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CHAPTER 83

AL-MUTAFFIFEEN

(36 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

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

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

'Abu Abdullah^{asws} has said: 'The one who recites in his obligatory (Prayers) **[83] Woe to the defrauders** (The Chapter), Allah^{azwj} would Give him security from the Fire on the Day of Judgement. Neither will it see him, nor will he see it. He will pass over the Bridge of Hell, and will not have to go through the Reckoning on the Day of Judgement'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة سقاها الله تعالى من الرحيق المختوم يوم القيامة، و إن قرئت على مخزن حفظه الله من كل آفة».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (83), Allah^{azwj} the high would Quench him from The Sealed Nectar on the Day of Judgement. And if it is recited upon a treasure, Allah^{azwj} would Protect it from every affliction'.²

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

And Al-Sadiq^{asws} said: 'It does not get recited upon anything but that it Protects, and Preserves it from the insects of the earth, by the Permission of Allah^{azwj} the High'.³

VERSES 1 TO 6

وَيْلٌ لِلْمُطَفِّفِينَ {1} الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ {2} وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ {3} أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ {4} لِيَوْمٍ عَظِيمٍ {5} يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ {6}

[83:1] Woe to the defrauders, [83:2] Who, when they take the measure take it fully, [83:3] But when they measure out to others or weigh out for them, they are deficient. [83:4] Don't they think that they shall be raised again [83:5] For a

¹ (ثواب الأعمال: 122).

² Tafseer Al Burhan – H 11449

³ (خواص القرآن: 57 «مخطوط»)

Mighty Day, [83:6] The day on which men shall stand before the Lord of the worlds?

علي بن إبراهيم، في قوله تعالى: وَيَلُّ لِلْمُطَفِّينَ قال: الذين يبخسون المكيال و الميزان.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High, he^{asws} said: ‘The ones who underestimate the weight and the measure’.⁴

ثم قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، قال: حدثنا عبد الغني بن سعيد، قال: حدثنا موسى بن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس، في قوله تعالى: الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، قال: كانوا إذا اشتروا يستوفون بمكيال راجح، و إذا باعوا بخسوا المكيال و الميزان، فكان هذا فيهم فانتهوا.

Then said, ‘It has been narrated to us by Saeed Bin Muhammad, from Bakr Bin Sahl, ffrom Abdul Ghani Bin Saeed, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata’a, who has said:

From Ibn Abbas, regarding the Words of the High [83:2] **Who, when they take the measure take it fully, [83:3] But when they measure out to others or weigh out for them, they are deficient**, he^{asws} said: ‘Whenever they used to buy something, they would satisfy the measure, and whenever they sold, they would underestimate the measure and the scale. So this was regarding them, therefore abstain (from it)’.⁵

شرف الدين النجفي، قال: روى أحمد بن إبراهيم، بإسناده إلى عباد، عن عبد الله بن بكير، يرفعه إلى أبي عبد الله (عليه السلام)، في قوله عز و جل: وَيَلُّ لِلْمُطَفِّينَ يعني الناقصين لخمسك يا محمد الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ، أي إذا صاروا إلى حقوقهم من الغنائم يستوفون و إذا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، أي إذا سألوهم خمس آل محمد (صلى الله عليه و آله) نقصوهم.

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

Abu Abdullah^{asws}, regarding the Words of the Mighty and Majestic [83:1] **Woe to the defrauders**, Meaning they are deficient for paying your^{saww} *Khums* (20%) to you^{saww} O Muhammad^{saww} [83:2] **Who, when they take the measure take it fully** i.e., when they go for their (share) of the war booty, they take it fully [83:3] **But when they measure out to others or weigh out for them, they are deficient** i.e., when they are asked for the *Khums* of the Progeny^{asws} of Muhammad^{saww}, they are deficient to them^{asws}.

و قوله تعالى: وَيَلُّ لِلْمُكْذِبِينَ بوصيك يا محمد، و قوله تعالى: إِذَا تُلِّيَ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأُولِينَ، قال: يعني تكذيبه بالقائم (عليه السلام)، إذ يقول له: لسنا نعرفك، و لست من ولد فاطمة (عليها السلام)، كما قال المشركون لمحمد (صلى الله عليه و آله) «.

And the Words of the High [83:10] **Woe on that day to the beliers, belying your^{saww} successor^{asws}**, O Muhammad^{saww}. And the Words of the High [83:13] **When Our communications are recited to him, he says: Stories of the former ones**, he^{asws} said: ‘It Means belying Al-Qaim^{asws}, when they say for him^{asws}, ‘We do not recognise

⁴ (تفسير القمي 2: 410).

