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**CHAPTER 56****AL-WAQIA****(96 VERSES)****VERSES 1 - 96**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**MERITS**

ابن بابويه، عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد، قال: حدثني محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في كل ليلة جمعة الواقعة، أحبه الله و أحبه الى الناس أجمعين، و لم ير في الدنيا بؤسا أبدا و لا فقرا و لا فاقة، و لا آفة من آفات الدنيا، و كان من رفقاء أمير المؤمنين (عليه السلام)،

Ibn Babuwayh, from his father who said that it has been narrated from Ahmad Bin Idrees, from Muhammad Bin Muhammad, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al-Hassan Bin Ali, from his father, from Abu Baseer,

Abu Abdullah<sup>asws</sup>, said: 'One who recites (Surah) Al-Waqia every night of Friday (Thursday night), Allah<sup>azwj</sup> will Love him, and make him beloved to the people altogether, and will never see in the world despair ever, and no poverty, and no hunger, and no affliction from the afflictions of the world, and he will be from the friends of the Amir-al-Momineen<sup>asws</sup>.

و هذه السورة لأمر المؤمنين (عليه السلام) خاصة، لم يشركه فيها أحد».

And this Chapter is especially for Amir-al-Momineen<sup>asws</sup>, there is no one associated with him<sup>asws</sup> with regards to it.<sup>1</sup>

و عنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، قال: حدثني محمد بن يحيى، عن أحمد بن معروف، عن محمد بن حمزة، [قال]: قال الصادق (عليه السلام): «من اشتاق إلى الجنة و إلى صفتها، فليقرأ الواقعة، و من يجب أن ينظر إلى صفة النار، فليقرأ سجدة لقمان».

And from him, said that it has been narrated from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Yahya, from Ahmad Bin Ma'rouf, from Muhammad Bin Hamza who said that

<sup>1</sup> ثواب الأعمال: 117.

Al-Sadiq<sup>asws</sup> said: 'One who yearns for the Paradise and its description should recite (Surah) Al-Waqia, and who loves to look at the characteristics of the Fire should recite (Surahs) *Sajda & Luqman*.'<sup>2</sup>

و عنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، عن العباس، عن حماد، عن عمرو، عن زيد الشحام، عن أبي جعفر (عليه السلام)، قال: «من قرأ الواقعة كل ليلة قبل أن ينام، لقي الله عز و جل و وجهه كالقمر ليلة البدر».

And from him, who said that it has been narrated from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas, from Hamaad, from Amro, from Zayd Al-Shahaam,

Abu Ja'far<sup>asws</sup>, said: 'One who recites (Surah) Al-Waqia every night before going to sleep, will meet Allah<sup>azwj</sup> Mighty and Majestic, and his face would be like the moon, on the night of the full moon.'<sup>3</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة لم يكتب من الغافلين،

And from Khwaas Al-Quran,

It has been reported from the Prophet<sup>saww</sup> having said: 'One who recites this Chapter (Surah Al-Waqia) will never be written as being among the heedless ones.

و إن كتبت و جعلت في المنزل نما من الخير فيه،

And one who writes it and keeps it in his house will see good growth in it.

و من أدمن على قراءتها زال عنه الفقر، و فيها قبول و زيادة حفظ و توفيق و سعة في المال».

And one who habitually recites it, his poverty will pass away, and in it there is Acceptance and an increase in memory, and inclination, and increase in the wealth.'<sup>4</sup>

و قال الصادق (عليه السلام): «إن فيها من المنافع ما لا يحصى، فمن ذلك إذا قرئت على الميت غفر الله له، و إذا قرئت على من قرب أجله عند موته سهل الله عليه خروج روحه بإذن الله تعالى».

And Al-Sadiq<sup>asws</sup> said: 'In this there are countless benefits, and from those, is that when it is recited over the dead, Allah<sup>azwj</sup> Forgives him, and when it is recited on the one who is near to death, Allah<sup>azwj</sup> will make his soul to exit easier, by the Permission of Allah<sup>azwj</sup> the Exalted.'<sup>5</sup>

<sup>2</sup> ثواب الأعمال: 117.

<sup>3</sup> ثواب الأعمال: 117.

<sup>4</sup> (خواص القرآن)

<sup>5</sup> Tafseer Al Burhan – H 10370

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بِنْتِ إِيَّاسَ عَنْ أَبِي الْحُسَيْنِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) لَمَّا حَضَرَتْهُ الْوَفَاةُ أُعْمِيَ عَلَيْهِ ثُمَّ فَتَحَ عَيْنَيْهِ وَقَرَأَ إِذَا وَقَعَتِ الْوَاقِعَةُ وَإِنَّا فَتَحْنَا لَكَ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْزَنَّا الْأَرْضَ نَتَبَوُّهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثُمَّ قُبِضَ مِنْ سَاعَتِهِ وَ لَمْ يَقُلْ شَيْئًا .

Muhammad Bin Ahmad, from his uncle Abdullah Bin Al Salt, from Al Hassan Bin Ali Bin Bint Ilyas,

‘From Abu Al-Hassan<sup>asws</sup>, said, ‘I heard him<sup>asws</sup> saying: ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, when the death presented itself to him<sup>asws</sup>, had faintness upon him<sup>asws</sup>. Then he<sup>asws</sup> opened his<sup>asws</sup> eyes and (one of the Surahs he<sup>asws</sup> recited was: **When the event occurs [56:1]** (Surah Al Waqia). Then he<sup>asws</sup> passed away from that moment of his<sup>asws</sup>, and did not do anything (else)’.<sup>6</sup>

## VERSES 1 - 6

إِذَا وَقَعَتِ الْوَاقِعَةُ {1}

**When the event occurs [56:1]**

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ {2}

**There isn't a belying for its occurrence [56:2]**

خَافِضَةٌ رَافِعَةٌ {3}

**Abasing, exalting [56:3]**

إِذَا رُجَّتِ الْأَرْضُ رَجًا {4}

**When the earth would shake with a shaking [56:4]**

وَبُسَّتِ الْجِبَالُ بَسًا {5}

**And the mountains will crumble with a crumbling [56:5]**

فَكَانَتْ هَبَاءً مُنْبَثًا {6}

**So they would be like scattered dust [56:6]**

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 117 H 5 (Extract)

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثني سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود المنقري، عن سفيان بن عيينة، عن الزهري، قال: سمعت علي بن الحسين (عليه السلام) يقول: «من لم يتعز بعزاء الله تقطعت نفسه على الدنيا حسرات، و الله ما الدنيا والآخرة إلا ككفتي الميزان، فأيهما رجح ذهب الآخر»

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad al Isfahani, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Ayayna, from Al Zuhry who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'One who does not get consoled by the Consolation of Allah<sup>azwj</sup>, would cut his self upon the world with regret. By Allah<sup>azwj</sup>! What is the world and the Hereafter except like the two hands of the scale? So, whichever of the two is heavier (is attained), the other one goes away'.

ثم تلا قوله عز و جل: إِذَا وَقَعَتِ الْوَاقِعَةُ «يعني القيامة يس لَوْقَعَتِهَا كاذِبَةٌ خافِضَةٌ خفضت و الله أعداء الله إلى النار رَافِعَةٌ رفعت و الله أولياء الله إلى الجنة».

Then he<sup>asws</sup> recited the Words of the Mighty and Majestic: **When the event occurs [56:1]** – meaning the Day of Judgment. **There isn't a belying for its occurrence [56:2]** **Abasing [56:3]** – By Allah<sup>azwj</sup>! Abasing the enemies of Allah<sup>azwj</sup> in the Fire, **exalting [56:3]** – By Allah<sup>azwj</sup>! Exalting the friends of Allah<sup>azwj</sup> to the Paradise".<sup>7</sup>

علي بن إبراهيم، في قوله تعالى: إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لَوْقَعَتِهَا كاذِبَةٌ، قال: [القيامة] هي حق،

Ali Bin Ibrahim,

Regarding the Words of the Exalted: **When the event occurs [56:1]** **There isn't a belying for its occurrence [56:2]**, said: 'The Day of Judgement, it is the truth.

قوله تعالى خافِضَةٌ، قال: لأعداء الله رَافِعَةٌ، قال: لأولياء الله

The Words of the Exalted: **Abasing [56:3]** - said: 'The enemies of Allah<sup>azwj</sup>,' **exalting** - said: 'The friends of Allah<sup>azwj</sup>.'

إِذَا رُجَّتِ الْأَرْضُ رَجًّا قال: يدق بعضها بعضا

**When the earth would shake with a shaking [56:4]** - said: 'Some of them will shove each other,'

و بُسَّتِ الْجِبَالُ بَسًّا، قال: قلعت الجبال قلعا

**And the mountains will crumble with a crumbling [56:5]** - said: 'The mountains would be uprooted with an uprooting.

فَكَانَتْ هَبَاءً مُنْبَثًّا قال: الهباء: الذي يدخل في الكوة من شعاع الشمس.

<sup>7</sup> الخصال 64: 95

**So they would be like scattered dust [56:6]** - He said: 'The dust, in which tends to enter in the window from the rays of the sun.'<sup>8</sup>

## VERSES 7 - 11

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً {7}

**And you would be as three categories [56:7]**

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ {8}

**So the companions of the right hand - what are the companions of the right hand? [56:8]**

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ {9}

**And the companions of the left hand - what are the companions of the left hand? [56:9]**

وَالسَّابِقُونَ السَّابِقُونَ {10}

**And the foremost are the foremost [56:10]**

أُولَئِكَ الْمُقَرَّبُونَ {11}

**These are the ones of proximity [56:11]**

## The origins of creation

في اصول الكافي أبو علي الاشعري ومحمد بن يحيى عن محمد بن اسماعيل عن علي بن الحكم عن أبان بن عثمان عن زرارة عن أبي جعفر عليه السلام قال: لو علم الناس كيف ابتداء الخلق ما اختلف اثنان، ان الله عزوجل قبل أن يخلق الخلق قال: كن ماء عذبا أخلق منك جنتي وأهل طاعتي، وكن ملحاً اجاجاً أخلق منك نارى وأهل معصيتى،

In Usool Al-Kafi – Abu Ala Al-Ashary and Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Aban Bin Usman, from Zarara,

<sup>8</sup> تفسير القمي 2: 346

'Abu Ja'far<sup>asws</sup> said: 'Had the people known how the creation was initiated, no two of them would have differed. Surely, before Allah<sup>azwj</sup> Created the creation, He<sup>azwj</sup> Said: "Be sweet water, and I<sup>azwj</sup> shall Create from you My<sup>azwj</sup> Paradise and the people of obedience!" And He<sup>azwj</sup> Said: "Be sour water, I<sup>azwj</sup> shall Create from you My<sup>azwj</sup> Fire and the people of disobedience!"

ثم أمرهما فامتزجا فمن ذلك صار يلد المؤمن الكافر، والكافر المؤمن،

Then He<sup>azwj</sup> Commanded for both to be mixed. From that, the Momin came to be begetting the Kafir and the Kafir begetting the Momin.

ثم أخذ طينا من اديم الارض فعركه عركا شديدا فإذا هم كالذر يدبون فقال لاصحاب اليمين: إلى الجنة بسلام، وقال لاصحاب النار: إلى النار ولا ابالي، ثم أمر نارا فاسعرت

Then He<sup>azwj</sup> Took the mud from the soil of the earth and Gave it a severe scrubbing. When it became like particles of powder, He<sup>azwj</sup> Said to **the companions of the right hand [56:8]**: "To the Paradise, with safety!" And He<sup>azwj</sup> Said to **the companions of the left hand**: "To the Fire and I<sup>azwj</sup> do not Care!"<sup>9</sup>

## The companions of the right hand

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو نصير محمد بن الحسين المقرئ، قال: حدثنا عمر بن محمد الوراق، قال: حدثنا علي بن عباس الجلي، قال: حدثنا حميد بن زياد، قال: حدثنا محمد بن تسنيم الوراق، قال: حدثنا أبو نعيم الفضل بن دكين، قال: حدثنا مقاتل بن سليمان، عن الضحاک ابن مزاحم، عن ابن عباس، قال: سألت رسول الله (صلى الله عليه و آله) عن قول الله عز و جل: **وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ**، فقال: «قال لي جبرئيل: ذلك علي و شيعته، هم السابقون إلى الجنة، المقربون من الله بكرامته لهم».

Al-Sheykh in his Amaali, said that he was informed by Muhammad Bin Muhammad, from Abu Naseer Muhammad Bin Al-Husayn Al-Maqary, from Amr Bin Muhammad Al-Waraaq, from Ali Bin Abbas Al-Bajaly, from Hameed Bin Ziyad, from Muhammad Bin Tasneem Al-Waraaq, Abu Naeem Al-FazAl-Bin Dakayn, from Maqaatil Bin Suleyman, from Al-Zahaak Ibn Mazaahim,

'Ibn Abbas who said, 'I asked Rasool-Allah<sup>saww</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, said: 'Jibraeel<sup>as</sup> said to me<sup>saww</sup>, 'That is Ali<sup>asws</sup> and his<sup>asws</sup> Shias, they are will be the first ones to go to the Paradise, and ben of the ones of proximity to Allah<sup>azwj</sup> due to their prestige.'<sup>10</sup>

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 56 H 34

<sup>10</sup> الأمالى 1: 70



الطبرسي عن أبي جعفر (عليه السلام)، قال: «السابقون أربعة: ابن آدم المقتول، و سابق أمة موسى (عليه السلام) و هو مؤمن آل فرعون، و سابق أمة عيسى (عليه السلام) و هو حبيب النجار، و السابق في امة محمد (صلى الله عليه و آله) و هو علي بن أبي طالب (عليه السلام)».

Al-Tabarsy, from Abu Ja'far<sup>asws</sup>, said: 'The foremost ones are four – The son of Adam<sup>as</sup> who was killed, and the foremost of the community of Musa<sup>asws</sup> and he is the Momin of the people of the Pharaoh<sup>la</sup>, and the foremost of the community of Isa<sup>as</sup> and he is Habib Al-Najjar (John the Carpenter?), and the foremost in the community of Muhammad<sup>saww</sup>, and he is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'<sup>11</sup>

## The most superior of the foremost ones

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدى، عن أبي هارون العبدى، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه و آله) أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب لثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فزع الناس من ذلك فزعا شديدا و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يغب عنا، و لم يمت!

Then (Ali Bin Ibrahim) said, 'Al-Hassan Bin Ali informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi'at Al-Sa'ady, from Huzeyfa Bin Al-Yaman who said,

'Rasool-Allah<sup>saww</sup> sent a message to Bilal ordering him to call for the Salat, before its time of every day in Rajab, with thirteen days left from it. So when Bilal called for the Salat, the people panicked due to that with an intense panic and were alarmed, and they said, 'Rasool-Allah<sup>saww</sup> is present amongst us, and is not absent from us, and had not died!'

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه و آله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطعنا. فقال: «هل تبلغون؟» قالوا ضمنا ذلك لك يا رسول الله.

So they gathered and mobilised. Rasool-Allah<sup>saww</sup> came walking until he<sup>saww</sup> ended up at a door from the doors of the Masjid. Then he<sup>saww</sup> grabbed its handle, and it the Masjid was a place called 'Al-Sadat'. So He<sup>saww</sup> greeted, then said: 'Are you listening, O people of Al-Sadat?' So they said, 'We hear and we obey'. So he<sup>saww</sup> said: 'Are you preaching?' They said, 'That is for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!'

ثم قال رسول الله (صلى الله عليه و آله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسما، و ذلك قوله: وَ أَصْحَابُ الْيَمِينِ وَ أَصْحَابُ الشَّمَالِ، فأنا من أصحاب اليمين، و أنا من خير أصحاب اليمين،

<sup>11</sup> مجمع البيان 9: 325.

Then Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am informing you that Allah<sup>azwj</sup> Created the creatures, so He<sup>azwj</sup> Made me<sup>saww</sup> to be in the better of the two types, and these are His<sup>azwj</sup> Words: **companions of the right hand? [56:8]** and **companions of the left hand [56:9]**. So I<sup>saww</sup> am from the companions of the right hand, and I<sup>saww</sup> am the best of the companions of the right hand.

ثم جعل القسمين أثلاثاً، فجعلني في خيرها ثلثاً، و ذلك قوله: فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَالسَّابِقُونَ السَّابِقُونَ، فأنا من السابقين، و أنا خير السابقين،

Then He<sup>azwj</sup> Made the two types into three, so He<sup>azwj</sup> Made me<sup>saww</sup> to the best of the third (type), and these are His<sup>azwj</sup> Words: **So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10]**. So I<sup>saww</sup> am from the foremost ones, and I<sup>saww</sup> am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ،

Then He<sup>azwj</sup> Made three tribes, so He<sup>azwj</sup> Made me<sup>saww</sup> to be in the best tribe, and these are the Words of the Exalted: **O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**.

فقبيلتي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر.

Thus, my<sup>saww</sup> tribe is the best of the tribes, and I<sup>saww</sup> am the Chief of the Children of Adam<sup>as</sup>, and the most honourable one of them to Allah<sup>azwj</sup>, and no pride.<sup>12</sup>

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثني أبو العباس أحمد بن محمد بن سعيد بن عبد الرحمن الهمداني بالكوفة، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس الأشعري، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا عبد الرحمن بن كثير، عن جعفر بن محمد، عن أبيه، عن جده علي بن الحسين، عن الحسن بن علي (عليهم السلام) - في خطبة خطبها عند صلحه مع معاوية - فقال (عليه السلام) فيها بمحضر معاوية:

Al-Sheykh (Al-Sadouq) in his Majaalis, from a group, from Abu Al-Mufazzal, from Abu Al-Abbas Ahmad bin Muhammad Bin Saeed Bin Abdul Rahman Al-Hamdany at Al-Kufa, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays Al-Ash'ary, from Ali Bin Hisan Al-Wasity, Abdul Rahman Bin Kaseer,

Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> grandfather Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> in a sermon which he<sup>asws</sup> preached during the reconciliation with Muawiya - so he<sup>asws</sup> said regarding what was the record of Muawiya:

<sup>12</sup> تفسير القمي 2: 346

«فصدق أبي رسول الله (صلى الله عليه وآله) سابقا و وقاه بنفسه، ثم لم ينزل رسول الله (صلى الله عليه وآله) في كل موطن يقدمه، و لكل شديدة يرسله ثقة منه به و طمأنينة إليه، لعلمه بنصيحته لله عز و جل و رسول»

My<sup>asws</sup> father (Ali<sup>asws</sup>) ratified Rasool-Allah<sup>saww</sup> before, and protected him<sup>saww</sup> with his<sup>asws</sup> own self. Then Rasool-Allah<sup>saww</sup> did not cease to put him<sup>asws</sup> forward in every situation, and sending him<sup>asws</sup> in every difficulty, placing reliance upon him<sup>asws</sup> and being reassured by him<sup>asws</sup> being aware of his<sup>saww</sup> knowledge and his<sup>saww</sup> advice for the Sake of Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>.

[و إنه أقرب المقربين من الله و رسوله، و قد قال الله عز و جل: [ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ، فكان أبي سابق السابقين إلى الله عز و جل، و إلى رسوله (صلى الله عليه وآله) و أقرب الأقربين،

And he<sup>asws</sup> is the foremost of the foremost ones from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. And Allah<sup>azwj</sup> Mighty and Majestic has Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].** So my<sup>asws</sup> father<sup>asws</sup> was the foremost of the foremost ones to Allah<sup>azwj</sup> Mighty and Majestic, and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the nearest of the nearest ones”<sup>13</sup>.

و عنه، قال: حدثنا أحمد بن محمد بن سعيد بإسناده، عن سليم بن قيس، عن الحسن بن علي (عليه السلام)، في قوله عز و جل: وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ، قال: «أبي أسبق السابقين إلى الله عز و جل و إلى رسوله، و أقرب الأقربين إلى الله و إلى رسوله».

And from him, who said that it has been narrated from Ahmad Bin Muhammad Bin Saeed by his chain, from Suleym Bin Qays,

‘Al-Hasan Bin Ali<sup>asws</sup> regarding the Words of the Mighty and Majestic: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, said: ‘My<sup>asws</sup> father<sup>asws</sup> is the foremost of the foremost ones to Allah<sup>azwj</sup> Mighty and Majestic and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and the nearest of the ones of proximity to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>’<sup>14</sup>.

## The different spirits of the three categories

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابي منصور عن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلاث طبقات وانزلهم ثلاث منازل وبين ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشئمة ما اصحاب المشئمة والسابقون السابقون اولئك المقربون

It has been narrated to us by Umran Bin Musa Bin Ja’far, from Ali Bin Ma’bad, from Abdullah<sup>asws</sup> bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

<sup>13</sup> 175 :2 (Extract) الأملالي

<sup>14</sup> تأويل الآيات :2 /642 /4.

