bin Abdullah Bin Al Hassan, from his father,}

\textit{‘From Ja'far asws Bin Muhammad asws from their father asws, from their grandfather asws both said: ‘Rasool-Allah saww said: ‘In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and cooler than the snow, and more aromatic than the musk; from it is the clay Allah azwj Mighty and Majestic Created us asw from it and Created our asws Shias from it, and it is the Covenant which Allah azwj Mighty and Majestic Took upon it the Wilayah of Ali asws Bin Abu Talib asws’.}

\textit{From Ja'far asws Bin Muhammad asws from their father asws, from their grandfather asws both said: ‘Rasool-Allah saww said: ‘In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and cooler than the snow, and more aromatic than the musk; from it is the clay Allah azwj Mighty and Majestic Created us asw from it and Created our asws Shias from it, and it is the Covenant which Allah azwj Mighty and Majestic Took upon it the Wilayah of Ali asws Bin Abu Talib asws’.}

\textit{From Abu Mansour Al Sakry, from his grandfather Ali Bin Umar, from Is'haq Bin Marwan Al Qatan, from his father, from Ubeyd Bin Mihran Al Attar, from Yahya Bin Abdullah Bin Al Hassan, from his father,}

Ubeyd said, ‘I mentioned this Hadeeth to Muhammad son of Ali asws Bin Al-Husayn asws. He said, ‘You speak the truth. That is how my father asws informed me, from my grandfather asws, from the Prophet saww’.\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 117}

\textit{From Ja'far asws Bin Muhammad asws from their father asws, from their grandfather asws both said: ‘Rasool-Allah saww said: ‘In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and cooler than the snow, and more aromatic than the musk; from it is the clay Allah azwj Mighty and Majestic Created us asw from it and Created our asws Shias from it, and it is the Covenant which Allah azwj Mighty and Majestic Took upon it the Wilayah of Ali asws Bin Abu Talib asws’.}

Al Talaqany, from Muhammad Bin Yusuf Al Hilal, from Muhammad Bin Al Khaleel, from Abdullah Bin Bakr, from Humeyd Al Taweel, from Anas Bin Malik who said,

\textit{‘Abdullah Bin Salam asked the Prophet saww about the first meal of the people of the Paradise, so he saww said: ‘And as for the first meal the people of the Paradise would eat, so mostly from the liver of the fish’.\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 118}'}
A Jew came to the Prophet (saww) and asked him questioned, and it was among what he asked him (saww), 'So what is the fish of what the people of Paradise would be eating when they enter it?' He (saww) said: 'Liver of the fish'. He said, 'So what would be their drink upon the effects (follow up) of that?' He (saww) said: 'Al-Salsabeel'. He said, 'You (saww) speak the truth'.

From the Prophet (saww) having said: 'Tooba is a tree in the Paradise. Allah (azwj) Planted it by His (azwj) Hands, and Blew His (azwj) Spirit into it. It grows the ornaments and the garments, and the fruits would be stooping unto the mouths of the people of the Paradise, and that its branches can be seen from behind a wall of the Paradise in the house of Ali (asws) Bin Abu Talib (asws). His (asws) friends would not be forbidden from it, and his (asws) enemies will never attain it'.
122 - F: جعفر بن محمد بن سعيد الاحمسي رفعه، عن أبي ذر رحمه الله، عن النبي صلى الله عليه وآله في خبر المعراج قال:
ثم عرج بي إلى السماء السادسة فلقيتني الملائكة وسلموا علي وقالوا في مثل مقالة أصحابهم، فقلت: يا ملائكتي تعفونا حق معرفتنا؟

Ja’far Bin muhammad Bin Saeed Al Ahmasy, raising it,

‘From Abu Zarr’af, from the Prophet saww in a Hadeeth of the Ascension (Mi’raj) having said: ‘Then saww ascended to the sixth sky, and the Angels met me saww and greeted unto me saww like the words of their counterparts (in the other skies). I saww said: ‘O Angels! Do you recognise us asws as is the right of recognising us asws?’

 فقالوا: بل يا نبي الله لم لا نعرفكم وقد خلق الله جنة الفردوس وعلى بابها شجرة ليس فيها ورقة إلا عليها مكتوب حرفان بالنور:
لا إله إلا الله محمد رسول الله، علي بن أبي طالب عروة الله الوثيقة، وحبل الله المتين، وعينه في الخلقين أجمعين، و سيف نقمته

على المشتكين. فاقرأنا السلام وقل طال شوقي إليه.

They said, ‘Yes, O Prophet saww of Allah azwj! Why should we not recognise you saww and Allah azwj has Created the Garden of Al-Firdows, and upon its Door there is a tree, there isn’t any leaf except upon it is inscribed two phrases with ‘Noor’ (the Light): “There is no god except Allah azwj, Muhammad saww is Rasool saww of Allah azwj, Ali asws Bin Abu Talib asws is the Firmerst Handhold of Allah azwj, and the Strong Rope of Allah azwj, and His azwj Eye among the creatures altogether, and a sword of His azwj Vengeance upon the associaters? Therefore, convey the greeting to him asws from us, and our yearning to him asws has prolonged’’. 290

123 - F: علي بن خلف الشيباني رفعه عن ابن عباس، عن النبي صلى الله عليه وآله أنه قال لعلي عليه السلام: هذا جبرئيل
يخبرني عن الله أن الله يبعثك وشيعتك يوم القيامة ركبانا غير رجال على نجائب رحلها من النور، فتناخ عند قبورهم فيقال لهم:
اركبوا يا أولياء الله;

Ali Bin Khalaf Al Shaybani, raising it from Ibn Abbas,

‘From the Prophet saww having said to Ali asws, ‘This is Jibraeel as informing me saww from Allah azwj that Allah azwj will Resurrect you asws and your asws Shias on the Day of Judgment as riders, apart from the men upon nobilities, its rides being of light. They would be by their graves, and it would be said to them: ‘Ride, O friends of Allah azwj!’

فتكرون صفا معتمدا أنت إمامهم إلى الجنة حتى إذا صاروا إلى الفحص ثارت في وجوههم ريح بقالها: المثيرة فتذري في وجوههم
المسك الاذفر، فينادون بصوت لهم: نحن العلويون، فيقال لهم: فانتم آمنون ولا خوف عليكم اليوم ولا أنتم تخزون.

So, they would be riding in rows in a straight line. You asws would be in front of them to the Paradise, until when they come to the checking, an aroma called Al-Maseyra would spread in their faces, and the strong musk would be sprinkled in their faces, and they will be calling

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out with a voice of theirs, ‘We are the Alawites’. He\textsuperscript{azwj} will Say to them: ‘You are hereby secured, and there will neither be fear upon you today nor will you be grieving!’”.\textsuperscript{291}

124 - فر: عن أبي القاسم العلوي رفعه، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: علي له في الجنة قصر من ياقوتة حمراء، أسفلها من زبرجد أخضر، وأعلاها من ياقوتة حمراء ولثلث القصر مربع بأنواع الباقوت وألجوه، عليه شرف يعرف بتمييزه وتقديمه ونعمده وتحيده، الأخرى.

From Abu Al Qasim Al Lawy, raising it from Abu Hureyra,

‘From the Prophet\textsuperscript{saww} having said: ‘Ali\textsuperscript{asws}, for him\textsuperscript{asws} in the Paradise is a castle of red rubies. Its bottom is from green emeralds, and its top is from red rubies, and two thirds of the castle is encircled with a variety of the rubies and the gems. Upon him\textsuperscript{asws} there is a nobility whereby his\textsuperscript{asws} Tasbeeh (Extollation of Glorification), and his\textsuperscript{asws} Taqdees (Extollation of Holiness), and his\textsuperscript{asws} Tahmeed (Extollation of Praise), and his\textsuperscript{asws} Tajmeed (Sublimity) is recognised’\textsuperscript{292}.

125 - فر: علي بن محمد الزهري رفعه، عن سلمان الفارسي رضي الله عنه و ساق الحديث في تجهيز النبي صلى الله عليه وسلم سرية إلى جهاد قوم إلى أن قال: ‘فمن منكم يخرج إليهم قبل أن ينظر في ديارنا وحريمنا لعل الله أن يفتح يديه وأضمن له على الله اثنا عشر قصرا في الجنة’.

Ali Bin Muhammad Al Zuhry, raising it,

‘From Salman Al-Farsy\textsuperscript{a}, and he continued the Hadeeth regarding the preparation by the Prophet\textsuperscript{saww} of a brigade to Jihad against a people’, up to he\textsuperscript{saww} said: ‘So, the one from you who goes out to them (enemies) before they look into our houses and our sanctities, perhaps Allah\textsuperscript{azwj} would Give victory upon his hands, and I\textsuperscript{saww} guarantee for him, upon Allah\textsuperscript{azwj}, twelve castles in the Paradise’ –

وساقه إلى أن قال: فقال أمير المؤمنين عليه السلام: فداك أبي وامي يا رسول الله صف لي هذه القصور،

And he\textsuperscript{saww} continued the Hadeeth, until he (the narrator) said: ‘So, Amir Al-Momineen\textsuperscript{asws} said: “May my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as} be sacrificed for you\textsuperscript{saww}! Describe this castle for us’.

فقال رسول الله صلى الله عليه وآله: يا علي بناء هذه القصور لبنة من ذهب ولبنة من فضة، ملاطها المسك الأذفر والعنبر، حمصاؤها الدر والياقوت، ترابها الزعفران، كثيبها الكافور، في صحن كل قصر من هذه القصور أربعة أنهار: نهر من عسل، ونهر من خمر، ونهر من لبن، ونهر من ماء، محفوف بالشجرة من المرجان.

Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! The construction of these castles is from bricks of gold and bricks of silver. Its mortar is of the strong musk and the amber, its pebbles are of the gems and the rubies, its soil is the saffron. In the courtyard of each castle from these castles are

\textsuperscript{291} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 123

\textsuperscript{292} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 124
four rivers – and river of honey, and a river of wine, and a river of milk, and a river of water beset with the trees of coral.

Upon the banks of each river from these rives are tents of white gems, neither there being any cuts in it nor any separation. Heazwj Said to these: “Be!” And they came into being. Its interior can be seen from its exterior, and its exterior from its interior. In every tent there is a bed lobate with the red rubies, its pillars are from green emeralds. Upon each bed there is a Houri from the Maiden Houries, upon each Houri there are seventy green garments, and seventy yellow ornaments. The marrow of her leg can be seen behind her bones, and her skin, and her garments and her ornaments, just as you tend to see the clear liquid in the transparent glass.

She would be covered with the jewellery. For every Houri would be seventy forelocks, each forelock plaited by hand and a maid, and in the hand of each maid would be an incense burner perfuming that forelock. There would be a chant from that incense burner vapour: ‘I am not chanting by fire, but by the Power of the Compeller!’’. 293

By his chain,

‘From Abu Al-Hassanawws having said: ‘Rajab is a river in the Paradise, intensely whiter than the milk, and sweeter than the honey. One who Fasts a day from (month of) Rajab, Allahazwj will Quench him from that river’’. 294

By his chain, from Ibn Abbas,

126 – ثو: بإسناده، عن أبي الحسن عليه السلام قال: رجب أخبر في الجنة أشد بيضاء من اللبن، وأحلى من العسل، من صام يوما من رجب سقاه الله من ذلك النهر.

By his chain,

127 – ثو: بإسناده، عن ابن عباس، عن النبي صلى الله عليه وآله قال: من صام ثلاثة أيام من شعبان رفع له سبعون ألف درجة من الجنان من الدر والياقوت، ومن صام تسعة عشر يوما من شعبان أعطي سبعون ألف قصر من الجنان من دير ويافوت، ومن صام الثني وعشرين يوما من شعبان كسي سبعين حلة من سندس وعمر.

Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 125

Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 126
'From the Prophet\textsuperscript{saww} having said: ‘One who Fasts three days from (month of) Shaban, there would be raised for him seventy thousand levels from the Gardens from the gems and the rubies. And one who Fasts nineteen days from Shaban would be Given seventy thousand castles from the Gardens from the gems and rubies. And one who Fasts twenty-two days from Shaban would be clothed by seventy garments from silk and brocade’\textsuperscript{295}'

By his chain,

‘From Amir Al-Momineen\textsuperscript{asws} regarding the Rewards of the Extollations proclaimed during the 10\textsuperscript{th} of Zilhajj (during Hajj), said: ‘One who says that ten times during every day, \textit{Allah} azwj Mighty and Majestic would Give him for every Extollation proclaimed, a level in the Paradise from the gems and the rubies, what is between the two levels a travel distance of one hundred years of the fast riders.'

In every level is a city wherein are castles of single gems, there not being any separation in it; in every city from those cities, from the houses, and the courtyards, and the chambers, and the rooms, and the furnishings, and the spouses, and the beds, and the Maiden Houries, and from the cushions and the \textit{Zaraby} (rugs), and the meals, and the servants, and the rivers, and the trees, and the garments and the ornaments, what no person from the describers can possibly describe.

When he exits from his grave, every hair from him would attain radiance, and seventy thousand Angels will advance walking in front of him, and on his right and on his left until he ends up to the Door of the Paradise. When he enters it, they would stand behind him and he would be in front of them, until they end up to a city, its exterior would be of red ruby, and its interior of green emeralds. Therein, from the variety would be what \textit{Allah} azwj Mighty and Majestic Created in the Paradise.

\textsuperscript{295} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 127
They (Angels) will say, ‘O friend of Allah! Do you know which this city is?’ He will say, ‘No. But, who are you?’ They will say, ‘We are the Angels, those who witnessed you in the word on the day you extolled the Holiness of Allah Mighty and Majestic with the proclamation. This is the city due to what is regarding it of the Reward for you’. And receive glad tidings of better than this in His House, the House of Peace, in His vicinity, gifts which there would not be terminated, ever!’” 296

‘Among what is reported from Amir Al-Momineen, and I (Majlisi) will come with its chain in the book of the Quran – he asws said: ‘And as for the rebuttal upon the one who denies the Creation of the Paradise and the Fire, Allah the Exalted Said: At the Lote Tree [53:14] By the Garden of abode [53:15]. And Rasool-Allah saww said: ‘I saww entered the Paradise and I saw therein castles of red ruby, its interior could be seen from its exterior, and its exterior could be seen from its interior, due to its radiance.

فقلت: يا جبرئيل لمن هذا القصر ؟ فقال: لمن أطاب الكلام، وأدام الصيام، وأطعم الطعام، وتهجد بالليل والناس نائم، I saww said: ‘O Jibraeel! For whom are these castles?’ For the ones who are of good speech, and continued the Fasting, and fed the food, and kept vigil at night (with Salat) while the people slept’.

فقلت: يا رسول الله وفي امتك من يطيق هذا ؟ فقال لي: ادن مني فدنوت، فقال: أتدري ما إطابة الكلام ؟ فقلت: الله ورسول أعلم، فقال: من صام شهر رمضان ولم يفطر منه يوما، Do you asws know what is continuation of the Fasting?’ I asws said: ‘Allah azwj and His Rasool saww are more knowing’. He saww said: ‘One who Fasts a Month of Ramazan and does not break even one day from it’.

296 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 128
Do you\textsuperscript{asws} know what is feeding the food?’ I\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. He\textsuperscript{saww} said: ‘One who seeks for his dependants what their faces (honour) would be sufficed with’.

And he\textsuperscript{saww} said: ‘When there was an Ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} entered the Paradise and I\textsuperscript{saww} saw therein two coasts, and I\textsuperscript{saww} saw therein Angels building bricks of gold and bricks of silver, and sometimes they would withhold. I\textsuperscript{saww} said to them: ‘What is the matter with you having withheld?’ They said, ‘Until the expenses come to us’. I\textsuperscript{saww} said to them: ‘And what are your expenses?’ They said, ‘The words of the Momin in the world, ‘Glory be to Allah\textsuperscript{azwj}, and the Praise is for Allah\textsuperscript{azwj}, and there is no god but Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} is the Greatest!’ So, when he does say that, we build, and when he withholds, we withhold’.

And he\textsuperscript{saww} said: ‘When my\textsuperscript{saww} Lord\textsuperscript{azwj} Ascended me\textsuperscript{saww} to His\textsuperscript{azwj} seven skies, Jibraeel\textsuperscript{as} grabbed my\textsuperscript{saww} hand and entered me\textsuperscript{saww} into the Paradise, and made be to be seated upon a rug from the rugs of the Paradise and gave me\textsuperscript{saww} a quince. I\textsuperscript{saww} split it into two and a Hourie came out from it and stood in front of me\textsuperscript{saww} and said, ‘The greetings be upon you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}! The greetings be upon you\textsuperscript{saww}, O Ahmad\textsuperscript{saww}! The greetings be upon you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}!’

فقالت: وعليك السلام من أنت ؟ فقالت: أنا الراضية المرضية خلقني الجبار من ثلاثة أنواع – My upper part is from the camphor, and my middle is from the amber, and my lower part is from the musk, and I am kneaded
with water of (river) Al-Haywaan. My Lordazwj Said to me: “Be!” So I came into being for yourasws brotherasws, and yourasws successor Alasws Bin Abu Talbasmws. And this is like an evidence upon the Creation of the Paradise, and the one is opposes from that speech would be in the Fire” 297

And as for the rebuttal upon the one who denies the Creation of the Paradise and the Fire are Hisazwj Words: At the Lote Tree [53:14] By the Garden of abode [53:15]. And the Lote Tree is in the seventh sky and the Garden of abode (Ma‘va) is by it. (P.s. – up to here is not a Hadeeth)

قال علي بن إبراهيم: حدثني أبي، عن حماد، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء دخلت الجنة فرأيت قصرا. وساق الحديث الأول إلى قوله: فإنهم ينامون فيما بينهما.

Ali Bin Ibrahim said, ‘My father narrated to me, from Hamad, ‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When there was an Ascension with measws to the sky, Iasws entered the Paradise and asws saw castles’, and heasws continued the first Hadeeth up to hisasws words: ‘They were sleeping regarding what is between the two of themasws, 298.

" ثم قال: وجها الاستناد قال: قال: رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء إلى آخر الحديث الثاني. ثم روى ما روي عنه في أول الباب من حديث تقبيل فاطمة’saww, ووصف شجرة طوبى، ثم قال: ومثل ذلك كثير مما هو رد على من أنكر المعراج وخلق الجنة والنار.

Then he said, ‘And by this chain, said, ‘Rasool-Allahsaww said: ‘When there was an Ascension with measws to the sky’ – up to the end of the second Hadeeth. Then he reported what we reported from him in the first chapter from a Hadeeth of kissing (Syeda) Fatimaasws (by Rasool-Allahsaww), and the description of the Tree of Tooba, then said: ‘And similar to that are a lot from what is a rebuttal of the one who denies the Mi’raj (Ascension) and the Creation of the Paradise and the Fire’.” 299

By a chain of Al Tameemy, 297 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 129
298 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 130
299 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 130
'From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘The centre of the Paradise is for me saww and the People asws of my saww Household’’. 300

Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Ibn Abu Khattab and Ahmad Bin Al Hassan Bin Ali, from Ali Bin Asbat, from Al Hassan Bin Yazeed, from Muhammad Bin Salim,

‘Raising it to Amir Al-Momineen asws regarding the Words of the Exalted: (the tree of) Tooba would be for them and an excellent resort [13:29], he asws said: ‘It is a tree Allah azwj Mighty and Majestic Planted by His azwj Hands and Blew His azwj Spirit into it, and that its branches can be seen from behind the walls of the Paradise, with the garments and the ornaments, and the fruits stooping doe upon their mouths’. 301

By two chains from Ibn Abbas who said,

‘Rasool-Allah saww drew four lines in the ground and said: ‘Do you know what this is?’ We said, ‘Allah azwj and His azwj Rasool saww are more knowing!’ Rasool-Allah saww said: ‘The superior women of the Paradise are four – Khadeeja Bint Khuwaylidas, and Fatima asws Bint Muhammadas, and Maryam Bint Imran, and Aasiya Bint Mazaham as wife of Pharaoh Hps’. 302

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Ibn Fazal, from a man, from Hafs Bin Gayas,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Al-Sakha’a (generosity) is a tree in the Paradise originally, and it is shading upon the world. One who attaches with a branch from it, it would take him to the Paradise’. 303

300 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 131
301 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 132
302 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 133
303 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 134
Regarding the Words of the Exalted: **and do not approach this tree [2:35]**, he asws said: ‘This tree is distinguished from between the (other) trees of Paradise. The rest of the trees of Paradise each bear one type of fruit and edibles whilst this tree bears the wheat, and the grapes, and the figs, and the Jujube berries, and rest of the varieties of the fruits and berries and edibles. This is where relaters differed with regards to this tree. So, some of them said, ‘It is of wheat’, and the others said, ‘It is of grapes’, and the others said, ‘It is of figs’, and the others said, ‘It is of berries’.”

And He azwj would Give you (in the Hereafter), with the number of every mustard seed (size) from what you asws gave your asws companion (and with regards to what you asws wished for him from Allah azwj, and regarding what he wished it from Allah azwj, a level of gold from the Paradise), larger than the world, from the earth up to the sky.

And with the number of every seed from it, a mountain of silver like that, and a mountain of pearls, and a mountain of rubies, and a mountain of jewels, and a mountain of Light of the Lord azwj of Might like that, and a mountain of emeralds, and a mountain of aquamarines like that, and a mountain of musk, and a mountain of ambergris like that.

 وإن عدد خدمتك في الجنة أكثر من عدد قطر المطر والنبات وشعور الحيوانات.

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304 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 135
And the number of your servants in the Paradise is more than the number of the drops of rain, and the vegetation, and the hairs of the animals.\textsuperscript{305}

Rasool-Allah\textsuperscript{saww} said: ‘The one who takes care of the right of the relatives of his parents – would be Granted in the Paradise, a thousand levels, the distance between every two levels being sprint of a steed horse a sprinting of one hundred years – one of the levels would be of silver, and another of gold, and another of pearls, and another of emeralds, and another of aquamarine, and another of musk, and another of amber, and another of camphor. So those levels would be of these qualities.

And the one who takes care of the rights of the relatives of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} would be Given from the superior levels and additional Rewards – in accordance of the additional preference of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} over his own parents’.

And the Hadeeth continues up to he\textsuperscript{saww} said in glory of a man who preferred the relatives of Rasool-Allah\textsuperscript{saww} over his own relatives, after explaining that he was given a lot of wealth, said: ‘

Then Rasool-Allah\textsuperscript{saww} came to him (in his dream) and he\textsuperscript{saww} said: ‘O servant of Allah! This is your recompense in the world upon preferring my relatives over your own relatives, and you shall be given in the Hereafter, in exchange of each grain from this wealth, in the Paradise, a thousand castles, the smallest of these being bigger than the world, an insertion (eye) of a needle from it being better than the world and whatever is in it’.

And he\textsuperscript{saww} continued up to he\textsuperscript{saww} said: ‘And the one who honours them, Allahazwj will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allahazwj would Make for him a castle in the Paradise, for every hair which passed under

\textsuperscript{305} Bihār al Anwār – V 6, The book of Justice, S 3, Ch 23 H 136
his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.

وساقه إلى أن قال - قال الحسين بن علي عليه السلام: من كفل لنا يتيما قطعته عنا غيبتنا واستتارنا فواساه من علومنا التي سقطت إليه حتى أرشده ووجهه قلنا: يا أبنا العبد الكريم المشهود إلإ أن أدرك التلمذ في الجنة بعد كل حرف علمنا ألف ألف قصر، وأضيفوا إليها ما يليق بها من سائر العلم.

And he asws continued up to he asws said: ‘And Al-Husayn asws Bin Aliasws said: ‘The one who guarantees an orphan of oursasws, the one cut off from usasws by an ordeal be veiled from usasws, so he extends to him from ourasws teachings which have come to him – until he sets him right and guides him, Allahazwj Mighty and Majestic would Say to him: “O you benevolent servant, the consoling one! Iazwj am foremost with the Benevolence! O My Angels! Make for him in the Gardens by the number of every letter he taught, a million castles, and incorporate to these whatever is suitable with these from the rest of the Bounties!”

وساقه إلى أن قال - وقالت فاطمة عليها السلام - وقد اختصم إليها امرأتان فتنازعتا في شئ من أمر الدين: إحداهما معاندة، والاخر مؤمنه، ففتحت على المؤمنه حجتها فاستظهرت على المعاندة، ففرحت فرحا شديدا.

And he asws continued up to he asws said: ‘And (Syeda) Fatima asws said, and two women had brought their dispute to her asws, they had disputed regarding something from the matters of Religion – one of the two was an obstinate one and the one was a Momina. So she asws opened her asws arguments upon the Momina and she overcame upon the obstinate one, and she was happy with an intense happiness’.

فقالت فاطمة عليها السلام: إن فرح الملائكة باستظهارك عليها أشد من فرحك، وإن حزن الشيطان ومردته بخزيها عنك أشد

So (Syeda) Fatimaasws said: ‘The happiness of the Angels due to your victory over her is more intense than your happiness, and that the grief of Satan and his renegades due to your grieving her is more intense than her grief.

وإن الله عزوجل قال للملاكهة: أوجبا لفاطمة بما فتحتها على هذه المسكنة الآسرة من الجنان ألف ألف ضعف ما كانت أعددت

And Allahazwj Mighty and Majestic Said to the Angels: “Obligate for (Syeda) Fatimaasws due to herasws opening (victorious arguments) upon this poor captive (woman) – a million manifold from the Gardens what you had prepared for her, and make this (action of hersasws) as a Sunnah regarding everyone who opens up (victorious arguments) upon a captive, poor one, so he (ends up) overcoming an obstinate on – the like of a million what had already been prepared for him from the Gardens!”
وساقه إلى أن قال - وقال جعفر بن محمد عليه السلام: من كان همه في كسر النواصب عن المساكين الموالين لنا أهل البيت يكسرهم عنها، ويكشف عن ذنوبهم، وبين أعوارهم، ويفضح أمر محمد وآله جعل الله همة إملاك الجنان لبناء قصوره ودوره، يستعمل بكل حرف من حروف حجيجه على أعداء الله أكثر من عدد أهل الدنيا أملاكًا، فقوة كل واحد تفضل من حمل السماوات والارضين،

And he asws continued up to he asws said: 'And Ja'far asws Bin Muhammad asws said: The one whose main concern was to break (the hold of) the Nasibis (Hostile ones) from the poor Momineen of ours asws, the People asws of the Household, breaking them away from them, and uncovering their filth and manifesting their flaws, and make them admire the matter of Muhammad asws and his Progeny asws, Allah azwj would Make the main concern of the Angels of the Garden to be the construction of his castles and his houses, for every letter he utilised from the letters of his arguments against the enemies of Allah azwj – Angels of ‘a number’ more than the people of the world - the strength of each one being better (more) than carrying the skies and the earths.

فقلت: يا حبيبي جبرئيل ما بال هذه بلا شرف كما لسائر تلك القصور؟ فقال: يا محمد هذه قصور المصلين فرائضهم، الذين

فإن بعث مادة لبناء الشرف من الصلاة على محمد وآله الطيبين بنيته له الشرف، إلا البنيت هكذا، فقال حتى يعرف سكان الجنان: إن القصر الذي لا شرف له هو الذي كسل صاحبه بعد صلاته على الصلاة على محمد وآله الطيبين,

So he asws continued the Hadeeth up to he asws said: ‘And Rasool-Allah saww said: ‘And that is that Allah azwj Mighty and Majestic Commanded Jibraeel as on the night of the Ascension (Mi’raj), and he as displayed unto me saww the castles of the Gardens. So I saw these as being of gold and silver, its mortar being of musk and amber; apart from that I saww for some of them I saw high honour, and did not see for some of these'.

فقلت: يا حبيبى جبريل ما بال هذه بلا شرف كما لسائر تلك القصور؟ فقال: يا محمد هذه قصور المصلين فرائضهم، الذين يكسبون من الصلاة عليك وعلى آلك بعدها،

So I saww said: ‘O my beloved Jibraeel! What is the matter these ones are without nobility like what is for the rest of the castles?’ So he as said: ‘O Muhammad saww! These castles are of those who prayed their Obligatory Salats, (but) they were too lazy from sending Salawat upon you saww and upon your goodly Progeny saww after (having prayed) it.

فإن بعث مادة لبناء الشرف من الصلاة على محمد وآله الطيبين بنيته له الشرف، إلا البنيت هكذا، فقال حتى يعرف سكان الجنان: إن القصر الذي لا شرف له هو الذي كسل صاحبه بعد صلاته على الصلاة على محمد وآله الطيبين,

So if the materials are sent for the noble construction, from the (sending of) Salawat upon Muhammad saww and his Progeny asws, the nobility is built for him, or else it remains like this, until the dwellers of the Gardens recognise that the castle – which there is
There was no nobility for it, it is which its owner was too lazy after (having prayed) his Salat – from sending Salawat upon Muhammad saww and his saww goodly Progeny.

And I saw therein castles which were lofty, shining, of wondrous beauty, there was neither a courtyard in front of it, nor an orchard in front of it, nor behind it. So I saww said: ‘What is the matter these castles have no courtyard in front of them nor an orchard behind its castle?’ So he saww said: ‘O Muhammad saww! These are castles of those who prayed the Salat, the five (daily) Salat, those who were only exerting part of their efforts in fulfilling the rights of their Momineen brethren besides the entirety of it. Therefore, due to that, their castles are curtailed, without there being a courtyard in front of it, and without there being an orchard behind it’.

And he asws continued up to he asws said in an explanation of the Zakat: ‘So the one who give the Zakat from his wealth, making good himself with it, Allah aswj would Give him, with every seed from it, a castle in the Paradise of gold, and castle of silver, and a castle of pearls, and a castle of jewels, and a castle of green aquamarine, and a castle of silver, and a castle of gold, and a castle of the Light of the Lord aswj of the Might’.

And he asws continued up to he asws said in an explanation of the Zakat: ‘So the one who give the Zakat from his wealth, making good himself with it, Allah aswj would Give him, with every seed from it, a castle in the Paradise of gold, and castle of silver, and a castle of pearls, and a

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castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord\textsuperscript{(azwj)} of the worlds’.\textsuperscript{307}

For them is the house of peace \textsuperscript{[6:127]}, he said, ‘It means the Paradise, and it has been named as the house of peace due to the peace therein from the griefs and the pains’.\textsuperscript{308}

Al-Sadiq\textsuperscript{asws} said: ‘Upon the Door of the Paradise it is inscribed: “The charity is the ten (multiple), and the loan is with eighteen (multiple)”’.\textsuperscript{309}

Enter the Paradise, you and your wives, (to be) delighted \textsuperscript{[43:70]} – i.e. honoured. \textit{They shall be sent around to them with golden bowls and mugs, \textsuperscript{[43:71]}, i.e. bowls and utensils, and therein would be what the souls yearn for \textsuperscript{[43:71]} – up to His\textsuperscript{azwj} Words: of which you would be eating \textsuperscript{[43:73]}. It is Decisive. (P.s. – Up to here is not a Hadeeth)}

And my father informed me, from Al Hassan Bin Mahboub, from Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The man from the Paradise would remain upon his meal for (for a duration of) the days of the world, and he would eat from in one meal a measurement of his (entire) meals of the world’’.\textsuperscript{310}

\textit{and rivers of wine \textsuperscript{[47:15]}, he said, ‘I.e. wine, when a friend of Allah\textsuperscript{azwj} attains it, he would find the aroma of musk in it’’}.\textsuperscript{311} (P.s. – This is not a Hadeeth)}

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\textsuperscript{307} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 138  
\textsuperscript{308} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 139  
\textsuperscript{309} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 140  
\textsuperscript{310} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 141  
\textsuperscript{311} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 142
\end{flushright}
They will neither be hearing therein anything vain nor sinful talk [56:25]. He said, ‘There is neither any singing in the Paradise nor an immorality, and the Momin would drink and he will not talk sinfully. Then the Mighty and Majestic Related the words of the people of the Paradise, so Heazwj Said: And some of them shall face unto others questioning, [52:25] – in the Paradise, Saying, ‘Surely we used to be fearful regarding our families, [52:26] – i.e. scared from the punishment, But Allah Conferred upon us and Saved us from the Punishment of toxic fumes [52:27], he said, ‘The toxin is the intense heat’. 312 (P.s. – This is not a Hadeeth)

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“We were in the presence of Al-Rezaasws and the gathering was full with its people, and they mentioned the day of Al Ghadeer, but some of the people denied it. Al-Rezaasws said: ‘Myasws fatherasws narrated to measws from hisasws fatherasws having said: ‘The day of Al-Ghadeer in the sky is more well-known than it is in the earth.

For Allah in upper part of Al-Firdows there are castles of bricks of silver and from bricks of gold. Therein are a hundred thousand domes of red ruby, and a hundred thousand tents of green rubies. Its soil is the musk and the amber. There are four rivers therein – a river of wine, and a river of water, and a river of milk, and a river of honey. Around these are trees of the entirety of the fruits, upon it are bird whose bodies are from pearls and their wings are of rubies, and they speak with a variety of voices.

Whenever it would be the day of Al-Ghadeer, there come to that castle the inhabitants of the skies Glorifying Allahazwj and Extolling Hisazwj Holiness and Hisazwj Oneness. Those birds fly around and come down in that water and roll upon that musk and amber. So, when the Angels gather, they fly and sprinkle that upon them, and during that day they shower the confetti upon (Syeda) Fatimaasws.

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فإذا كان آخر ذلك اليوم نودوا: انصرفوا إلى مراتبكم فقد أمنتم الخطأ والزلل إلى قابل في مثل هذا اليوم تكرمة محمد و علي عليه السلام.

When it would be end of that day, they would be called out: ‘Leave to your ranks for you are secure from the mistakes and the slips (errors) up to the next year of the likes of this day as an honour to Muhammad saww and Ali asws’. 313

١٤٥ كا: علي، عن أبيه، عن ابن محبوب، عن معلى بن رئاب، ويعقوب السراج، عن أبي عبد الله عليه السلام أن أمير المؤمنين علي عليه السلام خطب الناس فقال فيها: إلا وإن التقوى مطايا ذغل حل عليها أهلها، واعطوا أزمتها فأوردتهم الجنة، وفتحت لهم أبوابها، و وجدوا ريحها وطيبها، وقيل لهم: ادخلوها بسلام آمنين، الخطب.

Ali, from his father, from Ibn Mahboub, from Moalla Bin Raib, and Yaqoub Al Saraj,

‘From Abu Abdullah asws that Amir Al-Momineen asws addressed the people and he asws said in it: ‘Indeed! And the piety is like a humble ride which takes its rider, along with its rein, to the Paradise, and its Doors will be opened up for them, and they will find its aroma and goodness. And it will be said to them: ‘Enter it in peace and security’ – the sermon’. 314

١٤٦ كا: العدة، عن الفضيل بن عبد الوهاب، عن إسحاق بن عبيدالله، عن عبيدالله بن الوليد الوصافي رفعه قال: قال رسول الله صلى الله عليه وآله: من قال: لاإله إلا الله غرست له شجرة في الجنة من ياقوتة حمراء، منبتها في مسك أبيض، أحلى من العسل، وأشده بياضا من اللبج، وأطيب ريحه من المسك، فيها أمثال ثدي الابكار تعلو (تفلق ظ) عن سبعين حلة، الخبر.

The number (of reporters), from Al Fazeyl Bin Abdul Wahab, from Is’haq Bin Ubeydullah, from Ubeydullah Bin Al Waleed Al Wasafy, raising it, said,

‘Rasool-Allah saww said: ‘One who says, ‘There is no god except Allah azwj’, a tree of red ruby would be planted for him in the Paradise. It would grow in white musk sweeter than the honey and intensely whiter than the snow, and more aromatic of smell than the musk. Therein would be (fruits) the like of virgin breasts emerging from seventy coverings’. 315

١٤٧ كا: على عباس، عن النبي صلى الله عليه وآله قال: لو علمتم مالكم في شهر رمضان لزدتم لله تعالى شكرا: إذا كان أول ليلة منه غفر الله عزوجل لامتي الذينوب كلها سرها وعلنائها، ورفع لكم ألف درجة، وبنى لكم خمسين مدينة.

From Ibn Abbas,

From the Prophet saww having said: ‘If you knew what is for you regarding the Month of Ramazan you would increase thanking Allah azwj the Exalted – Whenever it is the first night from it, Allah azwj Mighty and Majestic Forgives the sins of my saww community, all of them, its private ones and its public ones, and Raises for you a million levels, and Builds for you fifty cities’.

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313 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 144
314 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 145
315 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 146
قال: و أعطاك الله عزوجل في اليوم الثالث بكل شعرة على أبدانكم قبة في الفردوس من درة بيضاء، في أعلاها اثنتي عشر ألف بيت من النار، و في أسفلها اثنتي عشر ألف بيت في كل بيت ألف سرير، على كل سرير حوراء، يدخل عليه كل يوم ألف ملك، مع كل ملك هدية.

He said: ‘And Allah azwj Mighty and Majestic Gives you during the third day, for every hair upon your bodies, a dome in Al-Firdows from white gems, and its upper part are twelve thousand houses of fire, and its lower part are twelve thousand house, in every house there are a thousand beds, upon each bed there are Houries. A million Angels would enter to see you every day, along with each Angels would be a gift.

و أعطاك الله عزوجل في اليوم الرابع في جنة الخلد سبعون ألف قصر في كل قصر سبعون ألف بيت، في كل بيت خمسون ألف سرير، على كل سرير حوراء، بين يدي كل حوراء ألف وصيفة، خمار إحداهن خير من الدنيا وما فيها.

And Allah azwj Mighty and Majestic Gives you on the fourth day, in the eternal Gardens, seventy thousand castles, in each castle being seventy thousand rooms, and in each room there are fifty thousand beds, upon each bed would be a Hourie, in front of each Hourie would be a thousand maids, a scarf of each one of them is better than the worlds and whatever is in it.

و أعطاك الله اليوم الخامس في جنة المأواى ألف آلاف مدينة، في كل مدينة سبعون ألف بيت، في كل بيت سبعون ألف مائدة، على كل مائدة سبعون ألف قصعة، و في كل قصعة ستون ألف لون من الطعام لا يشبه بعضها بعضا.

Allah azwj Gives you on the fifth day in the Garden of Ma’va, a million cities, in each city there are seventy thousand houses, in each house there are seventy thousand tables, upon each table there are seventy thousand bowl, and in each bowl would be sixty thousand types of foods not resembling each other.

و أعطاك الله عزوجل اليوم السادس في دار السلام مائة آلاف مدينة، في كل مدينة مائة آلاف بيت، كل بيت مائة آلاف سرير من ذهب، طول كل سرير ألف ذراع، على كل سرير زوجة من الحور العين، عليها ثلاثون ألف ذواة منسوجة بالدر والياقوت، تحمل كل ذواة مائة جارية.

And Allah azwj Mighty and Majestic Gives you during the sixth day in the House of Peace, one hundred thousand cities, in each city there are a thousand doors, in each door there are a hundred thousand rooms, in each room there are a thousand beds of gold, the length of each bed being a thousand cubits, upon each bed would be a wife from the Maiden Houries, upon her are thirty thousand forelocks woven with the gems and the rubies, each forelock being carried by a hundred maids.

و أعطاك الله عزوجل اليوم السابع في جنة النعيم ثواب أربعين ألف شهيد، وأربعين ألف صديق.

Allah azwj Mighty and Majestic Gives you on the seventh day, in the Garden of Bliss, Rewards of forty thousand martyrs, and forty thousand truthful ones.’
وسأقه إلى أن قال: - ويوم خمسة وعشرين بني الله عزوجل لكم تحت العرش ألف قبة خضراء، على رأس كل قبة خيمة من نور;

- and he saww continued until he saww said: ‘And on the twenty-fifth day, Allah azwj Mighty and Majestic Builds for you a thousand green domes beneath the Throne, upon the top of each dome there is a tent of light.

يقول الله عزوجل: يا امة محمد أنا ربكم وأنتم عبدى وإمائي، استظلوا بظل عرشي في هذه القباب، وكلوا واشربوا هنيئا فلا خوف عليكم ولا أتم تخزون;

Allah azwj Mighty and Majestic Says: “O community of Muhammad saww! I azwj am your Lord azwj and you are My azwj servants and My azwj maids. Take shade with the shade of My azwj Throne in these domes, and eat and drink plentifully for there is no fear upon you nor will you be grieving.

يا امة محمد و عزتي وجلالي لابعثنكم إلى الجنة يتعجب منكم الأولون والآخرون، ولا توجن كل واحد منكم بألف تاج من نور، ولا ركبن كل واحد منكم على قطة خلقت من نور، وفي ذلك الزمام ألف حلقة من ذهب، وفي كل حلقة ملك قائم عليها من الملائكة، بيد كل ملك عمود من نور حتى يدخل الجنة بغير حساب -

O community of Muhammad saww! By My azwj Mighty and My azwj Majesty! I azwj will be Sending you all to the Paradise the former ones and the later ones will be astounded, and each one of you would be crowned with a thousand crowns of light, and I azwj shall Make each one of you to ride upon a she-camel Created from light, its reins being of light, and in that rein would be a thousand rings of gold, and in each ring being an Angel from the Angels standing upon it, in the hand of each Angel being a pillar of light, until he enters the Paradise without any Reckoning”.

وسأقه إلى أن قال: - ويوم ثمانية وعشرين جعل الله لكم في جنة الخلد مائة ألف مدينة من نور، وأعطاكم الله عزوجل في جنة الغرفة مائة ألف قصر من ذهب، وأعطاكم الله عزوجل في جنة النعيم مائة ألف دار من عنبر أشهب،

And he saww continued the Hadeeth until he saww said: ‘And on the twenty-eight day, Allah azwj will Make for you in the eternal Garden, a thousand cities of gold, and Allah azwj Mighty and Majestic will Give you in the Garden of Al-Ma’va one hundred thousand castles of silver, and Allah azwj Mighty and Majestic will Give you in the Garden of the Majesty, a thousand houses of grey musk.

وأعطاكم الله عزوجل في جنة الفردوس مائة ألف مدينة من نور، وأعطاكم الله عزوجل في جنة الرفعة ألف مدينة من نور، وأعطاكم الله عزوجل في جنة الجلال بائعة ألف منبج من مسك، وأعطاكم الله عزوجل في جنة النعيم ألف منبج من عبير نحل، وأعطاكم الله عزوجل في جنة النعيم ألف منبج من عبير نحل، وأعطاكم الله عزوجل في جنة النعيم ألف منبج من عبير نحل.

And Allah azwj Mighty and Majestic will Give you in the Garden of Al-Firdows, the hundred thousand cities, in each city are a thousand chambers. And Allah azwj Mighty and Majestic will Give you in the Garden of the Majesty, a hundred thousand pulpits of musk, in the insider of
every pulpit would be a thousand houses of saffron, in each house would be a thousand bed of gems and rubies, upon each bed would be a wife from the Maiden Houries.

فإذا كان يوم تسعة وعشرين أعطاكم الله عزوجل ألف ألف محلة، في جوف كل محلة قبة بيضاء، في كل قبة سرير من كافور أبيض، على ذلك السرير ألف فراش من السندي الاحضير، فوق كل فراش حوراء عليها سبعون ألف حلة، وعلى رأسها تمايون ألف ذؤابة، كل ذؤابة مكللة بالدر والياقوت.

When it will be the twenty-ninth day, Allah^{aswj} Mighty and Majestic will Give you a million districts, in the interior of every district would be a white dome, in each dome is a bed of white camphor, upon that bed are a thousand furnishings of green silk, above each furnishing would be a Houries having seventy thousand garments upon her, and upon her head would be eighty thousand forelocks, each forelock intertwined with the gems and the rubies.

وساقه إلى أن قال - وللحة باب يقال له الريان، لا يفتح إلى يوم القيامة، ثم يفتح للصائمين والصائمات من امة محمد صلى الله عليه وسلم، ثم ينادي رضوان خازن الجنة: يا امة محمد هلموا إلى الريان، فيدخل امتي من ذلك الباب إلى الجنة! في شهر رمضان ففي أي شهر يغفر له ؟ !

And he^{saww} continued until he^{saww} said: ‘And for the Paradise there is a Door called Al-Rayan, which will not open until the Day of Judgment, then it will be opened for the Fasting men and the Fasting women from the community of Muhammad^{saww}. Then Rizwan, the keeper of the Paradise will call out: ‘O community of Muhammad^{saww}! Come on to Al-Rayan!’ Thus, my^{saww} community would enter from that Door to the Paradise, so the one who does not get Forgiven during a Month of Ramazan, then in which month would there be Forgiveness for him?’

And he^{saww} continued until he^{saww} said: ‘And for the Paradise there is a Door called Al-Rayan, which will not open until the Day of Judgment, then it will be opened for the Fasting men and the Fasting women from the community of Muhammad^{saww}. Then Rizwan, the keeper of the Paradise will call out: ‘O community of Muhammad^{saww}! Come on to Al-Rayan!’ Thus, my^{saww} community would enter from that Door to the Paradise, so the one who does not get Forgiven during a Month of Ramazan, then in which month would there be Forgiveness for him?’