⁵ (تفسير القمي 2: 410).

you^{asws}, and he^{asws} is not from the sons^{asws} of Fatima^{asws}, just like what the Polytheists used to say for Muhammad^{saww}.⁶

علي بن إبراهيم: في قوله تعالى: الَّذِينَ إِذَا أَكْتَالُوا لَأَنْفُسِهِمْ عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ فَقَالَ اللَّهُ: أَلَا يَظُنُّ أَوْلِيَاءُ أَيُّهَا يَعْلَمُونَ أَنَّهُمْ يَحْسَبُونَ عَلَى ذَلِكَ يَوْمَ الْقِيَامَةِ؟

Ali Bin Ibrahim (Tafseer Qummi) – Regarding the Words of the High [83:2] **Who, when they take the measure take it fully, [83:3] But when they measure out to others or weigh out for them, they are deficient,** so Allah^{azwj} Said [83:4] **Don't they think** i.e., Do they not know that they would be Reckoned upon that on the Day of Judgement?⁷

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام): «قوله أَلَا يَظُنُّ أَوْلِيَاءُ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ أَيُّهَا لَيْسَ يَظُنُّونَ أَنَّهُمْ مَبْعُوثُونَ؟».

Al-Tabarsy in Al-Ihtijaj –

From Amir-ul-Momineen^{asws} regarding His^{azwj} Words [83:4] **Don't they think that they shall be raised again [83:5] For a Mighty Day** i.e., are they not convinced that they would be resurrected?⁸

VERSES 7 TO 28

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ {7} وَمَا أَدْرَاكَ مَا سِجِّينَ {8} كِتَابٌ مَرْقُومٌ {9} وَيَلَى يَوْمَئِذٍ لِلْمُكَذِّبِينَ {10} الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ {11} وَمَا يَكْدِبُ بِهِ إِلَّا كَلٌّ مَعْتَدٍ أَتَيْمَ {12} إِذَا تَتَلَّى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {13} كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ {14} كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ {15} ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ {16} ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {17} كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ {18} وَمَا أَدْرَاكَ مَا عِلِّيُّونَ {19} كِتَابٌ مَرْقُومٌ {20} يَشْهَدُهُ الْمُقَرَّبُونَ {21} إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {22} عَلَى الْأَرَائِكِ يَنْظُرُونَ {23} تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ {24} يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ {25} خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ {26} وَمِرَاجُهُ مِنْ تَسْنِيمٍ {27} عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {28}

[83:7] **Nay! most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book. [83:10] Woe on that day to the beliers, [83:11] Who give the lie to the day of Judgement. [83:12] And none gives the lie to it but the exceeeder of every limit, sinful one [83:13] When Our communications are recited to him, he says: Stories of the former ones. [83:14] Nay! rather, what they used to do has become like rust upon their hearts. [83:15] Nay! most surely they shall on that day be veiled from their Lord. [83:16] Then most surely they shall enter the burning fire. [83:17] Then shall it be said: This is what you gave the lie to. [83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it. [83:22] Most surely the righteous shall be in bliss, [83:23] On thrones, they shall gaze; [83:24] You will recognize in their faces the brightness of bliss. [83:25] They are made to quaff of a pure drink that is sealed (to others). [83:26] The sealing of it is (with)**

⁶ (تأويل الآيات 2: 1/771)

⁷ (تفسير القمي 2: 410)

⁸ (الاحتجاج: 250)

musk; and for that let the aspirers aspire. [83:27] And the admixture of it is of Tasneem, [83:28] A fountain from which drink they who are drawn near (to Allah).

علي بن إبراهيم: كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ، قال: ما كتب الله لهم من العذاب لفي سجين. ثم قال: وَ مَا أَدْرَاكَ مَا سِجِّينُ كِتَابٌ مَرْفُومٌ أَي مَكْتُوبٌ يَشْهَدُهُ الْمُقَرَّبُونَ، أَي الملائكة الذين كتبوا عليهم.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding **[83:7] Nay! most surely the record of the wicked is in the Sijjeen** Imam^{asws} said: 'Whatever Punishment Allah^{azwj} has Decreed for them, it is in Sijjeen'. Then He^{azwj} Said: **[83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book i.e., [83:21] Those of Proximity witness it i.e., the Angels who Wrote it against them'**.⁹

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

Then (Ali Bin Ibrahim of Tafseer Qummi) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: '*Al-Sijjeen* is the seventh firmament, and Al-Illiyeen is the seventh sky'.¹⁰

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

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

'The Rasool-Allah^{sawww} said: 'Sijjeen is the lowest of the seven firmaments'.¹¹

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

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

'From Ja'far Bin Muhammad^{asws} regarding the Words of the High **[83:7] Nay! most surely the record of the wicked is in the Sijjeen**, he^{asws} said: 'It is (the record of) so and so , and so and so.

وَ مَا أَدْرَاكَ مَا سِجِّينٌ، إِلَى قَوْلِهِ تَعَالَى: الَّذِينَ يُكذِّبُونَ بِيَوْمِ الدِّينِ، الأول و الثاني وَ مَا يُكذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ، وَ هُوَ الْأَوَّلُ وَ الثَّانِي، كَانَا يَكذِّبَانِ رَسُولَ اللَّهِ (صلى الله عليه و آله)،

[83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book [83:10] Woe on that day to the beliers, [83:11] Who give the lie to the Day of Judgement – He is the first one and the second one [83:12] And none gives the

⁹ (تفسير القمي 2: 410)

¹⁰ (تفسير القمي 2: 410)

¹¹ (تأويل الآيات 2: 6 / 775)

lie to it but the exceder of every limit, sinful one [83:13] When Our communications are recited to him, he says: Stories of the former ones and he is the first one and the second one, they both used to belie the Rasool-Allah^{saww}.