'I asked Abu Ja'far<sup>asws</sup> about the Spirit. He<sup>asws</sup> said: 'O Jabir, Allah<sup>azwj</sup> Created the creatures on three levels, and three levels between them and Explained that in His<sup>azwj</sup> Book where He<sup>azwj</sup> has Said: **"And the Companions of the Right Hand - What are the Companions of the Right Hand? [56:8] And the Companions of the Left Hand, what are the Companions of the Left Hand? [56:9] And the Foremost ones are the Foremost ones [56:10] They are the ones of proximity [56:11]."**

فاما ما ذكر من السابقين فهم انبياء مرسلون وغير مرسلين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البينات وايدناه بروح القدس

So, as for what He<sup>azwj</sup> Mentioned from the foremost ones, they<sup>as</sup> are the *Mursil* Prophets<sup>as</sup>. Allah<sup>azwj</sup> Made five spirits to be within them<sup>as</sup> – the Holy Spirit, and the spirit of the *Eman*, and the spirit of the strength, and the spirit of the desires, and spirit of the body, and He<sup>azwj</sup> Clarified that in His<sup>azwj</sup> Book where He<sup>azwj</sup> Said: ***Those Rasools, We Merited some of them upon the others from them; from them were ones Allah Spoke with, and Some of them He Raised their levels; and We Gave Isa Bin Maryam the clear proofs and Assisted him with the Holy Spirit [2:253].***

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انبياء مرسلين وغير مرسلين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئا وبروح القوة جاهدوا عدوهم وعالجوا معاشهم و بروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

Then He<sup>azwj</sup> regarding all of them ***"and He Strengthened them with a spirit from Himself [58:22]"***, with the Holy Spirit. He<sup>azwj</sup> Sent *Mursil* Prophets<sup>as</sup> and non-*Mursil* Prophets<sup>as</sup>, and by the Holy Spirit they<sup>as</sup> know all the things; and by the Spirit of Faith, they<sup>as</sup> worship Allah<sup>azwj</sup> and do not associate anything with Him<sup>azwj</sup>; and by the Spirit of Strength, they struggle against His<sup>azwj</sup> enemies and they<sup>as</sup> look after their<sup>as</sup> own livelihoods; and by the Spirit of Desire, they taste the pleasure of eating food, and permissible conjugal-relations with the women; and by the Spirit of the Body they observe morality and intermingle (with the people).

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He<sup>azwj</sup> has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him.

فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارضل  
العمر لكيلا يعلم بعد علم شيئا

If he repents to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah<sup>azwj</sup> **And Allah Created you, then He will Cause you to die, and from you is he who is returned to the despicable life, so that he does not know anything after having known [16:70].**

فتنقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتي ملك الموت

If the reduction is of the Spirit of the Strength, he would not have the capacity to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam<sup>as</sup>, not coming to them; and there would remain in him the Spirit of the *Eman* and Spirit of the Body. With the Spirit of the *Eman*, he worships Allah<sup>azwj</sup>, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكنتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين

And as for what is Mentioned of the companions of the left Hand, among them are the People of the Book. Allah<sup>azwj</sup> Blessed and High has Said: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]. The Truth is from your Lord, therefore do not become from the doubting ones [2:147]**

عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكنتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلاثة ارواح روح القوة وروح الشهوة و روح البدن ثم اضافهم إلى الانعام فقال ان هم الاكالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة ويسير بروح البدن.

They recognised Rasool-Allah<sup>saww</sup> and the successor<sup>asws</sup> from after him<sup>saww</sup>, but they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was Confiscated from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they added them to the cattle. He<sup>azwj</sup> Said: “**they are like the cattle, buy, they are more straying**” [7:179], because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body’.<sup>15</sup>

<sup>15</sup> Basaair Al Darajaat – P 9 Ch 14 H 5

## The Shias who are the foremost ones

قال أبو الحسن موسى عليه السلام: إذا كان يوم القيامة نادى مناد: أين حوارى محمد بن عبد الله رسول الله الذين لم ينقضوا العهد ومضوا عليه؟ فيقوم سلمان والمقداد وأبو ذر

Abu Al-Hassan Al-Musa<sup>asws</sup> said: 'When it would be the Day of Judgement, a Call will come from the Caller: 'Where are the disciples of Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup> the Rasool-Allah<sup>saww</sup> who never abandoned the Covenant and remained upon it?' Salman<sup>ra</sup>, and Ali Miqdad<sup>ra</sup> and Abu Zarr<sup>ra</sup> will stand up.

ثم ينادى: أين حوارى على بن أبي طالب وصى محمد بن عبد الله رسول الله صلى الله عليه وآله، فيقوم عمرو بن الحمق الخزاعى ومحمد بن أبي بكر وميثم بن يحيى التمار مولى بنى أسد، وأويس القرنى

Then the Caller will Call out: 'Where are the disciples of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the successor<sup>asws</sup> of Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup> the Rasool-Allah<sup>saww</sup>?' Amro Bin Al-Hamaq Al-Kazaie, and Muhammad Bin Abu Bakr, and Maytham Bin Yahya Al-Tammar the retainer of the Clan of Assad, and Owais Qarny will stand up.

قال: ثم ينادى المنادى: أين حوارى الحسن بن على بن فاطمة بنت محمد بن عبد الله رسول الله صلى الله عليه وآله؟ فيقوم سفيان بن ليلى الهمداني وحذيفة بن أسد الغفاري

He<sup>asws</sup> said: 'Then the Caller will Call out: 'Where are the disciples of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> the son of Fatima<sup>asws</sup> the daughter of Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup> the Rasool-Allah<sup>azwj</sup>? Sufyan Bin Layli Al-Hamdany, and Huzaifa Bin Asad Al-Ghafari will stand up.'

قال: ثم ينادى: أين حوارى الحسين بن على؟ فيقوم من استشهد معه ولم يتخلف عليه

He<sup>asws</sup> said: 'Then the Caller will Call out: 'Where are the disciples of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>? Those that were martyred with him<sup>asws</sup> and never opposed him<sup>asws</sup> will stand up.'

قال: ثم ينادى أين حوارى على بن الحسين؟ فيقوم جبير بن مطعم ويحيى بن ام الطويل وأبو خالد الكابلي وسعيد بن المسيب،

He<sup>asws</sup> said: 'Then the Caller will Call out: 'Where are the disciples of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>? Jubeyr Bin Mat'am, and Yahya Bin Um Al-Taweel, and Abu Khalid Al-Kabily, and Saeed Bin Al-Musayyab will stand up.'

ثم ينادى: أين حوارى محمد بن على وحواري جعفر بن محمد؟ فيقوم عبد الله بن شريك العامري ووزارة بن أعين وبريد بن معاوية العجللى ومحمد بن مسلم وأبو بصير ليث بن البختري المرادى، وعبد الله بن ابي يعفور، وعامر بن عبد الله بن جذاعة، و حجر بن زائدة، وحران بن اعين،

Then (the Caller) will Call out: 'Where are the disciples of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> and the disciples of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>? Abdullah Bin Shureyk Al-Aamiry,

and Zarara Bin Ayn, and Bureyd Bin Muawiya Al-Ajaly, and Muhammad Bin Muslim, and Abu Baseer Layth Bin Al-Bakhtary Al-Murady, and Abdullah Bin Abu Ya'four, and Aamir Bin Abdullah Bin Jaza'at, and Hujr Bin Zaaeda, and Hamraan Bin Ayn will stand up.'

ثم ينادى ساير الشيعة مع ساير الائمة عليهم السلام يوم القيامة فهؤلاء اول السابقين واول المقربين واول المتحورين من التابعين.

Then (the Caller) will Call the rest of the Shias with the rest of the Imams<sup>asws</sup>. These are the first of the foremost ones, and the first of the ones of proximity and the first of the disciples from the followers.<sup>16</sup>

في روضة الواعظين للمفيد رحمه الله قال أبو عبد الله عليه السلام: زرارة و أبو بصير ومحمد بن مسلم وبريد من الذين قال الله: " والسابقون السابقون \* اولئك المقربون "

In Rowzat Al-Waizeen of Al-Mufeed –

Abu Abdullah<sup>asws</sup> said: 'Zarara, and Abu Baseer, and Muhammad Bin Muslim, and Bureyd are from those about whom Allah<sup>azwj</sup> has Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**'

وقال عليه السلام: ما أحد أحبي ذكرنا وأحاديث أبي عليه السلام الا زرارة وأبو بصير ليث المرادى ومحمد بن مسلم وبريد بن معاوية العجلي لولا هؤلاء ما كان أحد يستنبط هذا، هؤلاء حفاظ الدين وأمناء أبي علي حلال الله وحرامه، وهم السابقون الينا في الدنيا والسابقون الينا في الآخرة،

And he<sup>asws</sup> said: 'No one has revived our<sup>asws</sup> remembrance and the Ahadeeth of my<sup>asws</sup> father<sup>asws</sup> except for Zarara, and Abu Baseer Layth Al-Muraadi, and Muhammad Bin Muslim, and Bureyd Bin Muawiya Al-Ajaly. Had it not been for them, no one would have extracted these. They are the preservers of the Religion and have safeguarded what my<sup>asws</sup> father (taught) of the Permissibles and the Prohibitions of Allah<sup>azwj</sup>, and they are the foremost to us<sup>asws</sup> in the world, and the foremost to us<sup>asws</sup> in the hereafter.'

قال أبو عبد الله عليه السلام: قال ابى لاناس من الشيعة: انتم شيعة الله وانتم انصار الله، وأنتم السابقون الآخرون الينا ; السابقون في الدنيا إلى ولايتنا، والسابقون في الآخرة إلى الجنة، قد ضمنا لكم الجنة بضممان الله وبضممان رسول الله صلى الله عليه وآله.

Abu Abdullah<sup>asws</sup> said; 'My<sup>asws</sup> father<sup>asws</sup> said to the Shia people: 'You are the Shias of Allah<sup>azwj</sup> and you are the helpers of Allah<sup>azwj</sup>, and you are the foremost of the later ones to us<sup>asws</sup>; the foremost in the world to our<sup>asws</sup> Wilayah, and the foremost in the Hereafter to the Paradise. We<sup>asws</sup> guarantee the Paradise for you by the Guarantee of Allah<sup>azwj</sup> and the guarantee of the Rasool-Allah<sup>saww</sup>.<sup>17</sup>

<sup>16</sup> Tafseer Noor Al Saqalayn – CH 56 H 22

<sup>17</sup> Tafseer Noor Al Saqalayn – CH 56 H 21

في كتاب الخصال عن رجل من همدان عن ابيه قال: قال علي بن ابي طالب عليه السلام: السابق خمسة، فانا سابق العرب، وسلمان سابق الفرس، وصهيب سابق الروم، وبلال سابق الحبش، وخباب سابق النبط.

In the book Al-Khisal— from a man from Hamdaan, from his father who said,

‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: ‘The **foremost** ones are five – I<sup>asws</sup> am the **foremost** of the Arabs, and Salman<sup>ra</sup> is the **foremost** of the Persians, and Suheyb<sup>ra</sup> is the **foremost** of the Romans, and Bilal<sup>ra</sup> is the **foremost** of the Ethiopians, and Khabaab<sup>ra</sup> is the **foremost** of the *Al-Nabt*.’<sup>18</sup>

## Confirmation in the consultative council

وباسناده إلى سليم بن قيس الهلالي عن امير المؤمنين عليه السلام أنه قال في جمع من المهاجرين والانصار في المسجد ايام خلافة عثمان: فأنتدكم بالله أتعلمون حيث نزلت: " والسابقون الاولون من المهاجرين والانصار " و " السابقون السابقون اولئك المقربون " سئل عنها رسول الله صلى الله عليه وآله فقال: انزلها الله تعالى في الانبياء واوليائهم، فأنا افضل انبياء الله ورسله، وعلى بن ابي طالب وصي افضل الاوصياء؟ قالوا: اللهم نعم.

And by his chain going up to Suleym Bin Qays Al-Hilali (Hadeeth 11),

‘Amir-ul-Momineen<sup>asws</sup> who<sup>asws</sup> said in a gathering of the Emigrants and the Helpers in the Masjid during the days of the Caliphate of Usman: ‘Do you know, by Allah<sup>azwj</sup>, the Verses: **And the foremost, the first ones from the Emigrants and the Helpers [9:100], And the foremost are the foremost [56:10]**, were Revealed, Rasool-Allah<sup>saww</sup> was asked whom these were for, he<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Revealed these regarding the Prophets<sup>as</sup> and their successors<sup>as</sup>. I<sup>saww</sup> am the highest of the Prophets<sup>as</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasools<sup>as</sup>, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, my<sup>saww</sup> successors<sup>asws</sup> is the highest of the successors<sup>as</sup>?’ They said, ‘O Allah<sup>azwj</sup>, yes!’<sup>19</sup>

## Specialisation for the Imams<sup>asws</sup>

ابن بابويه، قال: حدثنا محمد بن عمر الحافظ، قال: حدثنا الحسن بن عبد الله التميمي، قال: حدثني أبي، قال: حدثني سيدي علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه، علي بن الحسين، عن أبيه الحسين، عن علي (عليهم السلام)، قال: وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي نَزَلَتْ.»

Ibn babuwayh said, ‘It was narrated to us by Muhammad Bin Umar Al Hafiz, from Al Hassan Bin Abdullah Al Tameemi, from his father who said,

‘It was narrated to me by my Master Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>,

<sup>18</sup> Tafseer Noor Al Saqalayn – CH 56 H 24

<sup>19</sup> Tafseer Noor Al Saqalayn – CH 56 H 26



from his<sup>asws</sup> father<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Ali<sup>asws</sup> having said: '**And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, were Revealed regarding me<sup>asws</sup>'.

وقال (عليه السلام)، في قوله تعالى: أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ: «في نزلت».

And he<sup>asws</sup> said regarding the Words of the Exalted: 'They are the inheritors, **These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]**, it was Revealed regarding me<sup>asws</sup>'<sup>20</sup>.

## Hell is for ones who do not follow the foremost ones

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ الْحَسَنِ الْقُمِّيِّ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنِّي بِهَا لَمْ نَكُ مِنَ أَتْبَاعِ الْأَنْبِيَاءِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Al Hassan Al Qummy, from Idrees Bin Abdullah,

'From Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the interpretation of this Verse: **What brought you into Saqar (Inferno of Hell)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**, he<sup>asws</sup> said: 'It Means, 'We were not the ones who followed the Imams<sup>asws</sup>, those for whom Allah<sup>azwj</sup> Blessed and Exalted Said regarding them<sup>asws</sup>: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**.

أَمَّا تَرَى النَّاسَ يُسْمُونَ الَّذِي يَلِي السَّابِقَ فِي الْحُبَّةِ مُصَلِّيً فَذَلِكَ الَّذِي عَنِّي حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنَ أَتْبَاعِ السَّابِقِينَ .

But, have you not seen the people naming the one who follows the preceding one in the race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost one<sup>asws</sup>'<sup>21</sup>.

<sup>20</sup> عيون أخبار الرضا (عليه السلام) 2: 288 / 65.

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 38

## The Imam<sup>asws</sup> of the companions of the right hand

وباسناده إلى محمد بن أبي عمير قال: قلت لابي الحسن موسى عليه السلام: اخبرني عن تختم امير المؤمنين عليه السلام بيمينه لاي شيء كان؟ فقال: انما كان يتختم بيمينه لانه امام اصحاب اليمين بعد رسول الله صلى الله عليه وآله، وقد مدح الله عزوجل اصحاب اليمين وذم اصحاب الشمال، والحديث طويل اخذنا منه موضع الحاجة.

By his chain going up to Muhammad Bin Abu Umeyr who said,

'I said to Abu Al-Hassan Musa<sup>asws</sup>, 'Inform me about the ring of Amir-al-Momineen<sup>asws</sup> in his<sup>asws</sup> right hand, what was it?' He<sup>asws</sup> said: 'He<sup>asws</sup> used to wear the ring in his<sup>asws</sup> right hand because he<sup>asws</sup> is the Imam<sup>asws</sup> of **the companions of the right hand [56:8]**, after Rasool-Allah<sup>saww</sup>.'<sup>22</sup>

### VERSES 12 - 16

فِي جَنَّاتِ النَّعِيمِ {12}

***In the Blissful Gardens [56:12]***

ثُلَّةٌ مِنَ الْأَوَّلِينَ {13}

***A group from the former ones [56:13]***

وَقَلِيلٌ مِنَ الْآخِرِينَ {14}

***And a few from the latter ones [56:14]***

عَلَى سُرُرٍ مَوْضُونَةٍ {15}

***On decorated thrones [56:15]***

مُتَّكِنِينَ عَلَيْهَا مُتَّقَابِلِينَ {16}

***Reclining upon these, facing each other [56:16]***

<sup>22</sup> Tafseer Noor Al Saqalayn – CH 56 H 42

محمد بن العباس، قال: حدثنا محمد بن الحرير، عن أحمد بن يحيى، عن الحسن بن الحسين، عن محمد بن الفرات، عن جعفر بن محمد (عليه السلام)، في قوله تعالى: **ثُلَّةٌ مِنَ الْأُولَىٰ وَ قَلِيلٌ مِنَ الْآخِرِينَ**، قال: **ثُلَّةٌ مِنَ الْأُولَىٰ** ابن آدم الذي قتله أخوه، و مؤمن آل فرعون، و حبيب النجار صاحب يس: **وَ قَلِيلٌ مِنَ الْآخِرِينَ** علي بن أبي طالب (عليه السلام)». .

Muhammad Bin Al-Abbas said that it has been narrated from Muhammad Bin Al-Hareer, from Ahmad Bin Yahya, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Al-Furaat,

'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> regarding the Words of the Exalted: **A group from the former ones [56:13] And a few from the latter ones [56:14]** - said: **'A group from the former ones [56:13]** - son of Adam<sup>as</sup> who was killed by his brother, and the Momin of the people of Pharaoh<sup>la</sup>, and Habib Al-Najjar the companion of Yaseen; **And a few from the latter ones [56:14]** - Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> .<sup>23</sup>

## VERSES 17 - 21

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ {17}

**Circling around them would be eternal youths [56:17]**

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ {18}

**With goblets and pitchers, and cups (filled) from springs [56:18]**

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفُونَ {19}

**Neither getting headaches from these nor intoxicated [56:19]**

وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ {20}

**And fruits from whatever they choose [56:20]**

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ {21}

**And meat from whatever bird they desire [56:21]**

الطيرسي، في معنى الولدان: عن علي (عليه السلام): «أنهم أولاد أهل الدنيا، لم يكن لهم حسنات فيثابوا عليها، و لا سيئات فيعاقبوا عليها، فانزلوا هذه المنزلة».

<sup>23</sup> تأويل الآيات 2: 2: 7 / 643

Al-Tabarsy, regarding the meaning of **eternal youths [56:17]**, from Ali<sup>asws</sup>: 'These are the children of the people of the world who never had any good deeds they could be Rewarded for, and no sins which they could be Punished for. They would be descended to this status.'<sup>24</sup>

قال: و روي عن النبي (صلى الله عليه و آله) أنه سئل عن أطفال المشركين، فقال: «هم خدام أهل الجنة».

(Al-Tabarsy) said that –

It has been reported from the Prophet<sup>saww</sup> when asked about the children of the Polytheists, said: 'They will be the servants of the inhabitants of Paradise.'<sup>25</sup>

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

Ibn Babuwayh –

'Abu Abdullah<sup>asws</sup>, said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir-al-Momineen<sup>asws</sup>, said: 'Our<sup>asws</sup> Fountain is filled to the brim from two sources established from the Paradise – one of them from: **Tasneem**,

**Tasneem [83:27]**, and the other from: **springs [56:18]**.'<sup>26</sup>

عن محمد بن عيسى اليقطيني، عن أبي محمد الانصاري (قال: وكان خيرا)، عن عبد الله بن سنان قال: سألت أبا عبد الله (ع)، عن سيد الادماء في الدنيا والآخرة؟ – فقال: اللحم، أما تسمع قول الله تبارك وتعالى: " ولحم طير مما يشتهون"

From him, from Muhammad Bin Isa Al Yaqteeny, from Abu Muhammad Al Ansary (Said, 'And he was good), from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>asws</sup> about the chief of the curries in the world and the Hereafter?' So he<sup>asws</sup> said: 'The meat. Have you not heard the Words of Allah<sup>azwj</sup> Blessed and Exalted: **And meat from whatever bird they desire [56:21]**'?<sup>27</sup>

على بن محمد بن بندار عن أحمد بن أبي عبد الله عن محمد بن علي عن عيسى بن عبد الله العلوي عن أبيه عن جده عن علي صلوات الله عليه قال: قال رسول الله صلى الله عليه وآله: اللحم سيد الطعام في الدنيا والآخرة.

Ali Bin Muhammad Bin Bandaar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali Bin Isa Bin Abdullah Al-Alawy, from his father, from his grandfather,

'From Ali<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: 'The meat is the chief of the foods in the world and in the Hereafter.'<sup>28</sup>

<sup>24</sup> مجمع البيان 9: 327.

<sup>25</sup> مجمع البيان 9: 327.

<sup>26</sup> الخصال: 10 / 624

<sup>27</sup> Al Mahaasin – V 2 Bk 3 H 405

<sup>28</sup> Tafseer Noor Al Saqalayn – CH 56 H 31

**VERSES 22 - 24**

وَحُورٌ عِينٌ {22}

**And Maiden Houries [56:22]**

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ {23}

**Resembling the hidden pearls [56:23]**

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {24}

**Being a Recompense of what they had been doing [56:24]**

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن يدخل الجنة إلا كان له من الأزواج خمسمائة حوراء، مع كل حوراء سبعون غلاما و سبعون جارية، كأنهن اللؤلؤ المشور، و كأنهن اللؤلؤ المكنون،

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

'From Abu Abdullah<sup>asws</sup> having said: 'There will be no one from the Momineen who will enter the Paradise, but he will have as wives, five hundred Houries, with each of the Houries will be seventy young boys and seventy attendants going around, as if they were scattered pearls, and they (Houries) would be **Resembling the hidden pearls [56:23]**.