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Al Hassan Bin Muhammad Bin Yahya, from Yahya Bin Al Hassan, from Ibrahim Bin Ali and Al Hassan Bin Yahya, from Nasr Bin Mazaham, from Abu Khalid,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his forefathers^{asws} from Ali^{asws} having said: ‘There were ten for me^{asws} from Rasool-Allah^{saww} he^{saww} did not give to anyone before me^{asws}, nor did he^{saww} give to anyone after me^{asws}. He^{saww} said to me: ‘O Ali^{asws}! You^{asws} are my^{saww} brother^{asws} in the Hereafter, and you^{asws} are the closest of the people from me^{saww} pausing on the Day of Judgment, and my^{saww} house and your^{asws} house in the Paradise are facing each other like the houses of the brothers’’. 317

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317 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 148
Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Usman Bin Abu Shayba, from Amro Bin Maymoun,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: ‘Amir Al-Momineen Ali asws Bin Abu Talib asws said upon the pulpit of Al-Kufa: ‘O you people! Surely, there were for me asws from Rasool-Allah saww, ten characteristics more beloved to me asws than whatever the sun emerges upon’.

He asws said: ‘Rasool-Allah saww said to me: ‘O Ali asws! You asws are my saww brother asws in the world and the Hereafter, and you asws would be the closest of the people to me asws on the Day of Judgment during the pausing in front of the Compeller, and your asws house in the Paradise faces my saww house just as the houses of the two brothers for the Sake of Allah aswj Mighty and Majestic’.

Ibn Shazawiya, from Al Humeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Tabligh,

‘From Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws, from his asws father Ali asws Bin Al-Husayn asws chief of the worshippers, from his father Al-Husayn asws Bin Ali asws chief of the martyrs, from his asws father Ali asws Ibn Abu Talib asws chief of the successors as having said: ‘Rasool-Allah saww said: ‘One who sends Salawat upon me saww and does not send Salawat upon my saww Family asws will not find the aroma of the Paradise, and even though its aroma would be found from a travel distance of five hundred years’.

Ibn Shazawiya, from Al Humeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Tabligh,
My father, from Sa’ad, from Salma Bin Al Khatab, from Muhammad Bin Al Lays, from Jabir Ibn Ismail, ‘From Al-Sadiq Ja’far\(^{asws}\) Bin Muhammad\(^{asws}\), from his\(^{asws}\) father\(^{asws}\) about standing in the night with the Quran (recitation), so he\(^{asws}\) said – and the Hadeeth continued up to he\(^{asws}\) said: ‘And the one who prays Salat the complete night would be a follower of the Book, in Ruku and in Sajdah and while doing Zikr’ -

وساقه إلى أن قال – يقول الرب تبارك وتعالى لملائكته: يا ملائكتي انظروا إلى عبدي أحيا ليلة ابتغاء مرضاتي أسكنوه الفردوس، وله فيها مائة ألف مدينة، في كل مدينة جميع ما تشتهي النفوس، ولكل امرأة منهن ما لا يخطر على بال، سوى ما أعدت له من الكرامة والمزيد والقرية.

And he\(^{asws}\) continued up to he\(^{asws}\) said: ‘The Lord\(^{azwj}\) Blessed and Exalted would be Saying to His\(^{azwj}\) Angels: “O My\(^{azwj}\) Angles! Look at My\(^{azwj}\) servant reviving the night seeking My\(^{azwj}\) Pleasure. I\(^{azwj}\) shall Settle him in Al-Firdows, and for him in it would be one hundred thousand cities, in each city would be the entirety of whatever the soul desires, and delight the eyes, and what cannot even occur upon a mind, besides what is Prepared for him from the honours and the increase and the nearness”’. 320

لله谎言اً، عن وهب بن وهب القرشي، عن الصادق جعفر بن محمد، عن أبيه عن جده عليهم السلام قال: قال رسول الله ﷺ: للجنة باب يقال له باب المجاهدين، يمضون إليه فإذا هو مفتوح وهم متقلدون سيوفهم، والملاك ترحب بهم.

Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

And he\(^{asws}\) said: ‘And upon you is with the recitation of the Quran, for there are levels of the Paradise upon a number of the Verses of the Quran. So, when it will be the Day of Judgment, He\(^{azwj}\) will Say to the reciter of the Quran: “Recite and ascend!” So, every time he recites a Verse, he would ascend a level’’. 321

صلِّي الله عليه وآله: للجنة باب يقال له باب المجاهدين، يمضون إليه فإنا هو مفتوح وهم متقلدون سيوفهم، والملاك ترحب بهم.

From Wahab Bin Wahab Al Qarshy,

And he\(^{asws}\) said: ‘Rasool-Allah\(^{saww}\) said: ‘For the Paradise there is a Door called ‘Door of the Jihadis’. They (Holy fighters) would be going to it and it would be open, and

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321 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 152
they would be wearing their swords, and gather in the pausing, and the Angels would be desirous with them”.

Al Famy, from Al Humeyri, from his father, from Al Barqy, from his father, from Muhammad Ibn Sinan, from Abu Al Jaroud,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One who says, ‘Glory be to Allah azwj’, Allah azwj would Plant for him a tree in the Paradise due to it; and one who says, ‘The Praise is for Allah azwj’, Allah azwj would Plant for him a tree in the Paradise due to it; and one who says, ‘There is no god except Allah azwj’, Allah azwj would Plant a tree for him in the Paradise due to it; and one who says ‘Allah azwj is the Greatest’, Allah azwj would Plant a tree for him in the Paradise due to it’.

A man from Quraysh said, ‘O Rasool-Allah saww! There would be a lot of trees for us in the Paradise!’ He saww said: ‘Yes, but beware of sending fires upon these so you will incinerate them, and that is because Allah azwj Mighty and Majestic is Saying: O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]’.

Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah asws having said to the Shias: ‘We asws have guaranteed the Paradise for you all by the Guarantee of Allah azwj and guarantee of His azwj Rasool saww. There will not be upon the levels of the Paradise anyone of more wives than you all, therefore compete regarding the superior levels. You are good and your wives are good, every Momin would a Maiden Hourie, and every Momin would be a Truthful’.

Ibn Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 153
Ibn Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 154
Ibn Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 155
I said to Abu Ja’far’saw, ‘May I be sacrificed for youasws! Which of the stones should I mount upon my ring?’

قَالَ: «يَا بِشْيَرَ! أَلَيْنَ أَنْتَ عَنِّ الطَّمْحِ الْأَحْمَرِ وَالطَّمْحِ الْأَصْفَرِ وَالطَّمْحِ الْأَوْسَيْفِ، فَإِنَّهَا تَلَاثِي جِبَالٌ فِي الْجَنَّةِ، فَأَما الْأَحْمَرُ فَمَسْطُولٌ عَلَى دَارِ رَسُولِ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَآَلِهَةَ، وَأَما الْأَصْفَرُ فَمَسْطُولٌ عَلَى دَارِ فَاطِمَةَ بُنتِي سَلَّمَتِهَا عَلَيْهِمَا، وَأَما الْأَوْسَيْفُ فَمَسْطُولٌ عَلَى دَارِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمَا السَّلَامَ، وَالدُّورُ كُلُّهَا وَاحِدَةٌ.»

Heasws said: ‘O Bashir! Where are you from the red agate and the yellow agate and the white agate, for these three are mountains in the Paradise? As for the red, it overlooks upon the house of Rasool-Allahsaww. And as for the yellow, it emerges over the house of (Syeda) Fatimaasws. And as for the white, it overlooks over the house of Amir Al-Momineen asws, and the houses, all of these, are one.

يَخْرُجُ مِنْهَا تَلَاثِي أَنْفَاءٍ، مِنْ بَطَحِ كُلِّ جِبَالٍ أُشْدُدُ بَرْدًا مِنْ الثَّلْجِ، وَلَحَلَى مِنْ الْعَسلِ، وَأُسْبِدَتْ بَيْنَ الْمَدَرِ، لَا يَشْرِبُونَ مِنْهَا إِلَّا مُوسَى وَأَلَّهُ وَشِيَاهِدَهَمْ، وَمَسْطُونَ كُلُّهَا وَاحِدٌ، وَمَسْطُونَهَا مَسْطُونٌ عِنْدَ رَسُولِ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَآَلِهَةَ وَتَقْدِسُهُ وَتَمَجَّدُهُ وَتَسْتَغْفِرْ لِسَيِّئِيْهَا أَنْفَعَالِيْهِمْ السَّلَامَ.

Three rivers come out from it, from beneath each mountain there is a river intensely colder than the snow, and sweeter than the honey, and intensely whiter than the gem. None shall drink from it except Muhammadasww and the Progenyasws of Muhammadasww and theirasws Shiats and all their pouring is one, and their flow is from Al-Kausar, and that these three mountains Glorify Allahazwj and Exalt Hisazwj Holiness, and Hisazwj Glory, and seek Forgiveness for the ones who love the Progenyasws of Muhammadasww. 325

١٥٧ - جَبَلُ الْجَنَّةِ يُخْرِجُ دَارَ أَحْمَرًا، وَدَارَ أَصْفَرًا، وَدَارَ أَوْسَيْفًا، وَهُمْ تَلَاثِي جِبَالٌ فِي الْجَنَّةِ، وَهُمْ تَلَاثِي دُورٌ فِي الْجَنَّةِ، وَهُمْ تَلَاثِي أَنْفَاءٌ فِي الْجَنَّةِ.»

He asked the Prophetasww, ‘Why has the Paradise been named as ‘Garden’?’ Heasww said: ‘Because it is a good, pure garden, and in the Presence of Allahazwj, Exalted is Hisazwj Glory, Mention, satisfied’. 326

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325 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 156
326 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 157
158 – لِ: الحسن بن علي بن محمد، عن محمد بن علي بن إسماعيل، عن علي بن محمد بن عامر، عن عمرو بن عبدوس، عن
هاني بن المتوكل، عن محمد بن علي، عن عباس، عن أبيه، عن جده، عن أبي أيوب الأنصاري قال: قال رسول الله صلى الله
عليه وسلم: لما خلق الله عز وجل الجنة خلقها من نور عرشه، ثم أخذ من ذلك النور وأصاب عليًا وأهل بيته ثلث النور.

Al Husayn Bin Ali Bin Muhammad, from Muhammad Bin Ali Bin Ismail, from Ali Bin Muhammad Bin Aamir,
from Amro Bin Abdous, from Hany Bin Al Mutawakkal, from Muhammad Bin Ali, from Ayaz, from his father,
from his grandfather, from Abu Ayoub Al Ansary who said,

‘Rasool-Allah saww’ said: ‘When Allah azwj Mighty and Majestic Created the Paradise, Created it
from the Light of His azwj Throne. Then He azwj Took from that Light and Gave a third of that
Light to Ali asws and the People asws of his asws Household.

So, the one who attains from that Light would be Guided to the Wilayah of the Progeny asws of Muhammad saww, and one who does not attain from that Light would stray from the
Wilayah of the Progeny asws of Muhammad saww.

159 – م: جماعة، عن أبي المفضل، عن جعفر بن محمد العلوي، عن موسى بن عبد الله بن موسى بن عبد الله بن الحسن، عن
أبيه عن جده، عن أبيه عبد الله، عن أبيه وخاله علي بن الحسن، عن الحسن والحسين، عن علي بن أبي طالب صلوات الله
عليهم قائل: جاء رجل من الانصار إلى النبي صلى الله عليه وسلم فقال: يا رسول الله ما أستطيع فراقك، وإني لاعود من
منزلي فأذكرك، فأترك ضيعتي وأقابل حتى أنظر إليك حبا لك، فذكرت إذا كان يوم القيامة وادخلت الجنة فرفعت في أعلى
عليين فكيف لي بك يا نبي الله؟

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Alawy, from Musa Bin Abdullah Bin Musa Bin
Abdullah Bin Al Hassain, from his father, from his grandfather, from his father Abdullah,

‘From his father asws and uncle asws Bin Al-Husayn asws, from Al-Hassan asws and Al-Husayn asws,
from Ali asws Bin Abu Talib asws having said: ‘A man from the Helpers came to the Prophet saww
and said, ‘O Rasool-Allah saww! I cannot bear your saww separation, and I enter my house and I
remember you saww, so I leave my work and come back until I look at you saww out of love for
you saww. You saww mentioned that when it will be the Day of Judgment and you saww enter the
Paradise, you saww will be raised in the high Iliyeen, then how would it be for me with you
saww, O Prophet saww of Allah azwj?’

فنزل: " ومن يطع الله والرسول فاولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين
وحسن اولئك رفقة "

So, it was Revealed: And the one who obeys Allah and the Rasool, so they are those upon
whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs

327 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 158
and the Righteous; and a goodly company are they! [4:69]. So, the Prophet ﷺ called the man and read it to him and gave him the glad tidings of that.  

160 - ع: الفئاظ، عن السكري، عن الجوهرى، عن عمر بن عمران، عن عبيد الله بن موسى، عن حبلة المكيى، عن طاوس، عن ابن عباس، عن النبي صلى الله عليه وآله قال: لما عرج بي إلى السماء واتهى إلى السماء السادسة نوديت: يا محمد نعم الاب أبوك إبراهيم، ونعم الأخ اخوك علي;

Al Qatan, from Al Sakry, from Al Jowfary, from Umar Bin Umran, from Ubeydullah Bin Musa, from Jabalah Al Makky, from Tawoos, from Ibn Abbas,

‘From the Prophet ﷺ having said: ‘When there was an Ascension with me to the sky and I ﷺ ended up to the sixth sky, I ﷺ was Called out: “O Muhammad ﷺ! The best of the fathers is your ﷺ father as Ibrahim as, and the best of the brothers is your ﷺ brother asws Ali ﷺ!”

فلما صرت إلى الحجب أخذ جبرئيل عليه السلام بيدي فأدخلني الجنة فإذا أنا بشجرة من نور في أصلها ملكان يطويان الحلي والحلل إلى يوم القيامة

When I ﷺ came to the veils, Jibraeel ﷺ grabbed my ﷺ hand and entered me ﷺ into the Paradise, and there I ﷺ was by a tree of Light. There were two Angels at its roots folding the garments and the ornaments up to the Day of Judgment.

فقلت: حبيبي جبرئيل لمن هذه الشجرة ؟ فقال: هذه لاخيك علي بن أبي طالب ﷺ وهذان الملكان يطويان له الحلي والحلل إلى يوم القيامة,

I ﷺ said: ‘My ﷺ beloved Jibraeel ﷺ! For whom is this tree?’ He ﷺ said: ‘This is for your ﷺ brother Ali ﷺ Bin Abu Talib asws and these two Angels are folding the garments and the ornaments for him asws up to the Day of Judgment’.

ثم تقدمت أمامي فإذا أنا برطب ألين من الزبد، وأطيب من المسك، وأحلى من العسل، فأخذت رطبة فأكلتها وأحلكت الّ رطبة نطفة في صلبي، فلما أن هبطت إلى الأرض واقعت خديجة وأسهرت فاطمة ﷺ، فلم تكن فاطمة ﷺ لفظت فكانت رائحة فاطمة ﷺ(Fatima ﷺ. Thus, Fatima ﷺ is a human Hourie. Whenever I ﷺ desired to the Paradise, I ﷺ smell the aroma of Fatima ﷺ.  

328 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 159
329 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 160
By his chain from Abu Al Tufayl, ‘From Ali asws regarding his asws answering the questions of the Jew, up to he asws said: ‘And as for the house of Muhammad saww from the Paradise, in the Garden of Eden, and it is in the middle of the Gardens, and the closest from the Throne of the Beneficent, Majestic is His aswj Majesty, and those who would be dwelling with him saww in the Paradise are the twelve Imams asws. 330

162 - ل: أحمد بن محمد بن حمدان، عن محمد بن عبد الرحمن الصفار، عن محمد بن عيسى الدامغاني، عن يحيى بن المغيرة، عن حريز، عن الاعمش، عن عطية، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: ليلة اسري بي إلى السماء أخذ جبرئيل بيدي فأدخلني الجنة وأجلسني على درنوك من درانيك الجنة، فناولني سفرجلة فانفلقت بنصفين، فخرجت منها حوراء كأن أشفار عينيها مقاديم النسور، فقالت: السلام عليك يا أحمد، السلام عليك يا رسول الله، السلام عليك يا محمد، فقلت: من أنت رحمك الله ؟

She said, ‘I am the satisfying, the satisfied. The Compeller Created me from three types – My lower part is from musk, and my upper part is from the camphor, and my middle is from the amber, and I was kneaded by water of the (river) Al-Haywaan. The Compeller Said: “Be!” So, I came into being. I have been Created for your saww cousin and your saww successor asws and your saww Vizier, Ali asws Bin Abu Talib asws, 331

330 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 161
331 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 162

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A group, from Abu Al Mufazzal, from Is’haq Bin Muhammad Bin Marwan, from Yahya Bin Salim, from Hamad Bin Usman,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from the Prophet saww having said: ‘When I saww was ascended with to the sky, I saww entered the Paradise and I saww saw therein castles of red rubies. Its interior could be seen from its exterior due to the illumination of its light, and in it were two domes of gems and emeralds, so I saww said: ‘O Jibraeel as! From whom are these castles?’ He as said: ‘It is for one who is good of speech, and continual of Fasting, and feeds the food, and keeps vigil at night while the people sleep’’. 332

By his chain from Huzeyfa Al Yamany who said,

‘Ayesha came to the Prophet saww and he saww kissed (Syeda) Fatima asws, so she said, ‘O Rasool-Allah aswj! Are you saww kissing her asws and she asws is with a husband?’ So, he saww said – and the Hadeeth of Mi’raj (Ascension) continued until he saww said: ‘Then Jibraeel as grabbed my saww hand and entered me saww into the Paradise and I saww was joyful, and there I saww was by a tree of light covered with the light. In its roots were two Angels folding the garments and the ornaments.

Then I saww went ahead in front of me saww and there I saww was with an apple, I saww had not seen an apple larger than it. So, I saww took one and split it, and a Hourie came out from it, and her eyelashes were as if they were bent like nails. I saww: ‘Who are you for?’ She wept and said, ‘For your saww son asws who was killed thirsty, Al-Husayn asws Bin Ali asws Bin Abu Talib asws’. 332

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Then I saww went ahead in front of me saww and there I saww was with a date softer than the butter, and sweeter than the honey. I saww took a date and ate it, and I saww desired it, and the date transformed into a seed in my saww ribs. When I saww descended to the earth and slept with Khadeejah asws, she asws was Blessed with Fatima asws. Thus, Fatima asws is a human Hourie.

Whenever I saww crave to the aroma of Paradise, I saww smell the aroma of my saww aroma Fatima asws. 333

Al Daqaq, Al Asady, Al Barmakky, Ja’far Bin Ahmad, Abdullah Bin Al Fazal, Al Mufazzal Bin Umar, Jabir Al Ju’fy, Jabir Al Ansary who said,

‘When Rasool-Allah saww got (Syeda) Fatima asws married to Ali asws, some people from Quraysh came to him saww and they said, ‘You saww got her asws married to Ali asws with a (so) little dowry’.

He saww said to them: ‘I saww did not marry her asws to Ali asws, but Allah aswj Got him asws married on the night saww ascended to the Lote Tree. Allah aswj Mighty and Majestic Revealed unto the Lote Tree: “Shower confetti!” So, it will shower confetti of the gems and the jewellery upon the Maiden Houries, and they would be gifting it to each other and priding with it and saying, ‘This is from the confetti of (Syeda) Fatima asws daughter asws of Muhammad saww”. 334

Abu Ali Al Hassan Bini Ali, from Suleyman Bin Ayoub Al Matlaby, from Muhammad Bin Muhammad Al Misry,

‘From Musa Bin Ismail, son of Musa asws Bin Ja’far asws, from his asws father asws, from his asws forefathers asws, from Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘I saww entered the Paradise and I saww saw inscribed upon its Door in gold: “There is no god except Allah, and Fatima, and Ali, and Ali’s sons, and Abu Talib, and the Prophet’s friends and the elders, and the righteous and the just. I, the Most Merciful, have brought them to this place. And He, the Most Merciful, has raised them in rank. And He, the Most Merciful, has changed their hearts. He, the Most Merciful, has glorified them. He, the Most Merciful, has favored them with what is in the innermost of the Paradise. He, the Most Merciful, has given them to the throne and mercy. He, the Most Merciful, has promised them to be met by Allah. He, the Most Merciful, has promised them to be met by Allah. He, the Most Merciful, has promised them to be met by Allah. He, the Most Merciful, has promised them to be met by Allah.”’

166 - يه: الدقاق، عن الاسدي، عن البرمكي، عن جعفر بن أحمد، عن عبد الله بن الفضل، عن المفضل بن عمر، عن جابر الجعفي، عن جابر الانصاري قال: لما زوج رسول الله صلى الله عليه وآله فاطمة من علي عليه السلام أتاه اناس من قريش فقالوا: إنك زوجت عليا بمهر خسيس، فقال لهم: ما أنا زوجت عليا، ولكن الله تعالى زوجه ليلة أسرى بي عند سدرة المنتهى، فأوحى الله عزوجل إلى السدرة: أن انثري، فنثرت الدر والجوهر على الحور العين، فهن يتهادينه ويتفاخرن به ويقلن: هذا من نثار فاطمة بنت محمد صلى الله عليه وآله.

167 - ل: أبو علي الحسن بن علي، عن سليمان بن أيوب المطلبي، عن محمد بن محمد المصري، عن موسى بن إسماعيل بن موسى بن جعفر، عن أبيه، عن آبائه عليهم السلام، عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: ادخلت الجنة فرأيت على بابها مكتوبًا بالذهب: لا إله إلا الله، محمد حبيب الله، علي ولي الله، فاطمة أمته الله، الحسن والحسين صفوتاه الله، على مغطسيهم لعنة الله.
‘Rasool-Allah\textsuperscript{aww} said: ‘If a cloth from the clothes of the people of the Paradise were to be thrown upon the people of the world, their sights would not bear it and they would die from the desire of looking at it’.”

And in the ancient Revelation: “\textit{He\textsuperscript{awj} has Prepared for My\textsuperscript{awj} servants that which no eye has seen, nor an ear hear (of it), nor a heart of a mortal conceived}.” 336

By his chain,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The one who recites Surah Al-Zumar (Chapter 39) would be light of his tongue. \textit{Allah\textsuperscript{awj} would Give him nobility in the world as well as in the Hereafter, and have him honoured (even if he is) without wealth and without family to the extent that he would be held in awe by anyone who looks at him, and Prohibit his body upon the Fire, and Build for him a thousand cities in the Paradise. In every city would be a thousand castles; in every castle would be one hundred Houries.}”

Along with this, there would be for him, two flowing springs, and two springs gushing forth, and two plush Gardens, and Houries confined to the pavilions, and pearl branches, and every pair of fruit’.” 337

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335 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 167
336 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 168
‘From him’ asws: ‘One who is habitual is recitation of *Ha Meem [42:1] Ayn Seen Qaf [42:2]* (Surah Al-Shura) Allahazwj would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allahazwj Mighty and Majestic, so Heazwj would Say: “Myazwj servant! You were habitual in reciting: *Ha Meem [42:1] Ayn Seen Qaf [42:2]* (Surah Al-Shura), and do you know what its Rewards are? But if only you knew what it is and what its Rewards are, you would not have tired of reciting it. But azwj will Recompense you with your Repcompense!”

Heazwj Enter him into the Paradise, and for him therein would be a castle of red sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allahazwj the Exalted has Described”.

‘From him’ asws: ‘One who recites Surah *Surely We Sent Nuh to his people [71:1]* (Surah Nuhaz) habitually, steadily, patiently in an Obligatory (Salat) or an optional (Salat), Allahazwj the Exalted would Settle him in the dwellings of the righteous, and Give him three Gardens along with his Garden as an honour from Allahazwj, and get him married to two hundred Houries, a thousand butlers from the eternal youths, whom Allahazwj the Exalted has Described’.

And by his chain,

170 - And by his chain, ‘Abu Ja’farasws having said: ‘The one who recites: *Didn’t there come upon the human being* (Surah Al-Dahr) every morning of Thursday, Allahazwj would get him married to eighty virgin...
Houries, and four thousand non-virgins, and a Hourie from the Maiden Houries, and he would be with the Muhammad ﷺ.

By his chain from Ibn Abbas and someone else,

‘From the Prophet ﷺ in a lengthy sermon, said: ‘One who works regarding a marriage between Momineen until he gathers between two, Allah ﷺ Mighty and Majestic would get him married to a thousand women from the Maiden Houries, each woman would be in a castle of gems and rubies.

And one who builds a Masjid in the world, Allah ﷺ will Build for him with every palm’s width from it, or with every cubit, a city of a travel distance of a thousand years from gold, and silver, and gems, and rubies, and emeralds, and aquamarine. In every city would be forty million castles, in every castle being forty million houses, in every forty million rooms, and in every room forty million beds, upon each bed being a wife from the Maiden Houries.

And for every wife would be a million servants and forty million maids, in each house would be forty million tables, upon each table would be forty million bowls, in each bowl forty million types of food. And Allah ﷺ would Give His friend from the strength what he would be able to come to those spouses and upon that food, and upon that drinks in one day.

And one who is in charge of Azaan in a Masjid from the Masjids of Allah ﷺ and proclaims an Azaan in it and he intends the Face of Allah ﷺ, Allah ﷺ would Give him Rewards of forty million truthful ones, and forty million martyrs, and he would enter in his intercession forty million communities, in each community being forty million men, and for him would be a
Garden from the Gardens, in each Garden being forty million cities, in each city being forty million castles, in each castle being forty million houses, in each house from it would be like the world forty million rooms.

In each room would be forty million beds, upon each bed would be a wife from the Maiden Houries, each room from it would be like the world forty million times over, for every wife would be forty million servants, and forty million maids, in each room would be forty million tables, upon each table would be forty million bowls, in each bowl would be forty million variety of foods. If the Jinn and the humans were to descend with it, there would be for them in the lowest of a room from its rooms whatever they desired from the foods, and the drinks, and the perfumes, and the clothes, and the fruits, and the gifts, and the juices, and the ornaments, and the garments. Each room would suffice with whatever is in it from these things from what is in the other room”.

From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘Jibraeel as informed me asws that the aroma of the Paradise would be found from a travel distance of a thousand years – neither will one who is disloyal to his parents find it, nor a terminator of the relationships, nor an elderly adulterer, nor a neighbour whose trouser is snobbish, nor a glamorous (alluring one), nor indecent, nor a Ja’zary’.

He (the narrator) said, ‘I said, ‘So what is the Ja’zary?’ He asws said: ‘The one who is not satiated from the world’.

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341 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 173
342 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 174
‘Rasool-Allah’

said: ‘In the Paradise there is a Door called Al-Rayan. None shall enter it except the Fasting ones’.

The House of Peace is the Paradise, and the safety would be released for them from the entirety of the affliction and the deformities, and the diseases, and the illnesses, and for them would be safety from the senility, and the death, and the changing of the states upon them, and they would be honoured, those not disgraced ever, and would be honoured not humiliation ever, and they would be rich those who will not be impoverished ever.

And they would be fortunate, those will not be wretched ever, and they would be happy, the cheerful not being gloomy not being distressed ever, and they would be living, those will not be dying ever. From them would be in the castles of gems and the coral, its door would be facing towards the Throne of the beneficent, And the Angels would be entering from every door to (meet) them [13:23] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24].

My father and Ibn Al Waleed, from Sa’ad, from Ibn Abu Al Khatab, from Al Hakam Bin Miskeen, from al Mufazzal Bin Salih,

‘From Ja’far Bin Muhammad – and the lengthy Hadeeth continues regarding the answers of Amir Al-Momineen about the questions of the Jew up to he (the narrator) said, ‘The Jew said, ‘And where will your Prophet settle in the Paradise?’ He said:

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343 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 175
344 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 176
‘In the uppermost level and its noblest place in the Garden of Eden’. He said, ‘You asws speak the truth, by Allah azwj, it is so in the handwriting of Haroun as and dictated by Musa as, 345

By his chain, from Muhammad Bin Qays,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Iblees la appeared to Noah as and he as was standing praying Salat, and he la envied him upon the excellence of his Salat. He la said, ‘O Noah as! Allah azwj Mighty and Majestic Created the Garden of Eden by His azwj Hands and Planted its trees, and Took its castles, and Cleft its rivers, then Notified to these and Said: “The Momineen have succeeded. No, by My azwj Mighty, a cuckold will not Dwell in it”’. 346

By his chain, from Anas who said,

‘Rasool-Allah saww said: ‘I saww would come to the Door of the Paradise would come on the Day of Judgment for it to be opened, and the Keeper would be saying, ‘Who are you saww? I saww would say: ‘I saww am Muhammad saww!’ He would say, ‘For you saww I have been Commanded that I should not open for anyone before you saww”, 347

By his chain, from Muhammad Bin Qays,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Iblees la appeared to Noah as and he as was standing praying Salat, and he la envied him upon the excellence of his Salat. He la said, ‘O Noah as! Allah azwj Mighty and Majestic Created the Garden of Eden by His azwj Hands and Planted its trees, and Took its castles, and Cleft its rivers, then Notified to these and Said: “The Momineen have succeeded. No, by My azwj Mighty, a cuckold will not Dwell in it”’. 346

By his chain, from Anas who said,

‘Rasool-Allah saww said: ‘I saww would come to the Door of the Paradise would come on the Day of Judgment for it to be opened, and the Keeper would be saying, ‘Who are you saww? I saww would say: ‘I saww am Muhammad saww!’ He would say, ‘For you saww I have been Commanded that I should not open for anyone before you saww”, 347

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345 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 177
346 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 178
347 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 179
348 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 180
honoured’, and it is said they would be deriving pleasures with the listening’, from Yahya Bin Abu Kaseer Al Ahwazy. (P.s. – Up to here is not a Hadeeth)

أخبرنا عبيدالله بن محمد البيهقي، عن جده أحمد بن الحسين، عن عبد الملك بن أبي عثمان، عن علي بن بندار، عن حضرت محمد الغفاري، عن سليمان بن عبد الرحمن، عن خالد بن زيد بن أبي مالك، عن أبيه عن خالد بن معدان، عن أبي أمامة الباهلي أن رسول الله صلى الله عليه وسلم قال: مامن عبد يدخل الجنة إلا ويجلس عند رأسه ويجلس عند رجله نتنان من الحر العين تغنيانه بأحسن صوت سمعه الإنس والجنس، وليس بمزمار الشيطان، ولكن بمزيج الله وتقديسه.

It was informed to us by Ubeydullah Bin Muhammad Al Nayhaqi, from his grandfather Ahmad Bin Al Husayn, from Abdul Malik Bin Abu Usman, from Ali Bin Bandar, from Ja’far Bin Muhammad Al Faraihby, from Suleyman Bin Abdul Rahman, from Khalid Bin Yazeed Bin Abu Malik, from his father, from Khalid Bin Ma’dan, from Abu Amama Al Bahily,

‘Rasool-Allah 
asw said: ‘There is none from a servant entering the Paradise except and there would sit by his head and by his leg two from the Maiden Houries singing (reciting) to him by excellent voice, the human being and the Jinn have (ever) heard, and it isn’t by the flute of Satan, but it would be Glorifying Allah 
zwj and Extolling His Holiness’.

And Abu Al Darda’a who said,

‘Rasool-Allah 
asw reminded the people and he 
asw mentioned and whatever is in it from the spouses and the Bounties, and among the group was a Bedouin, so he knelt on his knees and said, ‘O Rasool-Allah 
asw! Is there in the Paradise anything to listen to?’

قال: نعم يا أعرابي، إن في الجنة لنهرا حافتاه أبكار من كل بيضاء، يتغنين بأصوات لم تسمع الخلائق بمثلها قط، فذلك أفضل نعيم الجنة.

The reporter said, ‘I asked Abu Al-Darda’a, ‘What would they be singing?’ He said, ‘The Glorification’.


He 
asw said: ‘O Bedouin! In the Paradise there is a river, on the banks of it are virgins from every whiteness, and they would be singings with voices the creatures have not heard the like of it at all, so that is the superior Bounty of the Paradise’.


The reporter said, ‘I asked Abu Al-Darda’a, ‘What would they be singing?’ He said, ‘The Glorification’.

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349 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 181
350 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 182
And from Ibrahim,

‘In the Paradise there are trees upon which are silver bells. Whenever the people of the Paradise want to hear, Allah sends a wind from beneath the Throne and it cuts through those trees and moves those belles with such sounds, if the people of the world were to hear it, they would die of ecstasy’.\(^{351}\) (P.s. – This is not a Hadeeth)

And from Abu Hureyra who said,

‘Rasool-Allah\(^{352}\) said: ‘The Paradise has a hundred levels, what is between every level from it like what is between the sky and the earth. And Al-Firdows is its uppermost, and its middle is a district, and from it the rivers of the Paradise burst forth’.

A man stood up to him\(^{352}\) and said, ‘O Rasool-Allah! I am a man who loves the sounds, so is there for me in the Paradise any beautiful sounds?’

He\(^{352}\) said: ‘By the One in Whose Hand is my soul! Allah the Exalted would Reveal to a tree in the Paradise: “Make My servants, those who were pre-occupied with My worship and My Zikr, (but did not) hear sounds of violins and flutes. Such sounds would arise which the creatures have not hear the like of it, of the Glorification of the Lord’.

Ali Bin Muhammad Bin Umar Al Zuhry, by his chain,

‘From Zayd son of Ali\(^{353}\) (Bin Al-Husayn\(^{353}\)) who said, ‘A man from his companions came to the Prophet\(^{353}\) and with him was a group, and he said, ‘O Rasool-Allah! Where is the Tree of Tooba?’ He\(^{353}\) said: ‘In my house in the Paradise’.

Then another one asked him\(^{353}\), so he\(^{353}\) said: ‘In the house of Ali Bin Abu Talib in the Paradise’.

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\(^{351}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 183

\(^{352}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 184

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He said, ‘O Rasool-Allah\textsuperscript{saww}! We asked you\textsuperscript{saww} just now and you\textsuperscript{saww} said: ‘I my\textsuperscript{saww} house’, then you\textsuperscript{saww} said: ‘In the house of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’ He\textsuperscript{saww} said: ‘My\textsuperscript{saww} house and his\textsuperscript{asws} house in the world and the Hereafter is in one place, except when we\textsuperscript{asws} deliberate of being with the women, we\textsuperscript{asws} will be veiled in our\textsuperscript{asws} houses’’.\textsuperscript{353}

From the book ‘Sifaat Al Shia’ of Al Sadouq, from Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Ibn Amara, from his father who said,

‘Al-Sadiq\textsuperscript{asws} said: ‘There isn’t from our\textsuperscript{asws} Shias one who would deny four things – The \textit{Mi’raj} (Ascension), and the questioning in the grave, and creation of the Paradise and the Fire, and the intercession’’.\textsuperscript{354}

From Ibn Abdous, from Ibn Quteyba, from Al Fazl,

‘From Al-Reza\textsuperscript{asws} having said: ‘One who acknowledge the Tawheed of Allah\textsuperscript{azwj} – and he continued the Hadeeth up to he\textsuperscript{asws} said: ‘And he acknowledge the Return, and the two \textit{Mut’as} (Temporary marriage and the Umrah Tamatto), and believes in the \textit{Mi’raj} (Ascension), and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Publication (of the deeds), and the Recompensing and the Reckoning, then he is a Momin truly, and he is from our\textsuperscript{asws} Shias of the People\textsuperscript{asws} of the Household’’.\textsuperscript{355}

From the book ‘Fazail Al Shia’ of Al Sadouq, by his chain from Al Abbas Bin Yazeed who said,

‘I said to Abu Abdullah\textsuperscript{asws} one day, ‘May I be sacrificed for you\textsuperscript{asws}! The Words of the Mighty and Majestic: \textit{And when you see, then you will see Blessings and a great Kingdom [76:20]?’’
He (the narrator) said, ‘He\textsuperscript{asws} said to me: ‘When Allah\textsuperscript{azwj} Enters the people of the Paradise into the Paradise, He\textsuperscript{azwj} would Send a messenger to a friend from His\textsuperscript{azwj} friends, but he will find a guard at his door who will say to him, ‘Pause, until I seek permission for you’. A messenger of Allah\textsuperscript{azwj} will not arrive to him except by permission, and it is His\textsuperscript{azwj} Word: \textit{And when you see, then you will see Blessings and a great Kingdom [76:20]}’’.\textsuperscript{356}

Ibn Al Nu’man, from Dawood Bin Farqad,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The righteous deeds would go to the Paradise, paving the way for its owner, just as the man tends to send a servant to prepare the bed for him’. Then he\textsuperscript{asws} recited: \textit{and ones who do righteous deeds, so they are preparing for their own selves, [30:44]’’.\textsuperscript{357}

Ibrahim Bin Abu Al Balad, from Abdullah Bin Al Waleed,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The first ones of the people of the Paradise to enter the Paradise would be the people of the good deeds, and that the first ones of the people of the Fire to enter the Fire would be the people of the evil deeds’’.\textsuperscript{358}

Ibn Abu Umeyr, from Mansour, from Is’haq Bin Amaar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘For the Paradise there is a Door called ‘Al-Marouf’ (good deeds), not shall enter it except the people of the good deeds’’.\textsuperscript{359}

Al Qasim, from Ibn Abu Hamza, from Abu Baseer,

\begin{itemize}
\item \textsuperscript{356} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 188
\item \textsuperscript{357} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 189
\item \textsuperscript{358} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 190
\item \textsuperscript{359} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 191
\end{itemize}
‘From Abu Abdullah\textsuperscript{asws} having said: ‘When the Momin will be Reckoned with, his wives will be awaiting him upon the thresholds of the doors just as their wives await them in the world by the threshold’.

He\textsuperscript{asws} said: ‘The messenger would come and give them glad tidings and he would be saying, ‘By Allah\textsuperscript{azwj}! So and so has returned from the Reckoning’. She would say, ‘By Allah\textsuperscript{azwj}?’ He would say, ‘By Allah\textsuperscript{azwj}! He has returned from the Reckoning’. When he does come to them, she would say, ‘Congratulations and welcome! Your family members, those who were with them in the world are not more rightful with you than us’.”\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 192}

Ibn Mahboub, from Ibn Raib, from Abu Baseer,

‘From one of them\textsuperscript{asws} (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘When it will be the Day of Friday and the people of the Paradise are in the Paradise and the people of the Fire are in the Fire, the people of the Paradise would recognise the day of Friday when they see from the additional pleasures and happiness, and the people of the Fire would recognise the day of Friday, and that it because the Zabaniyya (Angels of Hell) would be brutal with them’.”\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 193}

By this chain,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘When it will be the Day of Judgment, the Paradise would call out to its Lord\textsuperscript{azwj}, she would say: ‘O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} are the Just. The Fire has been filled up from its people just as You\textsuperscript{azwj} had Promised it, and You\textsuperscript{azwj} have not Filled me up just as You\textsuperscript{azwj} had Promised me.’

He\textsuperscript{asws} said: ‘So, Allah\textsuperscript{azwj} will Create people who had not seen the world, and fill up the Paradise with them. Beatitude for them’.”\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 194}
195 - ابن القاسم بن محمد، عن علي، عن أبي بصر قال: قال أبو عبد الله عليه السلام: لا تقولوا جنة واحدة، إن الله عزوجل يقول: "درجات بعضها فوق بعض".

Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘Do not say there is one Garden. Allah azwj Mighty and Majestic is Saying: Levels above each other’. 363 (P.s. – cannot find the Verse.)

196 - ابن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن أدنى أهل الجنة منزلة من الشهداء من له اثنا عشر ألف زوجة من الحور العين، وأربعة آلاف بكر، واثنا عشر ألف ثيب، تخدم كل زوجة منهن سبعون ألف خادم، غير أن الحور العين يضعف لهن، يطوف على جماعتهن في كل أسنى.

Ibn Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali (Bin Al-Husayn asws), from his forefathers asws having said: ‘Rasool Allah saww said: ‘The lowest of the people of the Paradise in status from the martyrs would be one for whom will be twelve thousand wives from the Maiden Houries, and four thousand virgins, and twelve thousand non-virgins. Each of the wives from them would have seventy thousand servants, apart from that the Maiden Houries would have additional for them, circling around their community during every week.

إذا جاء يوم إحدیهن أو ساعتها اجتمعن إليها يصوتن بأصوات لا أصوات أحلى منها ولا أحسن حتى ما يبقى في الجنة شئ إلا احترس أصواتهن، يقلن: ألا نحن الخالدات فلا نموت أبدا، ونحن الناعمات فلا نبأس أبدا، ونحن الراضيات فلا نسخط أبدا.

When the day of one of them comes, or her time, they would gather to her making sounds with voices, no voice being sweeter than it, nor more excellent, until there does not remain anything in the Paradise except and it would be happy to the excellence of their voices. They would be saying, ‘Indeed! We are the eternal, so we will not be dying, ever. And we are the blissful, so we will not be frowning, ever. And we are the satisfied, so we will not be angry, ever’’. 364


Ibrahim Bin Abu Al Balad, from his father, from one of their companions of the jurists who said,

‘When Allah azwj Created the Paradise and Flowed its rivers, and Dangled its fruits and its adornment, Said: “By My azwj Might! No one stingy regarding you will be in My azwj Vicinity”’. 365
198 - ابن محمد بن الحصين، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن الله خلق جنة لم يرها عين ولم يطلع عليها مخلوق، يفتحها الرب تبارك وتعالى كل صباح فيقول: أزدادي طيباً أزدادي ريحاً، فتقول: قد أفلح المؤمنون، وهو قول الله تعالى: "فانعلمنا نفس ما اخفى لهم من قرة أعين جزاء بما كانوا يعملون  *

Muhammad Bin Al Haseyn, from Abu Baseer,

‘From Abu Abdullah’asws having said: ‘Allahazwj Created a Garden, no eye has seen and Heazwj has not Notified any creature upon it. The Lordazwj Blessed and Exalted Opens it every morning and Heazwj Says: “Increase in aroma! Increase in breeze!” So, it is saying, ‘The Momineen have succeeded’, and it is the Word of Allahazwj the Exalted: So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]’ 366

199 - ابن محمد بن سنان قال: حدثني رجل، عن أبي خالد الصيقل، عن أبي جعفر عليه السلام قال: إن (أهل ظ) الجنة توضع لهم موائد علهيا من سائر ما يشتهونه من الاطعمة التي لا ألمها ولا أطيب، ثم يرفعون عن ذلك إلى غيره.

Muhammad Bin Sinan who said, ‘A man narrated to me, from Abu Khalid Al Sayqal,

‘From Abu Ja’farasws having said:’ The people of the Paradise, meal would be placed for them which are different from what they had been craving for from the foods, which there would be none from pleasurable than these nor more aromatic. Then they will be raised from that to other’ 367

200 - ابن النضر بن سويد، عن درست، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: لو أن حوراء من حور الجنة أشرفت على أهل الدنيا وأبدت ذؤابة من ذوائبها لامتن أهل الدنيا - أو لاماتت أهل الدنيا - وإن المصلي ليصلي فإذا لم يسأل ربه أن يزوجه من الحور العين قالن: ما أزهد هذا فينا !.

Al Nazar Bin Suweyd, from Dorost, from one of his companions,

‘From Abu Abdullahasws said: ‘If a Hourie from the Houries of the Paradise were to overlook upon the people of the world, and manifest a forelock from her forelocks, the people of the world would die; and the praying one prays a Salat and when he does not ask his Lordazwj to get him married to the Maiden Hourie, she says, ‘How ascetic is this one regarding us!’ 368

201 - نوادر الروندي، بإسناده عن جعفر بن محمد، عن آباه عليه السلام قال: قال رسول الله صلى الله عليه وآله: لما خلق الله تعالى جنة عدن خلق بنها من ذهب يتلالؤ ومسك مدفوع، ثم أمرها فتطلب وتقطت فقالت: أنت الله لا إله إلا أنت الحي القيوم، فطوفت مثقل بر مقدر له دخوله.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

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366 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 198
367 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 199
368 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 200
‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘When Allah azwj Created the Garden of Eden, Created its bricks from shiny gold and strong musk, then Commanded it, so it trembled and spoke, and it said: ‘You azwj are Allah azwj! There is no god except You azwj, the living, the Eternal. Beatitude is for one entering me has been Determined’.

Allah azwj the Exalted Said: ‘By My azwj Mighty and My azwj Majesty and the Loftiness of My azwj Position! Neither will a habitual of wine enter it, nor one resolute upon the interest, nor a slanderer and he is a gossipier, nor a cuckold and he is the one who has no shame and he gathers in his house upon the immoralities, nor a Qala’a and he is the one who strives with the people in the presence of the ruling authority to destroy them, nor a Khuyuf and he is the grave-robber, nor a Kahtaar and he is the one who does not fulfil the agreement’.