إلى قوله تعالى: إِنَّهُمْ لَصَالُوا الْجَحِيمِ، هَمَا تَمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ يَعْنِيهِمَا وَ مِنْ تَبِعَهُمَا

[83:14] Nay! rather, what they used to do has become like rust upon their hearts. [83:15] Nay! most surely they shall on that day be debarred from their Lord. [83:16] Then most surely they shall enter the burning fire, (it is about) Those two [83:17] Then shall it be said: This is what you gave the lie to Meaning to those two and the ones who followed the two of them.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ وَ مَا أَدْرَاكَ مَا عَلَيُّونَ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمَقْرَبُونَ أَي الْمَلَائِكَةُ الَّذِينَ يَكْتُبُونَ عَلَيْهِمْ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَائِكِ يُنْظَرُونَ نَعْرِفُ فِي وَجُوهِهِمْ نَضْرَةَ النَّعِيمِ، إِلَى قَوْلِهِ تَعَالَى: عَيْنَا يَشْرَبُ بِهَا الْمُقْرَبُونَ وَ هُم رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأئِمَّةَ (عَلَيْهِمُ السَّلَام)

[83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it. i.e., the Angels who wrote it to them [83:22] Most surely the righteous shall be in bliss, [83:23] On thrones, they shall gaze; [83:24] You will recognize in their faces the brightness of bliss. [83:25] They are made to quaff of a pure drink that is sealed (to others). [83:26] The sealing of it is (with) musk; and for that let the aspirers aspire. [83:27] And the admixture of it is a water of Tasnim, [83:28] A fountain from which drink they who are drawn near (to Allah) And they^{asws} are the Rasool-Allah^{saww}, and Amir-ul-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}.

إِنَّ الَّذِينَ أَجْرَمُوا، الْأُولَ وَ الثَّانِي وَ مِنْ تَبِعَهُمَا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ وَ إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِلَى آخِرِ السُّورَةِ فِيهِمَا.

[83:29] Surely they who transgressed The first one and the second one and the ones who followed the two of them used to laugh at those who believe [83:30] And when they passed by them, they winked at one another regarding the Rasool-Allah^{saww} – up to the end of the Chapter, is regarding the two of them'.¹²

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

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

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

¹² (تفسير القمي 2: 410)

what you gave the lie to?’ He^{asws} said: ‘It Means (they belied) Amir-ul-Momineen^{asws}. I asked (this is) ‘Revelation?’ He^{asws} said: ‘Yes’.¹³

محمد بن يعقوب: عن أبي علي الأشعري، عن عيسى بن أيوب، عن علي بن مهزيار، عن القاسم بن عروة، عن ابن بكير، عن زرارة، عن أبي جعفر (عليه السلام) [قال]: «ما من عبد إلا وفي قلبه نكتة بيضاء، فإذا أذنب ذنبا خرج في النكتة نكتة سوداء، فإذا تاب ذهب ذلك السواد، وإن تمادى في الذنوب زاد ذلك السواد حتى يغطي البياض، فإذا غطي البياض لم يرجع صاحبه إلى الخير أبداً، وهو قول الله عز وجل: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ».

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

From Abu Ja’far^{asws} having said: ‘There is none from the servants except that there is a white spot in his heart. So when he commits a sin, a blackness appears from it. So when he repents, that blackness goes away. And if he is habitual in the sins, that blackness increases until it overcomes the whiteness. If the whiteness is (completely) covered, its owner never returns to the good, ever. And these are the Words of Allah^{azwj} Mighty and Majestic **[83:14] Nay! rather, what they used to do has become like rust upon their hearts’.**¹⁴

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

And Al-Tabarsy said:

‘Abu Abdullah^{asws} said: ‘The heart rusts. So when it (the heart) Remembers the Favours of Allah^{azwj}, it (the rust) ends (goes away)’.¹⁵

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

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

‘I asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[83:15] Nay! most surely they shall on that day be veiled from their Lord**, so he^{asws} said: ‘Allah^{azwj} Blessed and High cannot be described by a place (where) he^{azwj} would be in, so that He^{azwj} would be veiled from His^{azwj} servants. But, it means that they would be veiled from the Rewards of their Lord^{azwj}’.¹⁶

حدثنا محمد بن عيسى عن ابي الحاج قال قال لى أبو جعفر عليه السلام يا ابا الحجاج ان الله خلق محمدا وآل محمد من طينة عليين وخلق قلوبهم من طينة فوق ذلك وخلق شيعتنا من طينة دون عليين وخلق قلوبهم من طينة عليين قلوب

¹³ (الكافي 1: 361 / 91).