و تفسير المكنون بمنزلة اللؤلؤ في الصدف، لم تمسه الأيدي و لم تره الأعين، و أما المشور فيعني في الكثرة،

And the explanation of 'the hidden' is like the pearl in the oyster, never having been touched by the hand and never having been seen by the eye; and as for the 'scattered', it is in the meaning of numerous.

و له سبعة قصور، في كل قصر سبعون بيتا و في كل بيت سبعون سريرا، على كل سرير سبعون فراشا، عليها زوجة من الحور العين

And for him (the Momin) would be seven palaces, with each palace having seventy houses, and in every house will have seventy beds, on all the beds will be seventy mattresses, on which will be a wife from the Maiden Hourie".<sup>29</sup>

<sup>29</sup> الاختصاص: 352.

**VERSES 25 & 26**

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا {25}

***They will neither be hearing therein anything vain nor sinful talk [56:25]***

إِلَّا قِيلاً سَلَامًا سَلَامًا {26}

***Except it would be said, 'Peace! Peace!' [56:26]***

في تفسير علي بن ابراهيم وقوله: لا يسمعون فيها لغوا ولا تأتيمًا قال: الفحش والكذب والغناء،

In the commentary of Ali Bin Ibrahim –

And His<sup>azwj</sup> Words: ***They will neither be hearing therein anything vain nor sinful talk [56:25]***, he<sup>asws</sup> said: 'The obscenities, and the lies, and the singing.'<sup>30</sup>

**VERSE 27**

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ {27}

***And the Companions of the right hand - what are the Companions of the right hand? [56:27]***

علي بن ابراهيم: قوله تعالى: لا يسمعون فيها لغواً ولا تأتيمًا، قال: الفحش و الكذب و الغناء، قوله تعالى: وَ أَصْحَابُ الْيَمِينِ ما أصحابُ اليمين، قال: اليمين: علي أمير المؤمنين (عليه السلام) و أصحابه و شيعته،

Ali Bin Ibrahim –

The Words of the Exalted: ***And the Companions of the right hand - what are the Companions of the right hand? [56:27]*** - He<sup>asws</sup> said: 'The (companions of the) right hand – Ali<sup>asws</sup> Amir-al-Momineen<sup>asws</sup>, and his<sup>asws</sup> companions, and his<sup>asws</sup> Shias.'<sup>31</sup>

[ الطوسي ] أخبرنا جماعة، عن أبي المفضل قال: حدثنا محمد بن فيروز بن غياث الجلاب بباب الأبواب قال: حدثنا محمد بن الفضل بن المختار الباني ويعرف بفضلان صاحب الجار قال: حدثني أبي الفضل بن مختار، عن الحكم بن ظهير الفزاري الكوفي، عن ثابت بن أبي صفية أبي حمزة قال: حدثني أبو عامر القاسم بن عوف، عن أبي الطفيل عامر بن واثلة قال: حدثني سلمان

<sup>30</sup> Tafseer Noor Al Saqalayn – CH 56 H 33

<sup>31</sup> تفسير القمي 2: 348.

الفارسي (رضي الله عنه) قال: دخلت على رسول الله (صلى الله عليه وآله) في مرضه الذي قبض فيه، فجلست بين يديه وسألته عما يجيد، وقيمت لأخرج فقال لي: اجلس يا سلمان فسيشهدك الله عزوجل أمرا انه لمن خير الامور،

Al Toosy – A group informed us, from Abu Al Mufazzal, from Muhammad Bin Feyrouz Bin Gayas Al Jalab at a door of the doors, from Muhammad Bin Al Fazal Bin Al Mukhtar Al Bany and was well know at Fazlan, the neighbour, from Abu Al Fazal Bin Mukhtar, from Al Hakam Bin Zaheer Al Fazary Al Kufy, from Sabit Bin Abu Safiya Abu Hamza, from Abu Aamir Al Qasim Bin Awf, from Abu Al Tufayl Aamir Bin Wasila,

‘From Salman Al-Farsy<sup>ra</sup> having said, ‘I<sup>ra</sup> came to Rasool-Allah<sup>saww</sup> during the illness during which he<sup>saww</sup> passed away, so I<sup>ra</sup> sat in front of him<sup>saww</sup> and asked him<sup>saww</sup> about certain matters, and I<sup>ra</sup> arose to leave, so Rasool-Allah<sup>saww</sup> said to me<sup>ra</sup>: ‘O Salman<sup>ra</sup>! Allah<sup>azwj</sup> will be Making you<sup>ra</sup> witness a matter which is the best of the matters’.

فجلست فبينما أنا كذلك إذ دخل رجال من أهل بيته ورجال من أصحابه ودخلت فاطمة ابنته فيمن دخل، فلما رأت ما برسول الله (صلى الله عليه وآله) من الضعف خنقتها العبرة حتى فاض دمعها على خدها،

So I<sup>ra</sup> sat down. While I<sup>ra</sup> was like that, a man from his<sup>saww</sup> family came in along with a man from his<sup>saww</sup> companions, and Fatima<sup>asws</sup> his<sup>saww</sup> daughter<sup>asws</sup> was (also) among the ones who entered. So when she<sup>asws</sup> saw what was with Rasool-Allah<sup>saww</sup> from the weakness, realisation came unto her<sup>asws</sup> until her<sup>asws</sup> tears flowed upon her<sup>asws</sup> cheeks.

فأبصر ذلك رسول الله (صلى الله عليه وآله) فقال: ما يبكيك يا بنية أقر الله عينك ولا أبكاها؟ قالت: وكيف لا أبكي وأنا أرى ما بك من الضعف.

So Rasool-Allah<sup>saww</sup> saw that, and he<sup>saww</sup> said: ‘What make you<sup>asws</sup> to cry, O daughter<sup>asws</sup>? May Allah<sup>azwj</sup> Delight your<sup>asws</sup> eyes, and do not cry’. She<sup>asws</sup> said: ‘And how can I<sup>asws</sup> not cry, and I<sup>asws</sup> see what is with you<sup>saww</sup> from the (physical) weakness’.

قال لها: يا فاطمة توكلي على الله واصبري كما صبر آباؤك من الأنبياء وامهاتك من أزواجهم، ألا أبشرك يا فاطمة؟ قالت: بلى يا نبي الله – أو قالت يا أبة –

Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: ‘O Fatima<sup>asws</sup>! I<sup>saww</sup> rely upon Allah<sup>azwj</sup> and am patient just as your<sup>saww</sup> forefathers from the Prophets<sup>as</sup> were, and your<sup>asws</sup> foremothers from their<sup>as</sup> wives. Shall I<sup>saww</sup> give you<sup>asws</sup> the good news, O Fatima<sup>asws</sup>?’ She<sup>asws</sup> said: ‘Yes, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>’ – or she<sup>asws</sup> said: ‘O father<sup>saww</sup>!’

قال: أما علمت ان الله تعالى اختار أباك فجعله نبيا وبعثه إلى كافة الخلق رسولا، ثم اختار عليا فأمرني فزوجتك إياه واتخذته بأمر ربي وزيرا ووصيا

Rasool-Allah<sup>saww</sup> said: ‘But, do you not know that Allah<sup>azwj</sup> the Exalted Chose your<sup>asws</sup> father, so Allah<sup>azwj</sup> Made him<sup>saww</sup> as a Prophet<sup>saww</sup> and Sent him<sup>saww</sup> to the entirety of the creatures as a Rasool<sup>saww</sup>? Then Allah<sup>azwj</sup> Chose Ali<sup>asws</sup>, so He<sup>azwj</sup> Commanded

me<sup>saww</sup> to get you<sup>asws</sup> to be married to him<sup>asws</sup>. And I<sup>saww</sup> took him<sup>asws</sup> by the Command of my<sup>saww</sup> Lord<sup>azwj</sup>, as a Vizier, and a successor<sup>asws</sup>.

يا فاطمة ان عليا أعظم المسلمين على المسلمين بعدي حقا وأقدمهم سلما وأعلمهم علما وأحلمهم حلما وأثبتهم في الميزان قدرا، فاستبشرت فاطمة (عليها السلام)

O Fatima<sup>asws</sup>! Ali<sup>asws</sup> is the greatest of the Muslims over the Muslims after me<sup>saww</sup>, truly, and the first one of them in submission, and the most knowledgeable of them in knowledge, and the most forbearing of them in forbearance, and the most steadfast of them in the Scale, the evaluation. So, Fatima<sup>asws</sup> was gladdened'

فأقبل عليها رسول الله (صلى الله عليه وآله) فقال: هل سررتك يا فاطمة؟ قالت: نعم يا أبة. قال: أفلا أزيدك في بعلك وابن عمك من مزيد الخير وفواضله؟ قالت: بلى يا نبي الله.

Then Rasool-Allah<sup>saww</sup> kissed her<sup>asws</sup> and said: 'Have I<sup>saww</sup> made you joyful, O Fatima<sup>asws</sup>?'. She<sup>asws</sup> said: 'Yes, O father<sup>saww</sup>!' Rasool-Allah<sup>saww</sup> said: 'Shall I<sup>saww</sup> increase for you<sup>asws</sup> with regards to your<sup>asws</sup> husband and cousin, from increase of the goodness and his<sup>asws</sup> merits?' She<sup>asws</sup> said: 'Yes, O father<sup>saww</sup>'.

قال: ان عليا أول من آمن بالله عزوجل ورسوله من هذه الامة هو وخديجة امك، وأول من وازرني على ما جئت، يا فاطمة ان عليا أخي وصفيني وأبو ولدي، ان عليا اعطني خصالا من الخير لم يعطها أحد قبله ولا يعطاها أحد بعده، فأحسني عزاك واعلمي أن أباك لاحق بالله عزوجل.

Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is the first one with Eman in Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>, from this community, him<sup>asws</sup> and Khadeeja<sup>asws</sup> your<sup>asws</sup> mother<sup>asws</sup>, and the first one who supported me<sup>saww</sup> upon what I<sup>saww</sup> came with. O Fatima<sup>asws</sup>! Ali<sup>asws</sup> is my<sup>saww</sup> brother, and my<sup>saww</sup> sincere friend and father<sup>asws</sup> of my<sup>saww</sup> two (grand) sons<sup>asws</sup>. Ali<sup>asws</sup> has been Granted qualities from the goodness which none have been Granted before him<sup>asws</sup>, nor would anyone be Granted after him<sup>asws</sup>. Therefore, console yourself<sup>asws</sup> and know that your<sup>asws</sup> father<sup>saww</sup> is going to meet with Allah<sup>azwj</sup> Mighty and Majestic'.

قالت: يا أبتاه فرحتني وأحزنتني. قال كذلك يا بنية أمور الدنيا يشوب سرورها حزنها وصفوها كدرها، أفلا أزيدك يا بنية؟ قالت: بلى يا رسول الله.

She<sup>asws</sup> said: 'O Father<sup>saww</sup>! You<sup>saww</sup> have made me<sup>asws</sup> to be happy and aggrieved me<sup>asws</sup> (as well)'. Rasool-Allah<sup>saww</sup> said: 'O daughter<sup>asws</sup>, such are the affairs of the world; its pleasure is tainted with its grief and its disappointments. Shall I<sup>saww</sup> increase for you<sup>asws</sup>, O daughter?' She<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'

قال: ان الله تعالى خلق الخلق فجعلهم قسمين، فجعلني وعليا في خيرهما قسما، وذلك قوله عزوجل \* (وأصحاب اليمين ما أصحاب اليمين) \*



Allah<sup>azwj</sup> the Exalted Created the people so He<sup>azwj</sup> Made them to be of two divisions, and Made me<sup>saww</sup> and Ali<sup>asws</sup> to be in the best of the two divisions, and that is in His<sup>azwj</sup> Words: **And the Companions of the right hand - what are the Companions of the right hand? [56:27].**

ثم جعل القسامين قبائل فجعلنا في خيرهما قبيلة، وذلك قوله عزوجل \* (وجعلنكم شعوباً وقبائل لتعارفوا إن أكرمكم عند الله أتقكم) \*.

Then Allah<sup>azwj</sup> Made the two divisions as tribes, so He<sup>azwj</sup> Made us to be in the best of the two tribes, and that is in the Words of the Mighty and Majestic: **and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].**

ثم جعل القبائل بيوتاً فجعلنا في خيرها بيتاً في قوله سبحانه \* (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً) \*

Then Allah<sup>azwj</sup> Made the tribes to be Households, so He<sup>azwj</sup> Made us<sup>asws</sup> in the best of these in His<sup>azwj</sup> Words, the Glorious: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

ثم ان الله تعالى اختارني من أهل بيتي واختار علياً والحسن والحسين واختارك، فأنا سيد ولد آدم وعلي سيد العرب وأنت سيدة النساء والحسن والحسين سيدا شباب أهل الجنة ومن ذريتكما المهدي يملأ الله عزوجل به الأرض عدلاً كما ملئت من قبله جوراً.

Then Allah<sup>azwj</sup> the Exalted Chose me<sup>saww</sup> from my<sup>saww</sup> family, and Chose Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> and Chose you<sup>asws</sup>. Thus, I<sup>saww</sup> am the Chief of the Children of Adam<sup>as</sup>, and Ali<sup>asws</sup> is the Chief of the Arabs, and you<sup>asws</sup> are the Chieftess of the women, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and the Chief of the youths of the people of the Paradise, and from the children of you<sup>asws</sup> both is Al-Mahdi<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic would Fill the earth by him<sup>asws</sup> with justice just as it had been filled from before him<sup>asws</sup> with the tyranny'.<sup>32</sup>

## VERSES 28 - 34

فِي سِدْرٍ مَّخْضُودٍ {28}

**Among thorn-less lote trees [56:28]**

وَطَلْحٍ مَّنْضُودٍ {29}

**And bananas, above each other [56:29]**

<sup>32</sup> Tafseer Abu Hamza Al Sumali - Hadeeth No. 314

وَزَيْلٌ مَّمْدُودٍ {30}

**And extended shades [56:30]**

وَمَاءٍ مَسْكُوبٍ {31}

**And water flowing constantly [56:31]**

وَفَاكِهَةٍ كَثِيرَةٍ {32}

**And abundant fruit [56:32]**

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ {33}

**Neither interrupted nor forbidden [56:33]**

وَأُفْرُشٍ مَرْفُوعَةٍ {34}

**And raised furnishings [56:34]**

## The altered Verse

الطبرسي: روى أصحابنا، عن يعقوب بن شبيب، قال: قلت لأبي عبد الله: **وَطَلْحٍ مَنصُودٍ؟** قال: «لا، و **طَلْعٍ** منضود». .

Al-Tabarsy – It has been reported from our companions, from Yaqoub Bin Shuaib who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What about): **And bananas, above each other [56:29]?**' He<sup>asws</sup> said: 'No. "**And emerging (Tal'a) above each other.**"<sup>33</sup>

حدثنا على ابن اسماعيل عن محمد بن عمرو بن سعيد عن بعض اصحابنا عن نصر بن قابوس قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل وظل ممدود وماء مسكوب وفاكهة كثيرة لا مقطوعة ولا ممنوعة

It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qaboos who said:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And extended shades [56:30] And water flowing constantly [56:31] And abundant fruit [56:32] Neither interrupted nor forbidden [56:33].**

<sup>33</sup> مجمع البيان 9: 330.

قال يانصر انه ليس حيث تذهب الناس انما هو العالم وما يخرج منه.

He<sup>asws</sup> said: 'O Nasr, it is not where the people are going (not as people understand it to be), but rather (it's meaning is that), it is the knowledgeable one<sup>asws</sup> (the Imam<sup>asws</sup>) and whatever (Ahadeeth) emerging from him<sup>asws</sup>.<sup>34</sup>

الشيخ ورام: عن النبي (صلى الله عليه و آله)، أنه قال: «في الجنة شجرة يسير الراكب في ظلها مائة سنة لا يقطعها، اقرءوا إن شئتم قول الله تبارك و تعالى: وَ ظِلٌّ مُّمدودٍ، و موضع سوط في الجنة خير من الدنيا و ما فيها»،

The Sheykh has reported

'From the Prophet<sup>saww</sup>, that he<sup>saww</sup> said: 'In the Paradise there is a tree that a rider can travel in its shade for a hundred years and will not be cut-off from it. if you like you can recite the Words of Allah<sup>azwj</sup> Blessed and Exalted: **And extended shades [56:30]**, and the place (occupied by a) whip in the Paradise, is better than the world and whatever it contains.

و اقرءوا إن شئتم فَمَنْ زُجِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُورِ».

And if you like you can recite: **so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185]**.<sup>35</sup>

في روضة الكافي على بن ابراهيم عن ابن محبوب عن محمد بن اسحق المدني عن ابي جعفر عليه السلام قال: سئل رسول الله صلى الله عليه وآله ونقل حديثا طويلا يقول فيه صلى الله عليه وآله حاكيا حال اهل الجنة: ويزور بعضهم بعضا. ويتنعمون في جناتهم في ظل ممدود، في مثل ما بين طلوع الفجر إلى طلوع الشمس، وأطيب من ذلك.

In Rowzat Al-Kafi – Ali Bin Ibrahim, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madny,

'Abu Ja'far<sup>asws</sup> said: 'The Rasool-Allah<sup>saww</sup> was asked, and a lengthy Hadeeth has been copied in which he<sup>saww</sup> has described the state of the inhabitants of the Paradise: 'And they will visit each other, they will enjoy in their Gardens in the: **extended shades [56:30]** - the example of which is what is between the dawn and sunrise, and better than that.'<sup>36</sup>

في تفسير على بن ابراهيم حدثني أبي عن بعض اصحابه رفعه قال: قال رسول الله صلى الله عليه وآله: لما دخلت الجنة رأيت في الجنة شجرة طوبى اصلها في دار على وما في الجنة قصر ولا منزل الا ومنها

In the commentary of Ali Bin Ibrahim – It has been narrated to me from my father from one of his companions with an unbroken chain, said:

<sup>34</sup> Basaair Al Darajaat – P 10 (b) CH 18 (Rare) H 3

<sup>35</sup> تنبيه الخواطر: 7.

<sup>36</sup> Tafseer Noor Al Saqalayn – CH 56 H 47

'Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> entered the Paradise I<sup>saww</sup> saw in the Paradise the "Tooba" tree. It's were in the house of Ali<sup>asws</sup>. And there is none in the Paradise from the palaces and the houses except and (there are branches) from it.

فترفيها اعلاها اسفاط حلل من سندس واستبرق، يكون للعبد المؤمن ألف ألف سفظ، في كل سفظ مائة حلة، ما فيها حلة تشبه الاخرى على الوان مختلفة، وهو ثياب اهل الجنة ;

At the top part of it are projections of garments from silk and brocade, there being thousands upon thousands of projections for the Momin. In every projection are a hundred garments, no garment therein having any resemblance with the other upon the variety of colours, and it is the clothing of the inhabitants of the Paradise.

ووسطها ظل ممدود ; عرض الجنة كعرض السماء والارض اعدت للذين آمنوا بالله ورسله، يسير الراكب في ذلك الظل مسيرة مأتى عام فلا يقطعه، وذلك قوله: " وظل ممدود "

And in the middle of it are the **extended shades [56:30]**. The expanse of the Paradise is like the expanse of the sky and the earth, prepared for those that believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. The rider would travel in that shade a travel distance of a hundred years without coming to the end of it, and these are His<sup>azwj</sup> Words: **and extended shades [56:30]**.

وأسفلها ثمار اهل الجنة وطعامهم متذلل في بيوتهم، يكون في القضييب منها مائة لون من الفاكهة مما رأيتم في دار الدنيا ومما لم تروه، وما سمعتم به وما لم تسمعوا مثلها وكلما يجتنى منها شيء نبتت مكانها اخرى، لا مقطوعة ولا ممنوعة.

And below it are the fruits for the inhabitants of the Paradise, and their food, shaded in their houses. There would happen to be in the branch from it, a hundred varieties of the fruits from what you see in the house of the world, and from what you have not (even) seen, and what you have heard of and what you have not (even) heard the like of it. And every time he takes anything from it, another one would grow back in its place, **Neither interrupted nor forbidden [56:33]**.<sup>37</sup>

في كتاب الاحتجاج للطبرسي (ر) عن أبي عبد الله الصادق عليه السلام حديث طويل وفيه قال السائل: فمن أين قالوا: ان أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها فإذا أكلها عادت كهيئتها ؟

In the book *Al-Ihtijaj* Al-Tabarsy,

'Abu Abdullah Al-Sadiq<sup>asws</sup>, in a lengthy Hadeeth, in which the questioner asked, 'From where is it said that the inhabitants of the Paradise, when a fruit is given to them, they eat it and it returns back to its original form?'

قال: نعم ذلك على قياس السراج يأتي القابس فيقتبس منه فلا ينقص من ضوئه شيئا وقد امتلكت منه الدنيا سراجا.

<sup>37</sup> Tafseer Noor Al Saqalayn – CH 56 H 48 (Extract)

He<sup>asws</sup> said: 'Yes, that is like the example of the lamp from which light comes out, it does not diminish any of its illumination at all, and this is just the lamp of the world.'<sup>38</sup>

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام) - في حديث طويل - قال: «فإذا انتهى - يعني المؤمن - إلى باب الجنة قيل له: هات الجواز، قال: هذا جوازي مكتوب فيه: بسم الله الرحمن الرحيم، هذا جواز جاز من الله العزيز الحكيم لفلان بن فلان من رب العالمين، فينادي مناد يسمع أهل الجمع كلهم: ألا إن فلان بن فلان، قد سعد سعادة لا يشقى بعدها أبداً

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

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

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

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

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

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

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

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.