And by this chain, said,

‘Rasool-Allah saww said: ‘The bearers of the Quran are the high ones of the people of the Paradise, and the fighters in the Way of Allah azwj the Exalted are the guides of the people of the Paradise, and the Rasools as are the Chiefs of the people of the Paradise’.

‘Amir Al-Momineen asws said: ‘There is no good with a good (if) after it is the Fire, and there is no evil with an evil (if) after it is the Paradise, and every Bounty besides the Paradise is inferior, and every affliction besides the Fire (Hell) is well-being’.

And Al-Sadiq asws said: ‘The people are worshipping Allah azwj upon three types – There is a type from them who are worshipping Him azwj hoping for His azwj Rewards, so that is the worship of the servants; and there is a type from them who are worshipping Him azwj fearing

369 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 201
370 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 202
371 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 203
from His\textsuperscript{azwj} Fire, so that is the worship of the slaves; and there is a type from them who are worshipping Him\textsuperscript{azwj} out of love for Him\textsuperscript{azwj}, so that is the worship of the honourable people”.

205 - خصص: أحمد بن محمد بن عيسى، عن سعيد بن جناب، عن عوف بن عبد الله الازدى، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا أراد الله تبارك وتعالى قبض روح المؤمن قال: يا ملك الموت انطلق أنت وأعوانك إلى عبدي فطال ما نصب نفسه من أجلي، فأثنى بروحه لاربى عنه;

Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janah, from Awf Bin Abdullah Al Azdy, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Whenever Allah\textsuperscript{azwj} Blessed and Exalted Wants to Capture the soul of a Momin, He\textsuperscript{azwj} Says: “O Angel of death! You and your assistants go to My\textsuperscript{azwj} servant, for he has set himself up for Me\textsuperscript{azwj} for a long time, and bring his soul to Me\textsuperscript{azwj} to relax in My\textsuperscript{azwj} Presence!”’

ف يأتيه ملك الموت بوجه حسن، وثياب طاهرة، وريح طيبة، فيقوم بالباب فلا يستأذن بوابا، ولا يهتك حجابا، ولا يكسر بابا، معه خمسمائة ملك أعوان، معهم طنان الريحان، والحرير الابيض، والمسك الاذفر فيقولون: السلام عليك يا ولي الله ابشر فإن الرب يقرؤك السلام، أما إنه عنك راض غير غضبان، وأبشر بروح وريحان وحجة نعيم،

So, the Angel of death comes to him with a beautiful face, and clean clothes and aromatic smell, and he stands at the door. He neither knocks a door, nor tears a curtain, nor breaks a door. With him are five hundred assisting Angels. With them is sweet basil, and while silk, and strong musk, and he says, ‘The greetings be upon you, O friend of Allah\textsuperscript{azwj}! Receive glad tidings, for the Lord\textsuperscript{azwj} Conveys the greetings to you. He\textsuperscript{azwj} is Pleased from you, not angry. And receive glad tidings of cool breeze and aroma and a Blissful Garden [56:89].

قال: أما الروح فراحة من الدنيا وبلائها، وأما الريحان من كل طيب في الجنة، فوضع على ذقنه فيصل ريحه إلى روحه، فلا يزال في راحة حتى يخرج نفسه.

He\textsuperscript{saww} said: ‘As for the cool breeze, it is the rest from the world and its problems, and as for the aroma, it is from every perfume in the Paradise, and it is placed upon his chins and its aroma arrives to his soul and it does not cease to be in rest until his soul exits.

ثم يأتيه رضوان خازن الجنة فيقول: يا ملك الموت رد روحي حتى يبنى على جسدي وحسدي على روحي، قال: ف يقول ملك الموت: ليس كل واحد منكم على صاحبه;

Then Rizwan, the keeper of the Paradise come to him with a drink from the Paradise (and) he will not be thirsty in his grave nor during the Day of Judgment until he enters the Paradise fully quenched. He says, ‘O Angel of death! Return my soul until it praises upon my body and my body upon my soul’. The Angel of death says, ‘Let each one of you praise upon his counterpart’.

\textsuperscript{372} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 204
The souls says, ‘May Allah^{azwj} Recompense the body with goodly Recompense. You were quick in the obedience of Allah^{azwj}, and hesitant in disobeying Him^{azwj}. So, may Allah^{azwj} Recompense you on my behalf the goodly Recompense. Greetings be upon you up to the Day of Judgment’. And the body says to the soul similar to that.

He{saww} said: ‘The Angel of death shrieks: ‘O you good soul! Come out from the world as a Momin, Mercied, happy’. The Angels disperse from him, and the difficulties are removed from him, and the return is eased for him, and he comes to be at (river) Al-Haywaan, the eternal’.

He{saww} said: ‘Then Allah^{azwj} Sends two rows of the Angels other than the soul capturing ones, and they stand silently in what is between his house up to his grave seeking Forgiveness for him and seeking intercession for him’.

He{saww} said: ‘The Angel of death stands on his right and gives him glad tidings from Allah^{azwj} of the honours and the goodness just as the child tends to be coaxed by its mother, relaxing him with the (perfumed) oils and the aromas and the soul remain, and he rejoices with the self and the parents’.

He{saww} said: ‘So when it reaches the throat, the two preservers who are with him say, ‘O Angel of death! Be merciful with our companion be kind, for he was the best brother and good comrade. He did not dictate upon us what angers Allah^{azwj} at all. So, when his soul exits, it comes out like a white palm tree placed in white clasp, and from every aroma in the Paradise, and it is gradual, slow, and the capturing ones ascend with it to the sky of the world’.
قال: فيفتح له أبواب السماء ويقول لها البوابون: حياها الله من جسد كانت فيه، لقد كان يمر له علينا عمل صالح ونسمع حلاوة صوته بالقرآن،

He said: ‘The doors of the sky are opened for him and the gatekeepers say, ‘Salutation of Allah from a body in used to be in, for they have passed by us the righteous deeds of his and we heard the sweetness of his voice with the Quran’.

قال: فبكى له أبواب السماء والبوابون لفقده ويقولون: يا رب قد كان لعبدك هذا عمل صالح وكنا نسمع حلاوة صوته بالذكر للقرآن، ويقولون: اللهم ابعث لنا مكانه عبدا يسمعنا ما كان يسمعنا، ويسن الله ما يشاء،

He said: ‘The doors of the sky and the gatekeepers weep for him of losing him and they say, ‘O Lord! For this servant of Yours there were righteous deeds, and we used to listen to the sweetness of his voice with the Zikr of Al-Quran’. And they say, ‘O Allah! Send to us his place of worship to hear what we used to her’. And Allah would Do whatever He so Desires.

فيصعد به إلى عيش رحب به ملائكة السماء كلهم أجمعون، ويشفعون له ويسغفرون له، ويقول الله تبارك وتعالى: رحمتي عليه من روح، ويتلقاه أرواح المؤمنين كما يتلقى الغائب غائبه، فيقول بعضهم لبعض: ذروا هذه الروح حتى تفيق فقد خرجت من كرب عظيم،

Then they ascend with him to a life welcomed by the Angels of the sky altogether, and they would be seeking intercession for him and seeking Forgiveness for him, and Allah Blessed and Exalted would Say: “My Mercy is upon him from a soul”, and the souls of the Momineen would meet him just as the absentee meets his absent one, and they say to each other, ‘Leave this soul until it wakes up, so he has come out from a great distress’.

وإذا هو إستراح أقبلوا عليه يسألونه ويقولون: ما فعل فلان وفلان ؟ فإن كان قد مات بكوا واسترجعوا ويقولون: ذهبته به امه الهاوية فإنالله وإنا إليه راجعون،

And when he has rested they come to him asking him and saying, ‘What happened to so and so, and so and so?’ So if he had died, they cry and say, ‘We are from Allah and to Him we are returning’, and they say ‘He has been taken away, his mother is the Fire, for we are from Allah and to Him we are returning’.

قال: فيقول الله: ردوها عليه، ومنها خلقتهم وفيها اعديهم، ومنها اخرجتهم ثارا أخرى،

He said: ‘Allah Says: “Return him to it, for I Created them from it and in it I shall Return them, and from it I shall Extract them for a second time!”’

قال: فإذا حمل سريره حملت نعشه الملائكة واندفعوا به اندفاعا والشياطين سماطين ينظرون من بعيد ليس لهم عليه سلطان ولا سبيل،
He saww said: ‘When his bed (bier) is carried, the Angels escort it and they rush with him with a rushing, and the Satans silently looking on from afar, there not being any authority for them upon him nor any way.

 فإذا بلغوا به القبر توثبت إليه بقاع الأرض كأرض الأرض الخضر، فقالت كل بقعة منها: اللهم اجعله في بطني;

When they reach with him to the grave, spots of the earth spring up to him like the green garden, and every spot from it says, ‘O Allah! Make him to be in my interior’.

قال: ففيجاء به حتى يوضع في الحفرة التي قضاها الله له، فإذا وضع في لحده مثل له أبوه وامه وزوجته ولدته وإخونه،

He saww said: ‘They come with him until they place him in the hole which Allah azwj had Ordained it for him. When he is placed in his hole, there are resembled for him, his father, and his mother, and his wife, and his children, and his brothers’.

قال: فيقول لزوجته: ما يبكيك ؟ قال: فقال، لفقدك، تركتنا معولين،

He saww said: ‘He says to his wife, ‘What makes you cry?’ She says, ‘For losing you. You left us dependant (on others)’.

قال: فتحى صورة حسنة قال: فيقول: ما أنت ؟ قال: فيقول: أنا عملك الصالح، أنا لك اليوم حصن حصين وحجة وسلام بأمر الله

He saww said: ‘A beautiful image comes to him, so he says, ‘What are you?’ He says, ‘I am your righteous deed. Today I would be a fortifying fortress for you and a shield, and a weapons by the Command of Allah azwj’. He says, ‘But, by Allah azwj! If I had known you would be in this place, I would have set up myself for you, and my wealth and my children would not have deceived me’.

قال: فيقول: ياولي الله ابشر بالخير، فوالله إنه ليسمع خفق نعال القوم إذا رجعوا، ونفضهم أيديهم من التراب إذا فرغوا، قد رد عليه روحه وما علموا,

He saww said: ‘He says, ‘O friend of Allah azwj! Receive glad tidings of the goodness, for, by Allah azwj, the footsteps of the slippers of the people would be heard when they return, shaking off their hands from the soil when they are free, his soul having returned to him and what they know’.

قال: فيقول له الأرض: مرحبًا يا ولي الله، مرحبًا بك، أما والله لقد كنت احبك وأنت على منتي، فأنا لك اليوم أشد حبا إذا أنت في بطني، أما وعزة ربي لاهسن جوارك ولايردن مضحك، ولاوعدن مدخلك، إما أنا روزة من رياض الجنة، أو حفرة من حفر النار،

He saww said: ‘The ground says to him, ‘Welcome, O friend of Allah azwj! Welcome to you. But, by Allah azwj, I used to love you while you were upon my surface, so today I would be
intensely loving to you when you are in my interior. However, by my Lordazwj, I shall improve your vicinity and cool your bed, and expand your entrance. But rather, I am a garden from the Gardens of the Paradise, or a pit from the Pits of the Fire”.

He said: ‘Then Allahazwj Sends an Angel to him who strikes him with his wind on his right and on his left, and in front of him and from behind him, and it expands for him from every direction for forty (Farsakhs) of light, and his grave would be surrounded with the light’.

Then Munkar and Nakeer enter upon him and they are two black Angels 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 and they say, ‘Who is your Lordazwj? And who is your Prophet saww? And what is your Religion and who is your Imam asws?’

If the Momin gets angry until he shivers from the evidence, relying upon Allahazwj from without there being any relationship nor a lineage, he says, ‘My Lordazwj and your Lordazwj and Lordazwj of all things is Allahazwj; and my Prophet saww is Muhammad saww last of the Prophetsas; and my Religion is Islam which Allahazwj does not Accept any Religion along with it; and my Imam is the Quran dominant upon (all) the Books and it is the great Quran’.

They say, ‘You speak the truth, and you are harmonious, and Allahazwj has Harmonised you and Guide you. Look at what you see by your legs’. And there would be a door of fire, and he says, ‘We are from Allahazwj and to Himazwj we are returning! This was not my thought with the Lordazwj of the worlds’.

He said: ‘They say to him, ‘O friend of Allahazwj! Do not grieve and do not fear, and receive glad tidings and be cheerful. This isn’t for you nor are you for it. But rather, Allahazwj
Blessed and Exalted Wanted to Show you which thing He\textsuperscript{azwj} has Saved you from and will Make you taste the coolness of His\textsuperscript{azwj} Pardon. This door has been locked from you and you will not enter the Fire, ever.

Look! What do you see by your head?’ And there would be his house from the Paradise, and his wives from the Maiden Houries. He would leap up to hug the Maiden Houries, a wife from his wives, but they would say to him, ‘O friend of Allah\textsuperscript{azwj}! For you there are brothers and sister who have not caught up with you, so sleep with delighted eyes like a lover in his hopes up to the Day of the Religion (Judgment)’.

He\textsuperscript{saww} said: ‘So it is furnished for him and spread out and spaced out’.

He\textsuperscript{saww} said: ‘By Allah\textsuperscript{azwj}! No child has slept in front of his mother and his father with a sleep heavier than it’.

He\textsuperscript{saww} said: ‘When it will be the Day of Judgment, a neck (column) of the Fire would come to him and be near him. So, if he was habitual upon (recitation of Surah) Al Sajdah, and Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1] (Surah Al Mulk), it would stop in his presence and (Surah) Al Sajdah would come and say, ‘I have come with the intercession of the Lord\textsuperscript{azwj} of the worlds’.

He\textsuperscript{saww} said: ‘A column from the Punishments would come from his right and the Salat would say, ‘To you on behalf of the friend of Allah\textsuperscript{azwj} and there isn’t for you any way in front of me’. It would come from his left, but the Zakat would say, ‘To you on behalf of the friend of Allah\textsuperscript{azwj}, and there isn’t for you any way in front of me’. It would come from the direction of his head, by the Quran would say, ‘To you on behalf of the friend of Allah\textsuperscript{azwj}, and there isn’t for you any way in front of me’.
A column of fire would come out furiously and say, ‘Get away both of you from the friend of Allahazwj and your friend’. But the patience would say, and it would be in a corner of the grave, ‘But, by Allahazwj! Nothing prevented me today from the friend of Allahazwj except that I looked what was with you all. When you blunted the Punishment of the grave from the friend of Allahazwj and supported him, so I am a hoard for the friend of Allahazwj and a fortress at the Scale and bridge of Hell and the presentation in the Presence of Allahazwj.’

Amir Al-Momineenasws said: ‘There would be opened for the friend of Allahazwj, from his house in the Paradise to his grave, ninety-nine doors to enter upon him its breezes and its aromas and its perfumes and its pleasures and its lights, up to the Day of Judgment. So, there wouldn’t be anything more beloved to him than Meeting Allahazwj.’

Heasws said: ‘He would be saying, ‘O Lordazwj! Hasten upon me the establishment of the Hour until I return to my family and my wealth’. When it would be the Scream of the Day of Judgment, he would come out from his grave, his nakedness veiled, his fear calmed, having been given the safety and the security, and having received glad tidings of the satisfaction, and the breeze, and the aroma, and the beautiful good ones.

Two Angels would welcome him, those who were with him in the life of the world, so they would dust off the soul from his face and from his head, and would not separate from him and give him glad tidings and securing him and calming him every time he is scared of anything from the horrors of the Day of Judgment. They say to him, ‘O friend of Allahazwj! There is neither are fear upon you to day nor any grief. We are those who were in charge of your deeds in the life of the world, and we are your friends today in the Hereafter. Look, thee is the Paradise which you are to inherit due to what you had been doing’.
He said: ‘He would stand in the shade of the Throne and the Lord Blessed and Exalted would Draw him nearer until there happens to be between him and Him Veils of Light, and He would Say to him: “Welcome!” From it, his face would be brightened and his heat would be cheered, and he would taller to seventy cubits from his happiness. So, his face would be like the moon, and his tallness like the tallness of Adam, and his face the face of Yusuf, and his tongue the tongue of Muhammad, and his hear the heart of Ayoub.

Every time a sin would be Forgiven for him, he would do Sajdah, so He would Say: “My servant! Read your book!” His limbs would tremble out of fear, and the Compeller would Say: “Have We Increased your evil deeds upon you and reduced from your good deeds?”

He said: ‘He would say, ‘O my Master! But, You are Standing with the Fairness and You are the best Decided’. He would Say: “My servant! But, were you neither embarrassed, nor watchful of Me nor feared Me?” He would say, ‘My Master! I have sinned, so do not exposed me, for the people are looking at me’. The Compeller would Say: “By My Mighty! O sinner, I will not Expose you today”.

He said: ‘So the evil deed what are between him and Allah would be Veiled, and the good deeds would be manifested to the people. So, every time He Faults him with a sin he would say, ‘My Master! My going to the Fire is more beloved to me than if You were to Expose me’. The Compeller Blessed and Exalted would Say: “Do you remember such and such a day you fed a hungry one, and helped a Momin brother clothing him one day, performing Hajj in My desert calling upon Me in Ihraam, I Sent a sect to help you. You kept vigil at night out of fear, angering your side from Me by a sect?”
So as for what you did good, you are appreciated, and as for what you did evil, you are Forgiven”. At that, his face would brighten and his heart would cheer, and a crown would be placed upon his head, and ornaments and garments upon his hand’.

ثم يقول: يا جبرئيل انطلق بعبدي فأره كرامتي، فيخرج من عند الله قد أخذ كتابه بيمينه فيدحو به مد البصر فيبسط صحيفته

فإذا انتهى إلى باب الجنة قيل له: هات الجواز، قال: هذا جوازي مكتوب فيه: بسم الله الرحمن الرحيم هذا جواز جائز من الله العزيز الحكيم لفلان بن فلان من رب العالمين,

So, when he ends up to the Door of the Paradise, it would be said to him, ‘Give (show) the permit!’ He would say, ‘This is my permit written in it, ‘In the Name of Allah the Beneficent, the Merciful! This is the permit of one Permitted from Allah the mighty the Wise, to so and so, son of so and so, from the Lord of the worlds’.

A Caller will Call out making hear the people of the gathering, all of them: “Indeed! So and so, son of so and so is fortunate with a fortunacy, he will not be wretched after it, ever!”

قال: فيدخل فإذا هو بشجرة ذات ظل ممدود، وماء مسكوب، و ثمار مهدلة يخرج من ساقها عينان تجريان، فينطلق إلى إحداهما

He said: ‘He would enter and there he would be by a tree with extended shades [56:30] And water flowing constantly [56:31], and fruits hanging loosely, two springs flowing from its base. He will go to one of the two and wash from it, and the freshness of Bliss [83:24]. Then he will drink from the other, so there will not happen to be any aches in his belly, nor illness, nor disease ever, and that is His Word: and their Lord would Quench them with a pure drink [76:21].

ثم تستقبله الملائكة فتقول: طبت فادخلها مع الخالدين، فيدخل فإذا هو بسماطين من شجر أغصانها اللؤلؤ، وفروعها الحلي والخلل، ثمارها مثل ثدي الجواري الابكار،
Then the Angels will welcome him and say to him: ‘You are Blessed, so enter along with the other entrants.’ He will enter. When he comes to the Tree (of Tooba), its branches will have pearls and jewellery (and) its fruits will be similar to the breasts of virgin maidens.

فتستقبله الملائكة معهم النقى والبرازين والحلمي والحلل فيقولون: ياولي الله أركب ما شئت، والبس ما شئت، وسل (سرط) ما شئت;

The Angels will welcome him and there will be with them the camels and carriages, the ornaments and the garments. They will say to him: ‘O friend of Allah ﷺ, ride wherever you wish to, and wear whatsoever you desire, and disembark wherever you wish to.’

قال: فَيَرْكِبُ ما اشتهى، وَيَلْبِسُ ما اشتهى، وَهُوَ عَلَى نَاقَةٍ أَبْرَذُونَ مِن نُورٍ، وَثِيَابِهِ مِن نُورٍ، وَحَليِهِ مِن نُورٍ، يَسِيرُ فِي دَارِ النُّورِ، مَعْهُ مَلائَكَةٌ مِن نُورٍ، وَغَلِيمانٌ مِن نُورٍ، وَوَصَافِهِ مِن نُورٍ، حَتَّى تُقَاءِ المَلائِكَةُ مَا بَرْوُونَ مِن النُّورِ، فَيَقُولُ بَعْضُهُم لِبَعْضٍ: نَنْحَوْ فَقُدْ جَاءَ وَفَدُ الْحَلَّيمِ الْغَفُورِ،

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

قال: فَيَنظَرُ إِلَى أَوَّل قَصْرٍ لَهُ مِن فَضْلِ مَشْرَفٍ بِالنَّدِرِ وَالِبَارْقَاتِ فَتُشْرَفُ عَلَيْهِ أُزْوَاجُهُ فَيَقُولُنَّ: مَرْحَبَةً مَرْحَبَةً إِنْذَلَ بِنَا، فِيهِمْ أَنْ يَنْذَلُ بَقَصْرِهِ

He ﷺ said: He will look at the first palace for him, made from silver, decorated by precious stones and sapphire. His wives will greet him, ‘Welcome, welcome, get down among us.’ He will get down by his palace.

قال: فِي قُولِ الْمَلائِكَةِ: سَرِى وَلِيَ اللَّهِ إِنَّهُ لَكَ وَغَيْرُهُ، حَتَّى يَنْتَهَى إِلَى قَصْرٍ مِن ذَهِبٍ مَكْلُولٍ بِالنَّدِرِ وَالِبَارْقَاتِ فَتُشْرَفُ عَلَيْهِ أُزْوَاجُهُ فَيَقُولُنَّ: مَرْحَبَةً مَرْحَبَةٌ وَلِيَ اللَّهِ إِنْذَلَ بِنَا، فِيهِمْ أَنْ يَنْذَلُ بَقَصْرِهِ

The Angels will say to him: ‘Be gratified, O friend of Allah ﷺ, for this is for you, and another one’, until they take him to the palace of gold, crowned with precious stones and sapphire. His wives will greet him, ‘Welcome, welcome, O friend of Allah ﷺ, get down among us.’ He will get down among them in his palace. The Angels will say to him: ‘Be gratified, O friend of Allah ﷺ, for this is for you and other than it.’

قال: ثُمَّ يَنْتَهَى إِلَى قَصْرٍ مَكْلُولٍ بِالنَّدِرِ وَالِبَارْقَاتِ فِيهِمْ بِالنُّورِ بِقُصْرِهِ فِي قُولِ الْمَلائِكَةِ: سَرِى وَلِيَ اللَّهِ إِنَّهُ لَكَ وَغَيْرُهُ,

He ﷺ said: ‘Then he will be given a palace of red sapphire, crowned with precious stones and sapphire. He will get down in his palace. The Angels will say to him: ‘Be gratified, O friend of Allah ﷺ, for this is for you, and another one.’
He asws said: ‘He will travel until he will be given all the one thousand palaces, all of those will settle in his vision, and he will travel in his kingdom journeying in the blink of an eye. When he finishes, he will lift his head. The Angels will say: ‘What is the matter, O friend of Allah azwj?’ He will say, ‘By Allah azwj, my vision has been hijacked.’ They will say: ‘O friend of Allah azwj, glad tidings are for you. This is the Paradise. There is no blindness therein, nor deafness.’

فيأتي قصرا يرى باطنه من ظاهره، وظاهره من باطنه، لبنة من فضة، ولبنة ذهب، ولبنة ياقوت، ولبنة در، ملاطه المسك، قد شرف

He will be given a palace which he will see its exterior from its interior, and its interior from its exterior, made from bricks of silver, and bricks of gold, and bricks of sapphire, and bricks of precious stones, cemented with musk. It will be decorated with prestigious lights, reflections, and the man will see his face in the wall and these are the Words of the Exalted:

Its sealing being of musk, [83:26] - Meaning the sealing of the drinks.

ثم ذكر النبي صلى الله عليه وآله الحور العين فقالت ام سلمة: بأبي أنت وامي يا رسول الله أما لنا فضل عليهن ؟ قال: بصلاتكن وصيامكن وعبادتكن لله، بمنزلة الظاهرة على الباطنة،

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

وحدث أن الحور العين خلقهن الله في الجنة مع شجرها، وحبسهن على أزواجهن في الدنيا، على كل واحدة منهن سبعون حلة، يرى بياض سوقهن من وراء الحلل السبعين كما ترى الشراب الباهيم في الزجاجة البيضاء، وكالسلك الابيض في الياقوت الحمراء،

And it is narrated that the Maiden Houries, Allah azwj Created them in the Paradise with its trees, and Withheld them for their husbands (who are) in the world. Upon each one of them are seventy garments. The whiteness of the legs can be seen from behind the seventy garments, just as you see the red drink in the white glass, and like the white thread in the read ruby. He (the Momin) would copulate with her with the strength of one hundred men at the age of forty years, and these are young voluptuous virgins. Every time she copulates, she becomes a virgin (once again). (P.s. – This paragraph is not a Hadeeth)
neither having been touched by a human before them nor Jinn [55:56] – He azwj Saying that neither a human being nor a Jinn has touched them at all. 
Therein are the good and beautiful females [55:70] – meaning of good moral, beautiful of faces. As if they were the rubies and the coral [55:58] – meaning clear ruby and white pearl. (P.S. – This paragraph is not a Hadeeth)

He asws said: ‘And in the Paradise there is a river, on the two banks of which are the maids. The Lord azwj Blessed and Exalted Reveals unto them: “Make them hear My azwj Glory and My azwj Glorification and My azwj Praise!” They will raise their voices with the melodies and the reverberations the creatures have not heard the like of it at all. So, the people of the Paradise will be delighted.

And there will appear from the veils to the friend of Allah azwj, a woman who is neither from his women, and his castles and his houses would be filled with illumination and radiance. The friend of Allah azwj would guess that his Lord azwj has Sent a noble one unto him or an Angels from His azwj Angels. He will raise his head, and there he would be with a wife whose radiance would almost take his sight away’.

He asws said: ‘She will call out to him, ‘It has been for use that there should happen to be for us, a governance from you’. He will say to her, ‘And who are you?’ She will say, ‘I am from the one whom Allah azwj Mentioned in the Quran: For them would be whatever they so desire therein, and with Us would be more yet [50:35].

So he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. There is no place where he looks at her except that he would see his own face (reflection) from that place due to the intensity of her light and her clearness.

تم تشرف عليها اخرى أحسن وجهها وأطيب ريحها من الأولى، فتناديه فقتول: قد أن لنا أن يكون لنا منك دولة، قال: فيقول لها: ومن أنت؟ فقتول: أنا من ذكر الله في القرآن: "لهما ما يشاؤن فيها ولدينا مزيد".

قال: فتناديه: قد آن لنا أن تكون لنا منك دولة، قال: فيقول لها: ومن أنت؟ فقتول: أنا من ذكر الله في القرآن: "فلا تعلم نفس ما اخفي لهم من قرة أعين جزاء بما كانوا يعملون".
Then another one with a beautiful face would emerge, and more aromatic than the first one, and she would call out to him, ‘Is there going to be a governance for us from you?’ He would be saying, ‘And who are you?’ She would be saying, ‘I am from the ones whom Allah azwj has Mentioned in the Quran: So no soul knows what is hidden from them from delight of the eyes, being a Recompense of what they had been doing [32:17].’

He asws said: ‘And there is no one who will enter the Paradise except and there would be for him from the wives, five hundred Houries, along with each Hourie being seventy servants and seventy maids, as if they were scattered pearls, as if they (Houries) are like hidden pearls’.

He asws said: ‘And the Angels would be entering from every door to (meet) them [13:23] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]. While they would be like that when they will hear a voice from beneath the Throne: “O people of the Paradise! How are you viewing your shifting (from the world to the Paradise)?” They will say, ‘The best of the shifting is our shifting, and the best of the Rewards are our Rewards. We have heard the voice and we desire to look at the Lights of Your azwj Majesty, and it would be the greatest of our Reward, and we have been Promised it, and You azwj do not break the Promises’.

Allah azwj will Command the guards, and seventy thousand guards would arise and they will ride upon the she-camels and the carriages, and upon them would be the ornaments and the garments, and they would travel in the shade of the tree until they end up to the House of Peace, and it is a House of Allah azwj, House of the Glory and the Light and the joy and the honours.

They will hear the voice and they will say, ‘O our Master azwj! We hear the pleasure of Your azwj Talk, but show us the Light of Your azwj Face’. So, the Glorious and Exalted would Flash to them until they are looking at the Light of His azwj Face, Blessed and Exalted, the hidden from the eye of every beholder.
They will not be able to control themselves until they will fall upon their faces in Sajdah, and they will say, ‘Glory be to you! We did not worship You as is the right of Your worship, O Magnificent!’ He Say: “My servants! Raise your head. This isn’t a house of work, but rather it is a house of honour, and asking, and bliss. The exertion and the toil has been removed from you!”

When they raise them, they will raise them and their faces would be shining from the light of his Face seventy-fold. Then the Blessed and Exalted will Say: “O My Angels! Feed them and quench them!” They will come with the variety of the meals they had not seen the like of it at all, in the taste of the honey and whiteness of the snow and softness of the butter. So, when they eat it, some of them would say to the others, ‘Our food which we left behind in the Paradise, compared to this, is just a dream’.

He said: ‘Then He would Say: ‘O My Angels! Perfume them!’ A breeze, named as Al-Maseyra, would come from beneath the Throne with musk intensely white than the snow. Their faces would change, and (so would) their foreheads, and their sides. They will be able to look at the Light of His Face and they will say, ‘O our Master! It suffices us, the pleasures of (hearing) Your Talk, and the looking to the Light of Your Face. We neither want any replacement with it, nor do we seek any transfer with it’.

He said: ‘Then He will Say: ‘O My Angels! Perfume them!’ A breeze, named as Al-Maseyra, would come from beneath the Throne with musk intensely white than the snow. Their faces would change, and (so would) their foreheads, and their sides. They will be able to look at the Light of His Face and they will say, ‘O our Master! It suffices us, the pleasures of (hearing) Your Talk, and the looking to the Light of Your Face. We neither want any replacement with it, nor do we seek any transfer with it’.
The Lord azwj Blessed and Exalted will Say: “I azwj am more Knowing that you all that you are desirous to your wives, and that your wives are (also) desirous to you’. They will say, 'O our Master azwj! How do You azwj Know what is in the souls of Your azwj servants?’ He azwj will Say: “How can I azwj not Know and I azwj Created you all, and Installed your souls in your bodies, then Returned these upon you after the expiry? I azwj Said: ‘Dwell among My azwj servants the best dwelling. Return to your wives!’


He asws said: ‘They will say, ‘O our Master azwj! Make (some) conditions to be for us’. He azwj will Say: ‘For you during every Friday is visitation what is between the Friday to the Friday for seven thousand years from what you are counting’.

قال: فينصرفون فيعطى كل رجل منهم رمانة خضراء، في كل رمانه سبعون حلة لم يرها الناظرون المخلوقون، فيسيرون ويتقدمهم بعض الولدان حتى يبشروا أزواجهم وهن قيام على أبواب الجنان.

He asws said: ‘They will disperse and every man from them would be given a green pomegranate, in each pomegranate being seventy thousand apparels the beholders, the created beings have not seen. They will travel and some of the servants would walk in front of them until they hug their wives and they would be standing at the doors of the Gardens’.


He asws said: ‘He will approach them, and she will not look at his face and she would deny him from without any evil. She would say, ‘O my beloved! You had gone out from my presence and you were not like this!’ He would say, ‘My beloved! You are blaming me? I became like that and I have looked at the Light of the Face of my Lord azwj Blessed and Exalted, therefore my face shone from the Light of His azwj Face’.

ثم يعرض عنها فينظر إليها نظرة فيقول: حبيبتي! لقد خرجت من عندك وانك هكذا فتقول: حبيبي! تلوميني أن أكون هكذا وقد نظرت إلى نور وجه ربي فأشرق وجهي من وجه الناظر إلى نور وجه ربي سبعين ضعفا.

Then he would turn away from her, and look at her with (another) look and he will say, ‘My beloved! I had gone out from your presence and you were not like this’. She would say, ‘My beloved! You are blaming me that I have become like this, and I have (just now) looked at the beholder to the Light of the Face of my Lord azwj, therefore my face shone from the face of the beholder to the Light of the face of my Lord azwj seventy-fold’.

فتعلقه من باب الحيمة والرب تبارك وتعالى بضحك إليهم فينادون بأنصحابهم (بأصواتهم خ ل): الحمد لله الذي أذهب عنا الخنز

إذا رينا لغفور شكور.
So, she will hug him at the door of the tent, and the Lord\textsuperscript{azwj} Blessed and Exalted would be Smiling at them, and they will call out with their fingers (voices), 'The Praise is for Allah\textsuperscript{azwj} Who Removed the grief from us. Surely our Lord\textsuperscript{azwj} if Forgiving, Appreciative'.

He\textsuperscript{asws} said: ‘Then the Lord\textsuperscript{azwj} Blessed and Exalted would give Permission to the Prophets\textsuperscript{as}, and a man would come out in a procession, the Angels being around him, and the Light being in front of them. The people of the Paradise would look at him and they will extend their necks towards him and say, ‘Who is this? He is honourable unto Allah\textsuperscript{azwj}. The Angels will say, ‘This is the one Created by His\textsuperscript{azwj} Hands, the one into whom He\textsuperscript{azwj} Blew His\textsuperscript{azwj} Spirit, and the knower of the names, this is Adam\textsuperscript{as}. He\textsuperscript{as} has Permission for him\textsuperscript{as} unto Allah\textsuperscript{azwj}.\n
He\textsuperscript{asws} said: ‘Then a man will come out in a procession, the Angels being around him, having spread their wings, and the light being in front of them. The people of the Paradise would extend their necks towards him and they will say, ‘Who is this?’ The Angels will say, ‘This is the Friend (of the Beneficent) Ibrahim\textsuperscript{as}. He\textsuperscript{as} has Permission for him\textsuperscript{as} unto Allah\textsuperscript{azwj}.\n
He\textsuperscript{asws} said: ‘Then a man will come out in a procession, the Angels being around him having spread their wings and the light in front of them. The people of the Paradise would extend their heads towards him and they will say, ‘Who is this one who has Permission for him\textsuperscript{as} unto Allah\textsuperscript{azwj}? The Angels will say, ‘This is Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}.\n
Then a man will come out in a procession, the Angels being around him having spread their wings, and the light in front of them. The people of the Paradise would extend their heads towards him and they will say, ‘Who is this?’ They will say, ‘This is Musa\textsuperscript{as} Bin Imran\textsuperscript{as} whom Allah\textsuperscript{azwj} Spoke with a Speech. There is Permission for him\textsuperscript{as} unto Allah\textsuperscript{azwj}.\n
He\textsuperscript{asws} said: ‘Then a man will come out in a procession, the Angels being around him having spread their wings, and the light in front of them. The people of Paradise would extend their necks towards him and they will say, ‘Who is this one who has Permission for him unto Allah\textsuperscript{azwj}? The Angels will say, ‘This is Spirit of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Word. This is Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}.\n

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He^asws^ said: ‘Then a man would come out in a procession seventy-fold the like of the entirety of the procession from the one who were before him. The Angels would be around him having spread their wings, and the light would be in front of them. The people of the Paradise would extend their necks towards him and they will say, ‘Who is this who has Permission for him unto Allah^azwj^?’ The Angels will say, ‘This is the one Chose with the Revelation, the Entrusted upon the Message, Chief of the children of Adam^as^. This is the Prophet Muhammad^saww^, and upon his^saww^ Family^asws^ be a lot of greetings. He^saww^ has Permission for him^saww^ unto Allah^azwj^.

He^asws^ said: ‘Then a man will come out in a procession, the Angels being around him having spread their wings, and the light in front of them. The people of the Paradise would extend their necks towards him and they will say, ‘Who is this?’ The Angels will say, ‘This is the brother^asws^ of Rasool-Allah^saww^ in the world and the Hereafter’.

He^asws^ said: ‘Then they will be calling out to the Prophets^as^ and the truthful, and the martyrs, and they will place pulpits of light for the Prophets^as^, and couches of light for the truthful, and chairs of light for the martyrs. Then the Lord^azwj^ Blessed and Exalted would Say: Welcome to My^azwj^ delegation and My^azwj^ visitors and My^azwj^ neighbours. O My^azwj^ Angels! Feed them!’

It would have been long since the people would have eaten and they would be hungry, and it would have been long since the people would have been quenched and they would be thirsty, and it would have been long since the people would have felt secure and they would be fearing. So, they would place the meals for them they had not seen the like of it at all, upon a taste of honey, and softness of the butter, and whiteness of the snow.

Then he said: ‘Who is this who has Permission for him unto Allah?’ The Angels will say, ‘This is the one Chose with the Revelation, the Entrusted upon the Message, Chief of the children of Adam. This is the Prophet Muhammad, and upon his Family be a lot of greetings. He has Permission for him unto Allah.

He^asws^ said: ‘Then a man would come out in a procession seventy-fold the like of the entirety of the procession from the one who were before him. The Angels would be around him having spread their wings, and the light would be in front of them. The people of the Paradise would extend their necks towards him and they will say, ‘Who is this who has Permission for him unto Allah?’ The Angels will say, ‘This is the one Chose with the Revelation, the Entrusted upon the Message, Chief of the children of Adam. This is the Prophet Muhammad, and upon his Family be a lot of greetings. He has Permission for him unto Allah.’
Then He azwj will Say: “O My azwj Angels! Give them fruits!” So, they will give them from the fruits they had not seen the like of it at all, and fresh rich dates, upon the whiteness of the snow and softness of the butter’.

قال: ثم قال النبي صلى الله عليه وآله: إن الفاكهة من النحل فقاست ووجوه الرجال بعضهم عن بعض، ثم يقول: يا ملائكتي اكسوهم، قال: فينطلقون إلى شجر في الجنة فيحبون منها حلالًا مصفوفة بنور الرحمن

He asws said: ‘Then the Prophet saww said: ‘The (one) seed of the pomegranate would be cut, and it would veil the faces of the men, some of them from the others. Then He azwj will Say: “O My azwj Angels! Clothe them!” He asws said: ‘So they will be going to a tree in the Paradise and would be gifted from it garments polished by the Light of the Beneficent.

فقولون: مائتان حق عبادتك يا عظيم، ثم يقول الرب سبحانه تبارك وتعالى لا إله غيره: لكم كل جمعة زورة ما بين الجمعة إلى الجمعة سبعة آلاف سنة مما تعدون

They will say, ‘Glory be to You azwj! We did not worship You azwj as is the right of worshipping You azwj. Then the Lord azwj, Glorious Blessed and Exalted, there is no god apart from Him azwj will Say: “For you all during every Friday is visitation, what is between the Friday to the Friday being seven thousand years of what you are counting’.

From him, from Awf Bin Abdullah, from Jabir Bin Yazeed Al Jufy,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The Paradise is Prohibited unto the Prophets as until I saww enter it, and Prohibited unto the communities until our asws Shias of the People asws of the Household enter it’.

From him, from Awf Bin Abdullah, from Jabir,
‘From Abu Ja’far asws having said: ‘The Lord azwj Blessed and Exalted will be Saying: “Enter the Paradise by My azwj Mercy, and be Saved from the Fire by My azwj Pardon, and the Paradise will be apportioned by your deeds. By My azwj Mighty! i azwj shall Settle you in the House of eternity and House of honour!”’

فإذا دخلوها صاروا على طول آدم ستين ذراعا، وعلى ملد عيسى ثلاثا وثلاثين سنة، وعلى لسان محمد العربية، وعلى صورة يوسف في الخمس، ثم يعلم ووجههم النور، وعلى قلب أبوب في السلامه من العل.

When they enter it, they would come to be upon a lengthy of Adamas, sixty cubits, and upon the age of Isaas thirty-three years, and upon the tongue of Muhammadas Arabic, and upon the face of Yusufas regarding the beauty. Then their faces would maintain (and increase) in the light, and they would be upon the heart of Ayoubas regarding the safety from the rancour”.


And as for Hisazwj Words: And besides these two are two (other) Gardens [55:62] heasws said: ‘Besides these are two (more) regarding status, and not regarding proximity. These are the companions of the right hand, and this is the Garden of Bounties and the Garden of Shelter, and in these two Gardens are fruits found in abundance like the leaves of the tree and the stars.

وعلي هذه الجنان الإربع حائط محيط بما طوله مسيرة خمسمائة عام لينة من فضة، ولينة ذهب، ولينة در، ولينة ياقوت، وملاطه المسكن والزعفران، وشرفه نور يجالبه، يرى الرجل وجهه في الخائط، وفي الخائط ثمانية أبواب، على كل باب مصرفان عرضهما كحبر الفرس الجوداء سنة.

And on these two Gardens are four walls surrounding it, the length of which is the travel of five hundred years, made of bricks of silver, and bricks of gold, and bricks of precious stones, and bricks of sapphire, with mortar of musk and saffron, with light radiating from it. A man

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can see his face in the wall, and in these walls are eight entrances, on each entrance has two gates, taking the racing horse a year to reach it”.

And from him, from Awf, from Jabir,

‘From Abu Ja’far asws having said: ‘The ground of the Paradise, its marble is of silver, and its soil is the dye plant and the saffron, and its dust is of musk, and its gravel is or gems and rubies’.

And from him, from Awf, from Jabir,

‘From Abu Ja’far asws having said: ‘Its thrones are of gems and rubies, and that is the Word of Allah azwj: On decorated thrones [56:15], meaning the middle of the thrones are from sticks of the gems and rubies, the covering struck over it, and the covering is from gems and rubies, lighter than the feather, and softer than the silk. And upon the throne from the furnishings are upon a measurement of a room from the rooms of the world, one of top of the other, and that is the Words of Allah azwj: And raised furnishings [56:34], and His azwj Words: Upon the couches they would be gazing [83:23], meaning by the couches, the decorated thrones, upon them being the coverings’.

And from him, from Awf, from Jabir,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The rivers of the Paradise flow in without grooves, intensely whiter than the snow, and sweeter than the honey, and softer than the butter. The clay of the river is of strong musk, and its pebbles are of gems and rubies. The flow of its springs and its rivers is wherever a friend of Allah azwj desires and wants in his Garden. If there is an addition of the ones in the world from the Jinn and the
human beings, it would be capacious for them in food and drinks and garments, nothing would be deficient from that”.

And from him, from Jabir,

‘From Abu Ja‘far asws having said: ‘Rasool-Allah saww said: ‘A palm tree of the Paradise, its trunk is of red gold, and its bark is of green emeralds, and its leaves are of white gems, and its vine are of green garments, and its dates are intensely whiter than the silver, and sweeter than the honey, and softer than the butter.

There isn’t any unripened (date) in it. The length of the cluster is of twelve cubits, filled (with dates) from its top to its bottom. Nothing is taken from it except Allah aswj Returns it to just as it was, and that is the Word of Allah azwj : Neither interrupted nor forbidden [56:33], and that its dates are like (size of) the jar, and its bananas and its pomegranates are like (size of) the bucket, and its combs are of gold and its incense burners are of gems”.

From him, from Awf, from Jabir,

‘From Abu Ja‘far asws, from the Prophet saww regarding the Words of Allah azwj Blessed and Exalted: (the tree of) Tooba would be for them and an excellent resort [13:29] – meaning ‘And it is a good return’. As for Tooba, so it is a tree in the Paradise. Its trunk is in the house of Muhammad asww, and it a bird were to fly from its trunk, it would not reach its branches until the old age kills it.

Upon each leaf from it there is an Angel doing Zikr of Allah aswj, and there isn’t any house in the Paradise except and in it is a branch from its branches, and that its branch can be seen
from behind the walls of the Paradise, carrying for them whatever they so desire, from its garments and its ornaments, and its fruits. Nothing is taken from it except Allahazwj Returns it to be just as it was, because they used to earn goodly and spend moderately, and they gave extra. So, they have succeeded and attained salvation’. 381

From him, from Awf, from Jabir,

’ve from Abu Ja’farasws having said: ‘The people of the Paradise would be treasured, beardless, kohl-applied, crowned, enclosed, surrounded, blissful, delighted, honoured. Each one would be given the strength of a hundred men regarding the food and the drink, and the desire for the copulation, strength of its provision, strength of a hundred men regarding the food and the drink, and the pleasure of its lunch would be for a duration of forty years, and the pleasure of its dinner for a duration of forty years. Allahazwj would have Clothed their faces in light, and their bodies in silk, white colours, yellow ornaments, green clothes’ 382

And from him, from Awf, from Jabir,

‘From Abu Ja’farasws having said: ‘The people of the Paradise would be living and not be dying ever, and will be aware and not sleeping ever, and would be rich not becoming impoverished ever, and would be happy not grieving ever, and would be laughing nor crying ever, and would be honoured not be humiliated ever, would be amusing nor frowning ever, and would be joyful and cheerful for ever, and they would be eating so they will not be hungry ever, they would be quenched so they will not be thirsty ever, and would be clothed so they will not be bare ever, and they would be riding and visiting each other for ever.