¹⁴ (الكافي 2: 20 / 209).

¹⁵ (مجمع البيان 10: 689).

¹⁶ (عيون أخبار الرضا (عليه السلام) 1: 19 / 125).

شيعتنا من ابدان آل محمد وان الله خلق خلق عدو آل محمد من طين سجين وخلق قلوبهم من طين اخيث من ذلك وخلق شيعتهم من طين دون طين سجين وخلق قلوبهم من طين سجين فقلوبهم من ابدان اولئك وكل قلب يحن إلى بدنه.

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

‘Abu Ja’far^{asws} said to me: ‘O Abu Al-Hajaaj, surely Allah^{azwj} Created the clay of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} from the clay of *Illiyeen*, and Created their^{asws} hearts from the clay higher than that, and Created our^{asws} Shites from the clay of other than *Illiyeen* and created their hearts from the *Illiyeen*. The hearts of our^{asws} Shites are from the (left-over) clay of the Progeny^{asws} of Muhammad^{saww}, and surely Allah^{azwj} Created the enemies of the Progeny^{asws} of Muhammad^{saww} from the clay of *Sijjeen* and Created their hearts from clay worse than that, and Created their shites from clay other than the clay of *Sijjeen*, and Created their hearts from clay of *Sijjeen*. Their hearts are from the bodies of those ones, and every hearts longs for its body.¹⁷

وحدثني احمد بن محمد عن محمد بن خالد عن ابى نسهل قال حدثنى محمد بن اسمعيل عن ابى حمزة الثمالى قال سمعت ابا عبد الله عليه السلام يقول ان الله خلقنا من اعلى عليين وخلق قلوب شيعتنا مما خلقنا منه وخلق ابدانهم ممن دون ذلك فقلوبهم تهوى إلينا لأنها خلقت مما خلقنا ثم تلا هذه الآية كلا ان كتاب الأبرار لفي عليين وما ادريك ما عليون كتاب مرقوم يشهده المقربون وخلق عدونا من سجين وخلق شيعتهم مما خلقهم منه وابدانهم من دون ذلك فقلوبهم تهوى إليهم لأنها خلقت مما خلقوا منه ثم تلا هذه الآية كلا ان كتاب الفجار لفي سجين وما ادريك ماسجين كتاب مرقوم

And it has been narrated to me from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nash’hAl-who said that it was narrated to him from Muhammad Bin Ismail, from Abu Hamza Al-Thumaly who said:

‘I heard Abu Abdullah^{asws} say: ‘Surely, Allah^{azwj} Created us^{asws} from the high *Illiyeen* and Created the hearts of our^{asws} Shites from that which we^{asws} had been created, and Created their bodies from other than that. Their hearts desire for us^{asws} because they have been created from what we^{asws} have been created.’ Then recited these Verses **[83:18] Nay! Most surely the record of the righteous shall be in the *Illiyeen*. [83:19] And what will make you know what the highest *Illiyeen* is? [83:20] It is a written book, [83:21] Those who are drawn near (to Allah) shall witness it.** ‘And Created our^{asws} enemies from *Sijjeen*, and Created their Shites from what they had been Created from and their bodies from other than that. Their hearts yearn towards them because these have been Created from that which those have been Created from.’ Then recited these Verses **[83:7] Nay! Most surely the record of the wicked is in the *Sijjeen*. [83:8] And what will make you know what the *Sijjeen* is? [83:9] It is a written book.**¹⁸

حدثنى العباس بن معروف عن حماد بن عيسى عن ربيعى عن على بن الحسين عليه السلام قال ان الله تعالى خلق النبيين من طينة عليين قلوبهم وابدانهم وخلق قلوب المؤمنين من تلك الطينة وخلق ابدان المؤمنين من دون ذلك وخلق الكفار من طينة سجين قلوبهم وابدانهم فخلط بين الطينتين فمن هذا يلد المؤمن الكافر ويلد الكافر المؤمن و من ههنا يصيب المؤمن السيئة ومن ههنا يصيب الكافر الحسنة فقلوب المؤمنين تحن إلى ما خلقوا منه وقلوب الكافرين تحن إلى ما خلقوا منه.

It has been narrated to me Al-Abbas Bin Ma’rouf, from Hamaad Bin Isa, from Rabai’e, from Ali Bin Al-Husayn^{asws}, said:

¹⁷ Basaair Al Darajaat – PART 1 CH 9 H 2

¹⁸ Basaair Al Darajaat – PART 1 CH 9 H 3

'Surely, Allah^{azwj} the High Created the Prophets^{as} from the clay of *Illiyeen*, their^{as} hearts and their^{as} bodies, and Created the hearts of the believers from that clay, and Created the bodies of the believers from other than that, and Created the infidel from the clay of *Sijjeen*, their hearts and their bodies. These two clays were mixed up. It is due to this that the believer gives birth to an infidel and an infidel gives birth to a believer, and from this a believer commits sins and from this an infidel does good deeds. The hearts of the Believers yearn for that which they have been created from, and the hearts of the infidels yearn for that which they have been created from.¹⁹

حدثنا عمران بن موسى عن ابراهيم مهزيار عن على بن الحسين بن سعيد عن الحسن بن محبوب الهاشمي عن حنان بن منذر عن ابي عبد الله ع قال ان الله عجن طينتنا وطينة شيعتنا فخلطنا بهم وخلطهم بنا فمن كان في خلقه شيء من طينتنا حن اليها فانتم والله منا.