<sup>38</sup> Tafseer Noor Al Saqalayn – CH 56 H 50

فتستقبله الملائكة معهم النوق و البراذين و الحلي و اللؤلؤ، فيقولون: يا ولي الله، اركب ما شئت، [و ألبس ما شئت] و سل ما شئت،

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

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

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

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

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

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

The Angels will say to him: 'Be gratified, O friend of Allah<sup>azwj</sup>, 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<sup>azwj</sup>, 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<sup>azwj</sup>.'

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

He<sup>asws</sup> 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<sup>saww</sup> of Allah<sup>azwj</sup>, for this is for you, and another one.'

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

He<sup>asws</sup> 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<sup>azwj</sup>?' He will say, 'By Allah<sup>azwj</sup>, my vision has been hijacked.' They will say: 'O friend of Allah<sup>azwj</sup>, glad tidings are for you. This is the Paradise. There is no blindness therein, nor deafness.'

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

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

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

Then the Prophet<sup>sawww</sup> mentioned the Maiden Houries. Umm Salma<sup>ra</sup> said: 'May my father and my mother be sacrificed for you<sup>sawww</sup>, O Rasool-Allah<sup>sawww</sup>, is there for us any preferences over them?' He<sup>sawww</sup> said: 'Yes, by your Salats, and your Fasts, and your acts of worship of Allah<sup>azwj</sup>, at the status of the apparent over the hidden.'<sup>39</sup>

## VERSES 35 - 38

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً {35}

**Surely We shall Grow them (with a) growth [56:35]**

فَجَعَلْنَاهُنَّ أَبْكَارًا {36}

**So We will Make them as virgins [56:36]**

<sup>39</sup> الاختصاص: 350

## عُرْبًا أَتْرَابًا {37}

**Loving, equals in age [56:37]**

## لِأَصْحَابِ الْيَمِينِ {38}

**For the companions of the right hand [56:38]**

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، عن عوف بن عبد الله، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «إن الرب تبارك و تعالى يقول: تدخلون الجنة برحمتي، و تنجون من النار بعفوي و تقسمون الجنة بأعمالكم، فو عزتي لأنزلنكم دار الخلود، دار الكرامة،

In the book *Sifat Al-Janna Wa Al-Naar* – from Abu Ja'far Ahmad Bin Isa, from Awf Bin Abdullah, from Jabir Bin Yazeed,

'Abu Ja'far<sup>asws</sup> having said: 'Surely the Lord<sup>azwj</sup> Blessed and Exalted Said: "I<sup>azwj</sup> will Make you to enter the Paradise due to My<sup>azwj</sup> Mercy, and rescue you from the Fire due to My<sup>azwj</sup> Forgiveness, and will Divide the Paradise in accordance with your deeds. By My<sup>azwj</sup> Honour, I<sup>azwj</sup> will Make you to descend into the Eternal Abode, the House of Prestige!"

فإذا دخلوها صاروا على طول آدم سبعين ذراعا، و على ولد عيسى ثلاث و ثلاثين سنة، و على لسان محمد العريية، و على صورة يوسف في الحسن، ثم يعلو وجوههم النور، و على قلب أيوب في السلامة من الغل».

When they enter it they will have the height of Adam<sup>as</sup>, seventy cubits, and have the youth of Isa<sup>as</sup>, thirty three years, and be on the language of Muhammad<sup>saww</sup>, Arabic, and have the image of Yusuf<sup>as</sup> in beauty. Then light will emanate from their faces, and they will be upon the heart of Ayyub<sup>as</sup>, safe from the rancour.<sup>40</sup>

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «إن أهل الجنة جرد مرد، مكحلين مكللين، مطوقين مسرورين مختمين، ناعمين محبوبين مكرمين، يعطى أحدهم قوة مائة رجل في الطعام و الشراب و الشهوة و الجماع و يجد لذة غدائه مقدار أربعين سنة، و لذة عشائه مقدار أربعين سنة، قد ألبس الله وجوههم النور، و أجسادهم الحرير، بيض الألوان، صفر الحلي، خضر الثياب».

And from him, by this chain,

'Abu Ja'far<sup>asws</sup> having said: 'The inhabitants of Paradise will be beardless, tireless, blissful, joyful, dignified. Each one of them will be Given the strength of a hundred men for eating and drinking and desires and copulation, and the pleasure of his lunch will remain for a measure of forty years, and the pleasure of his dinner will last

<sup>40</sup> الاختصاص: 356.



for a measure of forty years. Allah<sup>azwj</sup> will Cover their faces with the Light, and their bodies with silk, white in colour, yellow ornaments, and green clothes.’<sup>41</sup>

و عنه: بإسناده، عن جابر، عن أبي جعفر (عليه السلام)، قال: «إن أرض الجنة رخامها فضة، و ترابها الورس، و الزعفران، و كنسها المسك، و رضاضها الدر و الياقوت».

And from him, by his chain, from Jabir,

‘Abu Abdullah<sup>asws</sup> said: ‘The ground of the Paradise has pathways of silver marble, and its dust is of *Al-Ors* (Yellow material found in Yemen) and saffron, and its scented with musk, and its particles are precious stones and sapphire.’<sup>42</sup>

الحسين بن سعيد في كتاب (الزهد): عن الحسن بن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه، عن علي (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إن أدنى أهل الجنة منزلة من الشهداء من له اثنا عشر ألف زوجة من الحور العين، و أربعة آلاف بكر، و اثنا عشر ألف ثيب، يخدم كل [زوجة] منهن سبعون ألف خادم، غير أن الحور العين، يضعف لهن، يطوف على جماعتهن في كل أسبوع،

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Hasan Bin Alwan, from Amro Bin Khalid, from Zayd Bin Ali, from his forefathers,

‘From Ali<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: ‘The lowest level of the people of the Paradise who are from the martyrs, would have for himself, twelve thousand wives from the Maiden Houries, and four thousand virgins, and ten thousand others. For each of these wives would be seventy thousand servants, apart from the Maiden Houries, who would have more. They would be circling them every morning.

فإذا كان يوم إحداهن أو ساعتها، اجتمعن إليها يصوتن بأصوات لا أصوات أحلى منها و لا أحسن، حتى ما يبقى في الجنة شيء إلا اهتز لحسن أصواتهن، يقلن: ألا نحن الخالدات فلا نموت، أبدا، و نحن الناعمات فلا نبأس أبدا، و نحن الراضيات فلا نسخط أبدا».

So if it is the day or the time for one of them, they gather to her speaking in voices which there is none sweeter than it nor better, to the extent that there would not remain in the Paradise any except would be thrilled by their voices. They would say, ‘We are the eternal, so we do not die, ever. And we are the Bounties, so we are never evil. And we are the satisfied ones, so we are never angry’.<sup>43</sup>

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «لو أن حوراء من الحور العين أشرفت على أهل الدنيا، و أبدت ذؤابة من ذوائبها، لأفتن أهل الدنيا- أو لأماتت أهل الدنيا - و إن المصلي ليصلي فإذا لم يسأل ربه أن يزوجه من الحور العين قلن: ما أزهد هذا فينا!».

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from one of his companions,

<sup>41</sup> الاختصاص: 358

<sup>42</sup> الاختصاص: 357.

<sup>43</sup> الزهد: 276 /101

'Abu Abdullah<sup>asws</sup> having said: 'If Houries from the Maiden Houries were to display a forelock from her forelocks, it would charm the people of the world, or it would kill the people of the world. And when the praying one prays Salat, and if he does not ask to be married to the Maiden Hourie, they say, 'How abstemious is this one regarding us!'<sup>44</sup>

الطبرسي في (الاحتجاج): عن الصادق (عليه السلام) - في جوابه لسؤال زنديق - قال له: فمن أين قالوا: إن أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها، فإذا أكلها عادت كهيتها؟

Al-Tabarsy, in Al-Ihtijaj,

'Al-Sadiq<sup>asws</sup> - in answer to the questions of the atheist - who said to him<sup>asws</sup>, 'From where do you<sup>asws</sup> say that the people of the Paradise, a man from among them would come to the fruit and takes it, so if he eats it, it would return back to what is used to be?'

قال (عليه السلام): «نعم، ذلك على قياس السراج، يأتي القابس فيقتبس منه، فلا ينقص من ضوئه شيء و قد امتلأت الدنيا منه سراجا».

He<sup>asws</sup> said: 'Yes, that is upon the example of the lantern. The one who want light comes to it to take the light from it, but it does not reduce anything from its illumination, and a single lamp has filled the world from it'.

قال: أليس يأكلون و يشربون، و تزعم أنه لا تكون لهم الحاجة؟ قال (عليه السلام): «بلى، لأن غذاءهم رقيق لا ثقل له، بل يخرج من أجسادهم بالعرق».

He said, 'Is it not that they would be eating and drinking, and you<sup>asws</sup> don't think that they would have the need (for excretion)?' He<sup>asws</sup> said: 'Yes, because their food is light, not heavy for them. But it would come out from their bodies by the (aromatic) perspiration'.

قال: فكيف تكون الحوراء في كل ما أتاها زوجها عذراء؟ قال (عليه السلام): «لأنها خلقت من الطيب، لا تعثرها عاهة، و لا تخالط جسمها آفة، و لا يجري في ثقبها شيء و لا يدنسها حيض، فالرحم ملتزقة ملدم إذ ليس فيه لسوى الإحليل مجرى».

He said, 'So how will the Hourie return to become a virgin, every time he comes to her?' He<sup>asws</sup> said: 'Because she has been Created from the Good, and she is not riddled with any disabilities, nor is her body mixed with affliction, nor does anything come out of her, nor does she menstruate. So the womb is predominantly flesh, therefore there isn't in it the urethra for the flow of urine'.

الزهد: 280 / 102 <sup>44</sup>

قال: فهي تلبس سبعين حلة، و يرى زوجها مخ ساقها من وراء حللها [و بدنها]؟ قال (عليه السلام): «نعم، كما يرى أحدكم الدراهم إذا ألقيت في ماء صاف قدره قدر رمح».

He said, 'So if she is wearing seventy garments, and her husband would (still) be able to see her leg from behind that (and her body)?' He<sup>asws</sup> said: 'Yes, just as one of you can see the Dirham when it falls into the clear water, to a depth the measurement of a spear'.

قال: فكيف تنعم أهل الجنة بما فيها من النعيم، و ما منهم أحد إلا و قد افتقد ابنه أو أباه أو حميمه أو أمه، فإذا افتقدوهم في الجنة، لم يشكوا في مصيرهم إلى النار، فما يصنع بالنعيم من يعلم أن حميمه في النار يعذب؟

He said, 'How do the people of the Paradise sleep while being in the middle of the bounties, and there is none among them except that he would miss his son, or his father, or his intimate one, or his mother. So if they are missing them in the Paradise, there is no doubt that they would have gone into the Fire. So what would they make of the Bounties, the one who knows that his intimate one is being Punished in the Fire?'

قال (عليه السلام): «إن أهل العلم قالوا: ينسون ذكرهم، و قال بعضهم: انتظروا قدومهم، و رجوا أن يكونوا بين الجنة و النار في أصحاب الأعراف».

He<sup>asws</sup> said: 'The people of the knowledge would say, 'We have forgotten their remembrance. And some of them would say, 'Wait, they would be coming, and would hope that they are in between the Paradise and the Fire, among the companions of the heights (See Surah A'raaf)' .<sup>45</sup>

ابن بابويه: بإسناده، عن عبد الله بن الحسن بن الحسن بن علي، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من قال: صلى الله على محمد و آله، قال الله جل جلاله: صلى الله عليك فليكثر من ذلك،

Ibn Babuwayh, by his chain, from Abdullah Bin Al-Hassan Bin Al-Hassan Bin Ali, from his father, from his grandfather who said,

'Rasool-Allah<sup>saww</sup> said: 'The one who says, 'Salawat of Allah<sup>azwj</sup> be upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Says: "Salawat of Allah<sup>azwj</sup> be upon you".

و من قال: صلى الله على محمد، و لم يصل على آله لم يجد ريح الجنة، و ريحها توجد من مسيرة خمسمائة عام».

So let him frequent from that, and one who says, 'Salawat of Allah<sup>azwj</sup> be upon Muhammad<sup>saww</sup>' (while omitting the Pure Progeny<sup>asws</sup>), would not find the aroma of the Paradise, and its scent which would be found at a travel distance of five hundred years'.<sup>46</sup>

<sup>45</sup> الإحتجاج: 351.

<sup>46</sup> أمالي الصدوق: 6 / 310.

**VERSES 39 & 40**

ثُلَّةٌ مِنَ الْأَوَّلِينَ {39}

**A group from the former ones [56:39]**

وَأُثُلَةٌ مِنَ الْآخِرِينَ {40}

**And a group from the latter ones [56:40]**

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسن بن علي، عن أسباط، عن سالم بياح الرظي، قال: سمعت أبا سعيد المدائني يسأل أبا عبد الله (عليه السلام)، عن قول الله تعالى: ثُلَّةٌ مِنَ الْأَوَّلِينَ وَ ثُلَّةٌ مِنَ الْآخِرِينَ، قال: «ثُلَّةٌ مِنَ الْأَوَّلِينَ حزقيل مؤمن آل فرعون، وَ ثُلَّةٌ مِنَ الْآخِرِينَ علي بن أبي طالب (عليه السلام)».

Ali Bin Ibrahim said that it has been narrated to him from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Asbaat, from Saalim Bayaa Al-Zati who said,

'I heard Saeed Al-Mada'ini ask Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **A group from the former ones [56:39] And a group from the latter ones [56:40].** He<sup>asws</sup> said: '**A group from the former ones** - Hizkeel the Momin from the people of the Pharaoh<sup>la</sup>, **And a group from the latter ones [56:40]** - Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>47</sup>

وفيه وقوله: " ثلة من الاولين " قال: من الطبقة التي كانت مع النبي صلى الله عليه وآله " وثلة من الاخرين " قال: بعد النبي صلى الله عليه وآله من هذه الامة.

And regarding it, and His<sup>azwj</sup> Words: **A group from the former ones [56:39]**, said: 'From the group that was with the Prophet<sup>saww</sup>.' **And a group from the latter ones [56:40]**, said: 'After the Prophet<sup>saww</sup>, from this community.'<sup>48</sup>

محمد بن العباس، قال: حدثنا الحسن بن علي التميمي، عن سليمان بن داود الصيرفي، عن أسباط، عن أبي سعيد المدائني، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: ثُلَّةٌ مِنَ الْأَوَّلِينَ وَ ثُلَّةٌ مِنَ الْآخِرِينَ، قال: «ثُلَّةٌ مِنَ الْأَوَّلِينَ حزقيل مؤمن آل فرعون وَ ثُلَّةٌ مِنَ الْآخِرِينَ علي بن أبي طالب (عليه السلام) من هذه الأمة».

Muhammad Bin Al Abbas said, 'It was narrated to us by Al Hassan Bin Ali Al Tameemi, from Suleyman Bin Dawood Al Sayrafi, from Asbaat, from Abu Saeed Al Mada'iny who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **A group from the former ones [56:39] And a group from the latter ones [56:40].** He<sup>asws</sup>

<sup>47</sup> تفسير القمي 2: 348

<sup>48</sup> Tafseer Noor Al Saqalayn – CH 56 H 59

said: '**A group from the former ones** - Hizkeel the Momin from the people of the Pharaoh<sup>la</sup>, **And a group from the latter ones [56:40]** - Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from this community'.<sup>49</sup>

في كتاب الخصال عن سليمان بن يزيد عن أبيه قال: قال رسول الله صلى الله عليه وآله: اهل الجنة مائة وعشرون صفا، هذه الامة منها ثمانون صفا.

In the book Al-Khisaal, from Suleyman Bin Yazeed, from his father who said,

'Rasool-Allah<sup>saww</sup> said; 'The inhabitants of Paradise are of one hundred and twenty ranks, of which eighty ranks are from this community.'<sup>50</sup>

## VERSES 41 - 44

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ {41}

**And the companions of the left hand, what are the companions of the left hand? [56:41]**

فِي سُمُومٍ وَحَمِيمٍ {42}

**In toxins and scalding water [56:42]**

وِظِلٍّ مِنْ يَحْمُومٍ {43}

**And shade from black smoke [56:43]**

لَا بَارِدٍ وَلَا كَرِيمٍ {44}

**Neither cool nor honourable [56:44]**

في تفسير العياشي عن ابي بصير عن ابن عبد الله عليه السلام حديث طويل يقول فيه عليه السلام: والكتاب الامام، ومن انكره كان من اصحاب الشمال الذين قال الله: ما اصحاب الشمال في سموم وحميم وظل من يحموم إلى آخر الآية.

In the commentary of Al-Ayyashi, from Abu Baseer,

'From Ibn Abdullah<sup>asws</sup>, a lengthy Hadeeth in which he<sup>asws</sup> said: 'And the Book is the Imam<sup>asws</sup>, and one who denies him<sup>asws</sup>, will be from the companions of the left hand

<sup>49</sup> تأويل الآيات 2: 643 / 8.

<sup>50</sup> Tafseer Noor Al Saqalayn – CH 56 H 60

about whom Allah<sup>azwj</sup> has Said: **And the companions of the left hand, what are the companions of the left hand? [56:41] In toxins and scalding water [56:42] And shade from black smoke [56:43] - up to the end of the Verse.**<sup>51</sup>

## VERSES 45 - 50

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ {45}

**Surely, they were before that in a luxurious life [56:45]**

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ {46}

**And they persisted upon the great perjury [56:46]**

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {47}

**And they used to say, 'When we die and become dust and bones, would we be Resurrected? [56:47]**

أَوْ آبَاؤُنَا لِلأَوَّلُونَ {48}

**Or our fathers, the former ones?' [56:48]**

قُلْ إِنَّ الأَوَّلِينَ وَالآخِرِينَ {49}

**Say: 'Surely The former ones and the latter ones [56:49]**

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ {50}

**Are to be Gathered to an appointed time of a known Day [56:50]**

## Revival of the decayed bones

الشيخ في (أمالیه)، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال:

<sup>51</sup> Tafseer Noor Al Saqalayn – Ch 56 H 62

حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه وآله)، منهم، عتبة بن ربيعة، وأبي بن خلف، والوليد بن المغيرة، والعاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففتته في يده، ثم نفخه، وقال: أترعّم أن ربك يحيي هذا بعد ما ترى؟!

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah<sup>saww</sup>. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him<sup>saww</sup> and he had a large bone in his hand, opened his hand, then blew it away and said, 'You<sup>saww</sup> are claiming that your<sup>saww</sup> Lord<sup>azwj</sup> will give life to this after what you<sup>saww</sup> see?'<sup>52</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت وهو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he sees the first Resurrection (growth).'<sup>53</sup>

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بخت كافرا ببرهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه وآله) أتاه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نخر، ففركه، ثم قال: يا محمد، من يحيي العظام و هي رميم؟».

Al-Tabarsy in Al-Ihtijaj –

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from Amir-Al-Momineen<sup>asws</sup>, when a Jew questioned him<sup>asws</sup>, 'Ibrahim<sup>as</sup> silenced the Kafir by the demonstration of his<sup>as</sup> Prophet-hood'. Ali<sup>asws</sup> said to him: 'And so it was the same, and Muhammad<sup>saww</sup> came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crushed it and said, 'O Muhammad<sup>saww</sup>, who will give life to the bones after they have rotted away?'<sup>54</sup>

<sup>52</sup> .الأمالى 1: 18.

<sup>53</sup> (Extract) الكافي 3: 28 / 258.

<sup>54</sup> (Extract) الاحتجاج: 213.

## Exception for the Holy Masomeen<sup>asws</sup>

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رمت يا رسول الله يعنون صرت رميما؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

‘And you<sup>saww</sup> will (also) decay, O Rasool-Allah<sup>saww</sup>, meaning the decaying of your<sup>saww</sup> bones?’ He<sup>saww</sup> said: ‘No way! Surely, Allah<sup>azwj</sup> Mighty and Majestic has Prohibited our<sup>saww</sup> flesh upon the earth, for it to consume anything from it.’<sup>55</sup>

## VERSES 51 - 56

ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ {51}

***Then you! O you straying ones, the beliers! [56:51]***

لَا كِلُونَ مِنْ شَجَرٍ مِنْ زُقُومٍ {52}

***You will be eating from a tree of Zaqoom [56:52]***

فَمَالِئُونَ مِنْهَا الْبُطُونَ {53}

***So the bellies would be filled from it [56:53]***

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ {54}

***And you will be drinking upon it from the scalding water [56:54]***

فَشَارِبُونَ شُرْبَ الْهَيْمِ {55}

***And they would be drinking (like) the thirsty camel drinks [56:55]***

هَذَا نُزُهُمْ يَوْمَ الدِّينِ {56}

***This will befall them on the Day of Reckoning [56:56]***

<sup>55</sup> Tafseer Noor Al Saqalayn – Ch 36 H 85



في روضة الواعظين للمفيد رحمه الله عن أبي عبد الله عليه السلام عن جبرئيل عليه السلام حديث طويل يذكر فيه أحوال النار وفيه يقول مخاطبا لرسول الله صلى الله عليه وآله: ولو ان قطرة من الزقوم والضريع قطرت في شراب أهل الدنيا مات أهل الدنيا من ننتها.