و وسلم عليهم الولدان المخلدون أبدا بأيديهم أباريق الفضة وآنية الذهب أبدا متكئين على سرر أبدا، على الارائك ينظرون أبدا، يبكيون ويتوزرون أبدا،

And the eternal youths would be greeting unto them for ever, in their hands would be silver pitchers and gold cups for ever, they would be reclining upon the couches for ever, upon the thrones they will be looking on for ever, coming to them with the welcoming and the
greetings from Allahazwj for ever. We ask Allahazwj for the Paradise by Hisazwj Mercy. Heazwj is Able upon all things". 383

A number (of reporters), from the book ‘Al Do’a’ of Muhammad Bin Al Hassan Al Saffar, raising it to al Husayn Bin Sayf, from his brother Ali, from his father, from Suleyman, from Usman Al Aswad, from the one who raised it, said,

‘Rasool-Allahsaww said: ‘Two men will enter the Paradise as if they had both done one deed. One of them would see his companion and he will say, ‘O Lordazwj! Due to what have Youazwj Granted him and both of us had done one deed?’ Allahazwj Blessed and Exalted will Say: “He asked Meazwj, and you did not ask Meazwj.”

Then heasaww said: ‘Keep asking Allahazwj and be liberal, for nothing is too great (difficult) for Himazwj’. 384

And by this chain from Usman, from the one who raised it, said,

‘Rasool-Allahsaww said: ‘Either you ask Allahazwj or Allahazwj Pours upon you. For Allahazwj there are servants who are working and Heazwj Gives them, and others are asking Himazwj sincerely and Heazwj Gives them. Then Heazwj will Gather them in the Paradise, so those who had worked would say, ‘Our Lordazwj! we worked so Youazwj Gave us, but due to what have Youazwj Given them?’

ف يقول: اعطنيكم أجوركم ولم ألكم من أعمالكم شيئا، وسأني هؤلاء فأعطيتني فيما أعطيت هؤلاء؟

Heazwj will Say: “My servants! Iazwj Gave you and did not Reduce anything from your deeds, and they asked Meazwj, so Iazwj Gave them, and it is Myazwj (extra) Grace, Iazwj Give it to one Iazwj so Desire to it!”. 385

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385 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 218
CHAPTER 24 – THE FIRE ALLAH \textsuperscript{azwj}, WE AND THE REST OF THE MOMINEEN SEEK REFUGE FROM ITS FLAMES, AND ITS SCALDING WATER, AND ITS PUS DISCHARGES AND ITS WOUND DISCHARGES, AND ITS SCORPIONS, AND ITS SNAKES, AND ITS DIFFICULTIES, AND ITS LEVELS THROUGH MUHAMMAD \textsuperscript{asws} CHIEF OF THE MESSENGERS AND THE PEOPLE \textsuperscript{asws} OF HIS \textsuperscript{asws} HOUSEHOLD, THE PURE ONES, MAY SALAWAAT BE UPON THEM \textsuperscript{asws} ALL

الآيات، البقرة، 24 " فإن لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة اعدت للكافرين 24" }

The verses – (Surah) Al Baqarah: But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]

" وقال تعالى ": والذين كفروا وكذبوا بأياتنا أولئك أصحاب النارهم فيها خالدون 39"

And the Exalted Said: And those who are disbelieving and belying our Signs they are the inmates of the Fire, they would be abiding in it eternally [2:39]

" وقال تعالى ": وقالوا لن تمسنا النار إلا أياما معدودة فلن تأخذكم عند الله عهدا فلن يخلف الله عهده أم تقولون على الله ما تعلمون * 

And the Exalted Said: And they are saying, 'Fire will never touch us except for a number of days'. Say: 'Have you taken an agreement with Allah, then Allah will never Break His Agreement; or are you saying upon Allah what you are not knowing?'. [2:80]

" بل من كسب سيئة وأحاطت به خطئته فاولئك أصحاب النارهم فيها خالدون 80 – 81" 

Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally [2:81]

" وقال سبحانه ": ويوم القيامة يردون إلى أشد العذاب وما الله بغافل عما تعملون 

And the Exalted Said: And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]"
They are those who are buying the life of the world with (selling) the Hereafter, so the Punishment would not be Lightened from them nor will they be Helped [2:86]

And the Glorious Said: **And for the Kafirs there is a disgraceful Punishment. [2:90]**

And the Exalted Said: **and for the Kafirs there is a painful Punishment [2:104]**

And the Exalted Said: **and for them in the Hereafter is a grievous Punishment [2:114]**

And the Glorious Said: **and you will not be Questioned about the companions of the Blazing Fire [2:119]**

And the Exalted Said: **“And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination” [2:126]**

And the Exalted Said: **Surely those who are disbelieving and are dying while they are Kafirs, those, upon them is the Curse of Allah and the Angels and the people altogether. [2:161]**

*خالدين فيها لا يخفف عنهم العذاب ولاهم ينظرون 161 - 162*

They will be in it eternally. The Punishment will not be Lightened from them nor would they be Respited [2:162]

And the Exalted Said: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165]**
When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166]

And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]

And the Exalted Said: And fear Allah and know that Allah is Severe of the Punishment [2:196]

And the Exalted Said: And when it is said to him, ‘Fear Allah’; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]

And the one from you who returns from his Religion, and he dies while he is a Kafir, so they, their deeds would be Confiscated in the world and the Hereafter, and they are the inmates of the Fire; they would be in it eternally [2:217]

And the Exalted Said: these are the inmates of the Fire; they would be in it eternally [2:257]

And Said: and the one who returns (to it), so they are the inmates of the Fire, they would be in it eternally [2:275]

(As for) those who commit Kufr, never will their wealth nor their children avail them in the least from Allah, and these are they who are the fuel of the Fire [3:10]
Like the behaviour of the people of Pharaoh and those ones before them; they belied Our Signs, so Allah Destroyed them due to their sins; and Allah is Severe of the Retribution [3:11]

* كدأب آل فرعون والذين من قبلهم كذبوا بآياتنا فأخذهم الله بذنوبهم والله شديد العقاب

* قل للذين كفروا متعللون وتحشرون إلى جهنم و ببس المهاد

Say to those who are committing Kufr: ‘You shall be vanquished and Driven to Hell; and it is the evil settling place’ [3:12]

And Said: announce to them a painful Punishment [3:21]

And the Exalted Said: That is because they are saying: ‘The Fire will never touch us except for (a few) days; and it has deceived them, what they had been forging in their Religion [3:24]

And the Exalted Said: Eternally in it; their Punishment will neither be Lightened from them nor shall they be Respited [3:88]

And the Exalted Said: Those who are committing Kufr and they are dying while they are Kafirs, the earth full of gold shall never be Accepted from one of them, even if he ransoms (himself) with it. These are they for whom is a Painful Punishment, and there would not be for them anyone from the helpers [3:91]

And Said: Those who are committing Kufr, neither will their wealth nor their children will avail them anything from Allah, and they are the inmates of the Fire. They would be eternally in it [3:116]

And Said: And fear the Fire which has been prepared for the Kafirs [3:131]
And Said: **and their abode is the Fire, and evil is the abode of the unjust [3:151]**

"And said: "وَمَا أَحَلَّ الْيَدَانَ الْخُبْزَانَ مَثَلًا لِّلْغَضَبِ الْآَمِرِينَ" [3:151]"

And Said: **And his abode is Hell; and it is an evil destination [3:162]**

"And said: "وَلَمَّا أَحْيَاهُ خَلَقَهُ لِيُعَدَّ لَهُ عَذَابَ الْيَوْمِ الْآَخِرِ" [3:162]"

And Said: **and for them would be a grievous Punishment [3:176]**

"And said: "وَمَا رَبِّي لَهُمْ عَذَابٌ عَظِيمٌ" [3:176]"

And Said: **and for them is a painful Punishment [3:177]**

"And said: "وَمَا رَبِّي لَهُمْ عَذَابٌ أَلِيمٌ" [3:177]"

And Said: **and for them would be an abasing Punishment [3:178]**

"And said: "وَمَا رَبِّي لَهُمْ عَذَابٌ مَهِينٌ" [3:178]"

And Said: **and We will be Saying: “Taste the Punishment of the burning!” [3:181]**

"And said: "فَلَا تَحْسَبُنَّهُمْ مَعَ عِذَابٍ مَّهِينٍ" [3:181]"

And Said: **so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185]**

"And said: "فَلَا تَحْسَبُنَّهُمْ مَعَ عِذَابٍ مَّهِينٍ" [3:185]"

And Said: **so you should (also) not reckon them as having escaped from the Punishment, and for them would be a painful Punishment [3:188]**

"And said: "فَلَا تَحْسَبُنَّهُمْ مَعَ عِذَابٍ مَّهِينٍ" [3:188]"

And Said: **Save us then from Punishment of the Fire [3:191]**

"And said: "فَلَا تَحْسَبُنَّهُمْ مَعَ عِذَابٍ مَّهِينٍ" [3:191]"

And Said: **Then their abode is Hell, and (it is) the evil dwelling [3:197]**

"And said: "فَلَا تَحْسَبُنَّهُمْ مَعَ عِذَابٍ مَّهِينٍ" [3:197]"
(Surah) Al Nisaa: (As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]

وَقَالَ تَعَالَى "وَمِنْ يَعْصِمُ اللَّهُ وَرُسُولَهُ وَيَتَعَدَّ الْحُدُودَ بَيْنَ الْأَلْوَانِ فَيْنَادِي نَارًا حَادِثًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ 14"

And the Exalted Said: And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, and for him would be an abasing Punishment [4:14]

وَقَالَ تَعَالَى "هُنَّ أَنَّمَا يَذَاقُونَ فِي جَهَنَّمِ خَالِدًا فِيهَا وَلَهُمْ عَذَابٌ مَّخْيَضٌ 18"

And Said: until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]

وَقَالَ "وَمَنْ يَعْصِمُ اللَّهُ وَرُسُولَهُ وَيَتَعَدَّ الْحُدُودَ بَيْنَ الْأَلْوَانِ فَسَيْلُ نَارًا أَطْلَقْنَا عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُهِينٌ 30"

And Said: And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]

وَقَالَ "وَمَنْ يَعْصِمُ اللَّهُ وَرُسُولَهُ وَيَتَعَدَّ الْحُدُودَ بَيْنَ الْأَلْوَانِ فَسَيْلُ نَارًا أَطْلَقْنَا عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُهِينٌ 37"

And Said: and We have Prepared for the Kafirs an abasing Punishment [4:37]

وَقَالَ "وَمَنْ يَعْصِمُ اللَّهُ وَرُسُولَهُ وَيَتَعَدَّ الْحُدُودَ بَيْنَ الْأَلْوَانِ فَسَيْلُ نَارًا أَطْلَقْنَا عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُهِينٌ 56 - 55"

And Said: and he would be sufficed with Hell as a Blazing Fire [4:55].

إِنَّ الْذِّينَ كَفَرُوا بِآيَاتِنَا سَوِفُ نَصِيبُهُمْ نَارًا كَلَّمَا نَضَجَّت جُلُودُهُمْ بَدَلَّنَا جُلُودًا وَلَمْ يَنَضِحَ لَهُمْ ثُلُثٌ مِّنَ الْعَذَابِ إِنَّ اللَّهَ كَانَ عَزِيزًا حكِيما 55 - 56

(As for) those who disbelieve in Our Signs, soon We shall Make them arrive to the Fire; Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; surely Allah was always Mighty, Wise [4:56]

وَقَالَ "وَمَنْ يَعْصِمُ اللَّهُ وَرُسُولَهُ وَيَتَعَدَّ الْحُدُودَ بَيْنَ الْأَلْوَانِ فَسَيْلُ نَارًا أَطْلَقْنَا عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُهِينٌ 93"

And Said: And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it, and Allah would be Wrathful upon him and Curse him, and would Prepare for him a grievous Punishment [4:93]

وَقَالَ تَعَالَى "فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا 97"
And the Exalted Said: **So they, their abode is Hell, and it is an evil fate [4:97]**

"وَقَالَ سَبِيحَانَهُمْ: إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مِهِنًا"

And the Glorious Said: **Surely Allah has Prepared for the Kafirs a humiliating Punishment [4:102]**

"وَقَالَ الْمَلِكُ: وَنُصِبْهُ جَهَنَّمَ وَسَاءَت مُصِيرًا"

And the Exalted Said: **and his destination Hell; and it is an evil fate [4:115]**

"وَقَالَ الْمَلِكُ: أَوْلَئِكَ مَأْوَاهُمْ جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مُحْيِصًا"

And the Glorious Said: **They, their abode is Hell and they will not be finding an escape from it [4:121]**

"وَقَالَ الْمَلِكُ: اِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ عَالِمًا"

And the Exalted Said: **then you would be like them; Allah will Gather together the hypocrites and the Kafirs in Hell altogether [4:140]**

"وَقَالَ الْمَلِكُ: إِنَّ الْمُنَافِقِينَ فِي الْدِّرَكَ الْاَسْفِلَ مِنَ النَّارِ إِلَّا الْمَلِكُ الْمَلِكُ، وَلَا يَجِدُونَ عَنْهَا مُحْيِصًا"

And Said: **The hypocrites would be in the lowest Level of the Fire [4:145]**

"وَقَالَ الْمَلِكُ: إِنَّ الْمُنَافِقِينَ فِي الْدِّرَكَ الْاَسْفِلَ مِنَ النَّارِ إِلَّا الْمَلِكُ الْمَلِكُ، وَلَا يَجِدُونَ عَنْهَا مُحْيِصًا"

And the Exalted Said: **Those who are committing Kufr and are being unjust, it would not happen that Allah will Forgive for them nor will He Guide them to a Path [4:168]**

"إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يُسِيرًا"

Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]

"وَقَالَ الْمَلِكُ: إِنَّ الْمُنَافِقِينَ فِي الْدِّرَكَ الْاَسْفِلَ مِنَ النَّارِ إِلَّا الْمَلِكُ الْمَلِكُ، وَلَا يَجِدُونَ عَنْهَا مُحْيِصًا"

(Surah) Al Maidah: **And those who are committing Kufr and are belying the Signs, they are the inmates of the Blazing Fire [5:10]**

"وَقَالَ سَبِيحَانَهُمْ: وَفِي الْآخِرَةِ عَذَابُ عَظِيمٍ (فِي مَوْضِعِينِ) 3 وَ14 "

**That is for them a recompense in the world, and for them in the Hereafter would be a grievous Punishment [5:33]**

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And Said: **Surely those who are committing Kufr, even if whatever is in the earth in its entirety was to be for them and the like of it along with it, in order to ransom themselves with it from the Punishment of the Day of Judgment, it would not be Accepted from them, and for them would be a painful Punishment [5:36]**

They would be wanting to exit from the Fire, and they will not be exiting from it, and for them would be a lasting Punishment [5:37]

(Surah) Al Anaam: *For them is a drink of scalding water and a painful Punishment due to what Kufr they had committed [6:70]*

And We have Created many of the Jinn and the human beings for Hell. [7:179]

(Surah) Al Anfaal: *(and know) that for the Kafirs is Punishment of the Fire [8:14]*

And the Exalted Said: *And the one who turns his back to them on that day - and his abode is Hell, and the destination is evil [8:16]*

And Said: *(and know that Allah is Severe of the Punishment [8:25]*

And Said: *(And those who are committing Kufr, to Hell they would be driven [8:36]*

* * *
vonatii 9 في النارهم خالدون 17 "

(Surah) Al Tawbah: and they would be in the Fire eternally [9:17]

وقال تعالى "والذين يكترون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم بعذاب أليم

And the Exalted Said: and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]

ومع يحسي عليها في النار فتكون بما جناهما وجنونهم وظهورهم هذا ما كنتم لانتفاسكم فذوقوا ما كنتم تكنون 34 - 35

On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: “This is what you hoarded for yourselves, therefore taste what you were hoarding!” [9:35]

وقال "إن جهنم شديدة بالكافرين 49 "

And Said: and surely Hell would be encompassing with the Kafirs [9:49]

وقال تعالى "أتم علموا أنه من يحادد الله ورسوله فإن له نار جهنم خالدة فيها ذلك الخزي العظيم 63 -

And the Exalted: Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]

وقال تعالى "وعد الله المنافقين والمنافقات والكافرين نار جهنم خالدة فيها هي حسهم ولعنهم الله ولهم عذاب مقيم 68 -

And the Exalted Said: ‘Allah has Promised the hypocritical men and the hypocritical women and the Kafirs the Fire of Hell, to abide therein eternally; it is sufficient for them; and Allah has Cursed them and for them would be ever-lasting Punishment [9:68]

وقال "إن يقولوا بعدهم الله عذابا أليمًا في الدنيا و الآخيرة 74 -

And Said: and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter [9:74]

وقال "ولهم عذاب أليم 79 "

And Said: and for them would be a painful Punishment [9:79]

وقال "وأقولا لا تنفرن في الحر قل نار جهنم أشد حرا لو كانوا يفتهون
And Said: and they said, ‘We will not go out in the heat’. Say: ‘The Fire of Hell is more intense in heat’, if they had been pondering [9:81]

"فليضحكوا قليلا وليبكوا كثيرا جزاء بما كانوا يكسبون 81 – 82"

So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82]

"وقال : إنهم رجس ومأويهم جهنم جزاء بما كانوا يكسبون 95"

And Said: surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95]

وقال سبحانه : إنهم رجس ومأويهم جهنم جزاء بما كانوا يكسبون 95

And the Glorious Said: Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]

"يونس 10 " والذين كفروا لهم شراب من حميم وعذاب أليم بما كانوا يكفرون 4"

(Surah) Yunus⁸⁵: and those who are committing Kufr, for them would be a drink of scalding water and a painful Punishment due to their committing Kufr [10:4]

وقال تعالى : إن الذين لا يرجون لقاءنا ورضوا بالحيوة الدنيا واطمأنوا بها و الذين هم عن آياتنا غافلون

And the Exalted Said: Surely those who are not wishing for meeting Us and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]

"اولئك مأواهم النار بما كانوا يكسبون 7 – 8"

They, their abode is the Fire due to what they had been earning [10:8]

وقال تعالى : ثم قيل للذين ظلموا ذوقوا عذاب الخلد هل تجزون إلا بما كنتم تكسبون 52

And the Exalted Said: Then it would be Said to those who were unjust: “Taste the eternal Punishment! Are you being Recompensed except due to what you had earned? [10:52]

هود 11 " من كان يريد الخيّوة الدنيا وزينتها نوف إليهم أعمالهم فيها وهم فيها لا يحسون

(Surah) Hud⁸⁶: One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15]
They are those, there wouldn’t be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16]

وقال تعالى: "ومن يكفر به من الأحزاب فنادى موعده 17." 

And the Exalted Said: and the one who commits Kufr with it from the factions, then the Fire is its Promised place. [11:17]

الرعد 13 "وعقى الكافرين النار 35.

(Surah) Al Ra’ad: and the end result of the Kafirs is the Fire [13:35]

ابراهيم 14 "وويل للكافرين من عذاب شديد 2 "

(Surah) Ibrahim: and woe is for the Kafirs from a severe Punishment [14:2]

And the Exalted Said: And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]

من ورائه جهنم ويسقى من ماء صديد 28 - 30.

Ahead of him is Hell and he would be Quenched from a watery pus [14:16]

"يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب غليظ 15 - 17 "

He would sip it and would hardly be able to swallow it, and the death would come to him from every place but he would not be dying, and ahead of him would be harsh Punishment [14:17]

وقال تعالى: "ألم تر إلى الذين بدلوا نعمة الله كفرا وأحلوا قومهم دار البوار 28 - 30.

And the Exalted Said: ‘Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]

لاستفتيحوا وحبب كل جبار عنيد 14 - 17.

And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]

And the Exalted Said: And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]

And the Exalted Said: And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]
And they are making rivals to be for Allah in order to stray (people) from His Way. Say: 'Enjoy yourselves, surely your journey is to the Fire' [14:30]

(Surah) Al Hijr: And surely Hell is Promised to them altogether [15:43]

For it there are seven doors, each door being for an Assigned segment of them [15:44]

(Surah) Al Nahl: Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29]

And the Glorious Said: And when those who are unjust see the Punishment, then it would neither be Lightened from them nor would they be Respited [16:85]

And when those who associated see their associates, they shall say, ‘Our Lord! These are our associates, those we were supplicating to from besides you’. But the words would be thrown back to them: “You are liars!” [16:86]

And they shall cast the submission to Allah on that Day, and it would be lost from them, whatever they had been fabricating [16:87]

Those who are committing Kufr and are hindering from the Way of Allah, We shall Increase them in Punishment above the Punishment due to what they had been corrupting [16:88]

(Surah) Al Asra’a: and We Made Hell to be a prison for the Kafirs [17:8]
And the Glorious Said: \textit{And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]}

\[\text{وقال تعالى }: \text{ ثم جعلنا له جهنم يصلاها مذموما مدحورا 18 }\]

And the Exalted Said: \textit{then We Make Hell for him to arrive to it Condemned, Rejected [17:18]}

\[\text{وقال تعالى }: \text{ ولا تجعل مع الله إلها آخر فتلقى في جهنم ملوما مدحورا 39 }\]

And the Exalted Said: \textit{and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]}

\[\text{وقال تعالى }: \text{ ولا تجعل مع الله إلها آخر فتلقى في جهنم ملوما مدحورا 57 }\]

And the Exalted Said: \textit{and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]}

\[\text{قام تعالى }: \text{ ماوبهم جهنم كلما خبت زدناهم سعيرا 97 }\]

And the Exalted Said: \textit{their abode being Hell. Every time it abates, We will Increase them with blazes [17:97]}

\[\text{kahf 18 }\] إنا أعتدنا للظالمين نارا أهات بحم سرادقها وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتقفا 29.

\textit{We have Prepared for the ones unjust, a Fire which would surround them in enclosures. And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]}

\[\text{قام تعالى }: \text{ إنا أعتدنا جهنم للكافرين نز } 102 \]

And the Exalted Said: \textit{Surely, We have Prepared Hell as a lodging [18:102]}

\[\text{قال تعالى }: \text{ ذلك جزاؤهم جهنم بما كفروا واتخذوا آياتي ورسلي هروا 206 }\]

And Said: \textit{That is their Recompense, Hell, due to their committing Kufr and taking My Signs and My Rasool in mockery [18:106]}

\[\text{فرك لنحشركم والشياطين ثم لتحضركم حول جهنم جثيا } 19 \]

(Surah) Maryam: \textit{So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]}

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* ثم لننزعن من كل شيعة أيهم أشد على الرحمن عتيا

Then We will Remove from every sect, whichever of them was the most intensely rebellious against the Beneficent [19:69]

* ثم لنحن أعلم بالذين هم أو

Then We are more Knowing with those who are the foremost with it of being burnt [19:70]

* وإن منكم إلا واردها كان على ربك حتما مقضيا

And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]

* ثم ننجي الذين اتقوا ونذر الظالمين فيها جثيا

Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72]

(Surah) Ta Ha: Surely, one who comes (to his Lord) as a criminal, then for him would be Hell. Neither will he die therein, nor live [20:74]

And the Exalted Said: and the Punishment of the Hereafter is more severe and Lasting [20:127]

(Surah) Al Anbiya: And one from them who says, ‘I am a god besides Him’, so that one We will Recompense him with Hell. Like that do We Recompense the unjust one [21:29]

And the Exalted Said: You, and whatever you are worshipping from besides Allah, would be the fuel of Hell. You would be coming to it [21:98]

* لو كان هؤلاء آلهة ما وردوها وكل فيها خالدون

If they had been gods, they would not be coming to it, and they would all be in it eternally [21:99]
For them therein shall be sighing, and they would not be hearing therein [21:100]

* "لهم فيها زفير وهم فيها لا يسمعون"

Surely those for whom the good has preceded from Us, they would be remote from it [21:101]

* "لا يسمعون حسيسها وهم فيما اشتهت أنفسهم خالدون"

They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]

"الحج" 22 "وئذيقه يوم القيامة عذاب الحريق"

(Surah) Al Hajj: and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]

And Said: As for those who are committing Kufr, there would be cut out for them clothes of fire, the boiling water would be pour from above their heads [22:19]

* "يصير به ما في بطونهم والجلود"

Due to it would melt whatever is in their bellies and the skins [22:20]

* "وهم مقامع من حديد"

And for them would be rods of iron [22:21]

* "كلما أرادوا أن يخروجوا منها من غم أعيدوا فيها وذوقوا عذاب الحريق"

Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22]

* "وقال تعالى" و" ومن يرد فيه بالخاد يظلم نذقه من عذاب أليم"

And the Exalted Said: and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]

* "وقال" والذين سعوا في آياتنا معاجزين أولئك أصحاب الحجيم"
And Said: **And those who strive in frustrating Our Signs, they would be the inmates of the Blazing Fire**’ [22:51]

وسaid: ‘قل أفانبكم بشر من ذللك النار وعدها الله الذين كفروا وليس المصير 72.

And Said: **Say: ‘Shall I inform you of more evil than that for you all? The Fire! Allah Promised it to those who commit Kufr, and evil is the destination’** [22:72]

المؤمنين **" ومن خفت موازينه فاولئك الذين خسروا أنفسهم في جهنم خالدون**

(Surah) Al Momineen: **And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally** [23:103]

* نفح وجههم النار وهم فيها كاحلون*

The Fire shall scorch their faces, and they shall be aghast therein [23:104]

* ألم تكن آياتي تتلى عليكم فكنتم بها تكذبون *

**Did not My Verses happen to be recited unto you, but you were belying these?** [23:105]

* قالوا ربنا غلبت علينا شقوتنا وكنا قوما ضالين *

They shall say, ‘O our Lord! Our wretchedness overcame upon us and we were a straying people’ [23:106]

* رينا أخرجنا منها فإن عدنا فإنا ظالمون *

**Our Lord! Extract us from it, then if we were to repeat, so we would be unjust** [23:107]

* قال احسؤا فيها ولا تكلمون *

**He shall Say: “Go away into it and do not speak to Me!”** [23:108]

* إنه كان فريق من عبادي يقولون ربنا آمنا فاغفر لنا وارحمنا وأنت خير الراحمين *

**Indeed there was a group from My servants who said, ‘Our Lord! We believe, therefore Forgive us and have Mercy on us, and You are the best of the merciful ones’** [23:109]

* فاتخذتموهم سخريا حتى أنسوكم ذكري وكنتم منهم تضحكون *

**But you took them for a mockery until it made you forget My Zikr and you used to laugh at them** [23:110]
Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111]

He will Say: “How many number of years did you remain in the earth?” [23:112]

He will Say: “You did not remain except for a little while - had you but known [23:114]

and their abode is the Fire, and it is an evil destination [24:57]

(Surah) Al Furqan: But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]

When they see it from a distant place, they shall listen to it raging and exhaling [25:12]

And when they are cast into a narrow place of it, bound, they shall be calling over there for destruction [25:13]

Do not call for one destruction today, and call for many destructions! [25:14]

Say: ‘Is that better or the eternal Garden which is Promised for the pious? [25:15]
And the Exalted Said: *And those who are saying, ‘Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65]*

Surely, it is an evil abode and (an evil) place to stay [25:66]

And Said: *nor are they committing adultery. And one who does that, indulges in sin [25:68]*

The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]

(Surah) Al Ankabout: *and your abode is the Fire, and there would not be any helpers for you all’ [29:25]*

And the Exalted Said: *They are hastening you with the Punishment, and surely, Hell will encompass the Kafirs [29:54]*

On the Day the Punishment will overwhelm them from above them, and from beneath their feet, and He would be Saying: “Taste (the consequences of) what you had been doing!” [29:55]

(Surah) Luqmanas: *therefore announced to him a painful Punishment [31:7]*
وقال: "ثم نضطرهم إلى عذاب غليظ.

And Said: We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]

(Surah) Al Tanzeel: but the reality of the Word from Me is: “I will Fill Hell from the Jinn and the people together! [32:13]

Therefore taste! Due to your having forgotten this Day of yours, We will Forsake you (today). And taste the eternal Punishment due to what you had been doing!” [32:14]

And the Mighty and Majestic Said: And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: ‘Taste Punishment of the Fire which you were belying with!’ [32:20]

And We will Make them taste from the smallest Punishment besides the biggest, perhaps they would be returning [32:21]

(Surah) Al Ahzaab: Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64]

(They would be) abiding therein forever. They will neither be finding a guardian nor a helper [33:65]

On the Day their faces would be turned back towards the Fire, they would be saying, ‘Oh, if only we have obeyed Allah and obeyed the Rasool!’ [33:66]

وقالوا ربي إنا أطعنا سادتنا وكبرائنا فأضلنا السبيلاً
And they shall say: ‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’ [33:67]

 ربنا آتهم ضعفين من العذاب والعنهم لعنا كبيرا ۶۴ - ۶۸

Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]

سباء " والذين سعوا في آياتنا معاجزين اولئك لهم عذاب من رجز أليم ۵ "

(Surah) Saba: And those who strive against Our Signs to frustrate them, they, for them is a Punishment of painful torture [34:5]

وقال تعالى " والذين سعوا في آياتنا معاجزين اولئك في العذاب محضرون ۳۸.

And the Exalted Said: And those who are striving to frustrate Our Signs, they shall be brought to be in the Punishment [34:38]

فاطر " إنما يدعو حزبه ليكونوا من أصحاب السع

(Surah) Fatir: he calls his party in order for them to happen to be of the inmates of the Blazing Fire [35:6]

 الذين كفروا لله عذاب شديد ۶ - ۷ *

Those who commit Kufr, for this is a severe Punishment, [35:7]

وقال سبحانه " والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها كذلك نجزي كل كفور

And the Glorious Said: And those who are plotting the evil deeds, for them is severe Punishment, and their plot, it is futile [35:10]

وقال سبحانه " والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها كما ذلك نجزي كل كفور

And the Glorious Said: And those who commit Kufr, for them is the Fire of Hell. Neither will it eliminate them so they could be dying, nor would any Punishment be lightened from them. Like that do We Recompense every ungrateful one [35:36]

وهم يستظرون فيها رينا أخرجنا نعمل صالحاً غرذي الذي كنا نعمل أولم نعمركما ما يتذكر فيه من ذلك وجهاكم والذين فلمروا فما للظلمين من نصير ۳۶ - ۳۷.

And they would be screaming therein, ‘Our Lord! Take us out. We will do righteous deeds, other than which we used to do!’ Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37]
"This here is Hell with which you had been Threatened with [36:63]

Arrive to it today due to what you had been denying [36:64]

(Surah) Al Safaat: Is that better as a lodging or the tree of Zaqqum? [37:62]

We Made it a fitna for the unjust [37:63]

It is a tree which comes out in the roots of the Blazing Fire [37:64]

Its emerging fruit is like the heads of the satans [37:65]

So they would be eating from it, and they would be filling their bellies from it [37:66]

Then indeed, for them upon it would be a mixture from scalding water [37:67]

Then indeed, their return shall be to the Blazing Fire [37:68]

(Surah) Suad: So, woe be unto those who commit Kufr, on account of the Fire [38:27]

And the Glorious Said: This (shall be so). And surely for the tyrants is an evil resort [38:55]
**Hell. They would be arriving to it, and it is the evil habitation [38:56]**

* جهنم يصلونها فبئس المهاد *

**This (shall be so). So let them be tasting scalding (water) and waste discharge [38:57]**

* هذا فليذوقوه حميم وغساق *

**And other (Punishments) of its type, paired [38:58]**

* و آخر من شكله أزواج *

**This is a multitude rushing blindly with you. There would be no welcome for them. They would be arriving to the Fire [38:59]**

* هذا فوج مقتحم معكم لا مرحبا بهم إنهم صالوا النار *

**They (the misled) will say, 'But there is no welcome for you. You brought it upon us, so evil is the settlement' [38:60]**

* وقالوا بل أنتم لا مرحبا بكم أنتم قدمتموه لنا فبئس القرار *

**They (misled) will say, ‘Our Lord! The ones who brought this upon us, increase for him additional punishment in the Fire [38:61]**

* قالوا ربنا من قدم لنا هذا فزده عذابا ضعفا في النار *

**And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62]**

* وقالوا مالنا لا نرى رجالا كنا نعدهم من الاشرار *

**Did we take them in scorn or are the visions turned away from them? [38:63]**

* أتخذناهم سخريا أم زاغت عنهم الابصار *

**Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]**

* إن ذلك حق خاصمن أهل النار 55 – 64. *
(Surah) Al Zumar: 

*Say: ‘Surely the losers are those who would be incurring losses for themselves and their families on the Day of Judgment. Indeed! That is the manifest loss’ [39:15]*

For them would be coverings of Fire from above them and from beneath them. By that, Allah is Alarming His servants. “O servant, therefore fear Me!” [39:16]

And the Glorious Said: So the one upon whom the Sentence of the Punishment has proven true, can you save the one in the Fire? [39:19]

And the Exalted: For them would be coverings of Fire from above them and from beneath them. By that, Allah is Alarming His servants. “O servant, therefore fear Me!” [39:16]

And the Glorious Said: So would he be the one who fears the evil of the Punishment to be faced by him on the Day of Judgment? And it would be Said to the unjust: “Taste what you had been earning!” [39:24]

And the Exalted Said: And the Glorious Said: So Allah Made them Taste the disgrace in the life of the world, and the Punishment of the Hereafter is greater, if only they had known [39:26]

And the Exalted Said: And the Exalted Said: Isn’t in Hell an abode for the Kafirs? [39:32]

And the Exalted Said: And the Exalted Said: Whom the Punishment would be coming to, disgracing him, and whom the permanent Punishment would be resolved upon [39:40]

And the Exalted Said: And the Exalted Said: Isn’t there in Hell an abode for the arrogant? [39:60]

(Surah) Al Momin: And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]
And the Exalted: *Surely, those who commit Kufr would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]*

*قالوا ربنا أمتنا اثنتين وأحييتنا اثنتين فاعترفنا فهل إلى خروج من سبيل*

*They shall say, ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11]*

*ذلكم بأنه إذا دعي الله وحده كفرتم وإن يشرك به تؤمنوا فالحكم لله العلي الكبير 10 – 12*

*That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]*

*و قال ؛ وأن المسريفين هم أصحاب النار 43*

*and the extravagant, they are the inmates of the Fire [40:43]*

*وقال ؛ وحاق بالفرعون سوء العذاب*

*And Said: and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]*

*وقال ؛ وافاد بالذين في النار في النار يعرضون عليها غدوا و عشيا و يوم تقوم الساعة أدخلوا آل فرعون أشد العذاب*

*The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]*

*وإذ يتحاون في النار فقبول الضغفاء للذين استكبروا إنا كنا لكم تبعا فهل أنت من مغون عن نصيب من النار*

*And when they quarrel in the Fire, so the weak ones would be saying to those who were arrogant, ‘Surely we were your followers, therefore can you avert from us a portion of the Fire?’ [40:47]*

*قال الذين استكبروا إنا كنا لكم فيها إن الله قد حكم بين العباد*

*Those who were arrogant would say, We are all in it. Surely, Allah has Judged between the servants’ [40:48]*

*وقال الذين في النار فلما جهنم ادعوا ربكما تخفف عننا يوما من العذاب*

*And those in the Fire would be saying to the keepers of Hell, ‘Call your Lord to Lighten from us the Punishment of one day’ [40:49]*
They shall say: ‘Or, did not the Rasools come to you with the clear proofs?’ They would say, ‘Yes’. They will say: ‘Then (you) supplicate’. And a supplication of the Kafirs is only during straying [40:50]

And Said: Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]

And the Exalted Said: Those who are belying the Book and what We Sent Our Rasools with, so soon they will come to know [40:70]

Then it would be said to them: ‘Where are what you were associating [40:73]

That is due to what you were rejoicing with in the land without any right, and due to your insolence [40:75]

Enter the Gates of Hell to be therein eternally. So evil is the abode of the arrogant ones [40:76]
(Surah) Al Sajdah: \textit{and the Punishment of the Hereafter is even more abasing, and they will not be Helped} [41:16]

And the Exalted Said: \textit{Therefore, We will Make those who commit Kufr to taste severe Punishment, and We will Recompense them for the evil which they had been doing} [41:27]

\begin{quote}
That is a Recompense of the enemies of Allah – the Fire. For them, therein is an eternal abode, being a Recompense, due to them having fought against Our Signs [41:28]
\end{quote}

And those who committed Kufr would be saying, \textit{‘Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet to be from the lowest ones’} [41:29]

(Surah) Al Zukhruf: \textit{Surely the criminals would be in Hell, abiding eternally} [43:74]

\begin{quote}
It shall not be abated from them and they would be despairing in it [43:75]
\end{quote}

And We were not unjust unto them, but they were unjust [43:76]

And they would call out, \textit{‘O Malik! Let your Lord Decide about us’. He will say: ‘You shall remain!’} [43:77]

We had come to you with the Truth, but most of you were averse to the Truth [43:78]

(Surah) Al Dukhan: \textit{Surely, the tree of the Zaqqum} [44:43]
Is the food of the sinful [44:44]

Like murky oil, it shall boil in the bellies [44:45]

Like the boiling of scalding water [44:46]

Seize him, then drag him down into the middle of the Hell; [44:47]

Then pour above his head of the torment of the boiling water: [44:48]

Taste; you were indeed the mighty, the honourable: [44:49]

Surely, this is what you were doubtful of [44:50]

(Surah) Al Jasiyah: therefore give him the news of a painful Punishment [45:8]

And when he learns anything from Our Signs, he takes it in mockery. Those, for them would be an abasing Punishment [45:9]

(Coming up) behind them is Hell, and what they had earned would not avail them of anything, nor what they had taken as guardians from besides Allah, and for them would be a mighty Punishment [45:10]
This is Guidance, and those whom committed Kufr with the Signs of their Lord, for them would be a painful Punishment due to uncleanness (doubt) [45:11]

(Surah) Ahqaaf: And on the Day those who committed Kufr would be Presented to the Fire: “You squandered your good things in your lives of the world and you enjoyed with these, so today you shall be Recompense with the abasing Punishment due to your being arrogant in the land without right, and due to your your mischief!” [46:20]

And the Glorious Said: (Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15]

(Surah) Al Fat’h: and has Prepared Hell for them, and (it is) an evil destination [48:6]

And the Exalted Said: so We have Prepared for the Kafirs, a Blazing Fire [48:13]

And his paired one (Angel) shall say, ‘This is (a record) what is ready with me!’ [50:23]

* ألقوا في جهنم كل كفار عتيد

Both (of you), throw into Hell every stubborn Kafir! [50:24]
A Preventer of the good, a transgressor, a doubter [50:25]

The one who Makes another god to be with Allah, therefore both of you, throw him into the severe Punishment! [50:26]

His paired one will say, ‘Our Lord! I did not make him transgress, but he was in a far straying’ [50:27]

He will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]

My Word will not change in My Presence, and I am not the least unjust to the servants!” [50:29]

On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30]

(Surah) Al Toor: A Day they would be Called to the Fire of Hell with a Calling: [52:13]

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

Is this sorcery then, or you cannot see? [52:15]
**Surah Al Rahman**: The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]

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

**Surah Al Waqia**: And the companions of the left hand, what are the companions of the left hand? [56:41]

(Surah) Al Waqia: And the companions of the left hand, what are the companions of the left hand? [56:41]
And shade from black smoke [56:43]

Neither cool nor honourable [56:44]

Surely, they were before that in a luxurious life [56:45]

And they persisted upon the great perjury [56:46]

And they used to say, ‘When we die and become dust and bones, would we be Resurrected? [56:47]

Or our fathers, the former ones?’ [56:48]

Say: ‘Surely The former ones and the latter ones [56:49]

Are to be Gathered to an appointed time of a known Day [56:50]

Then you! O you straying ones, the beliers! [56:51]

You will be eating from a tree of Zaqoom [56:52]

So the bellies would be filled from it [56:53]
And you will be drinking upon it from the scalding water [56:54]

And they would be drinking (like) the thirsty camel drinks [56:55]

This will befall them on the Day of Reckoning [56:56]

(Surah) Al Hadeed: And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]

(Surah) Al Mujadilah: and for the Kafirs there is a painful Punishment [58:4]

And Said: and for the Kafirs, there would be an abasing Punishment [58:5]

And the Exalted Said: Hell would suffice them. They would be arriving to it, and it is an evil destination [58:8]

And the Glorious Said: They are the inmates of the Fire. They would be therein eternally [58:17]

(Surah) Al Hashr: and for them in the Hereafter would be Punishment of the Fire [59:3]

(Surah) Al Taghabun: And those who are committing Kufr and are belying Our Signs, they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]
(Surah) Al Tahreem:  *O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do* [66:6]

(66:6)

* يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يؤمرون *

" يا أيها الذين آمنوا لا تعذرروا اليوم إنما تجزون ما كنتم تعملون 6 - 7 *

* O you those who commit Kufr! Do not offer excuses today. But rather, You will be Recompensed for what you had been doing* [66:7]

And the Glorious Said:  *and their abode is Hell, and (it is) the evil destination* [66:9]

(66:9)

* وللذين كفروا بربهم عذاب جهنم وبئس المصير *

(Surah) Al Mulk:  *And We have Prepared for them Punishment of the Blazing Fire* [67:5]

(67:5)

* وللذين كفروا برمع عذاب جهنم وبئس المصير *

* And for those who Commit Kufr with their Lord is Punishment of Hell, and evil is the destination* [67:6]

When they would be thrown in it, they will hear its inhalation and it would be boiling up, [67:7]

* Almost bursting from the fury. Every time a crowd is thrown into it, its keeper would ask them, ‘Didn’t a warner come to you?’* [67:8]

They would be saying,  *Yes, a warner had come to us, but we belied and we said, ‘Nothing has been Revealed from Allah. You are only in a great straying’* [67:9]

* وقالوا لو كننا نسمع أو نعقل ما كنا في أصحاب السعير *
And they shall say, ‘If only we had listened or used our intellects, we would not have been among the inmates of the Blazing Fire’ [67:10]

"فاعترفوا بذنبهم فسحقا لاصحاب السعير" 5 – 11.

Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]

(ب) "واما القاطعون فكانوا جهنم حظيا 15."

(Surah) Al Jinn: And as for the deviated ones, so they would be fuel for Hell [72:15]

"و قال تعالى ": ومن يعرض عن ذكر ربه يسلكه عذابا صعدا 17."

And the Exalted Said: And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment [72:17]

"و قال سبحانه ": ومن يعص الله ورسوله فإن له نار جهنم خالدين فيها أبدا 17."

And the Glorious Said: And one who disobeys Allah and His Rasool, then for him is Fire of Hell, abiding therein for ever [72:23]

"ف حتى إذا رأوا ما يوعدون فسيعلمون من أضعف ناصرا وأقل عددا 23 – 24."

Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24]

(ب) "لا يندينا أنكالا وجحيما 73."

(Surah) Al Muzammil: Surely, with Us are heavy shackles and a Blazing Fire [73:12]

"و طعاما ذاغصة وعذابا أليما 12 – 13."

And food that chokes and a painful Punishment [73:13]

(ب) "مذخر صعودا 17."

(Surah) Al Muddasir: Soon I will Overtake him with an ever-increasing Punishment [74:17]

"و قال تعالى ".""ساصليه سنفر 17."

And the Exalted Said: I will Make him arrive to Saqar [74:26]

"و وما اديلك ماسفر"
And what will make you realize what is Saqar? [74:27]

* لا تبقي ولا نذر

It neither lets remain nor spares (anyone) [74:28]

* لواحة للبشر

Scorching for the person [74:29]

* عليها تسعة عشر

Upon it are nineteen [74:30]

 وما جعلنا أصحاب النار إلا ملائكة وما جعلنا عدتهم إلا فتنة للذين كفروا ليستيقي الناس زوائد الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا وليقول الذين كفروا ليستيقي الذين آمنوا إيمانا ولا يرتاب الذين آمنوا اليمين من الكتاب وليقول الذين آمنوا

And have not Made the wardens of the Fire, except the Angels, and We have not Made their number except as a Fitna for those who commit Kufr, and for those Given the Book to be certain, and to increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt;

And for those in whose hearts there is a sickness and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'

Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to. And none know the armies of your Lord except Him, and it is not, except a Zikr for the humans [74:31]

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And for those in whose hearts there is a sickness and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'

Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to. And none know the armies of your Lord except Him, and it is not, except a Zikr for the humans [74:31]
Surely, it is the great one [74:35]

A warning to the humans [74:36]

For one of you who desires can either go ahead or stay behind [74:37]

Every soul would be held for what it earns [74:38]

Except companions of the right hand [74:39]

In Gardens, they would be asking [74:40]

From the criminals [74:41]

What brought you into Saqar (Inferno)? [74:42]

They shall say, 'We were not from the Musalleen [74:43]

And we did not used to feed the poor [74:44]

And we used to indulge in vanities along with the indulgers in vanities [74:45]
And we used to belie the Day of Religion [74:46]

_until the certainty came to us (now) [74:47]

So the intercession of intercessors will not benefit them [74:48]

(Surah) Al Dahr: Surely, We have Prepared for the Kafirs, chains and shackles and Saeer (Inferno) [76:4]

And Said: and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]

(Surah) Al Mursalaat: Go on towards what you were belying with! [77:29]

Go on towards a shade with three branches! [77:30]

Neither shading nor availing from the flame [77:31]

It throws out sparks like towers [77:32]

As if it was a string of yellow camels [77:33]

Woe on that Day is for the beliers [77:34]
(Surah) Al Naba: *Surely, Hell would be in wait* [78:21]

*للطاغين مآبا*  
*A place of return for the tyrants* [78:22]

*لا يذوقون فيها بردا ولا شرابا*  
*They shall neither be tasting therein coolness nor drink* [78:24]

*لا يذوقون فيها بردا ولا شرابا*  
*They would be living therein for ages* [78:23]

*لا يذوقون فيها بردا ولا شرابا*  
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*They would be living therein for ages* [78:23]

*لا يذوقون فيها بردا ولا شرابا*  
*They shall neither be tasting therein coolness nor drink* [78:24]
And prefers the life of the world [79:38]

* وإن الجحيم هي المأوى 37 – 39

Then surely the Blazing Fire, it is the abode [79:39]

المطففين “83 "كلا إغم عن رحم يومئذ، فحبوبون"

(Surah) Al Mutaffifeen: Never! On that Day they would be Veiled from their Lord [83:15]

* ثم إغم لصالوا الجحيم

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

* ثم يقال هذا الذي كنتم به تكذبون 15 – 17.