It has been narrated to us Umran Bin Musa, from Ibrahim Mahziyar, from Ali Bin Al-Husayn Bin Saeed, from Al-Hassan Bin Mahboub Al-Hashimy, from Hanaan Bin Munzar, from Abu Abdullah^{asws}, said:

'Allah^{azwj} Kneaded our^{asws} Clay and the clay of our^{asws} Shites, mixing us^{asws} with them and them with us^{asws}. As for anything that was Created from our^{asws} clay, it will yearn for us^{asws}, as for you (Shiah), by Allah^{azwj}, are from us^{asws}.²⁰

وعنه بهذا الاسناد عن الحسين بن سعيد عن الحسين بن ميمون عن اخبره عن ابي عبد الله عليه الصلوة والسلام قال ان الله عزوجل خلقنا من عليين وخلق محبيننا من دون ما خلقنا منه وخلق عدونا من سجين وخلق محبيهم مما خلقهم منه فلذلك يهوى كل إلى كل.

And from him by this chain, from Al-Husayn Bin Saeed, from Al-Husayn Bin Maymoun informing from Abu Abdullah^{asws}, said:

'Surel Allah^{azwj} Mighty and Majestic Created us^{asws} from Illiyeen, and Created those that love us^{asws} from other than what He^{azwj} Created us^{asws} from, and Created our^{asws} enemies from Sijjeen, and Created those that love them from which they had been Created, therefore each (group) loves each (its respective group).²¹

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

In the book Al-Manaqib of Ibn Shehr Ashub –

Al-Baqir^{asws} regarding His^{azwj} Words **[83:18] Nay! Most surely the record of the righteous** upto to His^{azwj} Words **[83:21] Those of Proximity**, so they^{asws} are the Rasool-Allah^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.²²

ثم قال: حدثني أبي، عن محمد بن إسماعيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «إن الله خلقنا من أعلى عليين، وخلق قلوب شيعتنا مما خلقنا منه، وخلق أبدانهم من دون ذلك، فقلوبهم تهوي إلينا لأنها خلقت مما خلقنا منه».

¹⁹ Basaair Al Darajaat – PART 1 CH 9 H 5

²⁰ Basaair Al Darajaat – PART 1 CH 9 H 8

²¹ Basaair Al Darajaat – PART 1 CH 9 H 9

²² Tafseer Noor Al Saqalayn – CH 83 H 45

ثم تلا قوله: كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ، إلى قوله: يَشْهَدُهُ الْمُعَرَّبُونَ ... يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ خَتَامُهُ مِسْكٌ. قال: «ماء إذا شربه المؤمن وجد رائحة المسك فيه».

Then (Ali Bin Ibrahim) said, 'It has been narrated to me from my father, from Muhammad Bin Ismail, from Abu Hamza, who has said:

'Abu Ja'far^{asws} has said; 'Allah^{azwj} Created us from the High Illiyeen, and Created the hearts of our^{asws} Shites from what He^{azwj} Created us from, and Created their bodies from other than that. So their hearts are inclined towards us, because these have been Created from what we^{asws} have been Created from'. Then he^{asws} recited His^{azwj} Words **[83:18] Nay! Most surely the record of the righteous shall be in the Illiyeen. [83:19] And what will make you know what the highest Illiyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it [83:25] They are made to quaff of a pure drink that is sealed. [83:26] The sealing of it is (with) musk** He^{asws} said: 'When the Believer drinks it, he would find the aroma of musk in it'.²³

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

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

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

قال جابر: فقلت: بأبي [أنت] و أمي يا رسول الله، و ما السبع التي ابتدأك بهن؟ قال: «أنا أول من يخرج من قبره و علي معي، و أنا أول من يجوز على الصراط و علي معي، و أنا أول من يقرع باب الجنة و علي معي، و أنا أول من يسكن عليين و علي معي، و أنا أول من يزوج من الحور العين و علي معي، و أنا أول من يسقى من الرحيق المختوم الذي ختامه مسك و علي معي».