In *Rowzat Al-Waizeen of Al-Mufeed*,

'From Abu Abdullah<sup>asws</sup>, from Jibraeel<sup>as</sup>, a lengthy Hadeeth in which is mentioned the condition of the Fire, and in it he<sup>as</sup> said addressing the Rasool-Allah<sup>saww</sup>: 'If one drop from Al-Zaqoom and Al-Zari'e drop were to be in the drink of the inhabitants of the world, the inhabitants of the world would have died from its stink.'<sup>56</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن عثمان بن عيسى، عن شيخ من أهل المدينة، قال: سألت أبا عبد الله (عليه السلام) عن الرجل يشرب الماء و لا يقطع نفسه حتى يروى؟ قال: فقال (عليه السلام): «و هل اللذة إلا ذاك؟». قلت: فإنهم يقولون إنه شرب الهيم، [قال]: فقال: «كذبوا، إنما شرب الهيم ما لم يذكر اسم الله عز و جل عليه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Usman Bin Isa, from Sheykh from the people of Medina who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who drinks water without interrupting himself until he is satisfied?' He<sup>asws</sup> said: 'Is enjoyment other than that?' I said, 'They are saying that this is the: **(like) the thirsty camel drinks [56:55]**. He<sup>asws</sup> said: 'They lie! But rather, **(like) the thirsty camel drinks [56:55]**, is what the Name Allah<sup>azwj</sup> Mighty and Majestic, has not been mentioned upon it.'<sup>57</sup>

في تفسير العياشي عن محمد بن هاشم عن ابن جعفر عليه السلام قال: قال له الأبرش الكلبي: بلغنا أنك قلت في قول الله: " يوم تبدل الارض " انها تبدل خبزة

In the commentary of Al-Ayyashi, from Muhammad Bin Hashim, who was informed,

'Abu Ja'far<sup>asws</sup>, replied when Al-Abarsh Al-Kalby asked him<sup>asws</sup>, 'They tell me that you<sup>asws</sup> have said regarding the Words of Allah<sup>azwj</sup>: **On the Day the earth would be changed [14:48]**, that it will change into bread.'

فقال أبو جعفر عليه السلام: صدقوا تبدل الارض خبزة نقيه في الموقف يأكلون منها، فضحك الأبرش وقال: أمالهم شغل بما هم فيه عن أكل الخبز؟

Abu Ja'far<sup>asws</sup> said: 'True, the earth will be changed into pure bread during the pause. They would be eating from it.' Al-Barsh laughed and said, 'Will the occupation give them time due to what they would be in, from eating the bread?'

فقال: ويحك أي المنزلتين هم أشد شغلا وأساء حالا؟ إذا هم في الموقف أو في النار يعذبون؟ فقال: لا في النار،

<sup>56</sup> Tafseer Noor Al Saqalayn – CH 56 H 67

<sup>57</sup> الكافي 6: 383/9

He<sup>asws</sup> said: 'Woe be unto you, which two situations would be more severe for them in occupation and of a more evil state? When they would be in the pausing or in the Fire being Punished?' He said, 'No, in the Fire.'

فقال ويحك وان الله يقول: لاكلون من شجر من زقوم فمالتون منها البطون فشاربون عليه من الحميم فشاربون شرب الهيم قال: فسكت.

He<sup>asws</sup> said: 'Woe be unto you, and Allah<sup>azwj</sup> has Said: **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]**. He (the narrator) said, 'So he (Al-Abarsh) was silent'<sup>58</sup>.

## VERSES 57 - 62

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ {57}

**We Created you, so why are you not ratifying? [56:57]**

أَفَرَأَيْتُمْ مَا تُمْنُونَ {58}

**Have you considered what you sow? [56:58]**

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ {59}

**Is it you that Create it or are We the Creators? [56:59]**

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ {60}

**We Ordained death among you and We will not be outrun [56:60]**

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ {61}

**Nevertheless, We will replace the likes of you and We will Grow you into what you do not know [56:61]**

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ {62}

<sup>58</sup> Tafseer Noor Al Saqalayn – CH 56 H 64

***And you have known the first growth, so why are you not taking heed? [56:62]***

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next growth and he sees the first growth.'<sup>59</sup>

**VERSES 63 - 67**

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ {63}

***Have you considered what you cultivate? [56:63]***

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ {64}

***Are you its growers or are We the Growers? [56:64]***

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ {65}

***If We so Desire, We can Make it to be debris, then you would be upset [56:65]***

إِنَّا لَمُعْرِمُونَ {66}

***(Saying), 'We have been penalised! [56:66]***

بَلْ نَحْنُ مَحْرُومُونَ {67}

***But, we have been deprived!' [56:67]***

<sup>59</sup> (Extract) الكافي 3: 28 / 258.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ ابْنِ بُكَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا أَرَدْتَ أَنْ تَزْرَعَ زَرْعًا فَخُذْ قَبْضَةً مِنَ الْبَدْرِ وَاسْتَقْبِلِ الْقِبْلَةَ وَ قُلْ أَفْرَأَيْتُمْ مَا تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ثَلَاثَ مَرَّاتٍ ثُمَّ تَقُولُ بَلِ اللَّهُ الزَّارِعُ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلِ اللَّهُمَّ اجْعَلْهُ حَبًّا مُبَارَكًا وَ ارْزُقْنَا فِيهِ السَّلَامَةَ ثُمَّ انْثُرِ الْقَبْضَةَ الَّتِي فِي يَدِكَ فِي الْفَرَّاحِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Ibn Bukeyr who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Whenever you intend to cultivate a farm, so grab a handful of the seeds and face towards the Qiblah and say, **Have you considered what you cultivate? [56:63] Are you its growers or We are the Growers? [56:64]** – three times. Then you should be saying, ‘But, Allah<sup>azwj</sup> is the Grower’ – three times. Then say, ‘O Allah<sup>azwj</sup>! Make it to be as Blessed seeds and Grace us security therein’. Then scatter the handful (of seeds) which are in your hand in the clear ground’.<sup>60</sup>

محمد بن يحيى عن سلمة بن الخطاب عن ابراهيم بن عقبة عن صالح بن على بن عطية عن رجل ذكره قال: مر أبو عبد الله عليه السلام بناس من الانصار وهم يحرقون فقال لهم: احرقوا فان رسول الله صلى الله عليه وآله قال: ينبت الله بالريح كما ينبت بالمطر قال: فحرقوا فجاءت زروعهم.

Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ibrahim Bi Uqba, from Saleh Bin Ali Bin Atiya, from a man who mentioned,

‘Abu Abdullah<sup>asws</sup> passed by the people from the Helpers, and they were sowing seeds. He<sup>asws</sup> said to them: ‘Keep sowing, for Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Causes to grow by the wind as by the rain.’ He said, ‘They sowed, and their plantation grew.’<sup>61</sup>

## VERSES 68 - 70

أَفْرَأَيْتُمْ الْمَاءَ الَّذِي تَشْرَبُونَ {68}

**Have you considered the water, which you are drinking? [56:68]**

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ {69}

**Are you it's senders from the clouds or are We the Senders? [56:69]**

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ {70}

**If We so Desire, We can Make it salty, so why are you not grateful? [56:70]**

<sup>60</sup> Al Kafi – V 5 – The Book of Subsistence Ch 125 H 1

<sup>61</sup> Tafseer Noor Al Saqalayn – CH 56 H 81

## The origin of salty water

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ النَّبْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ زَكَرِيَّا وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَقِيصَةَ التَّمِيمِيِّ قَالَ مَرَرْتُ بِالْحَسَنِ وَ الْحُسَيْنِ ( صلوات الله عليهما ) وَ هُمَا فِي الْفُرَاتِ مُسْتَقْبِعَانِ فِي إِزَارَيْنِ فَقُلْتُ لَهُمَا يَا ابْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكُمَا أَفَسَدْتُمَا الْإِزَارَيْنِ فَقَالَا لِي يَا أَبَا سَعِيدٍ فَسَادُنَا لِلْإِزَارَيْنِ أَحَبُّ إِلَيْنَا مِنْ فَسَادِ الدِّينِ إِنَّ لِلْمَاءِ أَهْلًا وَ سَكَّانًا كَسَكَّانِ الْأَرْضِ

Muhammad Bin Yahya, from Hamdan Bin Suleyman Al Neyshapouri, from Muhammad Bin Yahya, from Zakariyya, and a number of our companions, from Ahmad Bin Abu Abdullah, from his father, altogether, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Saeed Aqeysa Al Taymi who said,

'I passed by Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and they<sup>asws</sup> were both in the Euphrates soaking up to their<sup>asws</sup> legs. So I said to both of them<sup>asws</sup>, 'So two sons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is it upon you two<sup>asws</sup> to spoil your<sup>asws</sup> trousers?' So they<sup>asws</sup> both said: 'O Abu Saeed! Spoiling our<sup>asws</sup> trousers is more beloved to us<sup>asws</sup> than spoiling the Religion. For the water, there are its rightful ones, dwellers like the dwellers of the ground'.

ثُمَّ قَالَ إِلَى أَيْنَ تُرِيدُ فَقُلْتُ إِلَى هَذَا الْمَاءِ فَقَالَا وَ مَا هَذَا الْمَاءُ فَقُلْتُ أُرِيدُ دَوَاءَهُ أَشْرَبُ مِنْ هَذَا الْمُرِّ لِعِلَّةٍ بِي أَرْجُو أَنْ يَخَفَّ لَهُ الْجَسَدُ وَ يُسَهَّلَ الْبَطْنَ فَقَالَا مَا نَحْسَبُ أَنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ فِي شَيْءٍ قَدْ لَعَنَهُ شِفَاءً

Then they<sup>asws</sup> said: 'Where are you intending to go to?' So I said, 'Into this water'. So they<sup>asws</sup> said: 'And what is (in) this water?' So I said, 'I want its medication. I would drink from this bitter hoping that the body would lighten and the belly would be at ease'. So they<sup>asws</sup> said: 'We<sup>asws</sup> do not reckon that Allah<sup>azwj</sup> Majestic and Mighty would Make a healing to be in something which He<sup>azwj</sup> has Cursed'.

قُلْتُ وَ لِمَ ذَلِكَ فَقَالَا لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا آسَفَهُ قَوْمُ نُوحٍ ( عليه السلام ) فَتَوَحَّ السَّمَاءَ بِمَاءٍ مِنْهُمْ وَ أَوْحَى إِلَى الْأَرْضِ فَاسْتَعْصَمَتْ عَلَيْهِ عُيُونٌ مِنْهَا فَلَعَنَهَا وَ جَعَلَهَا مِلْحًا أَجَاجًا

I said, 'And why is that so?' So they<sup>asws</sup> said: 'Because Allah<sup>azwj</sup> Blessed and Exalted, When He<sup>azwj</sup> Decided upon the people of Noah<sup>as</sup>, Opened the sky with a downpour of water, and Revealed unto the earth. But certain springs disobeyed from these, therefore He<sup>azwj</sup> Cursed these and Made these as salty, bitter'.

وَ فِي رَوَايَةِ حَمْدَانَ بْنِ سُلَيْمَانَ أَنَّهُمَا ( عليهما السلام ) قَالَا يَا أَبَا سَعِيدٍ تَأْتِي مَاءٌ يُنْكِرُ وَلَا يَتَنَا فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ وَلَا يَتَنَا عَلَى الْمِيَاهِ فَمَا قَبْلَ وَلَا يَتَنَا عَذْبٌ وَ طَابَ وَ مَا جَحَدَ وَلَا يَتَنَا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مُرًّا أَوْ مِلْحًا أَجَاجًا .

And in a report of Hamdan Bin Suleyman, they<sup>asws</sup> both said: 'O Abu Saeed! You have come to a water, which denies our<sup>asws</sup> Wilayah three times during each day. Allah<sup>azwj</sup> Mighty and Majestic Presents our<sup>asws</sup> Wilayah upon the waters, so whatever

accepts our<sup>asws</sup> Wilayah is fresh and sweet, and whatever rejects our<sup>asws</sup> Wilayah, Allah<sup>azwj</sup> Mighty and Majestic Makes it to be bitter, or salty, burning'.<sup>62</sup>

## VERSES 71 - 73

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ {71}

**Have you considered the fire, which you ignite? [56:71]**

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ {72}

**Are you growing its trees or are We the Growers? [56:72]**

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ {73}

**We Made it a have made it a reminder and a provision for the wayfarers of the desert [56:73]**

وفيه قال أبو عبد الله عليه السلام: ان ناركم هذه جزء من سبعين جزءا من نار جهنم، وقد أطفيت سبعين مرة بالماء ثم التهبت، ولولا ذلك ما استطاع آدمى ان يطنفها، وانها ليؤتى بها يوم القيامة حتى توضع على النار فتصرخ صرخة لا يبقى ملك مقرب ولا نبي مرسل الا جثى على ركبتيه فرعا من صرختها.

And regarding it, Abu Abdullah<sup>asws</sup> said: 'This fire of yours is only a seventieth part of the Fire of Hell, and it was cooled down by water seventy times, then it became as such, and had it not been for that, what human could have endured it? And it will be brought on the Day of Judgement until it is placed on the Fire and will be equal to it in heat. There will not remain any Angel of Proximity and no Prophet<sup>as</sup> but will go down on his knees screaming in panic from its intensity.'<sup>63</sup>

## VERSE 74

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {74}

**Therefore, Glorify the Name of your Lord, the Magnificent [56:74]**

فيمن لا يحضره الفقيه لما أنزل الله سبحانه: فسبح باسم ربك العظيم قال النبي صلى الله عليه وآله: اجعلوها في ركوعكم.

<sup>62</sup> Al Kafi – V 6 – The Book of Drinks Ch 10 H 3

<sup>63</sup> Tafseer Noor Al Saqalayn – CH 56 H 85

In Man La Yahzur Al-Faqih –

When Allah<sup>azwj</sup> Revealed: **Therefore Glorify the Name of your Lord, the Magnificent [56:74]**, the Prophet<sup>saww</sup> said: ‘Make it to be in your Rukus (In Salats).’<sup>64</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابي بصير عن ابي المقدام عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهى احدى المؤتفكات وهى اول ارض عبد فيها وثن انه لا يحل لنبي ولوصى نبي ان يصلى فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqaadam, from Juweiriya Bin Mas’har who said:

‘We were with Amir-al-Momineen<sup>asws</sup> from battling the Khawarijites until when we came to the land of Babel. It was time for the Asr (mid-afternoon) Salat. Amir-al-Momineen<sup>asws</sup> descended, and the people descended. Amir-al-Momineen<sup>asws</sup> said: ‘O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet<sup>saww</sup> or the successor<sup>asws</sup> of the Prophet<sup>saww</sup> to pray Salat therein’. He<sup>asws</sup> ordered the people to deviate from the side of the road to pray Salat, and he<sup>asws</sup> rode the mule of Rasool-Allah<sup>saww</sup> and went towards it.

قال جويريه فقلت والله لاتبعن امير المؤمنين ولاقلدنه صلوة اليوم قال فمضيت خلفه فو الله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه

Juweiriya said, ‘I said, ‘By Allah<sup>azwj</sup>, I will follow Amir-al-Momineen<sup>asws</sup> and will imitate him<sup>asws</sup> in Salat today’. I went behind him<sup>asws</sup>, and, by Allah<sup>azwj</sup>, we did not come to a bridge or fence until the Sun disappeared’. I found a reason and resolved to insult him<sup>asws</sup>.

قال فقال يا جويريه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصلت معه

He (the narrator) said, ‘He<sup>asws</sup> said: ‘O Juweiriya, Call the Azan (call for Salat)’. I said, ‘Yes, O Amir-al-Momineen<sup>asws</sup>’. He<sup>asws</sup> descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew. Then he<sup>asws</sup> called for the Salat. By Allah<sup>azwj</sup>, I looked at the Sun and it had come out from between the two mountains with a creaking sound. He<sup>asws</sup> Prayed Al-Asr, and I prayed Salat with him<sup>asws</sup>.

<sup>64</sup> Tafseer Noor Al Saqalayn – CH 56 H 86

قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويريه بن مسهر ان الله يقول فسيح باسم ربك العظيم فاني سألت الله باسمه العظيم فرد على الشمس.

He (the narrator) said, 'So when he<sup>asws</sup> had finished his<sup>asws</sup> Salat, the night came back as it was before. He<sup>asws</sup> turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah<sup>azwj</sup> has Said: **Therefore Glorify the Name of your Lord, the Magnificent [56:74].** I<sup>asws</sup> asked Allah<sup>azwj</sup> by His<sup>azwj</sup> Magnificent Name, so He<sup>azwj</sup> Returned the sun for me<sup>asws</sup>,<sup>65</sup>

## VERSES 75 & 76

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ {75}

**So do not swear by the locations of the stars! [56:75]**

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ {76}

**And it is a mighty oath, if you only knew [56:76]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَخْلِفُونَ بِهَا فَقَالَ اللَّهُ عَزَّ وَجَلَّ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ عَظُمَ أَمْرٌ مَنْ يَخْلِفُ بِهَا

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **So do not swear by the locations of the stars! [56:75]**, said: 'It was the people of ignorance (Pre-Islamic period) who used to swear by it. Allah<sup>azwj</sup> Mighty and Majestic has Said: **So do not swear by the locations of the stars! [56:75].** It is a grievous matter the one who swears by it.

قَالَ وَكَانَتِ الْجَاهِلِيَّةُ يُعْظَمُونَ الْمُحَرَّمَ وَ لَا يُقْسِمُونَ بِهِ وَ لَا بِشَهْرِ رَجَبٍ وَ لَا يَعْضُونَ فِيهِمَا لِمَنْ كَانَ فِيهِمَا ذَاهِباً أَوْ جَائِئياً وَ إِنْ كَانَ قَدْ قُتِلَ أَبَاهُ وَ لَا لِشَيْءٍ يُخْرِجُ مِنَ الْحَرَمِ دَابَّةً أَوْ شَاءً أَوْ بَعيراً أَوْ غَيْرَ ذَلِكَ

He<sup>asws</sup> said: 'The (people of the) pre-Islamic period used to revere the Sanctuary and were not swearing by it, nor by the month of Rajab, nor were they violating to the one who was in these two, going or coming, even if his father had been killed, nor for anything would they expel from the Sanctuary any stray animal, or sheep, or camel, or other than that.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

<sup>65</sup> Basaair Al Darajaat – P5 CH 2 H 1



So Allah<sup>azwj</sup> Mighty and Majestic Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: ***I hereby Swear by this city! [90:1] And you are a dweller in this city [90:2].***

قَالَ فَبَلَغَ مِنْ جَهْلِهِمْ أَنَّهُمْ اسْتَحَلُّوا قَتْلَ النَّبِيِّ (صلى الله عليه وآله) وَ عَظَّمُوا أَيَّامَ الشَّهْرِ حَيْثُ يُقْسِمُونَ بِهِ فَيَقُونَ .

He<sup>asws</sup> said: 'So it reached (to such an extent) from their ignorance, that they permitted the killing of the Prophet<sup>saww</sup>, while revering the days of the month where they were swearing by it, and they would fulfil it (the vows)'.<sup>66</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ أَعْظَمُ إِثْمَ مَنْ يَخْلِفُ بِهَا قَالَ وَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يُعْظَمُونَ الْحَرَمَ وَ لَا يُقْسِمُونَ بِهِ يَسْتَحِلُّونَ حُرْمَةَ اللَّهِ فِيهِ وَ لَا يَعْزُضُونَ لِمَنْ كَانَ فِيهِ وَ لَا يُخْرِجُونَ مِنْهُ دَابَّةً

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of our companions who said,

'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***So do not swear by the locations of the stars! [56:75].*** He<sup>asws</sup> said: '(It is) a great sin upon the one who swears by it. And the people of the Pre-Islamic period were revering the Sanctuary and were not swearing by it, permitting its sanctity for the Sake of Allah<sup>azwj</sup> in it, and were not violating to the one who was in it, nor expelling an animal from it.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ وَ وَالِدٍ وَ مَا وَلَدَ قَالَ يُعْظَمُونَ الْبَلَدَ أَنْ يَخْلِفُوا بِهِ وَ يَسْتَحِلُّونَ فِيهِ حُرْمَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

So Allah<sup>azwj</sup> Blessed and Exalted Said: ***I hereby Swear by this city! [90:1] And you are a dweller in this city [90:2] And (so is) a father and what he begot [90:3].*** They were revering the city that they used to swear by it, and they permitted in it the (violation of) the sanctity of Rasool-Allah<sup>saww</sup>,<sup>67</sup>

ابن بابويه في (الفتاوى): بإسناده، عن الفضل بن عمر الجعفي، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَ إِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ: «يعني به اليمين بالبررة من الأئمة (عليهم السلام)، يخلف بما الرجل، يقول: إن ذلك عندي عظيم».

Ibn Babuwayh in Al-Faqih, by his chain, from Al-Mufazzal-Bin Umar Al-Ju'fy, who said,

'I heard Abu Abdullah<sup>asws</sup> say regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***So do not swear by the locations of the stars! [56:75] And it is a mighty oath, if you only knew [56:76],*** said: 'Meaning by it the rightful sons<sup>asws</sup> of the Imams<sup>asws</sup>, that the man swears by them<sup>asws</sup>. That is mighty with me<sup>asws</sup>.<sup>68</sup>

الطبرسي، قال: روي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن مواقع النجوم: رجومها للشياطين».