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

(Surah) Al Burooj: Surely those who persecute the Momineen and the Mominaat, then they do not repent, so for them would be Punishment of Hell, and for them would be Punishment of the burning [85:10]

* النورج "85 " إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق 10.

(Surah) Al A’ala: And the wretched one will shun it [87:11]

* الذي يصلى النار الكبرى

The one who will arrive to the great Fire [87:12]

* ثم لا يموت فيها ولا يحيا 11 – 13.

Then they will neither be dying therein nor living [87:13]

الغاشية "88 " فعذبه الله العذاب الأكبر 24.

(Surah) Al Ghashiya: So Allah will Punish him with the greatest Punishment [88:24]

* الليل "92 " فأنذركم نارا نظفي
(Surah) Al Layl: So I warn you of a Fire set ablaze [92:14]

None shall arrive to it except the most wretched [92:15]

The one who belied and turned his back [92:16]

And the pious would be kept away from it [92:17]

The one who gives his wealth and purifies [92:18]

(Surah) Al Alaq: Never! If he does not desist, We would Smite his forehead [96:15]

Being a forehead of a lying sinner [96:16]

So let him call a calling [96:17]

We would be Calling the Angels of Hell [96:18]

(Surah) Al Bayyina: Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]

(Surah) Al Takasur: No way! If you had the knowledge of certainty [102:5]
You would be seeing the Blazing Fire [102:6]

ثم تثورة عن البقاء 5 - 7.

Then, you would be seeing it with the eye of certainty [102:7]

(سورة) Al Humaza: Never! We will hurling (him) into the Crusher [104:4]...

And what will make you realize what the Crusher is? [104:5]

A Fire of Allah, Ignited [104:6]

Which would emerge over the hearts [104:7]

It would envelope around them [104:8]

In extended columns [104:9]

(Sورة) Tabbat: He shall be arriving at a Fire with flames [111:3]

And his wife bearing the firewood [111:4]

In her neck being a rope of palm fibre [111:5]
"الفلق" 113 "قل أعوذ برب الفلق 1.

(Surah) Al Falaq: **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]**

My father, from Ibn Abu Umeyr, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, (he the narrator) said, ‘I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Scare me, for my heart has hardened’.

He\textsuperscript{asws} said: ‘O Abu Muhammad! Prepare for a long life, for Jibraeel\textsuperscript{as} came to the Prophet\textsuperscript{saww} and he\textsuperscript{as} was frowning, and before that he\textsuperscript{as} had been coming smiling. So, Rasool-Allah\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! Today you have come to me frowning?’

So he\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! The Bellows of the Fire have been Placed’. So he\textsuperscript{saww} said: ‘And what are the Bellows of the Fire, O Jibraeel\textsuperscript{as}?’

So he\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Allah\textsuperscript{azwj} Mighty and Majestic Commanded the Fire, so it was Blown into for a thousand years until it turned white. Then it was Blown into for a thousand years until it turned red. Then it was Blown into for a thousand years until it is turned black. It a pitch-dark blackness. If one drop of Al-Zari‘e (الضريع) were to be in the drink of the world, its inhabitants would die from its stink. And if one link of the chain, the length of which is seventy cubits, were to be placed upon the world, it would melt the world from its heat.

And if a garment from the garments of the people of the Fire were to be suspended between the sky and the earth, the people of the earth would die from its wind’.

قال فبكى رسول الله صلى الله عليه وآله وبكى جبرئيل، فبعث الله إليهما ملكاً فقال لهما: إن ربكما يقرؤكما السلام ويقول: قد أنتهما إن تنذراً ذبا اعذبكم يا علیه،
He asws said: ‘So Rasool-Allah saww wept, and Jibraeil as (also) wept. So Allah azwj Sent an Angel to them both who said to them: ‘Your Lord azwj Conveys His azwj Greetings to you both and is Saying: “Both of you are secure from sinning a sin, that you would be Punished for”.

فقال أبو عبد الله عليه السلام: فما رأى رسول الله صلى الله عليه وآله جبرئيل متبسما بعد ذلك، ثم قال: إن أهل النار يعظمون النار وإن أهل الجنة يعظمون الجنة والنعم، وإن جهنم إذا دخلوها هوك فيهما مسيرة سبعين عاما، فإذا بلغوا أعلاها فذوقوا عذاب الحريق.

So Abu Abdullah asws said: ‘Thus, Rasool-Allah saww did not see Jibraeil as smile after that’. Then he asws said: ‘The people of the Fire would be grievous in the Fire, and the people of the Paradise would be magnified in the Paradise and the Bounties. And the people of Hell, when they enter into it, would travel for a distance of seventy years. So, when they reach its high point, they would be suppressed by rods of the Fire and be returned to its low level.

فهذه حالهم، وهو قول الله عزوجل: "كلما أرادوا أن يخرجوا منها من غم اعيدوا فيها وذوقوا عذاب الحريق " ثم تبدل جلودهم غير الجلود التي كانت عليهم.

This would be their state, and these are the Words of Allah azwj Mighty and Majestic: Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22]. Then their skins would be replaced by layers of skins other than which were upon them’.

قال أبو عبد الله عليه السلام: حسبك ؟ قلت: حسبي حسبي.

Abu Abdullah asws said: ‘Does it suffice you, O Abu Muhammad?’ I said, ‘It suffices me, it suffices me’.

Ibn Musa, from Al Asady, from Al Nakhair, from Al Nowfaly, from Hafs Ibn Gayas,

‘From Al Sadiq Ja’far Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Four would be hurting the people of the Fire upon what would be with them from the harm. They would be drinking from the scalding water in the Blazing Fire calling with the woe and the destruction. The people of the Fire would be saying to each other, ‘What is the matter with these four who have hurt us over (and above) what is already with us from the harm?’

فرجل معلق في تابوت من جمر، ورجل يجر أمعاؤه، ورجل يسيل فوه قيحا ودما، ورجل يأكل لحمه.

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So, it would be a man dangled in a box of burning coal, and a man whose intestines are hanging down, and a man flowing with vomit and blood, and a man eating his own flesh.

It would be said for the one in the box, ‘What is the matter with the distant one who has hurt us (the inmates of the fires) over (and above) what is with us from the harm?’ He would say, ‘The distant one had died and in his neck was the wealth of the people. He did not find it within himself the payback nor loyalty’.

Then it would be said for the one whose intensities would be hanging down, ‘What is the matter with the distant one who has hurt us (the inmates of the fires) over (and above) what is already with us from the harm?’ He would say, ‘The distant one used to relate and look into every wicked phrase, and he would link it and relate with it’.

Then it would be said for the one whose mouth would be flowing vomit and blood, ‘What is the matter with the distant one who has hurt us (the inmates of the fires) over (and above) what is already with us from the harm?’ He would say, ‘The distant one was eating the flesh of the people by the backbiting and walking with the gossiping’.

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from Ismail Bin Dinar, from Amro Bin Sabit,

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387 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 2
'From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali Al-Baqir\textsuperscript{asws} having said: ‘The people of the Fire would be howling in it just (like) the dogs and the wolves tend to howl from what they are facing from pain of the Punishment.

فما ظنك يا عمرو بقوم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها، عطاش فيها، جياع، كليلة أبصارهم، صم بكم عمى، مسودة وجهوههم، خامسين فيها، نادمين، مغضوب عليهم، فلأ يرحمون من العذاب، ولا يخفف عنهم

So what are your thoughts, O Amro, of a people it has not been Ordained upon them that they would be dying, nor lightening from them from its Punishments, being thirsty therein, hungry, their sights reduced, deaf, mute, blind, blackened of faces, despised therein, remorseful, (Allah\textsuperscript{azwj} Wrathful upon them so He\textsuperscript{azwj} will not be Merciful upon them of the Punishment nor Lighten from them.

وفي النار يسجرون ومن الحميم يشربون، ومن الزقوم يأكلون، وبكلاليب النار يحطمون، وبالمقامع يضربون، والملائكة الغلاظ

And in the Fire they would be imprisoned, and from the scalding water they would be drinking, and from the Zaqoom (bitter tree) they would be eating, and by the hounds of the Fire they would be broken into pieces, and by the hooked rods they would be beaten, and the Angels of extreme cruelty are not merciful.

فهم في النار يسحبون على وجوههم، مع الشياطين يقرنون، وفي الانكال والاغلال يصفدون، إن دعوا لم يستجب لهم، وإن سألوا حاجة لم تقض لهم، هذه حال من دخل النار.

So, they in the Fire, would be dragged upon their faces, with the Satans\textsuperscript{la} they would be paired, and in the handcuffs and the shackles they would be enchained. If you were to call them, they will not answer you, and if they were to ask for a need it will not be fulfilled for them. This is the state of one who enters the Fire”\textsuperscript{388}

4 - لي: أي: عن محمد العطار، عن الامبري، عن الحسن بن علي الكوفي، عن العباس بن عامر، عن أحمد بن رق، عن يحيى بن أبي العلاء، عن جابر، عن أبي جعفر الباقر عليه السلام قال: إن عبده مكث في النار سبعين خريفا، والخريف سبعون سنة، قال: ثم إنه سأل الله عزوجل: يحق محمد وأهل بيته لما رحمتني،

My father, from Muhammad Al Attar, from Al Ash’ary, from Al Hassan Bin Al Al Kufy, from Al Abbas Bin Aamir, from Ahmad Bin Razq, from Yahya Bin Abu Al Bala’a, from Jabir,

‘From Abu Ja’far Al-Baqr\textsuperscript{asws} having said: ‘A servant would remain in the Fire for seventy autumns (years), and the autumns would be of seventy years’. ‘Then he will ask Allah\textsuperscript{azwj} Mighty and Majestic, ‘By the right of Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of his Household, when will you\textsuperscript{azwj} Have Mercy upon me?’

\textsuperscript{388} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 3
So, Allah azwj, Majestic is His azwj Majesty would Reveal to Jibraeel as: “Descend to My azwj servant and extract him!” He as would say: ‘O Lord azwj! And how would it be for me as with the descent into the Fire?’ He azwj would say: ‘I aswj have Commanded it to Become cool and safe upon you’. He saww would say: ‘O Lordazwj! But I as have no knowledge of its place?’ He azwj would say: “He is in a pit of Sijjeen!”

He asws said: ‘So, he as would descend into the Fire and would find him with his hands upon his face, and he as would extract him’. The Mighty and Majestic will Say: “O My azwj servant! How long have you been calling out to Me azwj in the Fire?” He would say, ‘I cannot count, O Lord azwj’. He azwj will Say: “But, by My azwj Might! Had you not asked Me azwj by him saww, I aswj would have Prolonged your disgrace in the Fire, but I aswj have Ordained it upon Myself azwj that a servant will not ask Me azwj by the right of Muhammad saww and the People asws of his saww Household except I aswj shall Forgive for him whatever would be between Me azwj and him, and I aswj have Forgiven for you today!”

5 - Al Ghazairy, by his chain from Shurayh the judge,

‘From Amir Al-Momineen asws in a lengthy sermon of his asws: ‘Until the graves are split asunder and you are Sent to the publication (deeds), so if it is concluded for you with the fortunacy you will come to be with the delight, and you would be an obeyed king, and secure nor fearing. Youths would be circling around you as if they are the pearls with bowls of white spring water pleasurable for the drinkers.

The people of the Paradise would be enjoying therein, and the people of the Fire would be Punished therein. They would be in walking impressively in the brocade and the silk, and those would be turning around in the Blazing Fire and the Inferno. They would be filling

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their bodies with the application of the musk of the Gardens, and those would be hit by hooked rods of the Fires. They would be hugging the Houries in the chambers, and those would be collared with collars of Fire with the shackles. He has such a panic which has alerted the physicians, and with him is such an illness not accepting the medication”.

Abu Al Haysam Abdullah Bin Muhammad, from Muhammad Bin Ali Al Sanie, from Saeed Bin Mansour, from Sufyan, from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra having said,

‘Rasool-Allah’asws said: “When the heat is severe, then cool down with the Salat, for the heat is from a flame of Hell, and the Fire complained to its Lordazwj, so it was Permitted for it in two halves – A half in the winter and a half in the summer. Thus, the severity what you are finding to be is from the heat from its flame, and whatever coldness you are finding to be is from its severe frost”.

My father, from Sa’ad, from Ibn Yazeed, from Ja’far Bin Muhammad Bin Uqba, from the one who reported it,

‘From Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic: They would be living therein for ages [78:23], heasws said: ‘Al-Ahqaab – Eight eras, and ‘Al-Ahqaab’ is of eighty years, and the year is of three hundred and sixty days, and the day - like a thousand years from what you are counting [22:47]’.

Al Hamdany, from Ali, from his father, from Al Harvey who said,

'I said to Al-Rezaasws, 'Inform me about the Paradise and the Fire, are both of these already created today?’ Heasws said: ‘Yes, and that Rasool-Allahsaww had entered the Paradise and saw the Fire when heasaww was ascended with to the sky’. 

390 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 5
391 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 6
392 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 7
He (the narrator) said, ‘I said to him asws, ‘But, there are people who are saying, ‘But rather these two a Pre-determined today, not yet created’.

فقال عليه السلام: ما أولئك منا ولا نحن منهم، من أنكر خلق الجنة والنار فقد كذب النبي صلى الله عليه وآله وكذبنا، وليس من ولايتنا على شيء، وخلد في نار جهنم، قال الله عزوجل: " هذه جهنم التي يكذب بها المجرمون يطوفون بينها وبين حميم آن " الجهر.

He asws said: ‘They are neither from us asws nor are we asws from them. One who denies the creation of the Paradise and the Fire, so he has disbelieved the Prophet saww and disbelieved us asws, and he isn’t upon anything from our asws Wilayah, and he would be eternally in the Fire of Hell. Allah azwj Mighty and Majestic Says: *This here is Hell which the criminals disbelieved on [55:43] They will circle between it and the spring of scalding water [55:44]’." 393

My father, from Sa’ad, from Ibn Isa, from Ibn Fazal, from Ibn Bakeyr, from Zurara,

‘From Abu Ja’far Al-Baqir asws having said that Rasool-Allah saww, when he saww was ascended with, did not pass by any creature from the creatures of Allah azwj except he saww saw from him from is loved, from the smiles, and the kindness, and the cheerfulness with him, until he saww passed by a creature from the creatures of Allah azwj who did not turn towards him saww and did not say anything to him saww, and he saww found him to be scowling, frowning.

فقال: يا جبرئيل ما مررت بخلق من خلق الله إلا رأيت البشلر واللطلف والسلرور منله إلا هلذا، فملن هلذا ؟ قلال: هلذا ماللك خلازن النار، هكذا خلقه ربه، هكذا خلقه ربه;

He saww said: ‘O Jibraeel as! I saww did not pass by a creature from the creatures of Allah azwj except I saww saw the smile and the kindness and the cheerfulness from him, except this one. So, who is this?’ He as said: ‘This is Maalik, keeper of the Fire. This is how his Lord azwj has Created him to be’.

قال: فإني احب أن أطلب إليه أن يرني النار، فقال له جبرئيل عليه السلام: إن هذا محمد رسول الله صلى الله عليه وآله وفد سائلين أن أطلب إليك أن تزي النار،

He saww said: ‘I saww would like to seek to him that he shows me saww the Fire’. Jibraeel as said to him: ‘This is Muhammad saww, Rasool saww of Allah azwj, and he saww has asked me as to seek to you if you could show him saww the Fire’.

قال: فأخرج له عنكا منها فرأها فلما أبصرها لم يكن ضاحكا حتى قبضه الله عزوجل.

393 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 8
He \textit{saww} said: ‘A column (of flames) came out from it, and he showed it. So when he \textit{saww} saw it, he \textit{saww} did not smile (ever) until Allah \textit{azwj} Mighty and Majestic Captured his soul’.

Ibn Abu Umeyr, from Ibn Bakeyr, similar to it, and in it: ‘And he \textit{saww} has asked me\textit{as} that I\textit{as} ask you if you could show it to him\textit{saww}. So, he uncovered for him\textit{saww} a layer from its layers’. Rasool-Allah \textit{saww} was not seen laughing (laughing is forbidden but smiling is allowed) until he \textit{saww} passed away’. 394

Ibn Al Waleed, from Al Saffar, from Ibn Ab Al Khatab, from Muhammad Bin Abdullah Ibn Hilal, from Muhammad,

‘From Abu Ja’far\textit{asws} having said: ‘By Allah\textit{azwj}! The Paradise has not been empty from the souls of the Momineen since its creation, nor has the Fire been empty from the souls of the Kafirs and the disobedient ones since the Mighty and Majestic Created it’’. 395

Al Qatan, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Aban, from Muhammad Bin Al Fazeel,

‘From Abu Abdullah\textit{asws}, from his\textit{asws} father\textit{asws}, from his\textit{asws} grandfather\textit{asws} having said: ‘There are seven Doors for the Fire – a Door from which would enter Pharaoh$^\text{la}$, and Haman$^\text{la}$ and Qaroun$^\text{la}$; and a Door from which would enter the Polytheists, and the Kafirs, from the ones who did not believe in Allah\textit{azwj} even for the blink of an eye;

And a Door from which would enter the clan of Umayya, and it is especially for them, no one else would rival them in it, and it is a Door of Laza (\textit{It is a flame} [70:15]), and it is a Door of Saqar (\textit{Saqar (Inferno)} [74:26]), and it is the Door of Al-Hawiya (\textit{an abyss} [101:9]), sliding
them for seventy autumns. Every time it withholds them for seventy autumns, a burst of fire throws them in its top part for (another) seventy autumns. Then it slides them (down again) like that for seventy autumns. They will not cease to be like that for ever, eternally, perpetually.

And a Door from which would enter ones who hate us asws, and battled against us asws, and forsook us asws, and it is the largest of the Doors and the severest in heat”. 396

فاباب يدخل فيه مبغضونا ومحاربونا وخاذلونا، وإنه لاعظم الابواب وأشدها حرا

It would say to the Emir, ‘O one whom Allah aswj Gifted the authority to, but he was not just’, so it will swallow him just as the bird tends to swallow the sesame seed; and it would say to the reader (of the Quran), ‘O one who adorned for the people and duelled Allah aswj with the acts of disobedience’, it will swallow him; and it would say to the rich one, ‘O one whom Allah aswj Gifted the world, and lot of capacity, abundance, and asked him the small, the little loan, but he refused out of stinginess’, and it would swallow him” 397
Two Jews came and asked Amir Al-Momineen\textsuperscript{asws}, ‘Where does the Paradise happen to be? And where does the Fire happen to be?’ He\textsuperscript{asws} said: ‘As for the Paradise, it is in the sky, and as for the Fire, it is in the earth’\textsuperscript{398 (Non-Shia source)}.

In a Hadeeth of the Syrian having asked Amir Al-Momineen\textsuperscript{asws} about the evilest of the valleys on the surface of the earth. He\textsuperscript{asws} said: ‘A valley in Yemen called Barhout, and it is from the valleys of Hell’.

And he asked him\textsuperscript{asws} about the speech of the people of the Paradise, so he\textsuperscript{asws} said: ‘The speech of the people of the Paradise is in Arabic’.

And he asked him\textsuperscript{asws} about the speech of the people of the Fire, so he\textsuperscript{asws} said: ‘In Magian’\textsuperscript{399}.

\textsuperscript{398} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 13
\textsuperscript{399} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 14
\textsuperscript{400} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 15
and its rods are of iron. Neither does its Punishment have a break, nor would its dwellers be dying. It is a house wherein isn’t any mercy, nor would a call of its people be heard’’.

My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Kufy, from Usman Ibn Isa, from Muawiya Bin Wahab who said,

‘We were in the presence of Abu Abdullah asws and a man recited Say: ‘I seek Refuge with Lord of Al-Falaq [113:1], and the man said, ‘And what is Al-Falaq?’

He asws said: ‘A chasm in the Fire in which are seventy thousand dwellings. In each of the dwellings are seventy thousand rooms. In each room are seventy thousand huge serpents (Asoud). In the belly of each serpent are seventy thousand poison sacs. It is inevitable for the inhabitants of the Fire but to pass through them’’.

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In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]: ‘It has reached us asws, and Allah azwj is more Knowing that when the people of the Fire head towards the Fire, he (Angel) would go with them before they enter the Fire, and he would say, ‘Enter into a shade having three prongs of the smoke from the Fire’. So, they would reckon they are entering the Paradise.

Then they will be entering the Fire in droves, and that would be at midday. And the people of the Paradise would be welcomed with whatever they desire from the gifts until they are given their houses in the Paradise at midday, and these are the Words of Allah azwj. The
companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]”.}

companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]”.

19 - فس: أبي عن عثمان بن عيسى، عن سمعة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ما خلق الله خلقا إلا جعل له في الجنة منزل و في النار منزل.

My father, from Usman, from Sama’at, from Abu Baseer, ‘From Abu Abdullah’asws having said: ‘Allahazwj has not Created any creature except Heazwj has Made for him a house in the Paradise and a house in the Fire.

فإذا سكن أهل الجنة الجنة وأهل النار النار نادى مناد: يا أهل الجنة اشرفو، فشرفون على النار وترفع لهم منازلهم فيها، ثم يقال لهم: هذه منازلكم التي لو عصيتم الله دخلتموها،

So, when the people of the Paradise settle into the Paradise, and the people of the Fire into the Fire, a Caller would Call out (addressing those in Paradise): “Come and look!” So, they would come and oversee upon the Fire, and their houses in it would be raised for them, then it would be said to them: “These are your houses which, had you disobeyed Allahazwj, you would have entered these!”

قال: فلو أن أحدا مات فرحا لمات أهل الجنة في ذلك اليوم فرحا، لما صرف عنهم من العذاب.

Heasws said: ‘If anyone could have died of happiness, the people of the Paradise would have died of happiness during that day, due to what Punishment had been turned away from them’.

ثم ينادي مناد: يا أهل النار ارفعوا رؤوسكم، ورفعون رؤوسهم فينظرهم في منازلهم في الجنة وما فيها من النعيم، فقابل لهم: هذه منازلكم التي لو أطعتم ربكم دخلتموها.

Then a Caller would Call out: “O people of the Fire, raise your heads!” So, they will be raising their heads and they would be looking at their houses in the paradise and whatever is therein from the Bounties. It would be said to them: “These are your houses which, had you obeyed your Lordazwj, you would have entered these!”

قال: فلو أن أحدا مات حزنا لمات أهل النار حزنا، فيورث هؤلاء منازل هؤلاء، ويورث هؤلاء منازل هؤلاء، وذلك قول الله: “اولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون”.

Heasws said: ‘If anyone could have died of grief, the people of the Fire would have died of grief. Thus, these would inherit those houses, and those would inherit these houses, and
that is the Word of Allahazwj: *These, they are the inheritors* [23:10] *Those who would be inheriting the (Garden of) Firdows. They would be in it eternally* [23:11].

Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; surely Allah was always Mighty, Wise [4:56]. It was said to Abu Abdullahasws, 'How will their skins be replaced with other than it?' Heasws said: 'Do you see, if Iasws were to take a brick and break it and make it to be dust, then asws mould it (Back again), would it be that which it used to be? But rather, it is that, and another change has occurred, and the origin is one’.

Abu Abdullahasws said: 'This fire of yours is one part from seventy parts (1/70th) from the Fire of Hell, and it has been extinguished seventy times with the water then inflamed, and had it not been for that, the human being would not have been able to tolerate it (extinguish) it, and they would come with it (fire of the world) on the Day of Judgment until it is placed upon the Fire (of Hell), and it (fire of the world) will shriek such a shriek, there will not remain an Angel of Proximity, nor a Mursil Prophetas except he would fall down upon his knees in panic from its shriek’.  

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But rather, He Respites them to a Day in which the eyes shall be staring (in horror) [14:42], he said, 'Their eyes would remain open from the horrors of Hell, not able upon blinking these’. (P.s. – This is not a Hadeeth)

chained in shackles [14:49], handcrafted to each other. *Their shirts would be of asphalt* [14:50], he said, 'The trousers, the shirts'. (P.s. – This paragraph is not a Hadeeth)
وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: " سرابلهم من قطران " هو الصفر الحار الذائب، يقول: انتهى حره، 

يقول الله: " وتغشى وجوههم النار " وسربلوا ذلك الصفر فغشى وجوههم النار.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: Their shirts would be of asphalt [14:50]: ‘It is yellow melting heat. He azwj is Saying it is the peak of the heat. Allah azwj Says: and the Fire would overwhelm their faces [14:50], and the shirt, that is the yellow, so the fire would overwhelm their faces’. 408

When they see it from a distant place, he said, ‘A travel distance of a year, they shall listen to it raging and exhaling [25:12] And when they are cast into - i.e. into it, a narrow place of it, bound, - he said, ‘Handcuffed to each other, they shall be calling over there for destruction [25:13]’ 409 (P.s. – This is not a Hadeeth)

Ali Bin Ibrahim said regarding His azwj Words: Ahead of him is Hell and he would be Quenched from a watery pus [14:16], he said, ‘What comes out from the private parts of the adulterers.

His azwj Words: He would sip it and would hardly be able to swallow it, and the death would come to him from every place but he would not be dying [14:17], he said, ‘Coming near to him, and he would dislike it, and when he goes near it, his face would be roasted and the hair of his head would fall off. When he drinks, it would cut through his intestines and tear apart beneath his feet, and that it would be coming out from one of them like the valley of pus and vomit.

Then he said, ‘And they would be crying until their tears would flow upon their faces streaming. Then the tears would be terminated and the blood would flow until, if a ship
were to flow in it, it would flow, and it is His Word: and Quenched from the scalding water, so it would cut their intestines? [47:15]". 

(P.s. – This is not a Hadeeth)

In a report of Abu Al Jaroud,

‘From Abu Ja’far regarding His Words: its Punishment would be inseparable [25:65]: ‘He is Saying that it is inflicted and does not separate (go away)’.

And one who does that, indulges in sin [25:68], he said: ‘Asama’ (sin-valley), is a valley from the valleys of Hell, melting his feet from heat in Hell. There would come to be in it from the one who worshipped other than Allah and one who killed person whom Allah has Prohibited, and the adulteresses would happen to be in it’.

And surely Hell is Promised to them altogether [15:43] For it there are seven doors, each door being for an Assigned segment of them [15:44], he said, ‘The people of every nation (Religion) would enter into it, and for the Paradise there are eight Doors’.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far regarding His Words: And surely Hell is Promised to them altogether [15:43]. They would pause them upon the Bridge, and as for (the Verse): For it there are seven doors, each door being for an Assigned segment of them [15:44], it has reached me – and Allah is more Knowing – that Allah Made it of seven levels – Its top (level) is Al-Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

And the second (level) It is a Flame Dragging them for the roasting [70:15] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18].

410 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 25
411 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 26
And the third is, **Saqar [74:26]** *It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30]*.

And the fourth is, **Al-Hutama [104:4]**, and from it is the Revenge. *It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33]*. One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (eye liner), they would be returned (to their former state, and the process repeated).

And the fifth is **Al-Haawiya**, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us’. When he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. When they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah azwj: *And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]*. One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

And the sixth, it is **Al-Saeer** wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, in every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah azwj is Saying: *Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4]*.
And the seventh is Jahannum (Hell), and therein is Al-Falaq [113:1], and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment”.

The evidence upon that the Fires are in the earth are His⁴¹2 Words in Surah Maryam⁴¹³⁵: And the human being is saying: ‘What! When I am dead I shall soon be Brought forth alive?’ [19:66] Or does not the human being remember that We Created him before, and he was nothing? [19:67] So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68].

And the meaning of ‘around Hell’ are the oceans surround the world transformed into fires, and it is His⁴¹2 Word: and it is the Word of the Exalted: And when the oceans overflow [81:6]. Then will Present them around Hell and Place the Bridge from the earth to the Gardens.

And His⁴¹2 Word: ‘Jasyan’ i.e. upon their knees. Then the Exalted Said: and We will Leave the unjust ones kneeling therein [19:72] – meaning in the earth when the fires are around them”.

My father, from Ibn Abu Umeyr, from Sayf Bin Umeyra,

‘Raising to Ali⁴¹⁵ Bin Al-Husayn⁴¹⁵ having said: ‘In Hell there is a valley called Saeer. Whenever Hell subsides, its Saeer is opened (to inflame it more), and it is His⁴¹⁵ Word:

⁴¹² Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 27
⁴¹³ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 28
Every time it abates, We will Increase them with blazes [17:97], i.e., every time it extinguishes”\(^{414}\).  

My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq\(^{asws}\) in a Hadeeth of Al-Mi’raj, he\(^{as}\) said: ‘The Prophet\(^{saww}\) said: ‘I\(^{saww}\) heard a voice alarming me\(^{saww}\), so Jibraeel\(^{as}\) said: ‘Did you\(^{saww}\) hear, O Muhammad\(^{saww}\)?’ I\(^{saww}\) said: ‘Yes’. He\(^{as}\) said: ‘This is a rock which had been thrown from an edge of Hell seventy years ago, and this is where it has bottomed’.

 قالوا: فما ضحك رسول الله صلى الله عليه وآله حتى قبض، وقال: فصعد جبرئيل وصعدت حتى دخلت سماء الدنيا فما لقيني ملك إلا وهو ضاحك مستبشر حتى لقيني ملك من الملائكة.

He\(^{saww}\) said: ‘Jibraeel\(^{as}\) ascended and I\(^{saww}\) ascended, until I\(^{saww}\) entered the sky of the world, so no Angel met me\(^{saww}\) except and he was laughing, smiling, until I\(^{saww}\) met an Angel from the Angels, I\(^{saww}\) had not seen a creature larger than him, of an abhorrence view, manifesting the anger. He said to me\(^{saww}\) the like of what they said from the call except that he did not laugh and I\(^{saww}\) did not see in him from the smile what I\(^{saww}\) had seen from the ones from the Angels who had laughed.

فقلت: من هذا يا جبرئيل ؟ فإني قد فزعته منه، فقال: يجوز أن تفعزع منه فكنا ففعزع منه، إن هذا مالك خازن النار لم يضحك فقط، ولم يزل منذ ولاه الله جهنم يرداد كل يوم غضبا وغيظا على أعداء الله وأهل معصيته فيتقهم الله به منهم، ولو ضحك إلى أحد كان قبله أو كان ضاحكا إلى أحد بعدك لضحك إليك ولكنه لا يضحك،

I\(^{saww}\) said: ‘Who is this, O Jibraeel\(^{as}\)? I\(^{saww}\) am alarmed from him’. He\(^{as}\) said: ‘It is allowed that you\(^{saww}\) be alarmed from him, for all of us are alarmed from him. This is Maalik, keeper of the Fire. He does not laugh at all, and since Allah\(^{azwj}\) Made him in charge of Hell, he has not ceased to increase in anger, and rage upon the enemies of Allah\(^{azwj}\) and the people disobedient to Him\(^{saww}\). Allah\(^{azwj}\) Takes His\(^{saww}\) Vengeance from them, and if he had laughed to anyone who was before you\(^{saww}\) or if he were to laugh to anyone after you\(^{saww}\), he would have laughed to you\(^{saww}\), but he does not laugh (at all)’.

\(^{414}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 29
فسلمت عليه فرد السلام علي وبشرني بالجنة، فقلت لجبرئيل: ألا تأمره أن يرينني النار؟ فقال له جبرئيل: يا مالك! Show Muhammad the Fire!

So, I saww greeted unto him and he returned the greeting unto me saww and gave me saww the glad tidings with the Paradise. I saww said to Jibraeel as – and Jibraeel as is with the position which Allah azwj Described as: **Obedient, then trustworthy [81:21]** – Can you instruct him to show me saww the Fire? Jibraeel as said to him: ‘O Maalik! Show Muhammad saww the Fire!’

And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71] Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72] – meaning one in the oceans when they are transformed as fires on the Day of Judgment.

And in another Hadeeth it says that it is Abrogated by His azwj Words: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101]**. (P.s. – Up to here is not a Hadeeth)

It was informed to us by Ahmad Bin Idrees who said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala,

‘From Abu Abdullah asws regarding His azwj Words: **And there is not one of you but shall pass over it [19:71]**. He asws said: ‘Have you not heard the man saying, ‘We passed by the water of the clan of so and so?’ So, it is the passing by, and not entering inside it’’.

And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71] Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72] – meaning one in the oceans when they are transformed as fires on the Day of Judgment.

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It was informed to us by Ahmad Bin Idrees who said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala,
As for those who are committing Kufr – meaning the clan of Umayya, there would be cut out for them clothes of fire [22:19] – up to His\(^{\text{aswj}}\) Words: iron [22:21]. The Fire would overwhelm them like the clothes of the human being. His lower lip would be relaxed until it reaches his navel, and his upper lip would contract until it reaches his head.

"وهم مقامع من حديد " قال: الاعمدة التي يضربون بها وقوله: "كلما أرادوا أن يخرجوا منها من غم اعتدوا فيها " أي ضربا

And for them would be rods of iron [22:21]. He said, 'The rods which they would be hit by. And His\(^{\text{aswj}}\) Words: Every time they intend to exit from it, from grief, they would be returned into it [22:22], i.e. they would be hit by those rods”\(^{\text{417}}\) (P.s. – This is not a Hadeeth)

Ali Bin Ibrahim said regarding His\(^{\text{aswj}}\) Words: And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, [32:20], he said, ‘Hell, when they enter it, they would be sliding into it for a travel distance of seventy years. When they reach its bottom, Hell would exhale within them. When they reach its upper part, they would be hit by the iron rods. This would be their state”\(^{\text{418}}\) (P.s. – This is not a Hadeeth)

Amir Al-Momineen\(^{\text{asws}}\) said: ‘And as for the disobedient people, they would be forsaken in the Fire, and the feet would be fixed with them, and their hands would be tied to their necks, and their bodies would be wearing the shirts of asphalt, and there would be cut-out for them from it - the pieces from the Fire. They would be in Punishment the heat of which would have intensified, and the Fire would have formed a layer over its people.

 فلا يفتح عنهم أبدا، ولا يدخل عليهم ريح (ريح خ ل) أبدا ولا يقضى عليهم عمر (غم خ ل) أبدا، العذاب أبدا شديد، والعقاب أبدا جديدا، لا الدار زائلة فتفي، ولا آجال القوم تقضى.

It will not be opened up for them forever, nor will a wind (breeze) enter upon them forever, nor would a life-span expire from them forever. The Punishment would be severe forever, and the torments would be renewed forever. Neither will the house perish, ever, nor will the terms of the people expire.

\(^{417}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 32

\(^{418}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 33
Then He azwj Related the call of the people of the Fire, so He azwj Said: And they would call out, O Malik! Let your Lord Decide about us’ – i.e., ‘we should be dying’, so Maalik will say: ‘You shall remain! [43:77]’. 419

On the Day that We will say to Hell: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30], he said, ‘It is the question, because He azwj had Promised the Fire than He azwj will be Filling it, so the Fire would be filled. Then He azwj will Say to it: “Are you filled up?” And it will say: ‘Are there any more?’ [50:30], upon a limit of the question, i.e. it isn’t regarding the increase.

He said, ‘So the Paradise would say: ‘O Lord azwj! You azwj Promised the Fire that You azwj will Fill it, and You azwj Promised me that You azwj will Fill me, but You azwj have not Filled me and the Fire is filled up?’ He said, ‘So, on that day, Allah azwj will Created creatures to Fill the Paradise with them’. (P.s. – This is not a Hadeeth)

Abu Abdullah asws said: ‘Beatitude is for them. They would not have seen the grief of the world and its worries’. 420

My father, from Amro Bin Usman, from Jabir,

‘From Abu Ja’far asws having said: ‘When this Verse was Revealed: And on that Day they would come with Hell. [89:23]

Rasool-Allah saww was asked about that, so he saww said: ‘The Trustworthy Spirit informed me that Allah azwj, there is no god apart from Him azwj, when He azwj Send forth the creatures,
He\textsuperscript{azwj} would Gather the former ones and the latter ones, they would come with Hell pulled by a thousand reins, a thousand Angels of severe cruelty would be pulling it.

For it would be an echo, and wrath, and exhalation and inhalation. And it will exhale the exhalation, so if Allah\textsuperscript{azwj} Mighty and Majestic had not Delayed them for the Reckoning, it would have destroyed the (people of the) gathering. Then a neck will come out from it and encompass the creatures, the righteous ones from them and the immoral.

So, there is no creature of Allah\textsuperscript{azwj}, a servant from His\textsuperscript{azwj} servants, Angel, or Prophet\textsuperscript{as} except that he would call out, ‘O Lord\textsuperscript{azwj}, (save) my soul! (save) my soul! Whilst you\textsuperscript{aww}, O Prophet\textsuperscript{aww} of Allah\textsuperscript{azwj} would be saying: ‘O Lord\textsuperscript{azwj}, (save) my\textsuperscript{saww} community! (save) My\textsuperscript{saww} community!’

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. As for the one, upon it would be the entrustments and the relationship, and as for the second, upon it would be the Salat, and as for the third, upon it would be justice of the Lord\textsuperscript{azwj} of the worlds, there is no god apart from Him\textsuperscript{azwj}.

They would be encumbered with the crossing over it, so the relationship and the entrustment would withhold him. If he is saved from these, the Salat would withhold him, and if he is saved from it, he would end up to the Lord\textsuperscript{azwj} of the worlds Mighty and Majestic, and it is the Word of the Blessed and Exalted: \textit{Surely, your Lord is Ever-watchful [89:14]}.
So, if he is rescued, he would be Rescued by the Mercy of Allah azwj Mighty and Majestic Commanded with it, and he will say, 'The Praise is for Allah azwj, and by His azwj Favour, the righteous deeds are completed, and the good deeds are purified. And the Praise is for Allah azwj Who Rescued me from you (Hell) after I had despaired of His azwj Favour and His azwj Grace. Surely our Lord azwj if Forgiving, Grateful'.” 421

And they would be captivated by the regret when they see the Punishment [10:54]. He said, 'They will be captivated by the regret when they see the friend of Allah asws. It was said, 'O Rasool-Allah saww! And what would the regret avail them, and they would be in the Punishment?' He asws said: 'They would be disliking the gloating of the enemies'”. 422

My father, from Ibn Abu Umeyr, from Ibn Bakeyr,

‘From Abu Abdullah asws having said: ‘In Hell there is a valley for the arrogant ones called Saqar. It complained to Allah azwj of the severity of its own heat and asked Him azwj to let it breathe, so He azwj Permitted to it, and it breathed, and Hell was inflamed’”. 423

His azwj Words: Saqar [74:26] - a valley in Hell, It neither lets remain nor spares (anyone) [74:28] – i.e. it does not let him remain nor spares him, Scorching for the person [74:29] – he said, Scorching upon it, so it burns him, Upon it are nineteen [74:30]. He said, ‘The Angels Punishing him, it is His azwj Word: And have not Made the wardens of the Fire, except the Angels [74:31], and they are the Angels in the Fire Punishing the people. and We have not Made their number except as a Fitna for those who commit Kufr’ – he said, ‘For every man would be nineteen from the Angels Punishing them’”. 424 (P.s. – This is not a Hadeeth)

421 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 36
422 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 37
423 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 38
424 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 39
Go on towards a shade with three branches! [77:30], he said, ‘In it are three flames from the Fire. It throws out sparks like towers [77:32], he said, ‘The sparks of the Fire being like the towers and the mountains As if it was a string of yellow camels [77:33], i.e. black’. (P.s. – This is not a Hadeeth)

Arriving – their faces, to a scorching Fire [88:4] Quenching from a boiling spring [88:5], it is called a spring due to the severity of its heat, There wouldn’t be any food for them except from bitter thorns [88:6]. He said, ‘The sweat of the people of the Fire and what comes out from the private parts of the adulterers. Neither fattening nor availing from hunger [88:7]’. (P.s. – This is not a Hadeeth)

‘Regarding His Words: And when the Blazing Fire is Inflamed [81:12] – meaning it would be ignited for the Kafirs, and Al-Jaheem is the Fire is the upper part from Hell, and the Jaheem in the speech of the Arabs is what is huge from the fire, like the Words of the Mighty and Majestic: They said, ‘Build a structure for him, and throw him into the Blazing Fire!’ [37:97] – intending the huge fire’. (P.s. – This is not a Hadeeth)

In a report of Abu Al Jaroud –

‘As for the woe, it has reached us – and Allah is more Knowing – it is a well in Hell’.

(P.s. – This is not a Hadeeth)

Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Ibn Abul Rahman, from Ibn Jareeh, from Ata’a, from Ibn Abbas,
‘From Abu Abdullah asws having said: ‘In the Fire (Hell) there is a fire the people of the Fire seek refuge from it. It has not been created except for the arrogant obstinate tyrant, and for every rebellious Satanla, and for every arrogant one not believing in the Day of the Reckoning, and every Nasibi (Hostile one) to the Progeny asws of Muhammad asws.

وقال: إن أهون الناس عذابا يوم القيامة لرجل في ضحضاح من نار، عليه نعلان من نار، وشراكان من نار، يغلي المرحل، ما يرى أن في النار أحدا أشد عذابا منه، وما في النار أحد أهون عذابا منه.

And he asws said: ‘The people of the easiest Punishment on the Day of Judgment is for a man in the shallowness of the Fire. Upon him would be slippers of fire, and straps of fire melting the brass. He would view that there isn’t anyone in the Fire with more severe Punishment than him, and (although) there would not be anyone in the Fire of easier Punishment than him’. 429

They would be living therein for ages [78:23], he said, ‘The ‘ages’ are the years, and the ‘age’ is of eighty years, and the year, its numbering is of three hundred and sixty days, and the day is like a thousand years from what you are counting. [P.s. – This paragraph is not a Hadeeth]

أخبرنا أحمد بن إدريس عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن درست بن أبي منصور، عن الاحول، عن حمران بن أعين قال: سألت أبا عبد الله عليه السلام عن قول الله: "لابثين فيها أحقابا لا يذوقون فيها بردا ولا شربا إلا حميما" قال: هذه في الذين يخرجون من النار.

And Ali Bin Ibrahim in His aswj Words: They shall neither be tasting therein coolness nor drink – i.e. sleep. He said, ‘The coolness is the sleep’. 430 (P.s. – This paragraph is not a Hadeeth)
Say: ‘I seek Refuge with Lord of Al-Falaq [113:1], he said, ‘Al-Falaq is a chasm in Hell, the people of the Fire would be seeking refuge from the severity of its heat. It asked Allah azwj to Permit it to breathe, so He azwj Permitted it, and it breathed, and Hell was inflamed’.

He said, ‘And in that chasm there is a box of fire. The people of the chasm seek refuge from the heat of that box and it is the coffin, and in that coffin are six from the former ones and six from the Latter ones.

As for the six from the former ones, it would be the son of Adam as who killed his brother as, and Nimrod as of (the era of) Ibrahim as who threw Ibrahim as into the Fire, and Pharaoh la, and Al-Samiry la who took the calf, and the one who Judaised the Jews, and the one who Christianised the Christians.

And as for the six from the latter ones, it would be the first one (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth (Muawiya), and the leader of the Khawarijites, and Ibn Muljim la, And from evil of darkness when it spreads [113:3]. He said, ‘That which casts in the chasm to dwell therein’.