Jabir said, 'I said, 'May my father, and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! What are the seven which He^{azwj} will Initiate you^{saww} with him^{asws}?', He^{saww} said: 'I^{saww} will be the first one who will come out from his^{saww} grave and Ali^{asws} would be with me^{saww}. And I^{saww} will be the first one who will be crossing the Bridge (Al-Siraat) and Ali^{asws} would be with me^{saww}. And I^{saww} will be the first one to knock on the Gateway of the Paradise and Ali^{asws} would be with me^{saww}. And I^{saww} will be the first one to settle in the Illiyeen and Ali^{asws} would be with me^{saww}. And I^{saww} will be the first one to be married to the virgin Houries and Ali^{asws} would be with me^{saww}. And I^{saww} will be the first one to be quenched from the Sealed Nectar (Al-Raheeq Al-Makhtoum) the sealing of which is of musk and Ali^{asws} would be with me^{saww}'.²⁴

²³ (تفسير القمي 2: 411)

²⁴ (تأويل الآيات 2: 9/777)

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

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

‘Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: ‘Wherever in the Book of Allah^{azwj} Mighty and Majestic from His^{azwj} Words “The Righteous” (Al-Abraar) is (Mentioned), so, by Allah^{azwj}! He^{azwj} had not Intended by it anyone except for Ali^{asws} Bin Abu Talib^{asws}, and Fatima^{asws}, and I^{asws}, and Al-Husayn^{asws}’²⁵.

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

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

‘Ali Bin Al-Husayn^{asws} has said: ‘The one who feeds a Believer from hunger, Allah^{azwj} would Feed him from the fruits of the Paradise. And the one who quenches a Believer from thirst, Allah^{azwj} would Quench him from the Sealed Nectar (Al-Raheeq Al-Makhtoum)’²⁶.

وفى وصية النبي صلى الله عليه وآله لأمير المؤمنين عليه السلام: يا على من ترك الخمر لله سقاه الله من الرحيق المختوم

And in the will of the Prophet^{saww} to Amir-ul-Momineen^{asws}: ‘O Ali^{asws}! The one who leaves the intoxicants for the Sake of Allah^{azwj}, Allah^{azwj} would Quench him from the Sealed Nectar (Al-Raheeq Al-Makhtoum)’²⁷.

في تفسير على بن ابراهيم: وفى ذلك فليتنافس المتنافسون قال: فيما ذكرناه من الثواب الذى يطلبه المؤمن.

In Tafseer of Ali Bin Ibrahim (Qummi) –

Regarding **[83:26] and for that let the aspirers aspire**, he^{asws} said: ‘Regarding what we^{asws} have mentioned from the Rewards which the Believer seeks’²⁸.

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

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

²⁵ Tafseer Noor Al Saqalayn – CH 83 H 33

²⁶ Tafseer Noor Al Saqalayn – CH 83 H 35

²⁷ Tafseer Noor Al Saqalayn – CH 83 H 40

²⁸ Tafseer Noor Al Saqalayn – CH 93 H 41

'Abu Ja'far^{asws} from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from Jabir Bin Abdullah, from the Prophet^{saww} having said: 'The Words of the High **[83:27] And the admixture of it is of Tasneem**, it is the most noble of drinks in the Paradise. It will be drunk by Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and they^{asws} are the ones of Proximity, the foremost ones (Al-Sabiqoon) – Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws}, and Fatima^{asws}, and Khadija^{as}, and their^{asws} descendants who followed them^{asws} by their faith. It shall be given to them^{asws} from high above'.²⁹

و عنه: عن محمد بن أحمد الفقيه بن شاذان، عن جابر بن عبد الله الأنصاري، قال: كنت عند النبي (صلى الله عليه وآله) جالسا، إذا أقبل علي بن أبي طالب (عليه السلام) فآدناه، و مسح وجهه ببرده، و قال: «يا أبا الحسن، ألا أبشرك بما بشرني به جبرئيل؟» فقال: «بلى يا رسول الله». قال: «إن في الجنة عينا يقال لها تسنيم، يخرج منها نهران، لو أن بهما سفن الدنيا لجرت، [و على شاطئ التسنيم أشجار] قضبانها من اللؤلؤ و المرجان الرطب، و حشيشها من الزعفران، على حافتيهما كراسي من نور، عليها أناس جلوس، مكتوب على جباههم بالنور: [هؤلاء المؤمنون] هؤلاء محبو علي بن أبي طالب (عليه السلام)».

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

'I was seated in the presence of the Prophet^{saww}, when Ali^{asws} Bin Abu Talib^{asws} came over, so he^{saww} wiped him^{asws} with his^{saww} garment and said: 'O Abu Al-Hassan^{asws}! Shall I^{saww} give you^{asws} the good news which Jibraeel gave me^{saww}?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}! In the Paradise there is a spring called Tasneem. Two tributaries come out from it. If the world wanted to run their ships in it, they would have been able to do so. And upon the banks of the Tasneem are trees. Its pebbles are of pearls, and wet coral, and its grass is of Saffron. Upon its edges are chairs of light on which the people sit. On their forehead is inscribed, "These are the Believers. They are those who love Ali Bin Abu Talib^{asws}".³⁰

VERSES 29 TO 36

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ {29} وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ {30} وَإِذَا انْقَلَبُوا فَكِهِينَ {31} وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ {32} وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ {33} فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ {34} عَلَى الْأَرَائِكِ يُنظَرُونَ {35} هَلْ تُوِبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ {36}