<sup>66</sup> Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 4

<sup>67</sup> Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 5

<sup>68</sup> من لا يحضره الفقيه 3: 1123 /237

Al-Tabarsy said that it has been reported

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>: 'These: **the locations of the stars!** [56:75], its pelting is for the Satans<sup>la'</sup>,<sup>69</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حَمَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَتَاهُ جِبْرَائِيلُ (عليه السلام) فَعَوَّدَهُ فَقَالَ بِسْمِ اللَّهِ أَزْيَبُكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُعِيبُكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فُلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ

Al-Husayn Bin Muhammad Al-Ashary, from Muhammad Bin Is'haq Al-Ashary, from Bakr Bin Muhammad Al-Azady who said:

Abu Abdullah<sup>asws</sup> said: 'Rasool<sup>saww</sup> Allah<sup>azwj</sup> had fever so Jibraeel<sup>as</sup> gave him<sup>saww</sup> a charm. So he said: 'In the Name of Allah<sup>azwj</sup> I perform incantation on you<sup>saww</sup>, O Muhammad<sup>saww</sup>, and in the Name of Allah<sup>azwj</sup> I heal you<sup>saww</sup>, and in the Name of Allah<sup>azwj</sup> from every disease which has exhausted you<sup>saww</sup>, and in the Name of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is your<sup>saww</sup> Healer. So take it and congratulations to you<sup>saww</sup>. **So do not swear by the locations of the stars! [56:75]**, for it would free you<sup>saww</sup> from it by the Permission of Allah<sup>azwj</sup>.

قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْحُمَّى فَحَدَّثَنِي بِهَا.

Bakr (the narrator) said, 'And I asked him<sup>asws</sup> about an incantation<sup>70</sup> for the fever, so he<sup>asws</sup> narrated to me with this'.<sup>71</sup>

## VERSES 77 - 81

إِنَّهُ لَفُرْقَانٌ كَرِيمٌ {77}

**It is an Honourable Quran [56:77]**

فِي كِتَابٍ مَكْنُونٍ {78}

**In a hidden Book [56:78]**

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ {79}

<sup>69</sup> مجمع البيان 9: 341

<sup>70</sup> An incantation or enchantment is a charm or spell created using words.

<sup>71</sup> Al Kafi – V 8 H 14536

**None can touch it except for the Purified ones [56:79]**

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {80}

**A Revelation from Lord of the Worlds [56:80]**

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ {81}

**So, is it with this Hadeeth you are being indifferent? [56:81]**

## The hidden Quran

في تفسير علي بن ابراهيم حدثني أبي عن ابن أبي عمير عن عبد الرحيم القصير عن أبي عبد الله عليه السلام قال: سألته عن " ن والقلم " قال: ان الله خلق القلم من شجرة في الجنة يقال لها الخلد. ثم قال لنهر في الجنة: كن مدادا، فحمد النهر وكان أشد بياضا من الثلج وأحلى من الشهد،

In the commentary of Ali Bin Ibrahim he said that it has been narrated to him from his father, from Ibn Abu Umeyr, from Abdul Rahman Al-Qaseer,

'From Abu Abdullah<sup>asws</sup> said when he<sup>asws</sup> was asked about: **Noon! By the Pen [68:1]**, he<sup>asws</sup> said: 'Surely, Allah<sup>azwj</sup> Created the Pen from the tree in the Paradise called Al Khuld (The eternal). Then He<sup>azwj</sup> Said to the river in Paradise: "Be ink!" So the river froze, and it was more intensely whiter than the snow and sweeter than the honey.

ثم قال للقلم: اكتب، قال: يا رب وما اكتب؟ قال: اكتب ما كان وما هو كائن إلى يوم القيامة فكتب القلم في رق أشد بياضا من الفضة وأصفى من الياقوت، ثم طواه فجعله في ركن العرش،

Then He<sup>azwj</sup> Said to the Pen: "Write!" It said: 'O Lord<sup>azwj</sup>, and what shall I write?' He<sup>azwj</sup> Said: "Write all that has transpired and all that would be happening up to the Day of Judgement!" So the Pen wrote in a parchment more intensely whiter than the silver, and clearer than the ruby. Then He<sup>azwj</sup> had it folded and made to be in a corner of the Throne.

ثم ختم على فم القلم فلم ينطق بعد ولا ينطق أبدا، فهو الكتاب المكنون الذي منه النسخ كلها أو لستم عربا؟ فكيف لا تعرفون معنى الكلام وأحدكم يقول لصاحبه: انسخ ذلك الكتاب؟ أو ليس انما ينسخ من كتاب آخر من الاصل؟ وهو قوله: " انا كنا نستنسخ ما كنتم تعملون "

Then He<sup>azwj</sup> Sealed upon the mouth of the Pen and it did not speak afterwards and will not be speaking, ever! Thus, it is the: **hidden Book [56:78]** which, from it are the copies, all of them. Or are you not an Arab? So how come you are not recognising

the meaning of the speech, and one of you tends to say to his companion, 'Copy that book'? Or isn't it so, rather a copy is (always) from another book other than the original? And these are His<sup>azwj</sup> Words: ***Surely, We would be Replicating whatever you would have done [45:29]***.<sup>72</sup>

في كتاب الاحتجاج للطبرسي رحمه الله لما استخلف عمر سأل عليا عليه السلام ان يدفع إليهم القرآن فيحرفوه فيما بينهم، فقال:  
يا أبا الحسن ان جئت بالقرآن الذي كنت جئت به إلى أبي بكر حتى يجتمع عليه

In the book Al-Ihtijaj Al-Tabarsy –

'When the Caliph Umar asked Ali<sup>asws</sup> to hand over to him the Quran, so that he may alter what is between them, he said, 'O Abu Al-Hassan<sup>asws</sup>, you<sup>asws</sup> bring the Quran which Abu Bakr has already brought to me, until there is a consensus upon it.'

فقال عليه السلام: هيهات ليس إلى ذلك سبيل، انما جئت به إلى أبي بكر لتقوم الحجة عليكم، ولا تقولوا يوم القيامة انا كنا عن هذا غافلين، أو تقولوا ما جئتنا به، فان القرآن الذي عندي لا يمسه الا المطهرون، والاصياء من ولدى،

He<sup>asws</sup> said: 'Alas! There is no way to that. He has come with it so that he can establish the proof to you, ***"Lest you should be saying on the Day of Judgment, 'We were oblivious of this' [7:172]***, or say that we<sup>asws</sup> did not come with this, for the Quran is the one which is with us<sup>asws</sup>, ***None can touch it except for the Purified ones [56:79]***, and the successors<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup>.'

فقال عمر: فهل وقت لظهاره معلوم؟

So Umar said, 'So is there known time when it (Holy Quran compiled by you<sup>asws</sup>) would be manifested?'

قال علي عليه السلام: نعم إذا قام القائم من ولدى يظهره، ويحمل الناس على فتجرى السنة به.

Ali<sup>asws</sup> said: 'Yes, when *Al-Qaim*<sup>asws</sup> from my<sup>asws</sup> sons<sup>asws</sup> rises, he<sup>asws</sup> will manifest it, and make the people bear it, and Sunnah would flow from it.'<sup>73</sup>

قَالَ أَبُو جَعْفَرٍ ع يُقَوْمُ الْقَائِمِ بِأَمْرِ حَدِيدٍ وَكِتَابٍ حَدِيدٍ وَ قَضَاءٍ حَدِيدٍ عَلَى الْعَرَبِ شَدِيدٍ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

Abu Ja'far<sup>asws</sup> said: 'Al-Qaim<sup>asws</sup> will make a stand with new commands, and a new Book, and new judgments, being harsh upon the Arabs, not dealing with them except by the sword, not sparing even one of them, and not taking any accusations regarding Allah<sup>azwj</sup> from any accuser'.<sup>74</sup>

<sup>72</sup> Tafseer Noor Al Saqalayn – CH 56 H 94

<sup>73</sup> Tafseer Noor Al Saqalayn – CH 56 H 95

<sup>74</sup> Bihar UI Anwaar – Vol 52 Ch 27

## Apparent cleanliness

الشيخ في (التهذيب): بإسناده، عن علي بن الحسن بن فضال، عن جعفر بن محمد بن حكيم، و جعفر بن محمد بن أبي الصباح، جميعاً، عن إبراهيم بن عبد الحميد، عن أبي الحسن (عليه السلام)، قال: «المصحف لا تمسه على غير طهر، و لا جنباً، و لا تمس خيطه، و لا تعلقه، إن الله يقول: لا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ».

Al-Sheykh in *Al-Tehzeeb*, by his chain, from Ali Bin Al-Hassan Bin Fazaal, from Ja'far Bin Muhammad Bin Hakim, and Ja'far Bin Muhammad Bin Abu Al-Sabaah, together, from Ibrahim Bin Abdul Hameed,

'From Abu Abdullah<sup>asws</sup>: 'The Parchment (Holy Quran) should not be touched by the one who is unclean, nor kept by his side, and not touch its writing, and not attached to him, for Allah<sup>azwj</sup> has Said: **None can touch it except for the Purified ones [56:79]**.<sup>75</sup>

الطبرسي: لا يجوز للجنب و الحائض و المحدث مس المصحف، عن محمد بن علي الباقر (عليهما السلام) في معنى الآية.

Al-Tabarsy,

'From Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Al-Baqir<sup>asws</sup> regarding the Meaning of this Verse said: 'It is not permissible for the one who is sexual impurity, and the menstruating woman, and the impure, to touch the Parchment (Holy Quran).'<sup>76</sup>

في الكافي على بن ابراهيم عن أبيه عن ابن ابي عمير عن داود بن فرقد عن أبي عبد الله عليه السلام قال: سألته عن التعويد يعلق على الحائض؟ قال: نعم لا بأس، قال: وقال: تقرؤه وتكتبه ولا تصيبه يدها.

In Al-Kafi – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

'From Abu Abdullah<sup>asws</sup>, said when he<sup>asws</sup> was asked about the amulet worn by the menstruating woman? He<sup>asws</sup> said: 'Yes, there is no problem with that.' He said, 'And he<sup>asws</sup> said: 'Reading it, and writing it (is fine), but not picking it up by her hand.'<sup>77</sup>

## VERSE 82

وَبَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ {82}

**And you should be making your livelihood, (instead) you are belying [56:82]**

<sup>75</sup> التهذيب 1: 344 / 127

<sup>76</sup> مجمع البيان 9: 341

<sup>77</sup> Tafseer Noor Al Saqalayn – CH 56 H 97

## The altered Verse

علي بن إبراهيم، قال: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة و أحمد بن الحسن القزاز، جميعاً، عن صالح بن خالد، عن ثابت بن شريح، قال: حدثني أبان بن تغلب، عن عبد الأعلى الثعلبي، و لا أراي سمعته إلا من عبد الأعلى، قال: حدثني أبو عبد الرحمن السلمي: أن علياً (عليه السلام) قرأ بهم الواقعة (و تجعلون شكركم أنكم تكذبون) فلما انصرف، قال: «إني عرفت أنه سيقول قائل: لم قرأ هكذا، إني سمعت رسول الله (صلى الله عليه و آله) يقرأها هكذا، و كانوا إذا مطروا قالوا: مطرنا بنوء كذا و كذا، فأنزل الله عليهم (و تجعلون شكركم أنكم تكذبون)»

Ali Bin Ibrahim, said that it has been narrated to him from Muhammad Bin Ahmad Bin Thabit, from Al-Hassan Bin Muhammad Bin Sama't and Ahmad Bin Al-Hassan Al-Qazzaz, together, from Saleh Bin Kahlid, from Thabit Bin Shureyh, from Aban Bin Taghlab, from Abdul A'la Al-Tha'alby, from Abu Abdul Rahman Al-Salmy,

'Ali<sup>asws</sup> read out to them (Surah) Al-Waqia: **And you should be making your thanks, (instead) you are belying [56:82]**. And when he had finished, said: 'I<sup>asws</sup> know that the speaker would be saying, 'Do not recite it like this', I heard the Rasool-Allah<sup>saww</sup> read it like this and whenever it rained, they said, 'It rained on us with such and such a gale'. Therefore Allah<sup>azwj</sup> Revealed against them: **And you should be making your thanks, (instead) you are belying [56:82]**'.<sup>78</sup>

و عنه، قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ جَعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكذِّبُونَ، قال: «بل هي: (و تجعلون شكركم أنكم تكذبون)».

And from him, that it has been narrated from Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from his father, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup>: **And you should be making your livelihood, (instead) you are belying [56:82]**, he<sup>asws</sup> said: 'But, it is **And you should be making your thanks, (instead) you are belying [56:82]**'.<sup>79</sup>

شرف الدين النجفي، قال: جاء في تأويل أهل البيت الباطن، في حديث أحمد بن إبراهيم، عنهم (عليهم السلام) وَ جَعَلُونَ رِزْقَكُمْ أي شكركم النعمة التي رزقكم الله و ما من عليكم بمحمد و آل محمد أَنْكُمْ تُكذِّبُونَ بوصية

Sharaf Al-Deen Al-Najafy said,

'It has come in the esoteric explanation of the People<sup>asws</sup> of the Household<sup>asws</sup>, in the Hadeeth of Ahmad Bin Ibrahim, from them<sup>asws</sup> (having said): '**And you should be making your livelihood, [56:82]**, meaning **give thanks** for the Favour which Allah<sup>azwj</sup> has Given to you as sustenance, and that is having Sent to you Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, **(instead) you are belying [56:82]** - the successorship.<sup>80</sup>

<sup>78</sup> تفسير القمي 2: 349

<sup>79</sup> تفسير القمي 2: 349

<sup>80</sup> (Extract) تأويل الآيات 2: 644 / 9.

**VERSES 83 - 87**

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ {83}

**So why don't you, when it reaches the throats [56:83]**

وَأَنْتُمْ حِينَيْدٍ تَنْظُرُونَ {84}

**And at that time you are looking on [56:84]**

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ {85}

**And We are nearer to him than you are, but you are not seeing [56:85]**

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ {86}

**Then don't you, if you are not indebted [56:86]**

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ {87}

**Return it, if you were truthful? [56:87]**

شرف الدين النجفي، قال: جاء في تأويل أهل البيت الباطن، في حديث أحمد بن إبراهيم، عنهم (عليهم السلام) فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ وَأَنْتُمْ حِينَيْدٍ تَنْظُرُونَ إلى وصيه أمير المؤمنين (عليه السلام) بشر وليه بالجنة، و عدوه بالنار وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ يعني أقرب إلى أمير المؤمنين منكم وَ لَكِنْ لَا تُبْصِرُونَ أي لا تعرفون.

**So why don't you, when it reaches the throats [56:83] And at that time you are looking on [56:84]** - at his<sup>saww</sup> successor<sup>asws</sup> Amir-al-Momineen<sup>asws</sup> giving glad tidings to his<sup>asws</sup> friends of the Paradise, and his<sup>asws</sup> enemies of the Fire, **And We are nearer to him than you are, but you are not seeing [56:85]** - meaning near to Amir-al-Momineen<sup>asws</sup> than you are, **but you are not seeing** - meaning you are not recognising.”<sup>81</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلَبِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ عَزَّ وَ جَلَّ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ إِلَى قَوْلِهِ إِنْ كُنْتُمْ صَادِقِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

<sup>81</sup> (Extract) تأويل الآيات 2: 644/9.

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic: **So why don't you, when it reaches the throats [56:83] – up to His<sup>azwj</sup> Words Return it, if you were truthful? [56:87]?'**

فَقِيلَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ فَعَلِيَ الْقَبْرِ نَعِيمٌ، وَ عَذَابٌ قَالَ: إِي، وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ نَبِيًّا، وَ جَعَلَهُ زَكِيًّا، هَادِيًّا، مَهْدِيًّا.

So it was said to him<sup>asws</sup> (Imam Hassan Al-Askari<sup>asws</sup>), 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is there Bliss and Punishment in the grave?' He<sup>asws</sup> said: 'Yes, by the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, and Made him<sup>saww</sup> a purifier, a guide, and Guided one.

وَ جَعَلَ أَحَاهُ عَلِيًّا بِالْعَهْدِ وَفِيًّا، وَ بِالْحَقِّ مَلِيًّا وَ لَدَى اللَّهِ مَرْضِيًّا، وَ إِلَى الْجِهَادِ سَابِقًا، وَ لِلَّهِ فِي أَحْوَالِهِ مُوَافِقًا، وَ لِلْمَكَارِمِ حَازِرًا، وَ بِنَصْرِ اللَّهِ عَلَى أَعْدَائِهِ فَائِزًا، وَ لِلْعُلُومِ حَاقِبًا، وَ لِأَوْلِيَاءِ اللَّهِ مُوَالِيًّا، وَ لِأَعْدَائِهِ مُنَاقِبًا وَ بِالْحَيَاتِ نَاهِضًا، وَ لِلْقَبَائِحِ رَافِضًا وَ لِلشَّيْطَانِ مُخْرِبًا، وَ لِلْفَسَقَةِ الْمَرْدَةِ مُقْصِبًا وَ لِمُحَمَّدٍ ص نَفْسًا، وَ بَيْنَ يَدَيْهِ لَدَى الْمَكَارِهِ تُرْسًا وَ حُجَّةً.

And He<sup>azwj</sup> Made his<sup>saww</sup> brother Ali<sup>asws</sup> as loyal with the Covenant, and thorough with the Truth, and satisfying to Allah<sup>azwj</sup>, and a precede to the Jihad, and is in agreement in (all) his<sup>asws</sup> states with Allah<sup>azwj</sup>, and a possessor of the (sublime) morals, and victorious upon his<sup>asws</sup> enemies by the Help of Allah<sup>azwj</sup>, and encompassing of the knowledge, and a friend to the friends of Allah<sup>azwj</sup>, and inimical to the enemies of Allah<sup>azwj</sup>, and diligent with the good deeds, and a rejecter of the ugly deeds, and a humiliator of the Satan<sup>la</sup>, and a dispeller of the mischievous and the obstinate ones, and a self to Muhammad<sup>saww</sup>, and in front of him<sup>saww</sup> a protection and a shield against the abhorrence.

أَمَنْتُ بِهِ أَنَا، وَ أَبِي عَلِيٍّ بِنِ أَبِي طَالِبٍ ع، عَبْدُ رَبِّ الْأَنْبِيَاءِ، الْمُفْضَلُ عَلَى أَوْلِي الْأَلْبَابِ- الْحَاوِي لِعُلُومِ الْكِتَابِ، زَيْنٌ مَنْ يُوَافِي يَوْمَ الْقِيَامَةِ فِي عَرَصَاتِ الْحِسَابِ بَعْدَ مُحَمَّدٍ ص صَفِيِّ الْكَرِيمِ الْعَزِيزِ الْوَهَّابِ إِنَّ فِي الْقَبْرِ نَعِيمًا يُوفَّرُ اللَّهُ بِهِ حُطُوطَ أَوْلِيَائِهِ وَ إِنَّ فِي الْقَبْرِ عَذَابًا يُشَدُّ اللَّهُ بِهِ عَلَى أَعْدَائِهِ.

I<sup>asws</sup> believe in it (Bliss and Punishment of the grave), and (so does) my<sup>asws</sup> father<sup>asws</sup> Ali Bin Abu Talib<sup>asws</sup>, a servant of the Lord<sup>azwj</sup> of the lords, the meritorious upon the ones of understanding – the encompassing of the knowledge of the Book, an adornment of the ones who would be fulfilled with on the Day of Judgment in the plains of the Reckoning, after Muhammad<sup>saww</sup>, an elite of the Benevolent, the Mighty, the Bestower, that in the grave is Bliss which Allah<sup>azwj</sup> would Confer upon with the fortunate ones of his<sup>asws</sup> friends, and that in the grave is Punishment Allah<sup>azwj</sup> would be Severe with upon his<sup>asws</sup> enemies.

إِنَّ الْمُؤْمِنَ الْمُوَالِيَّ لِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، الْمُتَّخِذَ لِعَلِيٍّ بَعْدَ مُحَمَّدٍ ص إِمَامَهُ- الَّذِي يَخْتَدِي مِثَالَهُ، وَ سَيِّدَهُ الَّذِي يُصَدِّقُ أَقْوَالَهُ، وَ يُصَوِّبُ أَفْعَالَهُ، وَ يُطِيعُهُ بِطَاعَةِ مَنْ يَنْدُبُهُ- مِنْ أَطَائِبِ ذُرِّيَّتِهِ لِأُمُورِ الدِّينِ وَ سِيَاسَتِهِ،

The Momin in the Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, the taker to Ali<sup>asws</sup>, after Muhammad<sup>saww</sup>, as his Imam<sup>asws</sup> - who is his role model, his example (to follow), and his chief whose words he ratifies, and considers his<sup>asws</sup> deeds as correct, and obeys him<sup>asws</sup> with an obedience to the ones who despotise



him<sup>asws</sup> – from the goodly ones of his<sup>asws</sup> offspring for the affairs of the Religion and his social affairs.