From Hisham Bin Al Hakam who said,

The atheist said to Al-Sadiq asws, ‘Inform me, or isn’t there any evidence regarding the Fire that He azwj would be Punishing His azwj creatures with it besides the snakes and the scorpions?’ He asws said: ‘But rather, He azwj would Punish with it the people who claimed that it isn’t from His azwj creation, but rather, it was His azwj associate who created it. Therefore, Allah azwj Make the scorpions and the snakes to overcome upon them in the Fire for them to

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431 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 46
be tasting by it the evil consequences of what they had been upon, so they rejected that He\textsuperscript{asw}\textsuperscript{a} happens to be its Maker’’.\textsuperscript{432}

48 - \(ثو: أبي، عن سعد، عن النهدي، عن أبي الحسن موسى عليه السلام قال: كان في بني إسرائيل رجل مؤمن وكان له جار كافر فكان يرق بالمؤمن ويليه الموت في الدنيا، فلما أن مات الكافر بني الله له بيتا في النار من طين، فكان يقيه حرها، ويأتيه الرزق من غيرها، وقيل له: هذا بما كنت تدخل على جارك المؤمن فلان بن فلان من الرفق وتوهله من الموت في الدنيا.

My father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Ali Bin Yaqteen,

‘From Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘There was a Momin man among the children of Israel, and there was a Kafir neighbour for him being kind with the Momin, and he would be close to him of the goodness in the world. So, when the Kafir died, Allah\textsuperscript{azwj} Built a house for him in the Fire out of clay, and it was saving him from its heat and the sustenance coming to him from other than it, and it was said to him: “This is due to that kindness you had entered upon your Momin neighbour, so and so, son of so and so, and befriended him from the goodness in the world”’.\textsuperscript{433}

49 - \(ثو: ابن الوليد، عن الصفار، عن محمد بن الحسين، عن محمد بن عبد الله بن هلال، عن عقبة بن خالد، عن ميسر، عن أبي جعفر عليه السلام قال: إن في جهنم جبل يقال له الصعدى، وإن في الصعدى لواد يقال له سقر، وإن في سقر جب يقال له هبهب، كلما كشف غطاء ذلك الجبل ضج أهل النار من حرها، وذلك منازل الجبارين.

Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Maysar,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘In Hell there is a mountain called Al-Sa’ady, and in Al-Sa’ady there is a valley called Saqar, and in Saqar there is a mountain called Habhab. Every time a cover of that chasm its removed, the people of the Fire raise a clamour from its heat, and those that the places of the tyrants’’.\textsuperscript{434}

50 - \(يج: من معجزاته صلى الله عليه وآله أنه لما غزا بتبوك كان معه من المسلمين خمسة وعشرون ألفا سوى خدمهم، فمر عليه السلام في مسيره يبحل يريج الماء من أعلاه إلى أسفله من غير سيلان، فقالوا: ما أعجب رشح هذا الجبل! فقال: إنه يبكي، قالوا: وله يبكي؟ قال: أخبرون أن تعلموا ذلك؟ قالوا: نعم،

From his\textsuperscript{asww} miracles is that when he\textsuperscript{asww} went on a military expedition of Tabuk there were twenty-five thousand from the Muslims with him\textsuperscript{asww} besides their servants. He\textsuperscript{asww} passed by a mountain during his\textsuperscript{asww} journey trickling water from its top to its bottom without a flow. They said, ‘How strange is the trickling of this mountain!’ He\textsuperscript{asww} said: ‘It is crying’. They said, ‘And the mountain is crying?’ He\textsuperscript{asww} said: ‘Would you like to know that?’ They said, ‘Yes’.

\textsuperscript{432} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 47  
\textsuperscript{433} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 48  
\textsuperscript{434} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 49
He said: ‘O you mountain! What are you crying for?’ The mountain answered him and the group heard it – in an eloquent tongue: ‘O Rasool-Allah! Isa Bin Maryam had passed by me and he was reciting: a Fire whose fuel are the people and the stones [66:6], so I have been crying since that day out of fear from my becoming from those stones’.

He said: ‘Calm down in your place, for you aren’t from those. But rather those are stones of sulphur’. Then that trickle from the mountain dried up in that time until it did not trickle from that trickle, and from that wetness which it had’.

From Ibn Muskan,

‘Raising it to Abu Abdullah regarding His Words: So what would be their patience upon the Fire? [2:175]: ‘What (can make them to be) patient upon a deed what they are knowing that it would take them to the Fire?’.’

Regarding the Words of the Exalted: Allah will be Mocking with them, [2:15]: (Imam Hassan Al-Askari said): ‘And as for Mocking them in the Hereafter will be that Allah Mighty and Majestic, when He Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these Momineen to be in the Gardens in the presence of Muhammad in the position of a judging king.

435 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 50
436 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 51
Heazwj will then Notify upon these mockers, those who were mocking with them in the world, until they (Momineen) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lordazwj.

قائمون يعفون أولئك الكافرين بأحمائهم وصفاقاتهم، وهم على أصناف: منهم من هو بين أئذان أفعاها مضغة،

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

فالمؤمنون يعرفون اولئك الكافرين بأسمائهم وصفاتهم، وهم على أصناف: منهم من هو بين أنياب أفا

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

ومنهم من هو تحت سياط زبانيتها وأعمدتها ومرزابها يقع من أيديهم عليه تشدد في عذابه وتعظم حزبه ونكاله،

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

ومنهم من هو في بحار حميمها يغرق ويسحب فيها،

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

ومنهم من هو في غسلينها وغساقها تزجره زبانيتها،

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

ومنهم من هو في سائر أصناف عذابها، والكافرون والمنافقون ينظرون فربوهم هؤلاء المؤمنين الذين كانوا يعمرون في الدنيا يسخرون لما كانوا من موالات محمد وعلى أسماء صلوات الله عليهم يعتقدون، فيروهم: منهم من هو على فشحة ينقلب، ومنهم من هو على فواكهها يتناع،

And the Kafirs and the Munafiqs would be looking on, and they would be seeing these Momineen, those who they were mocking with in the world – due to what they were from the friendship and believing in Muhammadasws and Aliasws and theirasws Progenyasws – and they would be seeing – from them, one who would be upon his couch, rolling (in happiness), and from them would be one partaking from its fruits.
And from them (Momineen) is one who would be in it (Paradise) and in lofty towers or in its carpets and strolling in its orchards, and its parks, and the maiden Houries, and the servants, and the sons, and the maids, and the young boys standing in their service, and they would be circling with the service around them, and the Angels of Allah™ Mighty and Majestic would be coming to them from the Presence of their Lord™ with the gifts and the prestige, and wonderful presents and the gifts, and the favours, saying to them, ‘Greetings be upon you due to your patience, for excellent is the consequential abode [13:24].

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

They would be saying, ‘O woe is for us! If only this was for us’. So the Momineen would be saying, ‘Look at these doors’. So they would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. So they would take to the swimming in the ocean of its pus, and end up in the hands of its Zabanyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.
So, these are the Words of Allah the Exalted: **Allah will be Mocking with them [2:15]**.

And the Words of the Mighty and Majestic: **So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]**.

(Imam Hassan Al-Askari - then fear the Fire the fuel of which are the people and stones – stones of sulphur are the severest of the things of heat, (it is) prepared - that fire, for the unbelievers [2:24], in Muhammad saww and the ones doubting in his saww Prophet-hood, and the repellers of the rights of his saww brother Ali asws, and the rejecters of his asws Imamate’. 438

And in another report: the fuel of which – i.e. its firewood, are the people and stones – igniting Punishment upon its people, prepared for the Kafirs, the beliers in His awj Speech) and His awj Prophet saww, instillers of the enmity towards His awj Guardian asws and his saww successor asws. 439 (P.s. – This is not a Hadeeth)

The Imam (Hassan Al-Askari asws) said: ‘Allah Mighty and Majestic Said: And they are saying - meaning the Jews, the persistent ones, the displayers of the Eman, the concealers of the hypocrisy, and the plotters against Rasool-Allah saww and impeding him saww with what they are thinking that in it would be their damage, Fire will never touch us except for a number of days, and that is because there used to be in-laws and brothers by breastfeeding for them the Muslims, concealing their Kufr (disbelief) from Muhammad saww and his saww companions, and even though they were aware, pretending for them, for their relatives and their in-laws.

لما قال لهم هؤلاء: لم تفعلو هذا النفاق الذي تعلمون أنكم به عند الله مسخوط عليكم مذنبين؟ أجواب هؤلاء اليهود بأن مدة ذلك العذاب الذي نعذب به هذه الذنوب أيام معدودة تستقيم، ثم نصير بعد ذلك في النعمة في الجنة

437 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 52
438 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 53
439 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 54
They said to them, ‘Why are you doing this hypocrisy which you know that by it you would be Angered upon in the Presence of Allah azwj, being Punished?’ Those Jews replied to them, ‘But the term of that Punishment which we would be Punished with for these sins would be expiring in a number of days. Then, after that, we would come to be in the Bounties in the Gardens.

ولا نستعجل المكروه في الدنيا للعذاب الذي هو بقدر أيام ذنوبنا، فإما تفي وتنقضي، ونكون قد حصلنا لذات الحريه من الخدمة ولذات تعمة الدنيا، ثم لا نبالي بما يصيبنا بعد، فإنه إذا لم يكن دائما فكانه قد فشي.

Therefore, we are in no hurry to avoid in the world the abhorrence of the Punishment, which would be in accordance to the days of our sins. It would finish and expire, and we would have happened to achieve the freedom from the service and the pleasures of the world. Then, we don’t care what would be hitting us afterwards, for it (the Punishment), when it does not happen to be forever, so it is as if it has already finished’.

فقال الله تعالى: قل يا محمد " أتخذتم عند الله عهدا " إن عذابكم على كفركم بمحمد وعلي ودفعكم لآياته نفسه وفي علي عليه السلام وسائر خلفه وأولاده مقطع غير دائم، بل ما هو إلا عذاب دائم لا نفاد له

Allah azwj Mighty and Majestic Said: Say: - O Muhammad saww (to them) – ‘Have you taken an agreement with Allah that your Punishment upon your Kufr (disbelief) in Muhammad saww and your repelling his saww Signs regarding himself saww and regarding Ali asws and the rest of his saww Caliphs and His aswj Guardians would be interrupted, without being perpetual? But, it is not except for eternal Punishment with no depletion for it.

فلا تجتروا على الآثام والقبائح من الكفر بالله وبرسوله وبوليه المنصوب بعده على امته ليسوسهم ويرعاهم سياسة الوالد الشفيق الرحمي الكرم لولده، ورعاية الحدب المشفق على خاصته

Therefore, do not be audacious upon the sins and the ugliness from the Kufr with Allah azwj and with His aswj Rasool saww, and with His aswj Guardian asws, and one nominated after him saww upon his saww community, in order to lead them and care for them, the care of the father, the kind, the merciful, the benevolent to his children, the care of the shepherd caring upon his flock.

" فلن يخلف الله عهده " فكذلك أنتمما بما تدعوون من فناء عذاب ذنوبكم هذه في حرز " أم تقولون على الله ما لا تعلمون "

Then Allah will never Break His Agreement – So, similar to that are you with your claim for the ending of the Punishment of these sins of yours, being in protection or are you saying upon Allah what you are not knowing? – have you taken an agreement? Or are you (just) saying? But, you are, in whichever of these two claims, liars’”.

ثم قال الله تعالى ردا عليهم: " بلى من كسب سبعة وأحاطته به خطيته "
Imam Hassan Al-Askari\textsuperscript{asws} said: ‘Then the Mighty and Majestic Said in rebuttal against them: \textit{Yes! The one who earns evil and his sins surround him [2:81].}

The Imam\textsuperscript{asws} said: ‘The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah\textsuperscript{azwj} and remove him from the Wilayah of Allah\textsuperscript{azwj}, and throw him into the Wrath of Allah\textsuperscript{azwj} – and it is \textit{Shirk} (association) with Allah\textsuperscript{azwj}, and the \textit{Kufr} (disbelief) in Him\textsuperscript{azwj}, and the \textit{Kufr} in the Prophet-hood of Rasool-Allah\textsuperscript{asws}, and the \textit{Kufr} in the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. Each one of these is an evil deed he would be surrounded with – i.e., it surrounds his deeds and invalidates it and deletes it, \textit{so they}, the ones who do this surrounding evil deeds are the \textit{inmates of the Fire; they would be in it eternally’.

Then Rasool-Allah\textsuperscript{asws} said: ‘The Wilayah of Ali\textsuperscript{asws} is such a good deed – nothing from the evil deeds harms with it, and even if it has (already) been recorded – except what its perpetrator is hit from the purification from it in the world, and by some of the punishments in the Hereafter, until he is rescued from it by the intercession of his goodly and clean Masters\textsuperscript{asws}.

And that the friendship of the opponents of Ali\textsuperscript{asws} and the adversaries of Ali\textsuperscript{asws} is such an evil deed – nothing benefits with it, except what benefits them by obeying them in the world – with the bounties and the good health, and being affluent. Then they would be returning to the Hereafter and there would not happen to be for them except for the perpetual Punishment’, \textsuperscript{440}

\textsuperscript{440} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 55
be Mocking with them, [2:15], meaning Recompensing them in the Hereafter a Recompense of their mocking Amir Al-Momineen\textsuperscript{asws}.

Ibn Abbas said, ‘And that is because when it will be the Day of Judgment, Allah\textsuperscript{azwj} will Command the creatures with the crossing over the Bridge. The Momin would cross to the Paradise, and the hypocrites would fall into Hell. Allah\textsuperscript{azwj} will Say: “O Maalik! Mock the hypocrites in Hell!” So, Maalik will open a Door in Hell to the Paradise, and call out to them: ‘Community of hypocrites! Over here! Over here! Climb out from Hell into the Paradise!’

The hypocrites will wail in the Fire of Hell for seventy autumns. When they reach to that Door and attempt the exit, it would be locked besides them, and another Door to the Paradise in another place. Then he will call out to them from this Door: ‘Come out to the Paradise!’ They would wail like the first (time), and when they arrive to it, it would be locked besides them, and he will open a Door in another place. And like this it would be forever, and ever!”",441 (P.s. – This is not a Hadeeth)

From Abu Baseer,

(Ja’far Bin Muhammad\textsuperscript{asws} having said): ‘They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq (Umar); and its second gate is for Hibter (Abu Bakr); and the third is for the third one (Usmaan); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salama. So, these gates are (also) for the ones who followed them”.442

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441 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 56
442 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 57
‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: ‘Amir Al-Momineen asws having said: ‘The people of the Fire, when the Zaqoom (bitter tree) and the Zareeh (thorny bush) boils in their bellies like the boiling of the scalding water, they would ask for the drink. They will come with a drink of discharge and pus. He would swallow it and it would almost not be able to swallow it, and the death would come to him from every place, and he will not die, and from behind him would be harsh Punishment, and scalding water would be boiling in Hell since it was created like the oil, scorching the faces. Evil is the drink and evil is the dwelling’.443

‘From Abdullah Bin Sinan, ‘From Abu Abdullah asws having said: ‘The son of Adam as has been created hollow. There is no escape for him from the food and the drink’.444

He asws said: ‘And if they were to cry out for help, they would be helped with water like the murky oil scorching their faces’.444

And from him asws regarding the Words of Allah azwj: On the Day the earth would be changed to another earth [14:48], he asws said: ‘It would be changed into pure white bread. The people would eat from it until He azwj is Free from the Reckoning’.445

A speaker said to him asws, ‘One that Day they would be too pre-occupied from the eating and the drinking’. He asws said to him: ‘The son of Adam as has been created hollow. There is no escape for him from the food and the drink. Would they be too pre-occupied or the ones...’

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443 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 58
444 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 59
in the Fire? They would be crying out. Allah\textsuperscript{azwj} Said: \textit{And if they cry out for relief, they would be relieved by water like molten copper [18:29]}\textsuperscript{445}

\begin{quote}
\textit{And if they cry out for relief, they would be relieved by water like molten copper [18:29]}.\textsuperscript{445}
\end{quote}

From the book ‘The asceticism of the Prophet\textsuperscript{saww}’, from Abu Ja’far Al Qummy,

‘\textit{From Ali\textsuperscript{asws} that the Prophet\textsuperscript{saww} having said: ‘By the One\textsuperscript{azwj} in Whose Hand is the soul of Muhammad\textsuperscript{saww}! If a drop of Al-Zaqoom were to drop upon a mountain of the earth, it would collapse to the lowest seventh firmament and it would not be able to tolerate it, so how would it be with the one who drinks it?}’\textsuperscript{446}

\begin{quote}
\textit{By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! One iron rod from what Allah\textsuperscript{azwj} Mentioned in His\textsuperscript{azwj} Book were to be placed upon a mountain of the earth, it would collapse to the lowest seventh firmament and it would not be able to tolerate it, so how would be with the one whom it falls on the Day of Judgment in the Fire?’}\textsuperscript{446}
\end{quote}

\textbf{P.s. – No. 62 is missing}

\begin{quote}
\textit{The Seyyid (Ibn Tawoos) said, ‘I am saying, ‘And it is in the Hadeeth: ‘\textit{The people of the Fire, when they enter it, they would see its horrors, and would come to know its Punishment and its Torments, and they would see it just as Zayn Al-Abideen\textsuperscript{asws} has said: ‘What do you think of the Fire? It will not let remain anyone who goes into it, and he will not have the ability to Lighten it from the one who fears it, and will submit to it. It will receive its settlers with the hottest of its heat, and the extreme afflictions’}}
\end{quote}

They will recognise that the people of the Paradise are among Great Rewards, and Eternal Bounties, and they would hope that they would feed them and quench them, so that some of the painful Punishment may be Lightened from them, just as Allah\textsuperscript{azwj} Majestic is His\textsuperscript{azwj}

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445 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 60
446 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 61
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Majesty Says in His \textit{azwj} Mighty Book: \textit{And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you' [7:50].}

But the answer would be withheld from them for a period of forty years, then they would be answered in a contemptible and belittling manner: \textit{‘Allah has Prohibited it upon the Kafirs’ [7:50]}. 

So they would be seeing the keepers in the presence, and they would be witnessing what is descending upon them from the difficulties, and it would give them hope that they might find a reason for happiness with them, just as Allah \textit{azwj}, Majestic is His \textit{azwj} Majesty Says: \textit{And those in the Fire would be saying to the keepers of Hell, ‘Call your Lord to Lighten from us the Punishment of one day’ [40:49].}

But the answer would be withheld from them for a period of forty years, then they would be answered after their having become disappointed, \textit{They will say: ‘Then (you) supplicate’. And a supplication of the Kafirs is only during straying [40:50].}

So when they would have despaired from the keepers of Hell, they would return to Maalik, and Head Keeper, and they would hope that perhaps he would finish them from that horror, just as Allah \textit{azwj}, Mighty is His \textit{azwj} Majesty Says: \textit{And they would call out, ‘O Malik! Let your Lord Decide about us’. [43:77].}

He \textit{azws} said: ‘But the answer would be withheld from them for a period of forty years, while they would be in Punishment, then they would be answered just as Allah \textit{azwj} the Exalted Says in His \textit{azwj} Protected Book: \textit{He will say: ‘You shall remain’ [43:77]}.’
He saww said: ‘So when they have despaired from their Master azwj, the Lord azwj of the Worlds, which was a lesser thing for them in the world of theirs, and the effect of their desires of each one of them would last for the duration of their lifetime.

And it had been determined with them with the intellects and the transmission that it has been clarified to them upon the hand of the Guides, the way to the salvation, and by the tongue that they would be throwing themselves in the house of the Punishments and the horrors, and that the door of Acceptance would be locked from the Kafirs by the deaths, forever and ever.

And it was said to them during the time they were in the life of the world, from the encumbered ones by the clarifying tongues, the clear: ‘Supposing you do not ratify me saww regarding this word, are you not allowing (the possibility) that saww could happen to the truthful ones? Then, how are you turning away from me saww, and you have witnessed my saww belying and the belying the ones who ratified me saww from the Mursil Prophets as? And will you protect (yourselves) from these harms, the tremendous warnings? Have you not heard a lot of Prophets as, and the repetition of the Messages?

Then He azwj, Majestic is His azwj Majesty Repeated their accompaniment in the Fire, by the speaking tongue, so He azwj Said: *Did not My Verses happen to be recited unto you, but you were belying these? [23:105] They shall say, ‘O our Lord! Our wretchedness overcame upon us and we were a straying people’ [23:106] Our Lord! Extract us from it, then if we were to repeat, so we would be unjust [23:107].*

"فِئَقُفُوْنَ أَرْبَعِيَّةَ سُنَّةً ذَلْلِهَوَانِ لاَ يَجَابُونَ، وَفِي عَذَابِ النَّارِ لاَ يَكِلُوْنَ، ثُمَّ يَجِيِّهِمُ اللَّهُ جَالِلَ جَلَالِهِ: "اَخْبَسُوا فِيهَا وَلَا تَكَلُمُونَ"

They would remain for forty years in the disgraceful humiliation not been answered, and in the Punishment of the Fire, they would not be spoken to. Then Allah azwj, Majestic is His azwj Majesty would Answer them: *He shall Say: “Go away into it and do not speak to Me!” [23:108].*
He said: ‘During that, they would be despairing from every relief and rest, and the Doors of Hell would be locked upon them, and they would be perpetually the lamenting the destruction, and the sobbing, and the exhalation (sighing), and the shrieking, and the lamentations’.

And from the (above) mentioned book –

‘Jibraeel came to the Prophet at midday during a time he did not come to him (before), and he was of changed colour, and the Prophet would hear him and sense him, but did not hear him on that day.

The Prophet said to him: ‘O Jibraeel! What is the matter with you coming to me during a time which you have not been coming to me in it? And do you see your colour to have changed, and I used to hear your presence but did not hear it (today)?’ He said: ‘I came when Allah Commanded with Bellows of the Fire to be place upon the Fire’. The Prophet said: ‘Inform me about the Fire, O Jibraeel! When did Allah the Exalted Create it?’

He said: ‘The Glorious Inflamed it for a thousand years and it reddened, then Inflamed it for a thousand years, and it whitened, then Inflamed it for a thousand years, and it blackened. Thus, it is dark black, its embers not illuminating, nor does its flames get extinguished.

By the One Who Sent you with the Truth! If a perforation of a needy were to come out from it upon the people of the earth, it would incinerate up to the last of them, and if a man were to enter Hell then come out from it, the people of the earth in their entirety would be destroyed when they look at him due to what they would be seeing with him, and if a cubit from the chain which Allah the Exalted Mentioned in His Book were to be
placed upon the entirety of the mountains of the world, they would melt up to the last of them;

ولو أن بعض خزان جهنم التسعة عشر نظر إليه أهل الأرض لماتوا حين ينظرون إليه، ولو أن ثوبا من ثياب أهل جهنم اخرج إلى الأرض لمات أهل الأرض من نتن ريحه.

And if one of the nineteen keepers of Hell were to be looked at by the people of the earth, they would die when they look at him, and if a cloth from the clothes of the people of Hell were to come out to the earth, the people of the earth would die from the stink of its smell'.

The Prophet s.a.ww placed his s.a.ww hands upon his s.a.ww face and cried, and like that (did) Jibraeel as. They as did not cease to cry until an Angel called out to them as from the sky: ‘O Jibraeel as, and O Muhammad s.a.ww! Allah azwj has Granted security to both of you as from disobeying Him s.a.ww, so He s.a.ww would not Punish you as! ’.

The number (of reporters), from Al Barqy, from Muhammad Bin Isa, from Al Husayn Bin Saeed, ‘From Baseer a slave of Abu Abdullah asws, from Mowfaq a slave of Abu Al-Hassan asws having said, ‘My Master asws Abu Al-Hassan asws, whenever he asws instructed with buying the vegetables, would instruct mostly from it of the watercress. So, we would buy for him asws, and he asws would say: ‘How foolish are the people who are saying, ‘It grows in a valley of Hell’, and Allah azwj Mighty and Majestic is Saying: the fuel of which are the people and stones; [2:24], then how would the vegetables grow (in the hell)?’.

‘From Baseer a slave of Abu Abdullah asws from Mowfaq a slave of Abu Al-Hassan asws having said, ‘The Words of the Exalted: And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71] is Abrogated by His asw

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448 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 64
449 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 65
Words: *Surely those for whom the good has preceded from Us, they would be remote from it* [21:101].

Nahj (Al-Balagah) –

‘And fear a fire the heat of which is severe, its bottom is remote, and its garments would be iron, and its drink is pus’.

Nahj (Al Balagah),

‘Amir Al-Momineen⁴⁵⁵⁶⁹⁸ said: ‘And know that there isn’t any patience for this delicate skin upon the Fire, therefore mercy your own selves for you have experienced it in the tribulations of the world, for you have seen the panic of one of you having been pricked by the thorn and the hot sand burning him. So, how would it be when he will be between the two layers of Fire, stones as beds and paired with Satan⁴⁵⁶⁹⁹⁰⁰? Do you know that when Maalik (keeper of Hell) is angered upon the Fire, part of it shatters a part due to his anger? And when he rebukes it, it leaps between its Doors our of panic from his rebuke?

O you who are aged and the hoariness has touched him! How would you be tolerating the fires with the bones of the necks, and the tight handcuffs eating away the flesh of the forearms? So, Allah⁴⁵⁶⁶⁰¹, Allah⁴⁵⁶⁶⁰², O community of servants! And you are sound of health before the illness, and in the ease before the straightness. Strive in liberating your necks from before its pledge is closed’.

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⁴⁵⁶⁹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 66
⁴⁵⁶⁹⁹⁰⁰ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 67
⁴⁵⁶⁶⁰¹ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 68
My father, from Muhammad Al Attar, from Sahl, from Umar Bin Sufyan Al Jarjany,

‘Raising the Hadeeth to Abu Abdullah\(^\text{asws}\) having said: ‘The Fire was created on the day of Tuesday, and these are the Words of the Mighty and Majestic: \textit{Go on towards a shade with three branches!} [77:30], \textit{Neither shading nor availing from the flame} [77:31].’

قال تعالى: فالإربعاء؟ قال: لأن النار خلقت يوم الإربعاء.

He (the narrator) said, ‘I said, ‘So the Wednesday?’ He\(^\text{asws}\) said: ‘Four pillars were built for the Fire’.\(^\text{453}\)

70 - لأبي، عن سعد، عن الحسن بن سعيد، عن عبد الله بن علي بن أبي جعفر الأحاول، عن بشار قال:

71 - سن: أبي، عن يونس، عن أبو جعفر الأحلول، عن ابن سنان مثله.

My father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abu Ja’far Al Ahowl, from Bashar who said,

‘I said to Abu Abdullah\(^\text{asws}\), ‘For which thing one has to Fast the day of Wednesday?’ He\(^\text{asws}\) said: ‘Because the Fire was Created on the Day of Wednesday’’.\(^\text{454}\)

In Al Rowza, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ja’far Al Ahowl, from Salam Bin Al Mustaneer,

‘From Abu Ja’far\(^\text{asws}\) having said: ‘Allah\(^\text{azwj}\) Created the Paradise before He\(^\text{azwj}\) Created the Fire’’.\(^\text{456}\)

73 - كا: علي بن أبي، عن بكر بن صالح، عن الفقير أحمد بن محمد بن محمد، عن أبي عمرو الربيري، عن أبي عبد الله عليه السلام قال:

Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

‘From Abu Abdullah\(^\text{asws}\) having said: ‘The Kufr in the Book of Allah\(^\text{azwj}\) is upon four aspects – From it is the rejection, and it is the rejection of the Lordship, and it is a word of the one

\(^{453}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 69

\(^{454}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 70

\(^{455}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 71

\(^{456}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 72
who says, 'There is neither a Lord azwj, nor a Garden, nor a Fire, and it is the word of two types of Atheists called the Eternalists’.

By the chain going up to Al Mufazzal Bin Umar who said,

‘Abu Abdullah asws said: ‘Allah azwj Created the souls before the bodies by two thousand years, and He azwj Made their highest and noblest, the souls of Muhammad saww and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the Imams asws after them asws, -

And he continued the Hadeeth regarding the story of Adam as and Hawa as, up to he asws said: ‘They both said: ‘Our as Lord azwj! Show us their asws oppressors in Your azwj Fire until we as see it just as we as see their asws houses in Your azwj Paradise’.

So, Allah aswj Blessed and Exalted Commanded the Fire and it displayed the entirety of whatever was in it from the types of Torments and the Punishments, and Allah azwj Mighty and Majestic Said: “The place of their asws oppressors are the claimants of their dwellings in the lowest lever from it. Every time they (try to) come out from it, they would be returned in it”.

‘From Muhammad asws son of Ali (Al-Reza asws), from his father asws Al-Reza asws, from his asws forefathers, from Amir Al-Momineen asws having said: ‘I asws and (Syeda) Fatima asws entered to see Rasool-Allah saww and found him saww crying a severe crying, so i asws said: ‘May my asws father as and my asws mother as be sacrificed for you saww, O Rasool-Allah saww! What is that which make you saww cry?’

Al Waraq, from Al Asady, from Sahl, from Abdul Azeem Al Hasny,

فقال: يا علي ليلة اسري بي إلى السماء، رأيت نساء من أمتي في عذاب شديد، فأنا كنت متأذينا في عذاب شديد، فنفعت الشأوش لبكي لما رأيت من شدة،

457 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 73
458 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 74
He saw: ‘O Ali! On the night there was ascension with me to the sky, I saw women from my nation in severe Punishment. So, I disliked their state and cried due to what I saw from the severity of their Punishment.

And I saw a woman suspended by her hair, the brain of her head boiling; and I saw a woman suspended by her tongue, and the scalding water was being poured in her throat; and I saw a woman suspended by her breasts; and I saw a woman eating the flesh of her body and the fire was being ignited from underneath her, the brain of her head coming out from her nostrils and her body was in pieces from the leprosy and the vitiligo; and I saw a woman suspended by her legs in an oven of fire;

And I saw a woman her body was being cut into pieces from her front and her back by scissors of fire; and I saw a woman and her face was burning and she was eating her own intestines; and I saw a woman her head was the head of a pig and her body was the body of the donkey, and upon her were a million types of Punishment; and I saw a woman upon the image of a dog and the fire was entering in her behind and coming out from her mouth and the Angels were hitting her head and her body by hooked irons rods of fire’.

(Syeda) Fatima said: ‘My beloved, and the delight of my eyes! Inform me, what were their deeds and their ways until Allah Placed them in this Punishment?’

He said: ‘O my daughter! As for the one suspended by her hair, she was not covering her hair from the men; and as for the one suspended by her tongue, she was hurting her husband; and as for the ones suspended by her breasts, she was abstaining from the bed of her husband; and as for the one suspended by her legs, she was going out from her house without the permission of her husband; and as for the one who was eating the flesh of her body, she was adorning her body for the people;
وأما التي شدت يداها إلى رجليها وسلط عليها الحيات والعقارب فإناها كانت قذرة الوضوء قذرة الثياب، وكانت لا تستعم من الجنابة والحيض، ولا تنظف، وكانت تستهين بالصلاة.

And as for the one whose hands were tightened to her legs and the snakes and scorpions were being sent upon her, she was filthy of washing and filthy of the clothes and she was not washing from her sexual impurity and the menstruation, nor was she keeping clean, and she used to take lightly with the Salat.

وأما العمياء الصماء الخرساء فإنها كانت تلد من الزنا فتعلقه في عنق زوجها، وأما التي تقرض لحمها بالمقايرض فإناها تعرض نفسها على الرجال، وأما التي كانت تحرق وجهها وبدنها وهي تأكل أمعائها فإناها كانت قاقدة، وأما التي كان رأسها رأس خنزير وبدنها بدن الحمار فإناها كانت مامهة كذابة، وأما التي كانت على صورة الكلب والأنار تدخل في درها وتخرج من فيها فإناها كانت قينة نواحة حاسدة.

And as for the blind, the deaf, the mute, she gave birth from the adultery and she attached him in the neck of her husband; and as for the one whose flesh was being cut by the scissors, she used to expose herself unto the men; and as for the one whose face and her hands were being burnt and she was eating her own intestines, she was a pimp; and as for the one who head was the head of a pig and her body the body of the donkey, she was a lying gossiper; and as for the one who was upon the image of the dog, and the fire was entering her behind and coming out from her mouth, she was a singer, a (professional) mournner, an envier’.

ثم قال عليه السلام: ويل لامرأة أغضبت زوجها، وطوبى لامرأة رضي عنها زوجها.

Then he said: ‘Woe be unto the woman her husband is angered upon, and beatitude is for the woman whose husband is pleased from her’.

And from the scholars is one, when he is advised, he is harsh, and when he advises he is harsh, so that one would be in the second level of the Fire.

Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Al Khashab, from Ismail Bin Mihran and Ali Bin Asbat among what he knew, from one of their men who said,

‘Abu Abdullah asws said: ‘From the scholars is one who loves to hoard his knowledge and not to be taken from him, so that one would be in the lowest lever from the Fire.

459 Bihār al-Anwār – V 6, The book of Justice, S 3, Ch 24 H 75
And from the scholars there is one who views that he should place the knowledge with the ones with the (nobility) wealth and does not view for it to be among the poor, so that one would be in the third level of the Fire.

And from the scholars is one who goes in his knowledge the doctrines of the tyrants and the ruling authorities, so if something is rebutted unto him from his words, or reduced by anything from his matters, he is angered, so that one would be in the fourth level of the Fire.

And from the scholars is one who seeks the Hadeeth of the Jews and the Christians in order to abound his knowledge by it in his discussions, so that one would be in the fifth level of the Fire.

And from the scholars is one who places his self for the (issuance of) Fatwas and he is saying, ‘Ask me’, and perhaps he does not get a single word right, and Allah azwj does not Love the pretenders, so that one would be in the sixth level of the Fire.

And from the scholars there is one who takes his knowledge to show-off and intelligence, so that one would be in the seventh level of the Fire”.  

Ibn Al Waleed, from Al Saffar, from Abad Bin Suleyman, from Muhammad Bin Suleyman, Al Daylami, from his father, from Ishaq Bin Amaar,

‘From Abu Al-Hassan Musaasws in a lengthy Hadeeth heasws is saying in it: ‘O Is’haq! In the Fire there is a valley called Saqar. It has not breathed since Allahazwj Created it. If Allahazwj Mighty

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460 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 76
and Majestic were to Permit it regarding the breathing the measurement of a string, it would incinerate whatever there is upon the surface of the earth, and the people of the Fire tend to seek Refuge from the heat of that valley and its stink and its filth, and what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants.

وإن في ذلك الوادي جبلًا يتعوذ جميع أهل ذلك الوادي من حر ذلك الجبل ونتنه وقذره وما أعد الله فيه لاهلهم، وإن في ذلك الجبل لشبعا يتعوذ جميع أهل ذلك الجبل من حر ذلك الشبع ونتنه وقذره وما أعد الله فيه لاهلهم،

And in the valley, there is a mountain the entirety of the people of that valley seek Refuge from the heat of that mountain, and its stink, and its filth, and what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants. And in that mountain, there is a canyon the entirety of the people of that mountain seek Refuge from the heat of that canyon, and its stink, and its filth, and what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants.

وإن في ذلك الشعب لقليبا يتعوذ جميع أهل ذلك القليب من حر ذلك القليب ونتنه وقذرها وما أعد الله فيه لاهلهم، وإن في ذلك القليب حية يتعوذ جميع أهل ذلك القليب من حب تلك الحية ونتنه وقذرها وما أعد الله في أتباعها من السم لاهلهم، وإن في جوف تلك الحية لصناديق فيها خمسة من الأمم السالفة وأثنا من هذه الأمة.

And in that canyon, there is a well the entirety of the people of that mountain seek Refuge from that well, and its stink, and its filth, and what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants. And in that well there is a snake the entirety of the people of that well seek Refuge from the wickedness of that snake, and its stink, and its filth and what Allah\textsuperscript{azwj} has Prepared in its teeth from the venom for its inhabitants. And in the inside of that snake there are boxes wherein are five from the previous communities and two from this community’.

قال قلت فدلك ومن الخمسة؟ ومن الثمانين؟

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! And who are the five? And who are the two?’

قال فأما الخمسة: فقابيل الذي قتل هابيل، ونمرود الذي حاج إبراهيم في ربه فقال: أنا احيي واميت، وفرعون الذي قال: أنا ربيكم الأعلى، ويهود الذي هود اليهود، وبولس الذي نصر النصارى، ومن هذه الأمة أعرابيان.

He\textsuperscript{asws} said: ‘As for the five – it is Qabeel\textsuperscript{as} who killed Habeel\textsuperscript{as}, and Nimrod\textsuperscript{as} who argued against Ibrahim\textsuperscript{as} regarding his\textsuperscript{as} Lord\textsuperscript{azwj}, He said: ‘I cause to live and I cause to die’ [2:258], and Pharaoh\textsuperscript{as} who said, He said: ‘I am your lord, the most exalted!’ [79:24], and the Jew who Judaised the Jews, and Paul who Christianised the Christians; and from this community the two Bedouins (Abu Bakr and Umar)’.”\textsuperscript{461}

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\textsuperscript{461} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 77
في الفجرة، والقراء الفسقة، والجبابرة الظلمة، والوزراء الخونة، والعرفاء الكذبة، وإن النار لمدينة يقال لها الحصينة، فلا تسألوني ما فيها؟ فقيل: وما فيها يا أمير المؤمنين؟ فقال: فيها أيدي الناكثين.

My father, from Al Humeyri, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

‘From Al-Sadiq asws, from his asws forefathers asws that Ali asws said: ‘In Hell there is a grinder grinding five. Will you not ask me asws what is its grinder?’ It was said to him asws, ‘And what it would be grinding, O Amir Al-Momineen asws?’ He asws said: ‘The immoral scholars, and the mischievous reciters, and the oppressive tyrants, and the treacherous ministers (Viziers), and the lying administrators. And that, in the Fire there is a city called Al-Haseyna. Will you not ask me asws what is therein?’ It was said, ‘What is in it, O Amir Al-Momineen asws?’ He asws said: ‘Hand of the pledge breakers’. 462

(Imam Hassan Al-Askari asws said): ‘Indeed! And the ones pleased with the killing of Al-Husayn asws are participants in his asws killing.

ألا وإن قتلته وأعوانهم وأشياعهم والمقتدين بهم برآء من دين الله،

Indeed! And the ones who kill him asws, and their aiders, and their adherents, and the one believing in them, are disavowed from the Religion of Allah azwj.

وإن الله ليأمر ملائكته المقربين أن يتلقوا دموعهم المصبوبة لقتل الحسين إلى الخزان في الجنان، فيمزجونها بماء الحيوان فتزيد عذوبتها،

Indeed! Allah azwj Commands the Angels of Proximity that they should join their tears, caused (shed) due to the killing of Al-Husayn asws, to the keepers of the Gardens. Then they blend these with the water of (river) Al-Haywaan, and it increases in its freshness and its aroma (a thousand-fold).

وينقلونها في الهاوية، وينزلونها بمحمومها وصددها وغساقها وغسلينها فتزيد في شدة حرارتها وعظيم عذابها ألف ضعفها، تشدد على المتقلون إليها من أعداء آل محمد عذابهم.

(And that the Angels are joining the tears of the happy ones, the ones laughing at the killing of Al-Husayn asws) and are casting these into the abyss, and these are blended in with its boiling waters and its pus, and it’s vomits, and its (wound) discharge. So, it would increase in the intensity of its heat and it would magnify its Punishment a thousand-fold. It would intensify with it upon the ones transferred to it, from the enemies of the Progeny asws of Muhammad asaww, in their Punishment’. 463

462 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 78
463 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 79
‘From the Prophet {saww} in a continuation of the story of Yahya {as}, said, ‘Zakariya {as} said: ‘My {as} beloved Jibraeel {as} narrated to me from Allah {azwj} Mighty and Majestic that in Hell there is a mountain called Al-Sakran. In the base of that mountain there is a valley called Al-Ghazban (The Wrath), due to the Wrath of the Beneficent Blessed and Exalted. In that valley there is a pit, its depth is (at travel distance of) one hundred years. In that pit there are coffins of fire, in those coffins there are boxes of fire, and clothes of fire, and chains of fire, and shackles of fire’.’

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My father, from Muhammad al Attar, from Muhammad Bin Ahmad, from Sahl, from Muhammad Bin Suleyman, from a man,

‘From Abu Abdullah {asws} having said: ‘Rasool-Allah {saww} said one day: ‘O Ali {asws}! Jibraeel {as} informed me {saww} that my {saww} community will betray you {asws} from after me {saww}, so woe, then woe, then woe is for them’ – three times. I said, ‘O Rasool-Allah {saww}! And what is woe?’ He {as} said: ‘A valley in Hell, most of its inhabitants are your {asws} enemies, and killer of your {asws} offspring, and the breakers of your {asws} allegiance.

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Muhammad Bin Ahmad,

‘From Amir Al-Momineen {asws} having said: Tooba, then Tooba, then Tooba’ – three times – ‘Is for one who loves you {asws} and befriends you {asws}.’ I said, ‘O Rasool-Allah {saww}! And what is Tooba?’ He {as} said: ‘A tree in your {asws} house
in the Paradise. There isn’t a house from the houses of your asws Shias in the Paradise, except and in it would be a branch from that tree, dangling loosely upon them with all what they would be desiring''.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Ibn Sadeyr,

‘From a man from the companions of Rasool-Allah asws said, ‘I heard him asws saying: ‘The most severe of the people in Punishment on the Day of Judgment would be seven persons – The first of them being the son of Adam as who killed his brother as; and Nimrod as who argued against Ibrahim as regarding his Lord asw; and two from the children of Israel who Judaised their people and Christianised them, and Pharaoh as who said, ‘I am your lord, the most exalted!’ [79:24], and two from this community, one of them eviler of the two (Umar) would be in a coffin of glass beneath Al-Falaq in an ocean of fire’’.

Surely, the tree of the Zaqqum [44:43] Is the food of the sinful [44:44], he said, ‘It was Revealed regarding Abu Jahl la. And the Words of the Exalted: Like murky oil [44:45]. He said, ‘The melted filth, it shall boil in the bellies [44:45] Like the boiling of scalding water [44:46], and it is which is boiled and reaches the end-point’.

Then he said, ‘Seize him, then drag him down [44:47], i.e. pressed from every side, then descend with him into the middle of the Hell; [44:47]. Then pour above his head of the torment of the boiling water [44:48] Taste; you were indeed the mighty, the honourable [44:49]. Its word is news and its meaning is a narrative about the that would be said to him, and that is because Abu Jahl la was saying, ‘I am the mighty, the honourable’, so he would be faulted with that in the Fire’’. (P.s. – This is not a Hadeeth)
The Words of the Exalted: Surely, the criminals are in straying and frenzy [54:47], he said, ‘I.e. in Punishment. And ‘Sa’ar’ is a huge valley in Hell’.

(P.s. – This is not a Hadeeth)

And when souls are paired [81:7] – In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of the Exalted: And when souls are paired [81:7]: ‘As for the people of the Paradise, they would be married to good, the beautiful. And as for the people of the Fire, so (paired) with every human being from among them, would be a satan. The Kafirs and the hypocrites would be paired off with the Satans10, who they would be their partners”.

From Abu Abdullah asws regarding the Words of the Exalted: So I warn you of a Fire set ablaze [92:14] None shall arrive to it except the most wretched [92:15] The one who belied and turned his back [92:16], he asws said: ‘In Hell there is a valley wherein is Fire, none shall arrive to it except the wretched so and so who belied Rasool-Allah saww regarding Ali asws and turned his back from his asws Wilayah’.

Then he asws said: ‘The Fire is part besides a part, and whatever was from the Fire of this valley, it is for the Nasibis (Hostile ones)”.

And the oceans overflow [81:6], he said, ‘The oceans would be transformed, which are around the world, all of them as fires’.

(P.s. – This is not a Hadeeth)

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469 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 85
470 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 86
471 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 87
472 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 88
Ibn Al Mahboub, from Ibn Ra‘ib, from Abu Ubeyda,

‘From Abu Ja‘far asws having said: ‘In Hell there is a valley called Gasaq, wherein are thirty-three hundred castles, in every castle there are thirty-three rooms, and every room there are thirty-three hundred scorpions, in the sac of every scorpion are thirty-three hundred portions of venoms. If a scorpion from it were to exude its venom upon the people of Hell, it would cover them all’.473

This (shall be so). So let them be tasting scalding (water) and waste discharge [38:57], he said, ‘Al-Gasaq is a valley in Hell, and mentioned similar to it and increased in it, ‘In every house there are forty corners, in every corner there would be a huge serpent, inside every serpent would be three hundred and thirty scorpions’.474

Ibn Abu Umeyr, from Aasim Bin Suleyman,

‘Mentioning regarding the Words of Allah azwj Blessed and Exalted: Quenching from a boiling spring [88:5], he said, ‘It is named as a spring from the severity of its heat’.475

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Ubeydullah Bin Al Waleed Al Wasafy,

‘From Abu Ja‘far asws having said: ‘There was a Momin who was in the kingdom of a tyrant, and he was scared of it and fled from him to a house (domain) of the Polytheists and lodged with a man from the Polytheist people. So he shaded him, and was kind to him, and entertained him.