[83:29] Surely they who transgressed used to laugh at the one who believed. [83:30] And when he passed by them, they winked at one another. [83:31] And when they returned to their own followers they returned exulting. [83:32] And when they saw them, they said: Most surely these are in error; [83:33] And they were not sent to be keepers over them. [83:34] So today those who believe shall laugh at the unbelievers; [83:35] On thrones, they will look. [83:36] Surely the disbelievers are rewarded for what they used to do

محمد بن العباس: عن أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حصين بن مخارق، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية بن ربعي، عن علي (عليه السلام)، أنه كان يمر بالنفر من قريش فيقولون: انظروا إلى هذا الذي اصطفاه محمد، و اختاره من بين أهله! و يتغامزون، فنزلت هذه الآيات: إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ و إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ، إلى آخر السورة.

²⁹ (تأويل الآيات 2: 10 / 777)

³⁰ (مائة منقبة: 29 / 55).

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

'Ali^{asws} passed by a number of Qureysh, so they were saying, 'Look at this one who^{asws} has been chosen by Muhammad^{saww}, and chose him^{asws} from between his^{saww} Family^{asws}!' And they winked at each other, so this Verse was Revealed **[83:29] Surely they who transgressed used to laugh at the one who believed. [83:30] And when he passed by them, they winked at one another** – up to the end of the Chapter'.³¹

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

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

'Abu Abdullah^{asws}, regarding the Words of the Mighty and Majestic **[83:29] Surely they who transgressed used to laugh at the one who believed** up to the end of the Chapter. It was Revealed regarding Ali^{asws} and regarding the ones who mocked him from the Clan of Umayya, and that was when Ali^{asws} passed by a group from the Clan of Umayya, and the Hypocrites, so, from among them, they laughed'.³²

قال الامام العالم (عليه السلام): فأما استهزاء الله تعالى بهم في الدنيا فهو أنه - مع أجرائه اياهم على ظاهر أحكام المسلمين لآظهارهم ما يظهره من السمع والطاعة، و الموافقة - يأمر رسول الله (صلى الله عليه وآله) بالتعريض لهم حتى لا يخفى على المخلصين من المراد بذلك التعريض، ويأمره بلعنهم. وأما استهزأؤه بهم في الآخرة فهو أن الله عزوجل إذا أقرهم في دار اللعنة والهوان وعذبهم بتلك الالوان العجيبة من العذاب، وأقر هؤلاء المؤمنين في الجنان بحضرة محمد (صلى الله عليه وآله) صفي الملك الديان، أطلعهم على هؤلاء المستهزئين الذين كانوا يستهزؤون بهم في الدنيا حتى يروا ما هم فيه من عجائب اللعائن وبدائع النقمات، فتكون لذتهم وسرورهم بشماتتهم بهم، كما - كان - لذتهم وسرورهم بنعيمهم في جنان ربهم.

The Imam of the world^{asws} said: 'The paying back of their mockery in this world is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval of the affair of the Rasool-Allah^{saww} with their techniques which made them unafraid of the sincere believers by these techniques, until he^{saww} ordered curses upon them.

And the paying back of their mockery in the Hereafter will be that Allah^{azwj} will Open the chambers of curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and place these believers in the Gardens in the vicinity of Muhammad^{saww} in the positions of kings. The Believers will then laugh at them and mock them like they were mocked at in the world before, to the extent that they will see the strange Punishments being inflicted upon them, and they will experience a happiness and pleasure when they see them in the Punishment, like the pleasure and happiness which they would have been Blessed with in the Garden by their Lord^{azwj}.

³¹ (تأويل الآيات 2: 12 / 779).

³² (تأويل الآيات 2: 16 / 781).

فالمؤمنون يعرفون أولئك الكافرين والمنافقين بأسمائهم وصفاتهم، وهم على أصناف: منهم من هو بين أنياب أفاعيها تمضغه. ومنهم من هو بين مخالب سباعها تعبت به وتفترسه. ومنهم من هو تحت سياط زبانياتها وأعمدتها ومرزباتها تقع من أيديها عليه - ما - تشدد في عذابه، وتعظم خزيه ونكاله. ومنهم من هو في بحار حميمها يغرق، ويسحب فيها. ومنهم من هو في غسلينها وغساقها يزجره فيها زبانياتها. ومنهم من هو في سائر أصناف عذابها.

'The Believers will recognise those infidels and the hypocrites by their names and their characteristics and their items. Some of them will be bitten by the snakes. Some of them will be between the claws of predatory animals being torn apart. Some of them will be being lashed by whips and columns of Fire, and their Punishment will keep on increasing along with their humiliation. Some of them will be drowning and being carried away by the currents of the hot seas. Some of them will be flung into the filth and puss by the Angels of Hell. Some of them will be inflicted by other forms of severe Punishment.'