إِذَا حَضَرَهُ مِنْ [أَمْرِ] اللَّهِ تَعَالَى مَا لَا يُرَدُّ، وَ نَزَلَ بِهِ مِنْ فَضَائِهِ مَا لَا يُصَدُّ، وَ حَضَرَهُ مَلَكُ الْمَوْتِ وَ أَعْوَانُهُ، وَحَدَّ عِنْدَ رَأْسِهِ مُحَمَّدًا ص رَسُولَ اللَّهِ [سَيِّدَ النَّبِيِّينَ] مِنْ جَانِبٍ، وَ مِنْ جَانِبٍ آخَرَ عَلِيًّا ع سَيِّدَ الْوَصِيِّينَ، وَ عِنْدَ رِجْلَيْهِ مِنْ جَانِبِ الْحُسَيْنِ ع سَبْطًا سَيِّدَ النَّبِيِّينَ، وَ مِنْ جَانِبِ آخَرَ الْحُسَيْنِ ع سَيِّدَ الشُّهَدَاءِ أَجْمَعِينَ،

When there presents to him from a matter of Allah<sup>azwj</sup> which cannot be repelled (death), and there descends with him from His<sup>azwj</sup> Ordainment what cannot be blocked, and the Angel of death and his aides present (themselves) to him, he would find by his head, Muhammad<sup>saww</sup> Rasool<sup>saww</sup> of Allah<sup>azwj</sup> on one side, and on another side, Ali<sup>asws</sup> chief of the successors<sup>asws</sup>, and by his legs on one side would be Al-Hassan<sup>asws</sup>, grandson<sup>asws</sup> of the chief of the Prophets<sup>as</sup>, and from another side would be Al Husayn<sup>asws</sup>, chief of the martyrs altogether.

وَ حَوَالِيهِ بَعْدَهُمْ خِيَارَ خَوَاصِّهِمْ وَ مُحِبِّيهِمُ الَّذِينَ هُمْ سَادَةٌ هَذِهِ الْأُمَّةِ - بَعْدَ سَادَاتِهِمْ مِنْ آلِ مُحَمَّدٍ فَيَنْظُرُ إِلَيْهِمُ الْعَلِيلُ الْمُؤْمِنُ، فَيَخَاطِبُهُمْ بِحَيْثُ يَجُوبُ اللَّهُ صَوْتَهُ عَنْ آذَانِ حَاضِرِيهِ - كَمَا يَجُوبُ رُؤْيُنَا أَهْلَ الْبَيْتِ وَ رُؤْيَا خَوَاصِّنَا عَنْ عُيُونِهِمْ، لِيَكُونَ إِيمَانُهُمْ بِذَلِكَ أَكْبَرَ نَوَابًا لِشِدَّةِ الْمَحَنَةِ عَلَيْهِمْ فِيهِ.

And around him, after them<sup>asws</sup>, would be their<sup>asws</sup> special ones, and those that love them, the ones who are the chiefs of this community – after their chiefs from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. So the ailing *Momin* would look at them, and he would address them with a discussion, the sound of which Allah<sup>azwj</sup> would Veil from the ears of the ones present with him – just as He<sup>azwj</sup> would Veil our<sup>asws</sup> sighting, the People<sup>asws</sup> of the Household, and sighting of our<sup>asws</sup> special ones, from their eyes, in order for their *Emans* to be (deserving) of greater Rewards due to the intensity of the test upon them by it.

فَيَقُولُ الْمُؤْمِنُ: يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ رَبِّ الْعَزَّةِ، يَا أَبِي أَنْتَ وَ أُمِّي يَا وَصِيَّ رَسُولِ [رَبِّ] الرَّحْمَةِ، يَا أَبِي أَنْتُمَا وَ أُمِّي يَا شَيْبَلِي مُحَمَّدٍ وَ ضِرْغَامِيهِ، وَ [يَا] وَ لَدَيْهِ وَ سَبْطِيهِ، وَ [يَا] سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْمُقَرَّبِينَ مِنَ الرَّحْمَةِ وَ الرِّضْوَانِ.

So the *Momin* would be saying, 'By my father and my mother being (sacrificed) you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! By my father and my mother Being (sacrificed) for you<sup>saww</sup> O successor<sup>asws</sup> of the Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Mercy! By my father and my mother being (sacrificed) for you<sup>asws</sup> two, O cubs of Muhammad<sup>saww</sup> and his<sup>saww</sup> lions! And, O his<sup>saww</sup> son<sup>asws</sup> and his<sup>asws</sup> grandsons<sup>asws</sup>! And, O chiefs of the inhabitants of the Paradise, the ones of the Proximity to the Mercy and the (Divine) Pleasure!

مَرْحَبًا بِكُمْ [يَا] مَعَاشِرَ خِيَارِ أَصْحَابِ مُحَمَّدٍ وَ عَلِيٍّ وَ وَلَدَيْهِمَا مَا كَانَ أَكْبَرَ شَوْقِي إِلَيْكُمْ! وَ مَا أَشَدَّ سُرُورِي الْآنَ بِلِقَائِكُمْ! يَا رَسُولَ اللَّهِ هَذَا مَلَكُ الْمَوْتِ قَدْ حَضَرَنِي، وَ لَا أَشْكُ فِي جَلَالَتِي فِي صَدْرِهِ لِمَكَانِكَ وَ مَكَانِ أَحْيِكَ مِنِّي - فَيَقُولُ رَسُولُ اللَّهِ ص: كَذَلِكَ هُوَ.

Welcome to you<sup>asws</sup>, of best of the companions of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> children. How great was my desire to (see) you all! And how intense is my joy today by meeting you! O Rasool-Allah<sup>saww</sup>! This is the Angel of death who has presented to me, and there is no doubt in my chest of your<sup>saww</sup> position and the position of your<sup>saww</sup> brother<sup>asws</sup> from me'. So Rasool-Allah<sup>saww</sup> would be saying: 'Like that, it is!'

ثُمَّ يُقْبَلُ رَسُولُ اللَّهِ ص عَلَى مَلَكِ الْمَوْتِ فَيَقُولُ: يَا مَلَكِ الْمَوْتِ اسْتَوْصِ بِوَصِيَّةِ اللَّهِ - فِي الْإِحْسَانِ إِلَى مَوْلَانَا وَ خَادِمِنَا وَ مُحِبِّنَا وَ مُؤَثِّرِنَا.

Then Rasool-Allah<sup>saww</sup> would face towards the Angel of death, and he<sup>saww</sup> would be saying: 'O Angel of death! Act in accordant with the Advice of Allah<sup>azwj</sup> – regarding the goodness to our<sup>asws</sup> friends, and our<sup>asws</sup> servants, and those that love us<sup>asws</sup>, and preferred us<sup>asws</sup>'.

فَيَقُولُ [لَهُ] مَلَكُ الْمَوْتِ: يَا رَسُولَ اللَّهِ مُرَّهُ أَنْ يَنْظُرَ إِلَى مَا قَدْ أَعَدَّ [اللَّهُ] لَهُ فِي الْجَنَانِ.

So the Angel of death would be saying to him<sup>saww</sup>: 'O Rasool-Allah<sup>saww</sup>! Order him to look at what Allah<sup>azwj</sup> has Prepared for him in the Gardens'.

فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص: انْظُرْ إِلَى الْعُلُوِّ. فَيَنْظُرُ إِلَى مَا لَا تُحِيطُ بِهِ الْأَبْطَابُ - وَ لَا يَأْتِي عَلَيْهِ الْعَدَدُ وَ الْحِسَابُ.

So Rasool-Allah<sup>saww</sup> would be saying to him: 'Look at the heights (above)! So he would look at what the gateways would be surrounded with – and neither can a number be ascribed to it nor a counting.

فَيَقُولُ مَلَكُ الْمَوْتِ: كَيْفَ لَا أَرْفُقُ بِمَنْ ذَلِكَ نَوَائِبُهُ، وَ هَذَا مُحَمَّدٌ وَ عِزَّتُهُ زُورُهُ يَا رَسُولَ اللَّهِ لَوْ لَا أَنَّ اللَّهَ جَعَلَ الْمَوْتَ عَقَبَةً - لَا يَصِلُ إِلَى تِلْكَ الْجَنَانِ إِلَّا مَنْ قَطَعَهَا، لَمَا تَنَاوَلْتُ رُوحَهُ، وَ لَكِنْ لِخَادِمِكَ وَ مُحِبِّكَ هَذَا أَسْوَةٌ بِكَ - وَ بِسَائِرِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ أَوْلِيَائِهِ - الَّذِينَ أُذِيقُوا الْمَوْتِ بِحُكْمِ اللَّهِ تَعَالَى.

So the Angel of death would be saying, 'How can I not be kind with the one with that (kind of) Rewards, and this here Muhammad<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> are visiting him? O Rasool-Allah<sup>saww</sup>! Had Allah<sup>azwj</sup> not Made the death as an obstacle – there cannot arrive to those Gardens except the ones I cut off (take his soul), I would not take his soul, but for this servant of yours<sup>saww</sup>, the one who loves you<sup>asws</sup>, is the same with you<sup>saww</sup> – and with the rest of the Prophets<sup>as</sup> of Allah<sup>azwj</sup> and His<sup>saww</sup> Rasool<sup>saww</sup> and His<sup>azwj</sup> friends – those ones (also) tasted the death by the Decision of Allah<sup>azwj</sup> the Exalted'.

ثُمَّ يَقُولُ مُحَمَّدٌ ص: يَا مَلَكِ الْمَوْتِ هَاكَ أَخَانَا قَدْ سَلَّمْنَاكَ إِلَيْكَ فَاسْتَوْصِ بِهِ خَيْرًا. ثُمَّ يَرْفَعُ هُوَ وَ مَنْ مَعَهُ إِلَى رُضِيِّ الْجَنَانِ، وَ قَدْ كُشِفَ عَنِ الْغِطَاءِ وَ الْحِجَابِ لِعَيْنِ ذَلِكَ الْمُؤْمِنِ الْعَلِيلِ، فَيَرَاهُمْ الْمُؤْمِنُ هُنَاكَ بَعْدَ مَا كَانُوا حَوْلَ فِرَاشِهِ.

Then Muhammad<sup>saww</sup> would be saying: 'O Angel of death! Here is our<sup>asws</sup> brother whom we<sup>asws</sup> submit to you, therefore be good with him'. Then he<sup>saww</sup> and the ones with him<sup>saww</sup> rise to go to the environment of the Gardens, and the coves and the

veils are removed for the eyes of that ailing *Momin*, and the *Momin* sees them<sup>asws</sup> over there after their<sup>asws</sup> having been around his bed.

فَيَقُولُ: يَا مَلَكَ الْمَوْتِ الْوَحَا، الْوَحَا تَنَاوَلْ رُوحِي وَ لَا تُؤَلِّبْنِي هَاهُنَا، فَلَا صَبْرَ لِي عَنْ مُحَمَّدٍ وَ عَشْرَتِهِ وَ الْحُفْنِيِّ بِهِمْ.

So he would be saying, 'O Angel of death! Quickly! Quickly take my soul, and do not make me remain over here, for there is no patience for me from (being away from) Muhammad<sup>saww</sup> and his<sup>saww</sup> family, and join me up with them<sup>asws</sup>'.

فَعِنْدَ ذَلِكَ يَتَنَاوَلُ مَلَكُ الْمَوْتِ رُوحَهُ فَيَسْأَلُهَا، كَمَا يُسْأَلُ الشَّعْرَةَ مِنَ الدَّقِيقِ، وَ إِنْ كُنْتُمْ تَرَوْنَ أَنَّهُ فِي شِدَّةٍ فَلَيْسَ فِي شِدَّةٍ، بَلْ هُوَ فِي رَخَاءٍ وَ لَذَّةٍ.

Thus, during that, the Angel of death takes his soul, so he picks it would just as one picks out the hair from the flour. And if you were to see him, he would be in difficulties, but he isn't in the difficulties. But he would be in luxury and pleasure.

فَإِذَا أُدْخِلَ قَبْرَهُ وَجَدَ جَمَاعَتَنَا هُنَاكَ، فَإِذَا جَاءَ مُنْكَرٌ وَ نَكِيرٌ قَالَ أَحَدُهُمَا لِلْآخَرَ: هَذَا مُحَمَّدٌ، وَ [هَذَا] عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ خِيَارُ صَحَابَتِهِمْ بِحَضْرَةِ صَاحِبِنَا فَلَنْتَضِعَ لَهُمْ.

So when he enters his grave, he would find our<sup>asws</sup> community over there. And when Munkar and Nakeer (two questioning Angels) come, one of them would say to the other, 'This is Muhammad<sup>saww</sup>, and this is Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and the best of their<sup>asws</sup> companions in the presence of our companion (the deceased *Momin*), so let us be revering to them'.

فَيَأْتِيَانِ وَ يُسَلِّمَانِ عَلَى مُحَمَّدٍ ص سَلَامًا [تَامًا] مُنْفَرِدًا، ثُمَّ يُسَلِّمَانِ عَلَى عَلِيٍّ سَلَامًا تَامًا مُنْفَرِدًا، ثُمَّ يُسَلِّمَانِ عَلَى الْحَسَنِ وَ الْحُسَيْنِ سَلَامًا يَجْمَعَانِهِمَا فِيهِ، ثُمَّ يُسَلِّمَانِ عَلَى سَائِرِ مَنْ مَعَنَا مِنْ أَصْحَابِنَا.

So they come and greet upon Muhammad<sup>saww</sup>, with a complete salutation, individualised. Then they greet upon Ali<sup>asws</sup> with a complete greeting, individualised. Then they greet upon Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with a complete greeting for both of them<sup>asws</sup> together. Then they<sup>asws</sup> greet upon the rest of the ones from our<sup>asws</sup> companions.

ثُمَّ يَقُولَانِ: قَدْ عَلِمْنَا يَا رَسُولَ اللَّهِ زِيَارَتَكَ فِي خَاصَّتِكَ لِخَادِمِكَ وَ مَوْلَاكَ، وَ لَوْ لَا أَنَّ اللَّهَ يُرِيدُ إِظْهَارَ فَضْلِهِ لِمَنْ يَهْدِيهِ الْحَضْرَةَ - مِنْ أُمَّلَاكِهِ - وَ مَنْ يَسْمَعُنَا مِنْ مَلَائِكَتِهِ بَعْدَهُمْ - لَمَا سَأَلْنَا، وَ لَكِنْ أَمْرُ اللَّهِ لَا بُدَّ مِنْ امْتِثَالِهِ.

Then they are saying, 'We have known, O Rasool-Allah<sup>saww</sup>, of your<sup>saww</sup> visitation among your<sup>saww</sup> special ones to your<sup>saww</sup> servant and your<sup>saww</sup> friend, but Allah<sup>azwj</sup>'s Command is inevitable from being complied with'.

ثُمَّ يَسْأَلَانِيهِ فَيَقُولَانِ: مَنْ رُبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ وَ مَنْ إِمَامُكَ وَ مَا قَبْلَتُكَ وَ مَنْ إِخْوَانُكَ

Then they question him and they would be saying, 'Who is your Lord<sup>azwj</sup>?' and, 'What is your Religion?', and 'Who is your Prophet<sup>saww</sup>?' and 'Who is your Imam<sup>asws</sup>?' and 'What is your Qiblah?', and 'Who are your brethren?'

فَيَقُولُ: اللَّهُ رَبِّي، وَ مُحَمَّدٌ نَبِيِّ، وَ عَلِيٌّ وَصِيٌّ مُحَمَّدٍ إِمَامِي، وَ الْكَعْبَةُ قِبْلَتِي وَ الْمُؤْمِنُونَ الْمُؤَالُونَ لِمُحَمَّدٍ وَ عَلِيٍّ [وَ أَهْلِمَا] وَ أَوْلِيَاؤُهُمَا، وَ الْمُعَادُونَ لِأَعْدَائِهِمَا إِخْوَانِي.

So he would be saying, 'Allah<sup>azwj</sup> is my Lord<sup>azwj</sup>, and Muhammad<sup>saww</sup> is my Prophet<sup>saww</sup>, and Ali<sup>asws</sup> the successor<sup>asws</sup> of Muhammad<sup>saww</sup> is my Imam<sup>asws</sup>, and the Kaaba is my Qiblah, and the *Momineen*, the befrienders of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> friends, and the ones inimical to their<sup>asws</sup> enemies, are my brethren.

[وَ] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ أَخَاهُ عَلِيًّا وَليُّ اللَّهِ، وَ أَنَّ مَنْ نَصَبَهُمْ لِلْإِمَامَةِ مِنْ أَطْيَابِ عِترَتِهِ - وَ خِيَارِ ذُرِّيَّتِهِ خُلَفَاءِ الْأُمَّةِ وَ وُلَاهُ الْحَقِّ، وَ الْقَوَامُونَ بِالْعَدْلِ

And I testify that, there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>. And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and that his<sup>saww</sup> brother Ali<sup>asws</sup> is a Guardian of Allah<sup>azwj</sup>, and that the ones appointed for the Imamate from the goodly ones of his<sup>asws</sup> descendants and the best ones of his<sup>asws</sup> offspring are the Caliphs of the community and the rightful rulers, and the care takers with the justice'.

فَيَقُولُ: عَلِيٌّ هَذَا حَيِّيَّتْ، وَ عَلِيٌّ هَذَا مِيتٌ، وَ عَلِيٌّ هَذَا تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى، وَ تَكُونُ مَعِ مَنْ تَتَوَلَّاهُ - فِي دَارِ كَرَامَةِ اللَّهِ وَ مُسْتَقَرِّ رَحْمَتِهِ.

And he (the questioning Angel) would be saying, 'Upon this you lived, and upon this you died, and upon this you would be Resurrected, if Allah<sup>azwj</sup> the Exalted so Desires, and you would happen to be with the ones you befriended – in the House of Prestige of Allah<sup>azwj</sup>, and the stability of His<sup>azwj</sup> Mercy'.

قَالَ رَسُولُ اللَّهِ ص: وَ إِنْ كَانَ لِأَوْلِيَانِنَا مُعَادِيًا، وَ لِأَعْدَائِنَا مُوَالِيًا، وَ لِأَضْدَادِنَا بِاللَّغَابِنَا مُلَقَّبًا، فَإِذَا جَاءَهُ مَلَكَ الْمَوْتِ لِنَزْعِ رُوحِهِ مَثَلِ اللَّهِ عَزَّ وَ جَلَّ لِذَلِكَ الْفَاجِرِ - سَادَتَهُ الَّذِينَ اتَّخَذَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ، عَلَيْهِمْ مِنْ أَنْوَاعِ الْعَذَابِ مَا يَكَادُ نَظَرُهُ إِلَيْهِمْ يُهْلِكُهُ، وَ لَا يَزَالُ يَصِلُ إِلَيْهِ مِنْ حَرِّ عَذَابِهِمْ مَا لَا طَاقَةَ لَهُ بِهِ.

Rasool-Allah<sup>saww</sup> said: 'And if he was an enemy to our<sup>asws</sup> friends, and a friend to our<sup>asws</sup> enemies, and entitles our<sup>asws</sup> adversaries with our<sup>asws</sup> titles, so when the Angel of death comes to snatch is soul, Allah<sup>azwj</sup> Mighty and Majestic would Resemble for that wicked one – his chiefs, those whom he took as lords from besides Allah<sup>azwj</sup>. Upon them would be a variety of the Punishments, such that he would be almost destroyed if they (even) look at them. And the heat of their Punishments would not cease to arrive to him, what he would not have the strength for him (to endure) it.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: [يَا] أَيُّهَا الْفَاجِرُ الْكَافِرُ- تَرَكْتَ أَوْلِيَاءَ اللَّهِ إِلَى أَعْدَائِهِ فَالْيَوْمَ لَا يُعْتُونَ عَنْكَ شَيْئاً، وَ لَا تَجِدُ إِلَى مَنَاصِ سَبِيلًا.

So the Angel of death would be saying to him, 'O you mischief maker, the *Kafir*! You neglected the Guardian<sup>asws</sup> of Allah<sup>azwj</sup> to (prefer) his<sup>asws</sup> enemy, so today nothing would avail you, nor will you (be able to) find an alternative way (to escape).'

فَيَرُدُّ عَلَيْهِ مِنَ الْعَذَابِ- مَا لَوْ قُسِمَ أَدْنَاهُ عَلَى أَهْلِ الدُّنْيَا لَأَهْلَكَهُمْ. ثُمَّ إِذَا أُدْبِيَ فِي قَبْرِهِ رَأَى بَاباً مِنَ الْجَنَّةِ مَفْتُوحاً إِلَى قَبْرِهِ يَرَى مِنْهُ خَيْرَاتَهَا، فَيَقُولُ [لَهُ] مُنْكَرٌ وَ نَكِيرٌ: انظُرْ إِلَى مَا حُرِّمَتْهُ مِنْ [تِلْكَ] الْخَيْرَاتِ.

Then the Punishment would come upon him – what, if the least of it were to be apportioned upon the inhabitants of the world, it would destroy them. Then, when he is laid into his grave, he sees a door from the Paradise as opened up to his grave. He would see from it, its goodness, and Munkar and Nakeer would be saying to him, 'Look are what is Prohibited unto you from those goodness's'.

ثُمَّ يُفْتَحُ لَهُ فِي قَبْرِهِ بَابٌ مِنَ النَّارِ يَدْخُلُ عَلَيْهِ مِنْهُ [مِنْ] عَذَابِهَا. فَيَقُولُ: يَا رَبِّ لَا تُقِمِ السَّاعَةَ [يَا رَبِّ] لَا تُقِمِ السَّاعَةَ.