473 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 89
474 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 90
475 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 91
فلما حضره الموت أوحى الله عزوجل إليه: وعزتي وجلالي لو كان لك في جنتي مسكن لاسكنتك فيها، ولكنها محرمة على من مات بي مشركا، ولكن يا نار هيديه ولا تؤذيه، ويؤتى برزقه طرفي النهار، قلت من الجنة ؟ قال: من حيث شاء الله.

So, when the death presented itself to him, Allah azwj Mighty and Majestic Revealed unto him: “By My azwj Honour and My azwj Majesty! Had there been a dwelling for you in My azwj Paradise, I azwj would have Settled you therein. But, it is Prohibited upon the one who dies having associated with Me azwj. But, O Fire! Settle down and do not harm him!” And they would be coming with his sustenance at the two ends of the day (morning and evening). I said, ‘From the Paradise?’ He asws said: ‘From wherever Allah azwj so Desires it’.

93 - ك: علي بن أبي، عن هارون، عن أبي عبد الله عن النبي: فهى رسول الله صلى الله عليه وآله عن الاستشفاء بالحميات وهي العيون الحارة التي تكون في الجبال التي توجد فيها روائح الكبريت، فإنها من فوح جهنم.

Ali, from his father, from Haroun, from Ibn Sadaqa,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww forbade from the healing by the boiling water, and these are the hot springs which happen to be in the mountain wherein is found the smell of sulphur in it, for these are from the mouths of Hell’.

94 - خ: عن إسحاق عن أبي سلام: سأل ابن سلام النبي صلى الله عليه وآله عن مسائل فكان فيما سأله: أخبرني ما السبعة عشر ؟ قال: سبعة عشر اسما من أسماء الله تعالى مكتوبا بين الجنة والنار، ولولا ذلك لزفرت جهنم زفرا فتحرق من في السماوات ومن في الارض.

From Ibn Abbas who said,

‘Ibn Salam asked the Prophet saww about issues, and among what he asked him saww was, ‘Inform me, what is the seventeen?’ He saww said: ‘Seventeen are the Names from the Names of Allah azwj the Exalted inscribed between the Paradise and the Fire, and had it not been that, Hell would have exhaled with such an exhalation and incinerated the ones in the skies and the ones in the earth’.

95 - خ: عن علي بن محمد بن أحمد الحمدي، عن إبراهيم بن محمد بن أحمد الحمدي، عن أبي عبد الله عن النبي: فهى رسول الله صلى الله عليه وآله عن الاستشفاء بالحميات وهي العيون الحارة التي تكون في الجبال التي توجد فيها روائح الكبريت، فإنها من فوح جهنم.

Al Qasim Bin Muhammad Al Hamdany, from Ibrahim Bin Muhammad Bin Ahmad Al Hamdany, fom Yahya Bin Muhammad Al Farsy, from his father,
'From Abu Abdullah asws, from Amir Al-Momineen asws having said: ‘One day I asws went out to the back of Kufa and in front of me asws was Qanbar, and there was Iblees la who had come. I asws said: ‘You are an evil old man’. He la said, ‘Why do you asws say this, O Amir Al-Momineen asws? By Allah azwj I la shall narrate to you asws a Hadeeth from me la, from Allah azwj Mighty and Majestic, there was no third between us.

When I la came down, due to my la mistake, to the fourth sky, I la called out, ‘My la God azwj and my la Master azwj! I la don’t reckon You azwj have Created any creature who is more wretched than me la’. So, Allah azwj the Exalted Revealed unto me la: “Yes! I azwj have Created one who is more wretched than you la. Go to Maalik to show him to you!”

So, I la went to Maalik and I la said, ‘The Salaam (Allah azwj) Conveys the Greetings unto you and Says to show me la one who was more wretched than me la’. So, Maalik went with me la to the Fire and raised the top cover, and a black fire came out, I thought it would consume me la and consume Maalik. He said to it, ‘Calm down!’ It calmed down.

Then he la went with me to the second layer, and there came out a fire which was severer than that black one and severer in heat. He said to it, ‘Cool off!’ It cooled off’. Until he went with me to the seventh, and each fire would come out from a layer, it would be severer than the first. There came out a fire, I thought it would consume me and consume Maalik and the eternity Allah azwj Mighty and Majesty had Created. I la placed my la hand upon my la eyes and said, ‘Order it, O Maalik, to abate or else I la will abate’. He said, ‘You la will never abate up to the known time’. He ordered it, and it abated.

Then I saw two men having chains in their necks suspended by it to above, and upon their heads were a people having fiery iron rods with them, hitting them with these. I la said, ‘O Maalik! Who are these two?’ He said, ‘Or, have you not read upon the base of the Throne – and I had recited it before Allah azwj Created the world by two thousand years – “There is no
god except Allahazwj, Muhammadsaww is Rasool saww of Allahazwj. Iazwj have Supported him saww and Helped him saww by Alaisws. There two are enemies of those and oppressed them asws, 479

96 - نوار الراوندي: بإسناده عن موسى بن جعفر، عن آبائه عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن أهون
أهل النار عذابا ابن جذعان، فقيل: بارسول الله وما بال ابن جذعان أهون أهل النار عذابا ؟ قال: إنه كان يطعم الطعام.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musaasws Bin Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The people of the Fire of the easiest Punishment would be Ibn Juz’an’. It was said, ‘O Rasool-Allahsaww! And what is the matter Ibn Juzan would be the of the easiest Punishment of the people of the Fire’. He saw: ‘He used to feed the food’.’ 480

97 - وهذا الاستناد قال: قال رسول الله صلى الله عليه وآله: رأيت في النار صاحب العباء التي قد غلها، ورأيت في النار
صاحب المحجن التي كان يسرق الحاج بمحجنه، ورأيت في النار صاحبة الهرة تنهشها مقبلة ومدبرة كانت أوثقتها لم تكن تطعمها
ولم ترس لها تأكل من حشائش الأرض، ودخلت الجنة فرأيت صاحب الكلب الذي أرواه من الماء

And by this chain, said,

‘Rasool-Allahsaww said: ‘I saw in the Fire an owner of the cloak which he had shackled, and I saw in the Fire the owner of the hooked rod which he used to steal from the Pilgrims (of Hajj) with his hook, and I saw in the Fire the owner of the cat which was desperate coming and going and she had tied it and did not happen to feed it and did not send it to eat from the grass of the earth, and I entered the Paradise and I saw the owner of the dog which he had quenched with the water’.’ 481

98 - وهذا الاستناد قال: قال رسول الله صلى الله عليه وآله: رأيت في النار صاحب العباء التي قد غلها، ورأيت في النار
صاحب المحجن الذي كان يسرق الحاج بمحجنه، ورأيت في النار صاحبة الهرة تنهشها مقبلة ومدبرة كانت أوثقتها لم تكن تطعمها
ولم ترسل لها تأكل من حشائش الأرض، ودخلت الجنة فرأيت صاحب الكلب الذي أرواه من الماء

And by this chain, said,

‘Rasool-Allahsaww said: ‘They would come with the adulterer on the Day of Judgment until he would happen to be above the people of the Fire, and a drop from his private part would drop and the people of Hell would be bothered by it, from its stink. The people of Hell would say to the keeper, ‘What is this stinky smell which has bothered us?’ He would say to them, ‘A smell of an adulterer’.

ويؤتي بامرأة زانية فتقطر قطرة من فرجها في bada نما أهل النار من تنها.

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480 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 96
481 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 97
And they would come with an adulteress, and a drop from her private part would drop and the people of the Fire would be harmed by it, from its stink”.

99 - ﻣﻦ ﺧﺮاщий: ﺛﺤﭸ ﻣﻦ ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪي، ﻋﻦ ﺳﻌﻴﺪ ﺑﻦ ﺟﺎﺣ، ﻋﻦ ﻋﻮﻑ ﺑﻦ ﻋﺒﺪ ﺍﷲ ﺍﻟﻠﻪ ﺍﻟﺎزر ﺳﺪر، ﻋﻦ ﺟﺎﺑﺮ ﺟﻠﻮي، ﻋﻦ ﺳﻮﻡ ﺟﻔﻒ عﻠﮫumu ﺍﷲ ﺍﻟﻠﻪ ﺍﻟﺎزر، ﻋﻦ ﻋﻮﻑ ﺑﻦ ﻋﺒﺪ ﺍﷲ ﺍﻟﻠﻪ ﺍﻟﺎزر، ﻋﻦ ﺟﺎﺑﺮ ﺟﻠﻮي، ﻋﻦ ﺳﻮﻡ ﺟﻔﻒ عﻠﮫumu ﺍﷲ ﺍﻟﻠﻪ ﺍﻟﺎزر، ﻋﻦ ﻋﻮﻑ ﺑﻦ ﻋﺒﺪ ﺍﷲ ﺍﻟﻠﻪ ﺍﻟﺎزر، ﻋﻦ ﺟﺎﺑﺮ ﺟﻠﻮي، ﻋﻦ ﺳﻮﻡ ﺟﻔﻒ


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He asws 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.

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.

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 asw 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’.

And he asws 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 asw Curse a soul of a stinky Kafir coming out from the world’. Then Allah asw Curses him, the cursing ones curse him (too).
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 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 Says: “Return it to it. Form it I Created them, and in it I shall Return them, and from it I shall Extract them at another time!”

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, their 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? And who is your Prophet? And what is your Religion and who is your Imam?’ He says, ‘I don’t know’.

He 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 جميع سوءاً ورقة بيذاعان بالنهار خمس ساعات وباليال ست ساعات، لأنك لا تستخف من الناس ولا تستخف من الله، فبعداً لقوم لا يؤمنون،

He asws said: ‘Then Allah azwj 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 azwj, 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 (يخبطانه خ ل) ويصبح فلا يسمعائه إلى يوم القيامة،

He asws said: ‘Then Allah azwj 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 قد نادان 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 مسوداً وجهه مزرقة عيناه، قد طال خروجه، وكسب بلائه، يبكي أعمى أعمى، يبكي النور، يسحق بالوجه، فتقول له الحبيث فيقول: الله ما علمت نارا فكانت عن طاعة الله مبعثا، إلى عصبيته مسرون، قد كنت تزكي في الدنيا فأنا أريد أن أركبك اليوم كما كنت تركبي وأودعني 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 azwj I did not know you except as being delaying from the obedience of Allah azwj, and you were quick to disobeying Him azwj. 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 منكبته فيرحل (فركل ظ) فقىده حتى ينتهي إلى عرجة جهنم، فإذا نظر إلى الملائكة قد استعدوا له بالسلام والغلال قد عرضوا على شفاههم من الغيظ والغضب فيقول: "يا ويلي ليتي لم أموت كتابي " وينادي الجليل: جلتو به إلى النار، فصارت الأرض تحته نارا، والشمس فوقه نارا، وحولت نار فأحذقت به بغرق، فنادى وبكي طويلا يقول: اعفليه

He asws 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!' He\textsuperscript{asws} said: 'So the Fire would speak and it would say: 'Remote is your Punishment by Allah\textsuperscript{azwj}' from what your consequence would have been in the obedience of Allah\textsuperscript{azwj}.'

قال: فتكلمه النار فقول: أو الله عقبك ما أعقبت في طاعة الله

He\textsuperscript{asws} 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\textsuperscript{azwj} would Say: "Pulverise his neck and break his ribs, and fasten his hands to his feet!" Then He\textsuperscript{azwj} would Say: "Seize him and shackle him! [69:30]."

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتفا، لحيته، ومنهم من يحطم عظامه، قال: فيقول: أما ترحموني؟ قال: فيقولون: يا شقي كيف نرحمك ولا يرحمك أرحم الرحمين؟! أفيؤذيك هذا؟ قال: فيقول: نعم أشد الاذى، قال: فيقولون يا شقي وكيف لو قدطر حناك في النار؟

He\textsuperscript{asws} said: 'So they will manage him, for the reverence to the Words of Allah\textsuperscript{azwj}, 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?'


He\textsuperscript{asws} 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\textsuperscript{as} on his left, a sulphuric rock from Fire pre-occupying itself in his face, and Allah\textsuperscript{azwj} would Create seventy whips, the thickness of it being forty cubits by forty cubits, (for the) Angel who would be punishing him.
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.

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'.

He asws 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 is 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.

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.

They would be driven in their chest a blow of fire upon head, and if you would touch them, and any of blackness and smoke or stench and the fury and stench of the fiend, it would swallow them and they would be blackened and killed.
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', and the Satan' 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’. 

He asws 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 Allahazwj. He says, ‘O wretched one! How can I bear something from you of the Punishment of Allahazwj, and you and I are today participants in the Punishment?’

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’. Allahazwj 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 Allahazwj 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].

He asws 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.

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

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.

While they are like that, then the Angles 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.

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 vertebrae 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.

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 Zaqoom, 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.

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! Inflame! Inflame, for My[^azwj] Wrath has Intensified upon the ones who accused Me[^azwj] upon My[^azwj] Throne, and took lightly with My[^azwj] Rights, and[^azwj] am the King, the Subduer!""

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’.

He[^azwj] said: 'Maalik would say: ‘By the Might of my Lord[^azwj]! I will not increase for you except Punishment’. They would say, ‘If our Lord[^azwj] were to Punish us, He[^azwj] 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.

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 Zaqoom, 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.
Then the Subduer azwj would be Wrathful and He azwj 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، ولونه! ولونه! فسيمضها حجارة وكنائما وخصاصا وانسلها وديثانا من نار فينضح وجههم وحباههم، ويغضا بأشجارهم، وتحط عظامهم، فعن ذلك ينادون: والغادرون!

They would say, ‘The cold water. Oh, the thirst! Oh, the prolongation of its abatement!’ 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 المحموم اشتد غضب الله، ففيقول: يا مالك أسحرها عليهم كالحطب في النار، ثم يضرب أمواجها أرواحهم سبعين خريفا في النار ثم يطبق عليهم أبوابها من الباب إلى الباب مسيرة خمسماة عام، وغلظ الباب مسيرة خمسماة عام.

So, when there remains the bone exposed from the flesh, the Wrath of Allahazwj would Intensify and Heazwj 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 كشيء البغال، وزفير مثل فيق الخمير، وعواء كخواء الكلايبة، عصم بكم عمى فليس لهم فيها كلام إلا أنَّهم

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 (نمعدة خ) عليهم عمدها، فلا يدخل عليهم روح أبدا، ولا يخرج منهم الغم أبدا، فهي عليهم موصدة - يعني مطبقة - ليس لهم من الملائكة شافعون، ولا من أهل الجنة صديق حميم، ويسامحه الرب ويفتح 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 Allahazwj
would Make them to be forgotten and He\textsuperscript{azwj} would Obliterate their remembrance from the
hearts of the servants, so they will not be mentioning them, ever!'\textsuperscript{,483}

100 - أقول: قال سيد الساجدين صلوات الله عليه في الصحيفة الكاملة فيما كان يدعو عليه السلام بعد صلاة الليل: اللهم
إني أعوذ بك من نار تغلظت بها على من عصاك، وتوعدت بما من صدف عن رضاك، ومن نار نورها ظلماً، وهيها أليم،
وبدعها قريب،

I (Majlisi) am saying, ‘The chief of the prostrators (4\textsuperscript{th} Imam\textsuperscript{asws}) said in (the book) Sahifa Al-
Kamila, among what he\textsuperscript{asws} was supplicating after the night Salat: ‘I\textsuperscript{asws} seek Refuge with
You\textsuperscript{azwj} from a fire - You\textsuperscript{azwj} would be Harsh with upon the ones who disobey You\textsuperscript{azwj}, and
You\textsuperscript{azwj} have Prepared with for the ones who turn away from You\textsuperscript{azwj} Pleasure, and (I\textsuperscript{asws} seek
Refuge) from a fire whose rays are darkness, and its ease is pain, and its remoteness is near.

Abd (I\textsuperscript{asws} seek Refuge) from a fire, a part of it would consume a part, and part of it would
leap upon a part; and (I\textsuperscript{asws} seek Refuge) from a fire pulverising bones to be dust, and
quenching its people with boiling water; and (I\textsuperscript{asws} seek Refuge) from a fire which does not
let remain upon one who beseeches to it, nor does it mercy the one who appeals to it, nor
does it have power upon the lightening from the one who is fearful to it and submits to it. It
casts its dwellers with the hottest of what is with it from the exemplary pain, and severe
woe.

And I\textsuperscript{asws} seek Refuge from its scorpions and its serpents, and its snakes biting with their
teeth, and its drink which cuts the intestines and hearts of its dwellers and tears their
hearts, and I\textsuperscript{asws} seek You\textsuperscript{azwj} Guidance to what is remote from it and delayed from it’\textsuperscript{.484}

101 - نهج: من عهد له عليه السلام إلى محمد بن أبي بكر: ‘And be cautioned of a fire whose
bottom is far, and its heat is severe, and its Punishments are renewed, a house wherein isn’t
any mercy, nor will a call be listened to, nor will any worry be relieved therein’\textsuperscript{.485}

Nahj (Al Balagah) –

‘From a pact of his\textsuperscript{asws} to Muhammad\textsuperscript{ra} Bin Abu Bakr: ‘And be cautioned of a fire whose
bottom is far, and its heat is severe, and its Punishments are renewed, a house wherein isn’t
any mercy, nor will a call be listened to, nor will any worry be relieved therein’\textsuperscript{.485}

\textsuperscript{483} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 99
\textsuperscript{484} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 100
102 – Our belief regarding the Fire (Hell) is that it is a house of the humiliation, and a house of the revenge from the people of kufr and the disobedience, and no one will be therein eternally except the people of Kufr and the Shirk. As for the sinners from the unitarians, they would be exiting from it by the Mercy which will reach them and the intercession which they would attain.

And it is reported that no one from the unitarian would be afflicted by pain in the Fire when they enter it, and rather the pains would hit them when they come out from it, so those pains would become a Recompense due to what their hands had earned and Allah azwj is not the least unjust to the servants.

And the people of the Fire, they are the true dwellers, there is not determination of death upon them so they could be dying, nor any lightening from them from its Punishment. They will not be tasting therein any coolness nor any drink except boiling water and waste discharges, and they would be fed from (the tree of) Zaqoom. And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29], and pus is what they would be fed when they seek to be fed.

They will be calling out from a far place, ‘Our Lord azwj! Take us out from it, for if we were to repeat then we would be unjust!’ The Answer would be withheld from them for a time, then He azwj would Say to them: “Remain despised in it and do not be speaking!”

And they will call out, ‘O Maalik! Let our Lord azwj Determine death upon us!’ He would say, ‘You will be remaining’.

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485 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 101
And it is reported that Allah \( ^{azwj} \) Mighty and Majestic would Command with (certain) men to the Fire and He \( ^{azwj} \) would be Saying to Maalik: “Say to the Fire not to burn their feet for they used to walk to the Masjids, and not to burn their hands for they used to raise these with the supplication, and not to burn their tongues for they used to frequently recite the Quran, and not to burn their faces for they used to perform the Wudu!”

Maalik would say, ‘O wretched one! So, what was your state?’ They would say, ‘We were working for other than Allah \( ^{azwj} \). So, He \( ^{azwj} \) Said to us: “Take your rewards from the ones you worked for!”’. 486 (P.s. – Is this not a Hadeeth!)

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486 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 102

The Verses – (Surah) Al-Araaf: And (as for) those who are believing and doing righteous deeds, We do not Encumber a soul except to its capacity – they are the dwellers of the Paradise, they would be therein eternally [7:42]

And We will Remove whatever malice is in their chests; the rivers shall flow beneath them and they would be saying, ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. Rasools of our Lord had come with the Truth’. And We shall Call out to them: “This is the Paradise (which) you inherited due to what you were doing” [7:43]

And the dwellers of the paradise will call out to the inmates of the Fire, ‘Surely, we have found what our Lord Promised us, to be true; so did you (also) find what your Lord Promised you, to be true?’ They will say, ‘Yes’. Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]

Those who are blocking from the Way of Allah and are seeking it to be crooked, and they are disbelievers in the Hereafter [7:45]

And between the two there shall be a veil. And upon the heights would be men recognising all by their marks, and they would be calling out to the dwellers of the Paradise: ‘Peace be on you’ (although) they shall not have entered it yet, but they would be hoping to [7:46]
And when their eyes turn towards the inmates of the Fire, they would say: 'Our Lord! Do not Make us to be with the unjust' [7:47]

And the companions of the heights shall call out to men whom they would be recognising by their marks saying: 'Your amassing will not avail you and what you used to be arrogant about' [7:48]

Are they those whom you swore that they will not attain Allah’s Mercy? Enter the Paradise! There will neither be fear upon you nor will you be grieving!' [7:49]

And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. They would say, 'Allah has Prohibited it upon the Kafirs' [7:50]

Those who are taking their religion as an amusement and play, and the life of the world deceives them. So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51]

The Aalim asws was asked about the Momin of the Jinn, ‘Would he be entering the Paradise?’ He asws said: ‘No, but for Allah asw there are hangars between the Paradise and the Fire in which the Momineen of the Jinn and the mischief-maker Shias would happen to be” 487

My father, from Ibn Mahboub, from Abu Ayoub, from Bureyd,

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487 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 1
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The heights, (these are) dunes between the Paradise and the Fire, and the men are the Imams\textsuperscript{asws} pausing upon the heights along with their\textsuperscript{asws} Shias, and the Momineen would have been escorted to the Paradise without Reckoning. So, the Imams\textsuperscript{asws} would be saying to their\textsuperscript{asws} Shias from the committees of the sins: ‘Look at your brethren in the Paradise! They have (already) been escorted to it without Reckoning’. And it is His\textsuperscript{azwj} Speech, the Blessed and Exalted: \textit{‘Peace be on you’ (although) they shall not have entered it yet, but they would be hoping to [7:46].}

Then they\textsuperscript{asws} would say to them: ‘Look at your enemies in the Fire!’ And it is His\textsuperscript{azwj} Speech: \textit{And when their eyes turn towards the inmates of the Fire, they would say: ‘Our Lord! Do not Make us to be with the unjust’ [7:47]. And the companions of the heights shall call out to men whom they would be recognising by their marks saying: ‘Your amassing – in the world - will not avail you and what you used to be arrogant about [7:48].}

Then they\textsuperscript{asws} would be saying to the ones in the Fire from their\textsuperscript{asws} enemies: ‘Is it these Shias of mine\textsuperscript{asws} and my\textsuperscript{asws} brethren, the ones whom you were swearing in the world that they will not attain Allah’s Mercy? [7:49]. Then the Imams\textsuperscript{asws} would be saying to their\textsuperscript{asws} Shias: \textit{Enter the Paradise! There will neither be fear upon you nor will you be grieving!’ [7:49].

Then the inmates of the Fire would call out, \textit{And the inmates of the Fire shall call out to the dwellers of the Paradise, ‘Pour upon us some of the water or from what your Lord has Graced you all’ [7:50]}’.\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 2}

Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Bureyd Al Ajaly who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: \textit{And upon the heights would be men recognising all by their marks [7:46]. He\textsuperscript{asws} said: ‘It was Revealed regarding this community, and the men, they are the Imams\textsuperscript{asws} from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.}’
I said, ‘So, what are the heights?’ He asws said: ‘A bridge between the Paradise and the Fire, therefore the one for whom the Imams asws from us asws intercede for the Momineen, the sinners, would attain salvation, and one whom they asws do not intercede for, collapses’. 489


One of our companions, from Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: And upon the heights would be men recognising all by their marks [7:46], he asws said: ‘The Imams asws from us asws the People asws of the Household would be at the Door of red ruby upon the Bridge of the Paradise, each Imam asws being with the ones who followed him asws, from the generation which he asws was among up to the generation which he asws was’. 490

5 – ير: محمد بن الحسين، عن موسى بن سعدان، عن عبد الله بن القاسم، عن بعض أصحابه، عن سعد الأسكاف: قلت: لا يجع عليه السلام قوله عزوجل: “ وعلى الاعراف رجال يعرفون كلا بسيماهم ” قال: يا سعد إنها أعراف لا يدخل الجنة إلا من عرفهم وعرفوه، وأعراف لا يدخل النار إلا من أنكرهم وأنكروه، وأعراف لا يعرف الله إلا بسبيل معرفتهم،

Muhammad Bin Al Husayn, from Musa Bini Sa’dan, from Abdullah Bin Al Qasim, from one of his companions, from Sa’ad Al Askaf who said,

‘I said to Abu Ja’far asws, ‘The Words of the Mighty and Majestic: And upon the heights would be men recognising all by their marks [7:46]’, so he asws said: ‘O Sa’ad, the Progeny asws of Muhammad saww will not let anyone enter the Paradise except the one who recognises them asws and they asws recognise him, nor will they let anyone enter the Fire except the one who has denied them asws, and they asws denied him, and the ‘Heights’. Allah azwj cannot be Recognised, except by the way of their asws recognition.

فلا سواء ما اعتصمت به المعتصمة، ومن ذهب مذهب الناس، ذهب الناس إلى عين كدرة يفرغ بعضها في بعض، ومن أتى آل محمد آتي عينا صافية يجري بعلم الله ليس لها نفاذ ولا انقطاع، ذلك بأن الله لو شاء لو أتى أهل شؤبه في آباه، لكن جعل الله محمد وال آل محمد الأباب التي يؤدي منها، وذلك قوله: " ليس البر يأنع البر من ظهورها ولكن البر يأنع البر من ظهورها وله الفضل من نفاذ شؤبه...

Therefore, they are not the same, what the holders are holding tightly with and one who goes with the doctrine of the people. The people go to a turbid spring, part of it merging into a part, and one who comes to the Progeny asws of Muhammad saww, comes to a clear spring flowing with the Knowledge of Allah azwj. There is neither a depletion for it nor a

489 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 3
490 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 4
termination, that is because if Allahazwj had so Desired Heazwj would have Shown them Hisazwj Person until they would have come to Himazwj from Hisazwj Door, but Allahazwj Made Muhammadasws and the Progenyasws of Muhammadasws as the Doors from which they can come to Himazwj, and that is Hisazwj Word: *and it isn’t righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189]* 491.

From Muhammad Bin Al Fazeyl,


From Mas’ada Bin Sadaqa,

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws, from hisasws grandfatherasws, from Aliasws having said: ‘Iasws am the ‘Yasoub’ (leader) of the Momineenasws, and Iasws am the first of the preceding ones, and Caliph of Rasoolasws of the Lordazwj of the Worlds, and Iasws am the Divider of the Paradise and the Fire, and Iasws am the Master of the heights’’. 493

From Halqam,

‘From Abu Ja’farasws, he (the narrator) said, ‘I asked himasws about the Words of Allahazwj. *And upon the heights would be men recognising all by their marks [7:46]*, ‘What is the meaning of Hisazwj Words: *And upon the heights would be men?’’

قال: ألا تستمتعون علیكم عفوا، وعلى قبائلكم يعرفون من فيها من صالح أو طالح؟ فقلت: بلى، قال فنحن أولئك الرجال الذين يعرفون كلا بسيمهم. 494

491 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 5
492 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 6
493 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 7
He asws said: ‘Aren’t you knowing that upon you and your tribes there are recogniser for it to be recognise the ones in it from the righteous ones or evil ones?’ I said, ‘Yes’. He asws said: ‘So we asws are those men who would be recognising all by their marks’.

From Zazan,

‘From Salman ra who said, ‘I heard Rasool-Allah saww Saying to Ali asws more than ten times: ‘O Ali asws! You asws and the successors asws from after you asws are the recognisers between the Paradise and the Fire. None will enter the Paradise except one who recognises you asws all and you asws recognise him, and none will enter the Fire except one who denies you asws and you asws deny him’.

From Sa'ad Bin Tareyf,

‘From Abu Ja’far asws regarding this Verse: And upon the heights would be men recognising all by their marks [7:46], he asws said: ‘O Sa’ad! They are the Progeny asws of Muhammad saww. None shall enter the Paradise except one who recognises them asws and they asws recognise him, nor enter the Fire except the one who denies them asws and they asws deny him’.

From Tayyar,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘Which thing are the companions of the heights [7:48]?’ He asws said: ‘Ones of equal good deeds and evil deeds. So, if Allah azwj Enters them into the Paradise it would be due to His aswj Mercy, and if He azwj Punishes them, He azwj would not be unjust to them’.

From Karam who said,

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494 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 8
495 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 9
496 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 10
497 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 11
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘When it will be the Day of Judgment, there will come seven domes from the light of rubies, green and white, in each dome being an Imam\textsuperscript{asws} of his\textsuperscript{asws} time, surrounded by the people of his\textsuperscript{asws} time, its righteous ones and its immoral ones, until they pause at the Doors of the Paradise.

فيطلع أولها صاحب قبة إطلاعة فيتميز أهل ولايته وعدوئه، ثم يقبل على عدوئه ويقول: أنتم الذين أقسمتم لا ينالهم الله برحمته، انهم الذين أقسمتم لا ينالهم الله برحمته،陷入了大门，他们在门内转悠。

The master of the dome would be notified with a notification, and the people of his\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws} Wilayah would be distinguished from his enemies. Then he\textsuperscript{asws} would face towards his enemies and he would be saying, ‘You are those who were swearing that Allah\textsuperscript{azwj} will not Avail with His Mercy. Enter the Paradise, there will be no fear upon you today!’ saying to his\textsuperscript{asws} companions.

فيسود وجه الظالم فيميز أصحابه إلى الجنة، وهم يقولون: "ربنا لا تجعلنا مع القوم الظالمين "، ثم يدخلون النار، ثم يقولهم: " لم يدخلوها وهم يطمعون ".

So, the faces of the unjust ones would be blackened and his\textsuperscript{asws} companions would be distinguished to go to the Paradise, and they would be saying: ‘Our Lord! Do not Make us to be with the unjust’ [7:47]. Then, when the people of the dome look at the scarcity of the ones entering the Paradise, and the abundance of the ones entering the Fire, they will fear that they might enter it, and these are His\textsuperscript{azwj} Words: (although) they shall not have entered it yet, but they would be hoping to [7:46]’.

From Al-Sadiq\textsuperscript{asws}: ‘But, as for during the Day of Judgment, we\textsuperscript{asws} and our\textsuperscript{asws} family members, we\textsuperscript{asws} would recompense our\textsuperscript{asws} Shias with every recompense. We\textsuperscript{asws} would certainly be upon the Heights (A’raaf) between the Paradise and the Fire – Muhammad\textsuperscript{asws}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws} and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the goodly ones\textsuperscript{asws} from their\textsuperscript{asws} Progeny\textsuperscript{asws}.

فئري بعض شيعتنا في تلك العصورات من كان منهم مقصرا في بعض شدائدها، فتبعت عليهم خيار شيعتنا كصلمان ومقداد وأبي ذر وعمام ونظرائهم في العصر الذي بليهم وفي كل عصر يومن يوم القيامة فيتقون عليهم كالبزاة والصقورة ويتناولهم كما يتناول البزاة والصقورة صيدها فيفورهم إلى الجنة رفا.

So we\textsuperscript{asws} would see one of our\textsuperscript{asws} Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we\textsuperscript{asws} would send the best of our\textsuperscript{asws} Shias, like Salman\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and their peers in the time period which followed them\textsuperscript{ra}, then in every time period up to the Day of Judgment. So they\textsuperscript{ra} would be swooping upon them like the buzzards and the hawks, and they would be

\textsuperscript{498} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 12
snatching them just as the buzzard and the hawk snatches its prey, and they would be bringing them to the Paradise hurriedly’’.

14 – فر: عبيد بن كثير بإسناده عن الاصبغ، عن أم المؤمنين عليه السلام قال: " على الاعراف رجال يعرفون كلا بسيماهم " فقال: تأي النعمة تعفر أنصارنا بأسمائهم، ونحن الاعراف الذين لا يعرف الله إلا بسبيل معرفتنا، ونحن الاعراف نوقف يوم القيامة بين الجنة والئور فلا يدخل الجنة إلا من عرفنا وعرفناه، ولا يدخل النار إلا من أنكرنا وأنكرناه.

Ubeyd Bin Kaseer, by his chain from Al Asbagh,

‘From Amir Al-Momineen having said: ‘And upon the heights would be men recognising all by their marks [7:46]: ‘We are the recognisers. We will recognise our helpers by their marks, and we are those recognisers Allah cannot be recognised except by the way of our recognition, and we are the recognisers, we will be standing on the Day of Judgment between the Paradise and the Fire, so no one will enter the Paradise except one who recognises us and we recognise him, nor enter the Fire except one who denies us and we deny him’.’

15 – فر: عن عبيد بن كثير بإسناده عن حبة العرني عن علي عليه السلام إلى أن قال: تأي النعمة من عرفنا دخل الجنة، ومن أنكرنا دخل النار.

From Ubeyd Bin Kaseer, by his chain, from Habat Al Arny,

‘From Ali, he said: ‘We are the recognisers. One who recognises us would enter the Paradise, and one who denies us would enter the Fire’.’


From Al Sumaly who said,

‘Abu Ja’far was asked about the Words of Allah, And upon the heights would be men recognising all by their marks [7:46], so Abu Ja’far said: ‘We are those recognisers, Allah cannot be recognised except by way of our recognition, and we are those recognisers, no one can enter the Paradise except one who recognises us and we recognise him, nor enter the Fire except one who denies us and we deny him, and that is because Allah, if He had so Desired the people to recognise Him by

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500 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 14
Himself, would have done so, but He Made us as His Means, and His Way, and His Doors which they can come from (to Him), 502

17 - ش: عن إبراهيم بن عبد الحميد، عن أحدهما: قال: إن أهل النار يموتون عطاشا ويدخلون قبورهم عطاشا، ويدخلون جهنم عطاشا، فوضع لهم قراناهم من الجنة فقولون: "أفيضوا علينا من الماء أو مما رزكم الله".

From Ibrahim Bin Abdul Hameed,

‘From one of the two (5th or 6th Imam) having said: ‘The people of the Fire would be dying thirsty, and entering their graves thirsty, and entering Hell thirsty. Their relatives from the Paradise would be raised for them, and they would be saying, ‘Pour upon us some of the water or from what your Lord has Graced you all’ [7:50]’ 503


From Al Zuhry,

‘From Abdullah having said: ‘The Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: ‘Pour upon us some of the water or from what your Lord has Graced you’ [7:50]’ 504

19 - ك: الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عمر الخالان قال: سألت أبو الحسن عليه السلام عن قوله تعالى: "فأذن مؤذن بينهم أن لعنة الله على الظالمين " قال: المؤذن أمير المؤمنين عليه السلام.

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Ahmad Bin Umar Al Hilal who said,

‘I asked Abu Al-Hassan about the Words of the Exalted: ‘Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust!’ [7:44]. He said: ‘The proclaimer is Amir Al-Momineen,’ 505

20 - مع: الطالقاني، عن الجنوبي، عن المغيرة بن محمد، عن وشاع، عن أحمد بن عمر الخالان قال: سألت أبو الحسن عليه السلام عن قوله تعالى: "فأذن مؤذن بينهم أن لعنة الله على الظالمين " قال: الموعد أمير المؤمنين عليه السلام.

Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja’ Bin Salma, from Amro Bin Shimr, from Jabir,

502 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 16
503 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 17
504 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 18
505 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 19
From Abu Ja’far asws having said: ‘Amir Al-Momineen asws preached, and he asws continued the sermon until he asws said: ‘And we asws are the companions of the heights, I asws, and my asws uncle, and my asws brother, and my asws cousin. By the One azwj Who Split the seed and stone, the Fire will not penetrate to one who loves us asws, nor would he enter the Paradise one who hates us asws. Allah azwj Mighty and Majestic is Saying: And upon the heights would be men recognising all by their marks [7:46].’

Al-Sadiq asws said: ‘Every community would be reckoned by the Imam asws of its time, and the Imams asws will recognise their asws friends and their asws enemies by their marks, and it is His azwj Word: And upon the heights would be men [7:46], and they asws are the Imams asws, recognising all by their marks [7:46].

They asws would give their asws friends their books in their right hands, and they would be passing to the Paradise without a reckoning, and they asws would give their asws enemies their book in their left hands, and they would be passing to the Fire without any reckoning.

When their asws friends look into their book, they would be saying to their brethren: ‘Behold! Read my book [69:19] I thought I would meet my Reckoning’ [69:20] So he would be in a pleasurable life [69:21] – i.e., pleased. So, the doer has been placed in place of the done’.

I heard Abu Abdullah asws saying: ‘Ibn Al Kawa came to Amir Al-Momineen asws and he said, ‘O Amir Al-Momineen asws! And upon the heights would be men recognising all by their marks [7:46]’.”

506 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 25 H 20
507 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 25 H 21
He asws said: ‘We asws are the recognisers. We asws shall recognise our asws helpers by their marks, and we asws are those recognisers, Allah azwj cannot be recognised except by way of our asws recognition, and we asws are the recognisers, Allah azwj Mighty and Majestic will Introduce us asws on the Day of Judgment upon the Bridge, and none shall enter the Paradise except one who recognises us asws and we asws recognise him, nor enter the Fire except one who denies us asws and we asws deny him’. 508

Our belief regarding the heights is that it is a wall between the Paradise and the Fire. Upon it would be men recognising all by their marks; and the men, they are the Prophet saww and his asws succesors asws. None shall enter the Paradise except one who recognises them asws and they asws recognise him, nor enter the Fire except one whom they asws deny; and by the heights would be (some) awaiting the Command of Allah azwj. Either He azwj Punishes them or He azwj Turns to them (with Mercy)’. 509 (P.s. – This is not a Hadeeth)

508 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 22
509 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 25 H 23

The Verses – (Surah) Hud: And We do not Delay except to a calculated term [11:104]

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106]

Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]

(Surah) Maryam: And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence and they are not believing [19:39]
‘From Abu Abdullah asws, and he asws continued the Hadeeth until he asws said: ‘And the Day of Regret, [19:39] is the day they will come with the death and it will be slaughtered’.  

‘I don’t know its mention except from Abu Ja’far asws having said: ‘When Allah azwj Enters the people of the Paradise into the Paradise, and the people of the Fire into the Fire, they will come with death in the image of a ram until it is paused between the Paradise and the Fire’.

Then a Caller would Call out, the people of the two houses (Paradise and Hell) would all hear it in their entirety: “O people of the Paradise! O people of the Fire!” So, when they hear the voice they would approach, and he would say to them: “Do you know what this is? This, it is the death which you were fearing from in the world!”

He asws said: ‘The people of the Paradise would say, ‘O Allah azwj! Do not let the death enter upon us’. And the people of the Fire would say, ‘O Allah azwj! Enter the death upon us’.

He asws said: ‘Then it would be slaughtered just as you tend to slaughter the sheep. Then a Caller would Call out: “There shall be no death, forever! Be certain of the eternal life!”

He asws said: ‘The People of Paradise will be happy with such happiness that if anyone could have died on that day, he would have died of happiness’.

He (the narrator) said, ‘Then he asws recited these Verses: ‘Is it so we would not be dying [37:58] Except our first death, and we shall not be Punished?’ [37:59] Surely, this is the mighty success’ [37:60] For the like of this, so let the workers be working [37:61].

He (the narrator) said, ‘And he asws said: ‘Then He (the narrator) said, ‘Then he asws recited these Verses: ‘Is it so we would not be dying [37:58] Except our first death, and we shall not be Punished?’ [37:59] Surely, this is the mighty success’ [37:60] For the like of this, so let the workers be working [37:61].

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He asws said: ‘And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah azwj Mighty and Majestic: And warn them of the Day of Regret, when the matter would have been Decided [19:39]’.  

3 - Yn: Yn tyn fyn dud fam du dud, dud fyn dud, dud fam dud dud fyn fyn fyn fyn fyn dud fyn fyn dud dud fyn dud fyn dud fyn dud dud fyn dud dud fyn dud dud fyn fyn dud fyn dud fyn dud fyn dud fyn dud dud dud dud.

Al Nazar Bin Suweyd, from Dorost, from Al Ahowl, from Humran who said,

‘I said to Abu Abdullah asws, ‘It has reached us that there would come upon Hell (a time) when its Doors would snap (break down of old age)’. He asws said: ‘No, by Allah azwj! It is the eternal’.

قلت: "خالدين فيها مادامت السموم والأرض إلا ما شاء ربك "؟ فقال هذه في الذين يخرجون من النار.

I said, ‘Abiding therein so long as the skies and the earth endure, except what your Lord so Desires [11:107]’? He asws said: ‘This is regarding those who would be coming out from the Fire’.

4 - Fns: Fns, tyn dud dud fyn fyn fyn fyn dud fyn fyn dud dud fyn dud dud fyn dud fyn dud fyn dud dud fyn dud dud dud dud.

My father, from Ibn Mahboub, from Abu Walad Al Hanat,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws was asked about His aswz Words: And warn them of the Day of Regret, [19:39] – the Verse. He asws said: ‘A Caller would Call out from the Presence of Allah azwj – and that will be after the people of Paradise would have come to be in the Paradise, and the people of the Fire into the Fire – “O people of Paradise, and O people of the Fire! Do you recognise the death in an image from the images?” They would say, ‘No!’

فؤدی بالموت في صورة كبيش أملح فيوقف بين الجنة والنار، ثم ينددون جميعا: اشترروا وانظروا إلى الموت فيشوفون ثم يأمر الله به فيذيح، ثم يقال: يا أهل الجنة خلود فلا موت أبدا، يا أهل النار خلود فلا موت أبدا.

Then they will come with the death in the image of a white ram with a black head, and pause it between the Paradise and the Fire, then they will call out to all of them: ‘Approach and look at the death!’ They would approach, then Allah azwj will Command with it to be slaughtered, then He azwj would Say: “O people of the Paradise, live eternally and do not die ever! And O people of the Fire, live eternally and do not die, ever!”

511 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 2
512 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 3
And it is Hisazwj Word: And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence [19:39] – i.e., it would be Decided for the people of the Paradise for the living eternally in it, and Decided upon the people of the Fire with the living eternally in it’. 513

My father, from Sa’ad, from Al Qasim Bin Muhammad, from suleyman Bin Dawood Al Shazkouny, from Ahmad Bin Yunus, from Abu Hashim who said,

‘I asked Abu Abdullahasws about the eternal life in the Paradise and the Fire, so heasws said: ‘But rather, the eternity of the people of the Fire in the Fire is because of their intentions which were in the world, if they had eternal life in it, they would have disobeyed Allahazwj forever, and rather eternal life for the people of the Paradise in the Paradise is because of their intention which were in the world, if they had remained, they would have obeyed Allahazwj forever as long as they would have remain. The intentions were eternal, of them and of those’.

Then heasws recited the Words of the Exalted: Say: ‘Every one acts according to his own disposition [17:84] – upon his intention’. 514

My father, from Ali Bin Mahziyar, and Al Hassan Bin Mahboub, from Al Nazar Bin Suweyd, from Dorost, from Abu Baseer,

‘From Abu Ja’farasws having said: ‘When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, they would come with the death, and it would be slaughtered, then Heazwj will Say: “Eternal life, there will be no death, ever!”’. 515

513 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 4
514 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 5
515 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 6
فيثى: عن مسعدة بن صدقة قال: قص أبو عبد الله عليه السلام قصص أهل الميثاق من أهل الجنة وأهل النار، فقال في صفات أهل الجنة: فمنهم من لقي الله شهداء لرسله، ثم من في صفتهن حتى بلغ من قوله: ثم جاء الاستثناء من الله في الفريقين جميعاً.

From Mas’ada Bin Sadaqa who said, ‘Abu Abdullah asws narrated the story of the people of the Covenant, from the people of the Paradise and the people of the Fire, and he asws said regarding the attributes of the people of the Paradise: ‘From them would be one who met Allah azwj as witnesses to His azwj Rasool saww, then he asws went on regarding their descriptions until it reached from his asws words: ‘Then came the exclusion from Allah azwj regarding both the parties altogether’.

The one ignorant of the knowledge of the Tafseer said, ‘This is the exclusion from Allah azwj. But rather, it is for one who enters the Paradise and the Fire, and that is because both the parties would altogether be coming out from these and be remaining, and there wouldn’t be anyone in it’, and they lied. But rather what is meant by the exclusion is that the children of Adam as, all of them and the children of the Jinn would be with them upon the earth, and the skies shade them.

فقال الجاهل بعلم التفسير: إن هذا الاستثناء من الله إنما هو لمن دخل الجنة والنار، وذلك أن الفريقين جميعاً يخرجان منهما فيقيمين فليس فيهما أحد وكدوا، بل إذن عني بالاستثناء أن ولد آدم كلهم وولد الجان معهم على الأرض والسموات يظلهم ذلك وقد قال الله في كتابه: " خالدين فيها أبداً " ليس فيها استثناء؟

And similar to that is what Abu Ja’far asws said: ‘One who enters into the Wilayah of the Progeny asws of Muhammad asww enters the Paradise, and one who enters into the wilayah of their asws enemies, enters the Fire’, and this is what Allah azwj Means from the exclusion regarding the exit from the Paradise and the Fire and the entering.” 516

516 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 7
From Zurara who said,

'I asked Abu Ja'far asws regarding the Words of Allah azwj: And as for those who are fortunate, they would be in the Paradise, [11:108] – up to the end of the two Verses. He asws said: 'These two Verses are regarding other than the people of eternity, from the wretched ones and the fortunate ones. If Allah azwj so Desires, He azwj would Make them exit, and you cannot claim that, O Zurara, 'asws claim that'.”