والكافرون والمنافقون ينظرون، فيرون هؤلاء المؤمنين الذين كانوا بهم في الدنيا يسخرون - لما كانوا من موالاة محمد وعلي وآلهما صلوات الله عليهم يعتقدون - ويرون: منهم من هو على فرشها يتقلب. ومنهم من هو في فواكهها يرتع. ومنهم من هو في غرفها أو في بساطينها - أ - ومنتزهاتها يتبحر، والحرور العين والوصفاء والولدان والجواري والغلمان قائمون بحضرتهم، وطائفون بالخدمة حوالئهم، وملائكة الله عزوجل يأتونهم من عند ربهم بالحباء والكرامات وعجائب التحف والهدايا والمبرات، يقولون - لهم -: سلام عليكم بما صبرتم فنعم عقبى الدار.

And the infidels and the hypocrites will look and see those Believers whom they used to mock at in the world, that they are now with the friends of Muhammad^{saww} and Ali^{asws} and their Family^{asws}. They will see some of them on furnishings. Some of them will be eating from the fruits. Some of them will be in lofty houses or in orchards and parks, in the company of the virgin Houries and attendants and maidens and servants standing around them serving them from every side, and the Angels of Allah the Almighty presenting to them from their Lord strange and Honourable gifts and presents and antiquities, saying to them: 'Peace be upon you as you were among the patient ones! How wonderful is the eternal abode.'

فيقول هؤلاء المؤمنون المشرفون على هؤلاء الكافرين المنافقين: يا فلان! يا فلان! ويا فلان! - حتى ينادونهم بأسمائهم - ما بالكم في مواقف خزيكم ماكنون؟ هلموا إلينا نفتح لكم أبواب الجنان لتخلصوا من عذابكم، وتلقوا بنا في نعيمها.

The prestigious Believers will say to those infidels and the hypocrites: 'O so and so! O son of so and so! O so and so!' Until they call to them with their respective names and ask: 'Why are you immersed in this humiliation and degradation? Let us open the doors of the Gardens so that you may be freed from this punishment and participate with us in these blissful bounties.'

فيقولون: يا ويلنا أنى لنا هذا؟ - ف - يقول المؤمنون: انظروا إلى هذه الابواب. فينظرون إلى أبواب من الجنان مفتحة يخيل إليهم أنها إلى جهنم التي فيها يعذبون، ويقدرن أنهم يتمكنون أن يتخلصوا إليها، فيأخذون بالسباحة في بحار حميمها، وعدوا بين أيدي زبانياتها وهم يلحقونهم ويضربونهم بأعمدتهم ومرزباتهم وسياطهم، فلا يزالون هكذا يسيرون هناك وهذه الاصناف من العذاب تمسهم، حتى إذا قدروا أن قد بلغوا تلك الابواب وجدوها مردومة عنهم وتدهدهم الزبانية بأعمدتها فتتكسهم إلى سواء الجحيم.

They will answer back: 'Woe unto us! How can this be for us?' The Believers will say to them: 'Look towards these Doors.' They will look at the Doors and it will appear to them to be opened up, from their place of punishment in Hell, and they will think that their punishments have ended and they will try and swim across from the hot seas. The Angels of Hell will take their whips and columns of fire and beat them back, and

there will not be any respite from these varieties of punishments and even if they were to reach the Doors they will find them to be closed and will be beaten back by the Angels towards the Fire.

ويستلقي أولئك المؤمنون على فرشهم في مجالسهم يضحكون منهم مستهزئين بهم فذلك قول الله تعالى (الله يستهزئ بهم) وقوله عزوجل: (فاليوم الذين آمنوا من الكفار يضحكون * على الأرائك ينظرون)

The Believers will be rolling in the carpets in their gatherings laughing at them. That is the meaning of the Verse of Allah^{azwj} **"Allah shall pay them back their mockery." And also the Words of Allah the Almighty "So today those who believe shall laugh at the unbelievers [83:34]"**.³³

في اصول الكافي على بن ابراهيم عن محمد عن بعض اصحابنا عن آدم بن اسحاق عن عبد الرزاق بن مهران عن الحسين بن ميمون عن محمد بن سالم عن ابي جعفر عليه السلام حديث طويل يقول فيه: وانزل في الكيل " ويل للمطففين " ولم يجعل الويل لاحد حتى يسميه كافرا، قال الله عزوجل: " فويل للذين كفروا من مشهد يوم عظيم "

In Usool Al-Kafi – Ali Bin Ibrahim, from Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mahran, from Al-Husayn Bin Maymoun, from Muhammad Bin Saalim, who has said:

'From Abu Ja'far^{asws} in a lengthy Hadeeth, in which he^{asws} said: 'And it was Revealed regarding the measuring **[83:1] Woe to the defrauders**, and He^{azwj} never Made woe to be unto anyone until He^{azwj} Named him as an Infidel. Allah^{azwj} Mighty and Majestic Said **[19:37] and woe to the unbelievers from being present on a Mighty Day!**³⁴

³³ Tafseer Imam Hassan Al-Askari^{asws} – S 63

³⁴ Tafseer Noor Al Saqalayn – CH 83 H 4