From Abu Baseer,

And I asked him asws about the Words of Allah azwj: abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108], he asws said: 'This is regarding those who would be exiting from the Fire'.
‘Fom Abu Ja’far asws regarding His azwj Words: then from them (some) would be unfortunate and (some) fortunate [11:105], he asws said: ‘Regarding the mention of the people of the Fire, there is an exclusion, and there isn’t any exclusion regarding the people of the Paradise.

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]’.

أَما الَّذِينَ سَعُدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَدَاءَ السَّمُوُّاتِ وَالْأَرْضِ إِلاًّ مَا شَاءَ رَبُّكُمُ وَكَانَ لِهِ حَيْثُ كَافِر

11 -ثو: عن علي بن يقطين قال: قال لي أبو الحسن عليه السلام: إن كان في بني إسرائيل رجل مؤمن وكان له جار كافر فكان الكافر يرفق بالمؤمن ويثوبه المعروف في الدنيا، فلما أن مات الكافر بينه الله نبيا في النار من طين يقيه من حرها، ويأتيه رزقه من غيرها، وقيل له: هذا لما كنت تدخل على المؤمن جارك فلان بن فلان من الرفق، وتوليه من المعروف في الدنيا.

From Ali Bin Yaqteen who said,

‘Abu Al-Hassan asws said to me: ‘There was a man among the children of Israel and there was a Kafir neighbour for him. The Kafir was kind with the Momin and deal with him goodly in the world. So, when the Kafir dies, Allahazwj Build a house for him in the fire from clay, saving him from its heat, and his sustenance would come to him from other than it, and it was said to him: “This is due to what you were entering upon the so and so son of so and so Momin neighbour of yours, from the kindness and dealing goodly with him in the world”’.

12 -كا: علي، عن أبيه، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وسلم: من أحد من قوة ؟ فخلق الله له الموت وقهره وذل الإنسان، وقال: يأبى صاحب، يأبى أن يدعي 또는 يخفى.

Ali, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah asws having said: ‘The Prophet saww said’, and he continued the Hadeeth regarding the creation of the things, each one from it overcoming the other where it rebelled and prided, up to he saww said: ‘Then the human being rebelled and said, ‘Who is stronger than I in strength?’ So, Allahazwj Created the death for him and subdued him, and the human being was humbled.

ثم إن الموت فخر في نفسه فقال الله عزوجل: لا تفخر فإي ذا خلك بين الفريقين: أهل الجنة، وأهل النار، ثم لا أحبك أبدا فترحي أو تخاف.

519 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 10
520 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 26 H 11
Then the death prided regarding itself, so Allah\textsuperscript{azwj} Mighty and Majestic Said: “Do not pride, from I\textsuperscript{azwj} shall be Slaughtering you between the two parties – the people of the Paradise, and the people of the Fire, the I\textsuperscript{azwj} will not Revive you, ever, therefore ask or fear!”.\textsuperscript{521}

\textsuperscript{521} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 1
CHAPTER 27 – ANOTHER REGARDING THE MENTION OF THE ONES OF ETERNITY IN THE FIRE AND THE ONES WHO WOULD BE EXITING FROM IT

1 - يبد: الهمداني، عن علي، عن أبيه، عن ابن أبي عمير قال: سمعت موسى بن جعفر عليه السلام يقول: لا يخلد الله في النار إلا أهل الكفر والمجتهد، وأهل الضلال والشراك، ومن اجتنب الكبائر من المومئين لم يسأل عن الصغائر، قال الله تعالى: " إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مكاناً كريماً "

Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr who said,

'I heard Musa Bin Ja’far saying: ‘Allah will not let anyone to be in the Fire eternally except for the people of Kufr and the rejection, and the people of straying and the Shirk; and one from the Momineen who shuns the major sins would not be questioned about the minor sins. Allah the Exalted Says: If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31].

He (the narrator) said, ‘I said to him, ‘O son of Rasool! So, for whom from the Momineen is the intercession Obligated?’

فقال: حدثني أبي، عن آبائه، عن علي عليه السلام قال: سمعت رسول الله صلى الله عليه وآله يقول: إنما شفاعتي لاهل الكبائر من امتي، فأما المحسنون منهم فما عليهم سبيل، إنما شفاعتي لاهل الكبائر من امتي، فأما المحسنين منهم فما عليهم سبيل.

My father narrated to me, from his forefathers, from Ali having said: 'I heard Rasool-Allah saww saying: 'But rather, my intercession is for the people of the major sins from my community. As for the good doers from them, there is no way against them'.

Ibn Umeyr said, ‘I said to him, ‘O son of Rasool-Allah! How can the intercession be for the people of the major sins, and Allah the Exalted is Saying: and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28], and the one who commits the major sins cannot happen to be the one He Approves of?"
فقال: يا أبا أحمد ما من مؤمن يرتكب ذنبا إلا ساءه ذلك وندم عليه، وقد قال النبي صلى الله عليه وآله: كفك بالندم توبة وقال: من سرته حسنة وساعته سيبة فهو مؤمن،

He asws said: ‘O Abu Ahmad! There is none from a Momin committing a sin except that saddens him and he regrets upon it, and the Prophet saww has said: ‘It suffices with the regret as a repentance’, and said: ‘One whose good deed cheers him and his evil deed saddens him, then he is a Momin’.

فمن لم يندم على ذنب يرتكبه فليس بمؤمن ولم تجب له الشفاعة وكان ظالما، والله تعالى يقول: “ ما للظالمين من حميم ولا شفيع”

So, the one who does not regret upon a sin he commits, then he isn’t a Momin and the intercession is not Obligated for him, and he would be unjust; and Allah azwj the Exalted is Saying: There would neither be a friend for the unjust one nor an intercessor who complies [40:18]’.

فقلت له: يابن رسول الله وكيف لا يكون مؤمنا من لم يندم على ذنب يرتكبه ؟

I said to him asws, ‘O son asws of Rasool-Allah saww! And how come he cannot be a Momin, one who does not regret upon a sin he has committed?’

فقال: يا أبا أحمد مامن أحد يرتكب كبيرة من المعاصي وهو يعلم أنه سيعاقب عليها إلا ندم على ما ارتكب، ومتى ندم كان تائبا مستحقا للشفاعة ومتي لم يندم عليها كان مصرا والمصر لا يغفر له لأنه غير مؤمن بعقوبة ما ارتكب، ولو كان مؤمنا بالعقوة لندم.

He asws said: ‘O Abu Ahmad! There is no one who commits a major sin from the acts of disobedience and he knows that he would be Punished over it, except he will regret upon what he has committed, and when he does regret, he would be repentant, deserving of the intercession, and when he does not regret over it, he would be importunate, and the importunate, there is no Forgiveness for him, because he is not a believer in the Punishment of what he has committed, and had he been a believer in the Punishment, he would have regretted.

وقد قال النبي صلى الله عليه وآله: لا أكبرة مع الاستغفار، ولا صغرية مع الأصرار،

And the Prophet saww has said: ‘There is no major sin along with the seeking of Forgiveness, and there is no minor sin along with the persistence’.

وأما قول الله: " ولا يشفعون إلا من ارتضى " فإنهم لا يشفعون إلا من ارتضى الله دينه، والدين: الاقرار بالجزاء على الحسنات والسيئات، ومن ارتضى الله دينه ندم على ما يرتكبه من الذنوب لمعرفته بعقابه في القيامة.

And as for the Words of Allah azwj: and they will not be interceding except for the one He Approves of, [21:28], so they saww will not be interceding except for one Allah azwj Approves of
his Religion, and the Religion is the acceptance with the Recompense upon the good deeds and the evil deeds; and one whose Religion Allah\textsuperscript{swt} Approves of, will regret upon what he commits from the sins due to his recognition of its Punishment during the Day of Judgment’’.

Regarding the Words of the Exalted: \textit{And they are saying, ‘Fire will never touch us except for a number of days’.} [2:80], he (Imam Hassan Al Askari\textsuperscript{asws}) said: ‘Then Rasool-Allah\textsuperscript{saww} said: ‘The Wilayah of Ali\textsuperscript{asws} is such a good deed – nothing from the evil deeds harms with it, and even if it has (already) been recorded – except what its perpetrator is hit from the purification from it in the world, and by some of the punishments in the Hereafter, until he is rescued from it by the intercession of his goodly and clean Masters\textsuperscript{asws}.’

And that the friendship of the opponents of Ali\textsuperscript{asws} and the adversaries of Ali\textsuperscript{asws} is such an evil deed – nothing benefits with it, except what benefits them by obeying them in the world – with the bounties and the good health, and being affluent. Then they would be returning to the Hereafter and there would not happen to be for them except for the perpetual Punishment’.

Then he\textsuperscript{saww} said: ‘The one who rejects the Wilayah of Ali\textsuperscript{asws} will not be seeing the Paradise with his eyes, ever – except what he sees with what he is introduced with it, that he, had he befriended him\textsuperscript{asws}, that would have been his place and his shelter, and his house, so that it would increase his remorse and regret.

And that the one who befriends Ali\textsuperscript{asws}, and disavows from his\textsuperscript{asws} enemies, and submits to his\textsuperscript{asws} Wilayah, will not be seeing the Fire, ever, except what is shown to him and said to him, ‘Had you been upon other than this, that would have been your abode, except what he would be proceeded to from it, if he was extravagant against himself – with what is below the Kufr – up to the time he is cleaned by Hell just as he is cleaned from the filth of his body by the bath, then he would be transferred from it by the intercession of his Masters\textsuperscript{asws}.'
Then Rasool-Allah ﷺ said: ‘Fear Allah azwj, group of the Shias, for the Paradise will never be lost from you, and even if it is delayed with it from you due to the ugliness of your deeds. Therefore, be competing with regards to its levels (ranks)’.

It was said, ‘So would the one who loves you sallahu `alayhi wa sallam and loves Ali asws enter Hell?’ He sallahu `alayhi wa sallam said: ‘The one who dirties himself by opposing Muhammad sallahu `alayhi wa sallam and Ali asws, and commits the Prohibited (acts), and wrongs the Momineen and the Mominaat, and opposes what has been enjoined for him from the Ordinances, would come on the Day of Judgment with a filthy body.

Muhammad sallahu `alayhi wa sallam and Ali asws would be saying to him: ‘O so and so! You are of a filthy body. It is not correct for your friendship with the chosen ones, nor for hugging the maiden Houries, nor for the Angels of Proximity of Allah azwj, nor to arrive to whatever is over there, except by a purification from you by what is over here’ – meaning what is upon him from the sins – so he would enter into the top layer of Hell, and he would be Punished with some of its Punishments.

And from them would be one who is hit by the difficulties in the plains due to some of his sins, then he would be picked up from over there and from over there, the one whom his Masters asws would have sent from the best of their asws Shias (to pick him up), just as the bird picks up the seed.

And from them would be one whose sins would happen to be less and lighter – so he would be cleaned from it by the difficulties and the calamities from the ruling authorities and others, and from the afflictions in the bodies in the world – in order to be cast into his grave and he is clean (from his sins).
And from them would be on whose death would approach, and there would be remaining upon him (some unforgiven sins). His death would be difficult and it would be an expiation by it from him. If there (still) remains something and there is strength in him, there would be happening for him an abdominal pain or turmoil during the day of his death, and the ones in his presence would decrease and he would face disgrace due to it, and it would an expiation from him. If there (still) remains something (from the sins), they would come with him and when they dig the grace and place him there, they would disperse from him. Thus, he would be cleaned.

But if his sins were major and more – he would be cleaned from these by the difficulties of the plains of the Day of Judgment, and if these were (still) more and great – he would be cleaned from these in the top layer of Hell. And they would be those that loves us asws, with the most intense of the Punishments and of the greatest of the sins.

They aren’t the ones who are being named as being our asws Shias, but they would be named as those that love us asws – and the friends of our asws friends, and the enemies to our asws enemies. Our asws Shias are the ones who adhere with us asws, and follow our asws Ahadeeth, and follow with our asws deeds’. 522

522 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 2
He said: ‘In Surah Al-Rahman, and these are the Words of Allah, Mighty and Majestic: *So on that Day, neither a human being nor Jinn* ‘منكم’ *from you* (Shiites) would be Questioned about his sin [55:39]’. 

I said to him, ‘There isn't in it *from you*?’ He said: ‘Yes, by Allah! It is proved in it, and that the first one who altered it was Ibn Arwa, and that is for you (Shiites) in particular, and if (the words) ‘from you’ do not happen to be in it, the Punishment of Allah Mighty and Majestic would be Dropped from His (all) creatures’.

I came up to Abu Abdullah. He said: ‘How are your companions?’ So I said, ‘May I be sacrificed for you, we (Shiites) are more evil in the people’s eyes than the Jews, and the Christians, and the Magians, and those that associate (Mushriqeen)’.

He (the narrator) said, ‘He had been leaning upon a pillow, so he sat up straight, then said: ‘How did you say that which you said?’ I said, ‘By Allah, we (Shiites) are (considered to be) the evilest ones among them, more so than the Jews and the Christians, and the Magians, and those that associate (Mushriqeen)’.

He said: ‘But, by Allah, no two of you will enter the Fire. No, by Allah, not even one. By Allah, you (Shiites) are the ones about whom Allah Mighty and Majestic has Said: *And they will say, *What is the matter with us, do we not see men whom we used to count as being from the evil ones?’ [38:62] Did we take them in scorn or are the visions turned away from them? [38:63] Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]. Then he said: ‘By Allah, they will be seeking you in the Fire, so they will not find even one of you therein’.”

523 - يرير بن عممان بن عفان، و أروى أمه - The intended is – son of Usman Bin Affan, as Arwa was his mother.
524 - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 3
525 - Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 4
Abu Abdullah\textsuperscript{asws} said: ‘When the inhabitants of the Fire settle down in the Fire, they will miss you (Shias). They will not see any one from you (therein). Some of them will say to the others, \textit{And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’} [38:62] \textit{Did we take them in scorn or are the visions turned away from them?} [38:63].’

The number (of reporters), from Sahl, from Muhammad Bin Suleyman, from his father,

‘From Abu Abdullah\textsuperscript{asws} having said to Abu Baseer: ‘O Abu Muhammad, Allah\textsuperscript{azwj} has Mentioned you all when He\textsuperscript{azwj} Narrated about your enemies in the Fire by His\textsuperscript{azwj} Statement: \textit{And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’} [38:62] \textit{Did we take them in scorn or are the visions turned away from them?} [38:63]. And Allah\textsuperscript{azwj} has not Meant, and not Intended by this other than you (Shias). You have become as the evil people in the eyes of this world, and by Allah\textsuperscript{azwj} you will be in the Paradise you will be in delight whereas in the Fire you will be sought’’.\textsuperscript{527}’

526 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 5
527 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 6
‘From the one who hear Abu Abdullah\textsuperscript{asws} saying: ‘He will not enter the Paradise, one in whose heart is a weight of a mustard seed of arrogance, nor will he enter the Fire, one in whose heart is a weight of a mustard seed of Eman’. So, I said, ‘We are from Allah\textsuperscript{azwj} and to Him\textsuperscript{azwj} we are returning’.

He\textsuperscript{asws} said: ‘What is the matter you are saying, “We are from Allah\textsuperscript{azwj} and to Him\textsuperscript{azwj} we are returning”. I said, ‘Due to what I heard from you\textsuperscript{asws}. He\textsuperscript{asws} ‘It isn’t where you are going (with it). But rather I\textsuperscript{asws} mean the rejection (apostasy). But rather, it is the rejection (apostasy)”’. 528

528 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 7
Were you not scared and I sheltered you?’ And this one would say, ‘Were you not being talked about, so I concealed upon you?’ They would say, ‘Yes’.

They would say, ‘Can you request a gift for us from your Lord? They will supplicate for them, and they will then be coming out from the Fire to the Paradise, and therein they would become blamed ones and named as ‘Hell-dwellers’. Then they will say, ‘You asked your Lord and His Punishment is now terminated from us, therefore supplicate to Him to remove this name from us, and Make a shelter to be for us in the Paradise’. So, Allah will Reveal unto a wind to pass over the mouths of the people of the Paradise, and that would make them forget the name, and He would Make a shelter to be for them in the Paradise’.

 Faces on that day will be humiliated [88:2] – They are those who opposed the Religion of Allah, and (even though) they prayed Salat, and Fasted, but they established hostility to Amir Al Momineen asws, and it is the Word of the Exalted: (Of the) toiling Nasibis (Hostile ones) [88:3]. They worked and established hostility, therefore nothing from their deeds will be Accepted from them, and their faces would be Arriving to a scorching Fire [88:4].

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws 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 saww, and rejects My Lordship, and denies My Bounties, So Allah will Punish him with the greatest Punishment [88:24] – meaning the harsh, the difficult, the permanent’.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: " إلا من تولى و كفر " يريد من لم يتعظ ولم يصدقك وجحد روبوتي و كفر نعمتي " فيعذبه الله العذاب الأكبر " يريد الغليظ الشديد الدائم.

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And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws 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 saww, and rejects My Lordship, and denies My Bounties, So Allah will Punish him with the greatest Punishment [88:24] – meaning the harsh, the difficult, the permanent’.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: " إلا من تولى و كفر " يريد من لم يتعظ ولم يصدقك وجحد روبوتي و كفر نعمتي " فيعذبه الله العذاب الأكبر " يريد الغليظ الشديد الدائم.

And in a report of Abu Al Jaroud,
And it is narrated to us by Ja’far Bin Ahmad, from Abdul Kareem Bi Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

‘I heard Abu Abdullah asws saying: ‘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]’.

Ja’far Bin Ahmad,

‘Raising it to Abu Abdullah asws having said: ‘Every Nasibi (Hostile one), and even if he worships, would be attributed to these Verses: Faces on that day will be humiliated [88:2] – the Verse’.

The number (of reporters), from Sahl, from Ibn Fazal, from Hanan,

‘From Abu Abdullah asws 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]’.

Ali, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al Maqdam who said,

‘I heard Abu Abdullah asws saying: ‘My father asws said to me asws: ‘Every Nasibi (Hostile one), and even if he worships and strives, is attributed to these Verses: (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]. Every Nasibi (Hostile one) striver, his deeds are dust’.

My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad Bin Nasr, from Salih Bin Saeed Al Qamat, from Aban Bin Tablugh who said,

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531 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 10
532 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 11
533 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 12
534 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 13
'Abu Abdullah asws said: ‘Every Nasibi (Hostile one), and even if he worships and strives, would come to this ending: (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].'

15 - لَيْ: ابن إدريس، عن أبيه، عن ابن يزيد، عن معاوية بن الحسين، عن أبي سعيد هاشم، عن أبي عبد الله عليه السلام قال: أربعة لا يدخلون الجنة: الكاهن، والمنافق، ومدمن الخمر، والقاطع وهو النمام.

Ibn Idrees, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Ibn Wahab, from Abu Saeed Hashim,

'From Abu Abdullah asws having said: ‘Four will not be entering the Paradise – The fortune teller, and the hypocrite, and the habitual of wine, and the gossiper, and he is the stirrer’.

16 - لَيْ: أبي، عن أحمد بن إدريس، عن الاشعري، عن سهل، عن محمد بن الحسين ابن Zayd, عن محمد بن سنان, عن منذر بن يزيد, عن أبي هارون المكفوف قال: قال لي أبو عبد الله عليه السلام: يا أبا هارون إن الله تبارك وتعالى ماء على نفسه أن يجاوره خائن،

My father, from Ahmad Bin Idrees, from Al Ash'ary, from Muhammad Bin Al Husayn Ibn Zayd, from Muhammad Bin Sinan, from Manzar Bin Yazeed, from Abu Haraous Al Makfouf who said,

‘Abu Abdullah asws said: ‘O Abu Haroun! Allah azwj Blessed and Exalted Swore upon Himself from a betrayer being in His azwj Vicinity’.

قال: قلت: وما الخائن ؟ قال: من ادخر عن مؤمن درهما أو حبس عن هنّأ من أمر الدنيا،

He (the narrator) said, ‘I said, ‘And what is the betrayer?’ He asws said: ‘One who hoards a Dirham from a Momin or withholds anything from him from the affairs of the world’.

قال: قلت: يعطيه من فضل ما يملك ؟ قال: يعطيه من نفسه وروحه، فإن بخل عليه بنفسه فليس منه إنما هو شريك شيطان.

He (the narrator) said, ‘I said, ‘I seek Refuge with Allah azwj from the Wrath of Allah azwj’. He asws said: ‘Allah azwj Blessed and Exalted Swore upon Himself that He azwj will not Settle three types in His azwj paradise – One who repels against Allah azwj Mighty and Majestic, or repels against an Imam asws of Guidance, or one who withholds a right of a Momin person’.

قال: قلت: يعطيه من فضل ما يملك ؟ قال: يعطيه من نفسه وروحه، فإن خلّ على نفسه فليس منه إنما هو شريك شيطان.

He (the narrator) said, ‘I said, ‘He gives him from the extra of what he owns?’ He asws said: ‘He should give him from himself and his soul. So, if he is stingy upon him with his-self, then it isn’t from him, but rather he is an association of Satan’.

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535 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 14
536 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 15
My father, from Sa'ad, from Al Barqy, from his father, from Muhamad Bin Sinan, from one of his men,

‘From Abu Abdullah asws having said: ‘Three will not be entering the Paradise – The spiller of the blood, and the drinker of the wine, and the walker with a gossiper’. 538

By his chain from Al Mufazzal Bin Umar,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah sawww said: ‘When there was an ascension with me sawww to the sky, my sawww Lord azwj Majestic is His azwj Majesty Revealed unto me sawww, and he sawww continued the Hadeeth regarding Muhammad sawww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, up to He azwj Said: “O Muhammad sawww! If a servant were to worship Me azwj until he becomes obsolete, then comes to Me azwj having rejected their asws Wilayah, I azwj will not Settle him in My azwj Paradise nor will I azwj Shade him beneath My azwj Throne!” 539

Regarding the Words of the Exalted: **Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally** [2:81], he (Imam Hassan Al-Askari asws) said: ‘The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah azwj and throw him from the Wilayah of Allah azwj, and and throw him into the Wrath of Allah azwj – and it is Shirk (association) with Allah azwj, and the Kufr (disbelief) in Him azwj, and the Kufr in the Prophet-hood of Rasool-Allah sawww, and the Kufr in the Wilayah of Ali asws Bin Abu Talib asws. Each one of these is an evil deed he would be surrounded with – i.e., it surrounds his deeds and invalidates it and deletes it, so they, the ones who do this surrounding evil deeds are the inmates of the Fire; they would be in it eternally’. 540
20 - كا: محمد بن يحيى، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن المزني، عن أبي حمزة، عن أحدهما عليهما السلام في قول الله عزوجل: "بلى من كسب سيئة وأحاطت به خطته" قال: إذا جحد إمامة أمير المؤمنين فاولئك أصحاب النار فيها خالدون. 

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus, from Al Mazny, from Abu Hamza,

‘From one of the two (5th or 6th Imam\(^\text{asws}\)) regarding the Words of Allah\(^{azwj}\) Mighty and Majestic: *Yes! The one who earns evil and his sins surround him, [2:81], he\(^{asws}\) said: ‘When he rejects the Imamate of Amir Al-Momineen\(^{asws}\), so they are the inmates of the Fire; they would be in it eternally’ [2:81].'* \(^{541}\)

21 - ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليه السلام قال: إن رسول الله صلى الله عليه وآله تلاهذه الآية: "لا يستطيع أصحاب النار وأصحاب الجنة أصحاب الجنة هم الفائزون" وقال صلى الله عليه وآله: أصحاب الجنة من أطاعني، وسلم لعلي بن أبي طالب بعدي، وأقر بولايته، وأصحاب النار من سخط الولاية، ونقض العهد، وقاله بعدي.

By the three chains,

‘From Al-Reza\(^{asws}\), from his\(^{asws}\) forefathers\(^{asws}\) having said: ‘Rasool-Allah\(^{saww}\) recited these Verses: *They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20],* and he\(^{saww}\) said: ‘The dwellers of the Paradise are the ones who obey me\(^{saww}\) and submit to Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) after me\(^{saww}\) and accept his\(^{asws}\) Wilayah; and the inmates of the Fire are ones who were discontented with the Wilayah, and broke the Covenant, and fought against him\(^{asws}\) after me\(^{saww}\).' \(^{542}\)

22 - ف: الحسين بن سعيد، عن عبد الله بن وضاح اللؤلوئي، عن إسماعيل بن أبان، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال علي عليه السلام إذا كان يوم القيامة نادى من السماء: أين علي بن أبي طالب؟ فأنكر علي بن أبي طالب بعدي، وأقر بولائتي، وأصحاب النار من سخط ولايتي، ونقض العهد، وقاله بعدي.

Al Husayn Bin Saeed, from Abdullah Bin Wazah Al Lului, from Ismail Bin Aban, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far\(^{asws}\) having said: ‘Ali\(^{asws}\) said: ‘When it will be the Day of Judgment, a Caller will Call out from the sky: “Where is Ali\(^{asws}\) Bin Abu Talib\(^{asws}\)?” So, I\(^{asws}\) will arise and he will say to me: “Are you\(^{asws}\) Ali\(^{asws}\) Bin Abu Talib\(^{asws}\)?” I\(^{asws}\) will say: “I\(^{asws}\) am the cousin of the Prophet\(^{saww}\) and his\(^{saww}\) successor\(^{asws}\), and his\(^{saww}\) inheritor’.

فقال لي: صدفت ادخل الجنة فقد غفر الله لك ولشيعتك فقد أملك الله وأمتنك ملك من الفزع الأكبر، ادخلوا الجنة آمنين لا خوف عليهم ولا آنتم تحزون. \(^{543}\)

\(^{541}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 20

\(^{542}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 21

\(^{543}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 22
He will say to me: “You asws speak the truth. Enter the Paradise, for Allah azwj has Forgiven for you asws and for your Shias. Allah azwj has Secured you asws and Secured them from the great panic. Enter the Paradise in safety, there being no fear upon you nor will you be grieving”.

Hamza Al Alawy, from Ali Bin Ibrahim, from Al Nahawandy, from Abdullah Bin Hamad, from Al Husayn Bin Yahya Bin Al Husayn, from Amro Bin Talha, from Asbat Bin Nasr, from Ikrama, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘By the One azwj Who Sent me saww with the Truth as a giver of glad tidings and a warner! Allah azwj will not Punish a unitarian with the Fire, ever, and that the unitarian people would be seeking intercession and they would be interceded for’.

Then he asws said: ‘When it will be the Day of Judgment, Allah azwj Blessed and Exalted will Command a people who had done evil deeds in the world, to the Fire, so they would say, ‘O Lord azwj! How come you are Entering us into the Fire and we had professed Your azwj Unity in the house of the world? And how can You azwj burn our hearts and we had belied upon that there is no god except You azwj? Or how can You azwj burn our faces and we had rubbed these in the dust for You azwj? Or how can You azwj burn our hands and we had raised these with the supplication to You azwj?’

In saying: ‘By the One azwj Who Sent me saww with the Truth as a giver of glad tidings and a warner! Allah azwj will not Punish a unitarian with the Fire, ever, and that the unitarian people would be seeking intercession and they would be interceded for’.

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So, Allah azwj, Majestic is His azwj Majesty will Say: “My azwj servants! Your deeds were evil in the house of the world, therefore your Recompense is the fire of Hell!” They would say, ‘O our Lord azwj! Is Your azwj Pardon greater of our mistakes?’ He azwj will Say: “But, My azwj Pardon is”. They would say, ‘Is You azwj Mercy more capacious or our sin?’ The Mighty and Majestic will Say: “But, My azwj Mercy is”. They would say, ‘Is our acceptance of Your azwj Unity greater or our sins?’ The Mighty and Majestic will Say: “But your acceptance of My azwj Unity is greater!”

In saying: ‘By the One azwj Who Sent me saww with the Truth as a giver of glad tidings and a warner! Allah azwj will not Punish a unitarian with the Fire, ever, and that the unitarian people would be seeking intercession and they would be interceded for’.

Hamza Al Alawy, from Ali Bin Ibrahim, from Al Nahawandy, from Abdullah Bin Hamad, from Al Husayn Bin Yahya Bin Al Husayn, from Amro Bin Talha, from Asbat Bin Nasr, from Ikrama, from Ibn Abbas who said,
They would say, ‘O our Lord! Then let You Pardon and Your Mercy which covers all things, cover us’. Allah, Majestic is His Majesty will Say: “My Angels! By My Might and My Majesty! I have not Created any creatures more beloved to Me than the accepters of My Tawheed (Unity), and that there is no god apart from Me, and it is a right upon Me that I do not let the people of My Tawheed arrive to the Fire. Enter My servants into the Paradise!’

From the book, 'Sifaat Al Shia' of Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran,

‘From Abu Abdullah asws having said: ‘One who says, ‘There is no god except Allah, sincerely, would enter the Paradise, and its sincerity is that ‘There is no god except Allah should keep him away from whatever Allah has Prohibited’.

And from Ibn Al Mutawakkal, from Muhammad Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Abdullah asws saying: ‘When Rasool-Allah saww conquered Makkah, he saww stood upon Al-Safa and said: ‘O Clan of Hashim! O Clan of Abdul Muttalib! I am a Rasool of Allah to you all, and I am compassionate upon you. Do not be saying that Muhammad is from us’, for by Allah! There are no friends of mine from you nor from others except the pious ones.

Indeed! I will not recognise you when you come to me on the Day of Judgment carrying the world upon your necks and the people would come carrying the Hereafter. Indeed! And have excuse regarding what is between me and you, and regarding between Allah Mighty and Majestic and between you, and that for me are my deeds, and for you are your deeds’.

And from ‘Sifaat Al Shia’ of Ali Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran,

‘From Abu Abdullah asws having said: ‘One who says, ‘There is no god except Allah, sincerely, would enter the Paradise, and its sincerity is that ‘There is no god except Allah should keep him away from whatever Allah has Prohibited’.

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Indeed! I will not recognise you when you come to me on the Day of Judgment carrying the world upon your necks and the people would come carrying the Hereafter. Indeed! And have excuse regarding what is between me and you, and regarding between Allah Mighty and Majestic and between you, and that for me are my deeds, and for you are your deeds’.

And from ‘Sifaat Al Shia’ of Ali Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran,
And from the book ‘Fazaail Al Shia’ of Al Sadouq, by his chain,

‘From Abu Abdullah asws having said to his asws Shias: ‘Your houses for you are Gardens, and your graves for you are Gardens. You have been created for the Paradise, and to the Paradise you will be coming’’. 547

27 - And by his chain, from Abu Abdullah asws having said to his asws Shias: ‘Your houses for you are Gardens, and your graves for you are Gardens. You have been created for the Paradise, and to the Paradise you will be coming’.

And by his chain, from Al Sabah Bin Sayaba,

‘From Abu Abdullah asws having said: ‘The man who tends to love you (Shias) and he does not know what you are saying, Allah azwj would Enter him into the Paradise, and that the man to tends to hate you (Shias) and he does not know what you are saying, Allah azwj will Enter him into the Fire’’. 548

28 - And by his chain, from Al Sabah Bin Sayaba, he said: 'The man who tends to love you (Shias) and he does not know what you are saying, Allah azwj would Enter him into the Paradise, and that the man to tends to hate you (Shias) and he does not know what you are saying, Allah azwj will Enter him into the Fire’.

And by his chain, from Maysar who said,

'I heard Al-Reza asws saying: 'No two of you will be seen in the Fire. No, by Allah azwj, and not even one'.

قال: فلقت قابين ذاكر كتب الله يا فأمسك عنهم هنيئة، قال: فإني معه ذات يوم في الطواف إذ قال: يا ميسر اليوم اذن جوابك عن مسألتك كذا، قال: قلت: فأين هو من القرآن؟

He (the narrator) said, ‘I said, ‘So where is that from the Book of Allah azwj?’ He asws withheld from me for a period. One day I was with him asws during the Tawaaf when he asws said: ‘O Maysar! Today there is Permission for me asws in answering you about your such and such question’. I said, ‘So, where is it from the Quran’.

قال: فلقت قابين ذاكر كتب الله يا فأمسك عنهم هنيئة، قال: فإني معه ذات يوم في الطواف إذ قال: يا ميسر اليوم اذن جوابك عن مسألتك كذا، قال: قلت: فأين هو من القرآن؟

He asws said: ‘In Surah Al Rahman, and it is the Word of Allah azwj Mighty and Majestic: ‘So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]. That is how it was Revealed, and Ibn Arwa (son of Usman) altered it’’. 549 (Please see Hadeeth 3 above)

29 - And by his chain, from Al Sabah Bin Sayaba, he said: 'The man who tends to love you (Shias) and he does not know what you are saying, Allah azwj would Enter him into the Paradise, and that the man to tends to hate you (Shias) and he does not know what you are saying, Allah azwj will Enter him into the Fire’.

References:

547 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 26
548 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 27
549 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 28
Fazala, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah asws about the ‘Hell-dwellers’, so he asws said: ‘Abu Ja’far asws was saying: ‘They would be coming out from it (Hell) and they will end up with them to a spring by the Door of the Paradise named as Al-Haywaan spring. The will sprinkle upon them from its water, and they would grow (afresh) just as the vegetation grows – growth of their flesh, and their skins, and their hair’.”

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

‘I said to Abu Abdullah asws, ‘They (people) are saying, ‘You should not be astonished from a people who are claiming that Allah azwj would Exit a people from the Fire and Make them to be from the companions of the Paradise along with Hisazwj friends?’”

He asws said: ‘Are you not reading the Words of Allah azwj Blessed and Exalted: And besides these two are two (other) Gardens [55:62]? It is a Garden besides a Garden, and a Fire besides a Fire. They will not be settled with the friends of Allah azwj.

And he asws said: ‘By Allahazwj! Between the two there is a station, but Iasws am not able to talk (about it). Their (adversaries) matter is narrower than the circle. Al-Qaim asws, when heasws rises, would begin with (killing) them’.”

Fazala, from Umar Bin Aban who said,

‘I asked Abu Abdullah asws about the one who enters the Fire, then comes out from it, then enters the Paradise. He asws said: ‘If Iasws like, I can narrate to you with what my asws father asws had said, that the people would be coming out from the Fire after they had been heated up. So, they will go with them to a river by a Door of the Paradise called Al-Haywaan. They will sprinkle upon them from its water, so their flesh will grow, and their blood, and their hair’.”

550 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 29
551 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 30
552 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 31
Fazala, from Umar Bin Aban who said,

‘I heard Abd Al-Salih asws (7th Imam asws) saying regarding the ‘Hell-dwellers’: ‘They would be entering the Fire due to their sins, and coming out by the Pardon of Allah azwj’. 553

Usman Bin Isa, from Ibn Muskan, from Abu Baseer who said,

‘I heard Abu Ja’far asws saying: ‘A people will be burning in the Fire until when they get heated up, the intercession will across them, and they will go with them to a river coming out from the filtration of the people of Paradise. So, they will be bathing in it, and their flesh and their blood would grow, and the wretchedness of the Fire will be removed from them, and they will enter the Paradise, therefore they will be named as ‘Hell-dwellers’. They will call out altogether, ‘O Allah azwj! Remove this name from us!’ So, He asws will Remove it from them’.

Then he asws said: ‘O Abu Baseer! The enemies of Ali asws, they are the ones to be eternally in the Fire. The intercession will not come across them’.” 554

Fazala, from Rabie, from Al Fazeyl,

‘From Abu Ja’far asws having said: ‘The last one to come out from the Fire would be a man called Hamam, calling out therein for ages, ‘O Affectionate! O Benefactor!’.” 555

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajaj, from Al Ahowl, from Humran who said,

553 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 32
554 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 33
555 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 34
‘I heard Abu Ja’far asws saying: ‘The Kafirs and the Polytheists will see the people of Tawheed in the Fire, so they will say, ‘We do not see your Unitarianism (Tawheed) to have availed anything from you, and you and us are not but equal!’

قال: فيأتي لهم الرب عز وجل فيقول للملاك: اشفعوا فهي يشعرون أن شاء الله، ويقول للمؤمنين مثل ذلك حتى إذا لم يبق أحد تبلغه الشفاعة، قال تبارك وتعالى: أنا أرحم الراحمين أحجوا برحمة فيخرجون كما يخرج الفراش;

He asws said: ‘The Lordazwj Mighty and Majestic would Resume for them and Say to the Angels: “Intercede!” So, they will intercede for the ones Allahazwj so Desires, and Heazwj will Say to the Momineen, similar to them until when there does not remain anyone the intercession does not reach, the Blessed and Exalted will Say: “azwj and most Merciful of the merciful ones! Come out by Myazwj Mercy!” They will be coming out just as the moths tend to come out.

قال: ثم قال أبو جعفر عليه السلام: ثم مدعت الوعود واعمدت عليهم وكان الله الخلود.

He (the narrator) said, ‘Then Abu Ja’far asws said: ‘Then the column (of Mercy) would be set up and extended upon them, and by Allahazwj, otherwise they would have been there eternally’’. 556

36 - ن: فيما كتب الرضا عليه السلام للمأمون من محض الإسلام: إن الله azwj لا يدخل النار مؤمنا وقد وعده الجنة، ولا يخرج من النار كافرا وقد أوعده النار والخلود فيها ومذنبو أهل التوحيد يدخلون النار وتخرجون منها، والشفاعة حائرة لهم.

Among what Al-Rezaasws wrote to Al-Mamoun of the pure Islam: ‘Allahazwj will not Enter a Momin into the Fire and Heazwj has already promised him the Paradise, nor will Heazwj Exit a Kafir from the Fire and Heazwj has already Promised him the Fire and the eternity therein; and the sinner Unitarian will be entering the Fire and exiting from it, and the intercession will be Allowed for them’’. 557


From Mansour Bin Hazim who said,

‘I said to Abu Abdullahasws, ‘and they will not be exiting from the Fire [2:167]’. Heasws said: ‘Enemies of Aliasws, they will be abiding eternally in the Fire, forever and ever, and for eons and eons’’. 558

556 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 35
557 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 36
558 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 37
38 – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Ayoub Al Khazzaz,

‘From Abu Abdullah asws having said: ‘The one who strives regarding a need of his Muslim brother seeking the Face of Allah azwj, Allah azwj Mighty and Majestic would Write a thousand thousand (million) deeds, Forgiving during it, his relatives, and his neighbours, and his brethren, and his acquaintances, and the ones who had done something good for him in the world.

فإذا كان يوم القيامة قال: ادخل النار ومن وجدته فيها صنع إليك معروفا في الدنيا فأخرجه بإذن الله عزوجل إلا أن يكون ناصبا.

When it will be the Day of Judgement, it would be Said to him: ‘Enter the Fire. The one whom you find who had done something good to you in the world, extract him by the Permission of Allah azwj Mighty and Majestic, unless if he happens to be a Hostile one (Nasibi)’.

39 – In Al Saheeh, from Al Haris Bin Al Mugheira who said,

‘I said to Abu Abdullah asws, ‘Rasool-Allah saww said: ‘One who dies not having recognised his Imam asws dies the death of ignorance (Pre-Islamic period)’. He asws said: ‘Yes’. I said, ‘Ignorance of the ignorant ones or ignorance of not having recognised his Imam asws?’ He asws said: ‘Ignorance of Kufr, and hypocrisy, and straying’.

40 – By his chain, from Abu Yafour who said,

‘I heard Abu Abdullah asws saying: ‘Three, Allah azwj will not Look at (Consider) them on the Day of Judgment, nor Purify their sins, and for them would be a painful Punishment – One who claims Imamate from Allah azwj which isn’t for him, and one who rejects an Imam asws from
Allahazwj, and one who claims that there is a share in Islam for the two (Abu Bakr and Umar)”. 561

شی: عن جابر قال: سألت أبا عبد الله عليه السلام عن قول الله: " ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله " قال: فقال: هم أولاء فلان وفلان، اتخذوه أئمة دون الامام الذي جعله الله للناس إماما، فلذلك قال الله تبارك وتعالى " ولو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعا وأن الله شديد العذاب إذ تبرأ الذين اتبعوا إلى قوله: " وماهم بخارجين من النار "

From Jabir who said,

'I asked Abu Abdullahasws about the Words of Allahazwj. And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165], so heasws said: 'They are the friends of so and so (Abu Bakr), and so and so (Umar) and so and so (Usman). They are taking them as imams beside the Imamasws whom Allahazwj Made for the people as an Imamasws, therefore due to that Allahazwj Blessed and Exalted Said: and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165]. When those who were followed shall disavow from those who followed (them), [2:166] – up to Hisazwj Words: and they will not be exiting from the Fire [2:167]'.

قال: ثم قال أبو جعفر عليه السلام: هم والله يا جابر أئمة الظلم وأتباعهم.

He (the narrator) said, 'Then Abu Ja’farasws said: ‘They, by Allahazwj O Jabir, are the unjust imams and their followers’. 562

561 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 40
562 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 27 H 41

1 - Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Muhammad Bin Abdullah Bin Hilal, from Al A’ala, from Muhammad who said,

‘I heard Abu Ja’far asws saying: ‘Allah azwj Mighty and Majestic has Created in the earth since He azwj Created it, seven worlds, they aren’t from the children of Adam as. He azwj Created them from the crust of the earth and Settled them therein, one after one along with its world.

Then Allah azwj Mighty and Majestic Created the father as of this mortal (human being) and Created his as offspring from him as, and no, by Allah azwj, the Paradise has not been empty from the souls of the Momineen since its creation, nor has the Fire been empty from the souls of the Kafirs and the disobedient one since the Mighty and Majestic Created it.

Perhaps you will be seeing when it will be the Day of Judgment, and the bodies of the people of the Paradise come to be with their souls in the Paradise, and the bodies of the people of the Fire come to be with their souls in the Fire, that Allah azwj Blessed and Exalted is not being worshipped in His azwj, and He azwj will Create creatures who will be worshipping Him azwj, and professing His azwj Tawheed, and Magnifying Him azwj, and He azwj will Create an earth for them to carry them and a sky to shade them.

أليس الله عزوجل يقول: "يوم نبدل الارض غير الارض والسماء" وقال الله عزوجل "أفعيينا بالخلق الأول بل هم في ليس من خلق جديد".
Isn’t Allah azwj Mighty and Majestic Saying: **On the Day the earth would be changed to another earth, and (so will) the skies [14:48]**, and Allah azwj Mighty and Majestic Said: **Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]**? 563

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My father, from Sa’ad, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Amro Bin Shimr, from Jabir Bin Yazeed who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: **Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]**, so he asws said: ‘O Jabir! The explanation of that is, Allah azwj Mighty and Majestic, when He azwj Perishes this creation and this world, and Settles the people of the Paradise into the Paradise, and the people of the Fire into the Fire, Allah azwj Mighty and Majestic will Create a new world other than this world, and new creatures from without potency nor females who would be worshipping Him azwj.

And He azwj will Created an earth for them, other than this earth, to carry them, and a sky other than this sky to shade them. Perhaps you view that Allah azwj Mighty and Majestic, rather Created this as the one (and only) world, and you view that Allah azwj Mighty and Majestic did not Create any mortals other than you (human beings)?

And He azwj said: ‘By Allah azwj! Allah azwj Blessed and Exalted has Created a million worlds, and a million Adams. You are in the last of those worlds and those Adams.

Yes, by Allah azwj Allah azwj Blessed and Exalted has Created a million worlds, and a million Adams. You are in the last of those worlds and those Adams.

Muhammad Bin Sinan, from Abu Khalid Al Qamat who said,

‘I said to Abu Abdullah asws – and it is said Abu Ja’far asws – ‘When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, then what?’

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563 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 28 H 1
564 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 28 H 2
He (the narrator) said, ‘Abu Ja’far\textsuperscript{asws} said: ‘If Allah\textsuperscript{azwj} Wants to Create creatures, and Created a world for them to return them to it, He\textsuperscript{azwj} would do so, and I\textsuperscript{asws} am not saying to you that He\textsuperscript{azwj} has Done so’.\textsuperscript{565}

4 - \textit{Bin:} Muhammad Bin Sinan, \textit{Bin:} Amar Bin Marwan, \textit{Bin:} Abu Baseer, \textit{From Abu Abdullah\textsuperscript{asws}}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, then what?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am not alleging to you that He\textsuperscript{azwj} the Exalted has Created creatures to worship Him\textsuperscript{azwj}’.\textsuperscript{566}

إلى هنا ينتهي الجزء الثامن من كتاب بحار الالوان

\textit{Up to here completes the eighth volume from the book Bihar Al-Anwaar}

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\textsuperscript{565} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 28 H 3

\textsuperscript{566} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 28 H 4