There would be opened up for him in his grave, a door from the Fire, the Punishment entering to him from it. So he would be saying, 'O Lord<sup>azwj</sup>! Do not Establish the Hour! O Lord<sup>azwj</sup>! Do not Establish the Hour!<sup>82</sup>

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فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ {88}

***So if he is from the ones of proximity [56:88]***

فَرَوْحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٌ {89}

***Then there would be cool breeze and aroma and a Blissful Garden [56:89]***

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ {90}

***And if he is from companions of the right hand [56:90]***

فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ {91}

<sup>82</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 98

**(Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]**

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ {92}

**And if he were from the beliers, the straying ones, [56:92]**

فَنُزِّلُ مِنْ حَمِيمٍ {93}

**He shall descend from the boiling water [56:93]**

وَتَصْلِيَةُ جَحِيمٍ {94}

**And arrive in the Blazing Fire [56:94]**

إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ {95}

**Surely this, it is the truth of certainty [56:95]**

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني المظفر بن محمد، قال: أخبرنا أبو بكر محمد بن أحمد بن أبي الثلج، قال: حدثنا أحمد بن محمد بن موسى الهاشمي، قال: حدثنا محمد بن عبد الله الزراري، عن أبيه، عن الحسن بن محبوب، عن أبي زكريا الموصلي، عن جابر، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن رسول الله (صلى الله عليه وآله) قال لعلي (عليه السلام): أنت الذي احتج الله بك في ابتدائه الخلق حيث أقامهم أشباحا، فقال لهم: أ لست بربكم؟ قالوا: بلى. قال: و محمد رسولي؟ قالوا: بلى.

Al-Sheykh in his Amaali, said that it has been narrated to him from Muhammad Bin Muhammad, from Al-Muzaffar Bin Muhammad, from Abu Bakr Muhammad in Ahmad Bin Abu Al-Thulj, from Ahmad Bin Muhammad Bin Musa Al-Hashmy, from Muhammad Bin Abdul Al-Zarary, from his father, from Al-Hassan Bin Mahboub, from Abu Zakariyya Al-Mowsaly, from Jabir,

'From Abu Ja'far<sup>asws</sup>, who from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>. 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are the one<sup>asws</sup> by whom Allah<sup>azwj</sup> Argued at the inception of creation when He<sup>azwj</sup> Made the spirits to stand. He<sup>azwj</sup> Said to them: "Am I<sup>azwj</sup> not your Lord<sup>azwj</sup>?" They said: 'Yes.' He<sup>azwj</sup> Said: "And Muhammad<sup>saww</sup> My<sup>azwj</sup> Rasool?' They said: 'Yes.' He<sup>azwj</sup> Said: "And Ali Amir-al-Momineen<sup>asws</sup>, My<sup>azwj</sup> Trustee?"

قال: و علي أمير المؤمنين [وصيي]؟ فأبى الخلق جميعا إلا استكبارا و عتوا عن ولايتك إلا نفر قليل، و هم أقل القليل، و هم أصحاب اليمين».

The whole of the creation refused, became arrogant and insolent from your<sup>asws</sup> Wilayah except for a small number, and they were fewer than the few, and they are **companions of the right hand!** [56:90]<sup>83</sup>.

ابن بابويه، قال: حدثنا علي بن حاتم القزويني، قال: حدثني علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى ابن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)، قال: «إذا مات المؤمن شيعة سبعون ألف ملك إلى قبره، فإذا أدخل قبره جاءه منكر و نكير فيقعدانه، فيقولان له: من ربك، و ما دينك، و من نبيك؟

Ibn Babuwayh said that is has been narrated from Ali Bin Haatim Al-Qazwiny, from Ali Bin Al-Husayn Al-Nahwy, from Ahmad Bin Abu Abdullah Al-Barqy, from his father Muhammad Bin Khalid, from Abu Ayyub Suleyman Bin Maqbl Al-Madany,

'From Musa<sup>asws</sup> Ibn Ja'far<sup>asws</sup>, from his<sup>asws</sup> father Al-Sadiq<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, said: 'When a Momin dies, seventy thousand Angels accompany him to his grave. When he enters his grave, *Munkar* and *Nakeer* (two questioning Angels) come to him and they both sit with him and both say to him: 'Who is your Lord<sup>azwj</sup>, and what is your Religion, and who is your Prophet<sup>saww</sup>?

فيقول: ربي الله، و محمد نبيي، و الإسلام ديني،

He says: 'My Lord is Allah<sup>azwj</sup>, and Muhammad<sup>saww</sup> is my Prophet, and Islam is my religion.'

فيفسحان له في قبره مد بصره، و يأتيانه بالطعام من الجنة، و يدخلان عليه الروح و الريحان، و ذلك قوله عز و جل فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رِيحٌ يُعْنَى فِي قَبْرِهِ وَ جَنَّةٌ نَعِيمٌ يَعْنَى فِي الْآخِرَةِ».

They expand for him in his grave to the extent of his vision, and give to him food from the Paradise, and enter to him the cool breeze and aroma, and these are the Words of the Mighty and Majestic: **So if he is from the ones of proximity [56:88] Then there would be cool breeze – in his grave, and aroma and a Blissful Garden [56:89] – meaning, in the Hereafter**’.

ثم قال (عليه السلام): «إذا مات الكافر شيعة سبعون ألف من الزبانية إلى قبره، و إنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلين، و يقول: لو أن لي كرة فأكون من المؤمنين

Then he<sup>asws</sup> said: 'When the Kafir dies, seventy thousands of the Zabaniyya (Angels of Hell) accompany him to his grave, and he appeals to the bearers of the voices and hears everything from them but not from the humans and the Jinns, and he says: 'Had I but known I would have been from the Momineen,'

و يقول: ارجعوني لعلني أعمل صالحا فيما تركت، فتجيبه الزبانية: كلا إنها كلمة هو قائلها، و يناديهم ملك: لو رد لعاد لما نهي عنه

<sup>83</sup> الأمالي 1: 237.

And he says: 'Return me so that I can perform the good deeds which I had avoided.' The *Zabaniyya* reply to him: 'No, these are just words that you speak.' And the Angels call out to him: 'If you are returned you will indulge in the Prohibitions again.'

فإذا أدخل قبره و فارقه الناس، أتاه منكر و نكير في أهول صورة فيقيمانه، ثم يقولان له: من ربك، و ما دينك، و من نبيك؟

When he enters his grave and separates from the people, the Munkar and Nakeer (Two Angels) come to him in a terrifying appearance. They stand to him, then both say to him: 'Who is your Lord, and what is your Religion, and who is your Prophet?'

فيتلجلج لسانه، و لا يقدر على الجواب، فيضربانه ضربة من عذاب الله يذعر لها كل شيء، ثم يقولان [له]: من ربك، و ما دينك، و من نبيك؟ فيقول: لا أدري، فيقولان له: لا دريت و لا هديت و لا أفلحت

He will stammer, and will not have the ability to answer. They will strike him from the Punishment of Allah<sup>azwj</sup> such that he will panic in everything. Then they will both say to him: 'Who is your Lord, and what is your Religion, and who is your Prophet?' He will say: 'I don't know.' They will both say to him: 'You have neither been guided nor are you successful.'

ثم يفتحان له بابا إلى النار، و ينزلان إليه الحميم من جهنم، و ذلك قول الله عز و جل: وَ أَمَّا إِنْ كَانَ مِنَ الْمُكذِّبِينَ الضَّالِّينَ فَنُزِّلُ مِنْ حَمِيمٍ يَعْنِي فِي الْقَبْرِ وَ تَصْلِيَةُ حَجِيمٍ يَعْنِي فِي الْآخِرَةِ».

Then they open for him the door to the Fire, and descend to him the boiling water from Hell, and these are the Words of the Mighty and Majestic: **And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93]** – meaning in his grave, **And arrive in the Blazing Fire [56:94]** - meaning in the Hereafter.<sup>84</sup>

رَبِّ أَبِي الْمِقْدَامِ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع: نَزَلَتْ هَاتَانِ الْآيَتَانِ فِي أَهْلِ وَلَايَتِنَا وَ أَهْلِ عَدَاوَتِنَا فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ فَرُوحٌ وَ رِيحَانٌ فِي قَبْرِهِ وَ جَنَّةٌ نَعِيمٌ يَعْنِي فِي الْآخِرَةِ وَ أَمَّا إِنْ كَانَ مِنَ الْمُكذِّبِينَ الضَّالِّينَ فَنُزِّلُ مِنْ حَمِيمٍ يَعْنِي فِي قَبْرِهِ وَ تَصْلِيَةُ حَجِيمٍ يَعْنِي فِي الْآخِرَةِ.

From Abu Al-Miqdam who said,

'Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'These two Verses were Revealed regarding the people (having) our<sup>asws</sup> Wilayah and the people (having) our<sup>asws</sup> enmity. **So if he is from the ones of proximity [56:88] Then there would be cool breeze** – in his grave, **and aroma and a Blissful Garden [56:89]** – meaning, in the Hereafter. **And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93]** – meaning in his grave, **And arrive in the Blazing Fire [56:94]** - meaning in the Hereafter".<sup>85</sup>

<sup>84</sup> أمالي الصدوق: 12 /239

<sup>85</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 6 H 10



الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ بَعْضِ رِجَالِهِ عَنْ عَنبَسَةَ بِنِ بْنِ جَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ فَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) هُمْ شِيعَتُكَ فَسَلِمَ وَلَدُكَ مِنْهُمْ أَنْ يَفْتُلُوهُمْ.

Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Muawiya Bin Hukeym, from one of his men, from Anbasat Bin Bajaad, who has narrated:

Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **And if he is from companions of the right hand [56:90] (Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]**, so he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'These are your<sup>asws</sup> Shias from whom your<sup>asws</sup> children would be safe from being killed'.<sup>86</sup>

و عنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال: «انزل في الواقعة: وَ أَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ وَ تَصْلِيَةٌ جَحِيمٍ فَهؤلاء مشركون».

And from him, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razaq Bin Mahraan, from Al-Husayn Bin Maymoon, from Muhammad Bin Saalim,

'Abu Ja'far<sup>asws</sup> said: 'It has come down in (Surah) Al-Waqia: **[56:92] He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94] [56:92]** - these are the Polytheists.<sup>87</sup>

محمد بن العباس، قال: حدثنا علي بن العباس، عن جعفر بن محمد، عن موسى بن زياد، عن عنبسة العابد، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ، قال: «هم الشيعة، قال الله سبحانه لنبيه (صلى الله عليه وآله)، في قول الله عز و جل: فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ يعني إنك تسلم منهم لا يقتلون ولدك».

Muhammad Bin Al-Abba, from Ali Bin Al-Abbas, from Ja'far Bin Muhammad, from Musa Bin Ziyad, from Anbasat Al-Aabid, from Jabir Bin Yazeed,

'From Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic: **(Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]**, he<sup>asws</sup> said: 'They are the Shias. Allah<sup>azwj</sup> the Glorious Said to His<sup>azwj</sup> Prophet<sup>saww</sup> in the Words of Allah<sup>azwj</sup> Mighty and Majestic: **'So peace is for you from companions of the right hand!' [56:91]** - Meaning, you<sup>saww</sup> are safe from them. They would not be killing your<sup>saww</sup> children".<sup>88</sup>

و عنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن محمد بن عمران، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ أَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ، قال أبو جعفر (عليه السلام): «هم شيعتنا و محبوبنا».

<sup>86</sup> Al Kafi – V 8 H 14821

<sup>87</sup> الكافي 2: 1 / 25

<sup>88</sup> تأويل الآيات 2: 12 / 651.

And from him, who said that it has been narrated from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Thaqafy, from Muhammad Bin Umran, from Aasim Bin Hameed, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And if he is from companions of the right hand [56:90] (Then it would be said): 'So peace is for you from companions of the right hand!' [56:91].** Abu Ja'far<sup>asws</sup> said: 'These are our<sup>asws</sup> Shias and those that love us<sup>asws</sup>.<sup>89</sup>

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن عبد الرحمن بن الفضل، عن جعفر بن الحسين، عن أبيه، عن محمد بن زيد، عن أبيه، قال سألت أبا جعفر (عليه السلام)، عن قول الله عز و جل: فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رِجْحَانٌ وَ جَنَّةٌ نَعِيمٌ، فقال: «هذا في أمير المؤمنين و الأئمة من بعده (صلوات الله عليهم)».

And from him, who said that it has been narrated from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahmaan Bin Al-Fazal, from Ja'far Bin Al-Husayn, from his father, from Muhammad Bin Zayd, from his father who said,

'I asked Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And if he is from companions of the right hand [56:90] (Then it would be said): 'So peace is for you from companions of the right hand!' [56:91].** He<sup>asws</sup> said: 'This is regarding Amir-al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> after him<sup>asws</sup>.<sup>90</sup>

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن محمد بن فضيل، عن محمد بن حمران، قال: قلت لأبي جعفر (عليه السلام): فقوله عز و جل: فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ؟ قال: «ذلك من [كانت له] منزلة عند الإمام».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Fazaal, from Muhammad Bin Hamraan who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of the Mighty and Majestic: **So if he is from the ones of proximity [56:88]?**' He<sup>asws</sup> said: 'That is the one who has a status for him with the Imam<sup>asws</sup>.'

قلت: وَ أَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ؟ قال: «ذلك من وصف بهذا الأمر»

I said, '(What about): **And if he is from companions of the right hand [56:90]?**' He<sup>asws</sup> said: 'That is the quality gained by this matter (Al-Wilayah).'

قلت: وَ أَمَّا إِنْ كَانَ مِنَ الْمُكَذَّبِينَ الضَّالِّينَ؟ قال: «الجاحدين للإمام».

I said, '**And if he were from the beliers, the straying ones, [56:92]?**' He<sup>asws</sup> said: 'The ones who fight against the Imam<sup>asws</sup>.<sup>91</sup>

في الكافي على بن ابراهيم عن أبيه عن عمرو بن عثمان وعدة من أصحابنا عن سهل بن زياد عن أحمد بن محمد بن أبي نصر والحسن بن علي جميعا عن ابى جميلة مفضل بن صالح عن جابر عن عبد الاعلى وعلى بن ابراهيم عن محمد بن عيسى عن يونس

<sup>89</sup> تأويل الآيات 2: 651 / 13.

<sup>90</sup> تأويل الآيات 2: 652 / 16.

<sup>91</sup> تأويل الآيات 2: 653 / 18.

عن ابراهيم بن عبد الاعلى عن سويد بن غفلة قال: قال أمير المؤمنين عليه السلام: ان ابن آدم إذا كان في آخر يوم من أيام الدنيا وأول يوم من أيام الآخرة مثل له ماله وولده وعمله، فيلتفت إلى عمله فيقول: والله انى كنت فيك لراهد، وان كنت على لتقيلا، فماذا عندك؟ فيقول: أنا قرينك في قبرك ويوم نشرك حتى أعرض أنا وأنت على ربك؛

In Al-Kafi – Ali Bin Ibrahim, from his father, from Amro Bin Usman and a number from our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al-Hasan Bin Ali, together, from Abu Jameela Mufazzal Bin Saleh, from Jabir, from Abdul A'la and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim Bin Abdul A'la, from Suweyd Bin Ghafat who said that,

Amir-al-Momineen<sup>asws</sup> said: 'When the son of Adam<sup>as</sup> will be in the last day of the days of the world and the first day from the days of the Hereafter, his wealth and his children and his deeds become a parable for him. He pays attention to his deeds. He says, 'By Allah<sup>azwj</sup>, I was with you an ascetic, and it was very difficult, what is there with you?' It (The deed) will say, 'I am your companion in your grave, and the Day when you will be Resurrected until I and you are presented to your Lord<sup>azwj</sup>.'

قال: فان كان لله وليا اتاه أطيب الناس ريحا واحسنهم منظرا واحسنهم ريشا، فيقول: أبشر بروح وربحان وجنة نعيم، ومقدمك خير مقدم، فيقول له: من أنت؟ فيقول: أنا عملك الصالح ارتحل من الدنيا إلى الجنة.

He<sup>asws</sup> said: 'If he is a friend of Allah<sup>azwj</sup>, there will come to him a cool breeze, and beautiful sceneries, and a beautiful living. It will say to him, 'Glad tidings to you **Then there would be cool breeze and aroma and a Blissful Garden [56:89]** - and your Provider is the best Provider.' He will say to it, 'Who are you?' It will say, 'I am your good deed travelling with you from the world to the Paradise.'<sup>92</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَ الْحُسَيْنِ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي حَمِيْلَةَ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ عَبْدِ الْأَعْلَى وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُؤُسَ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الْأَعْلَى عَنْ سُوَيْدِ بْنِ عَفَلَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صلوات الله عليه ) إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ مُثَّلَ لَهُ مَالُهُ وَ وَلَدُهُ وَ عَمَلُهُ فَيَلْتَفِتُ إِلَى مَالِهِ فَيَقُولُ وَ اللَّهُ إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَحِيحاً فَمَا لِي عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A'ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A'ala, from Suweyd Bin Ghafala who said,

'Amir Al-Momineen<sup>asws</sup> said: 'The son of Adam<sup>as</sup>, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, 'By Allah<sup>azwj</sup>! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

<sup>92</sup> Tafseer Noor Al Saqalayn – CH 56 H 106

قَالَ فَيَلْتَفِتُ إِلَى وَلَدِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ لَكُمْ مُجِيبًا وَإِنِّي كُنْتُ عَلَيْكُمْ مُحَامِيًا فَمَاذَا لِي عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّبُكَ إِلَى حُفْرَتِكَ نُؤَارِيكَ فِيهَا

He<sup>asws</sup> said: 'So he turns towards his children, and he is saying, 'By Allah<sup>azwj</sup>! I was loving you, and I was a protector over you, so what is that which is for me, with you?' So they are saying, 'We shall accompany you to your pit and cast you in it'.

قَالَ فَيَلْتَفِتُ إِلَى عَمَلِهِ فَيَقُولُ وَاللَّهِ إِنِّي كُنْتُ فِيكَ لَزَاهِدًا وَإِنْ كُنْتُ عَلَيَّ لَتَقِيلاً فَمَاذَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمَ نَشْرِكَ حَتَّىٰ أُعْرَضَ أَنَا وَ أَنْتَ عَلَىٰ رَبِّكَ

He<sup>asws</sup> said: 'So he is turning to his deeds, and he is saying, 'I was abstaining from you and you were heavy upon me, so what is that (for me), with you?' So these are saying, 'We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lord<sup>azwj</sup>'.

قَالَ فَإِنْ كَانَ لِلَّهِ وَلِيًّا أَتَاهُ أَطِيبُ النَّاسِ رِيحًا وَ أَحْسَنُهُمْ مَنْظَرًا وَ أَحْسَنُهُمْ رِيَاشًا فَقَالَ أَبَشِّرْ بِرُوحٍ وَ رِيحَانٍ وَ حَنَّةٍ نَعِيمٍ وَ مَعْدَمِكَ خَيْرٌ مَقْدَمٍ فَيَقُولُ لَهُ مَنْ أَنْتَ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحِ ازْتَجَلَ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ

He<sup>asws</sup> said: 'So if he was a friend of Allah<sup>azwj</sup>, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, 'Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures'. So he is saying to him, 'Who are you?' So he is saying, 'I am your righteous deeds, having migrated from the world to the Paradise'.

قَالَ وَ إِنْ كَانَ لِرَبِّهِ عَدُوًّا فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ خَلَقَ اللَّهُ رِيًّا وَ رُؤْيَا وَ أَنْتَنُهُ رِيحًا فَيَقُولُ لَهُ أَبَشِّرْ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصَلِيَةٍ حَاحِيمٍ وَ إِنَّهُ لَيَعْرِفُ غَاسِلَهُ وَ يُنَاشِدُ حَمَلَتَهُ أَنْ يَجْسُوهُ فَإِذَا أُدْجِلَ الْقَبْرَ أَتَاهُ مُتَّحِنًا الْقَبْرَ فَأَلْقَىٰ عَنْهُ أَكْفَانَهُ ثُمَّ يَقُولَانِ لَهُ مَنْ رُبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ فَيَقُولُ لَا أَدْرِي فَيَقُولَانِ لَا دَرَيْتَ وَ لَا هَدَيْتَ فَيَضْرِبَانِ يَافُوحَهُ بِمِرْزَبَةٍ مَعَهُمَا ضَرْبَةً مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ دَابَّةٍ إِلَّا وَ تَدَعَّرَ لَهَا مَا خَلَا الثَّقَلَيْنِ

He<sup>asws</sup> said: 'And if he was an enemy of his Lord<sup>azwj</sup>, so there would come to him the ugliest of the ones Created by Allah<sup>azwj</sup> in apparel and looks, and the most pungent of smells, and he would be saying to him: 'Receive the news: **He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94].**

ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى النَّارِ ثُمَّ يَقُولَانِ لَهُ تَمَّ بِشَرِّ حَالٍ فِيهِ مِنَ الضَّيِّقِ مِثْلُ مَا فِيهِ الْقَنَا مِنَ الرُّجْحِ حَتَّىٰ إِنَّ دِمَاعَهُ لَيَخْرُجُ مِنْ بَيْنِ ظُفْرِهِ وَ لَحْمِهِ وَ يُسَلِّطُ اللَّهُ عَلَيْهِ حَيَاتِ الْأَرْضِ وَ عَقَارِيهَا وَ هَوَامَّهَا فَتَنْهَشُهُ حَتَّىٰ يَبْعَثَهُ اللَّهُ مِنْ قَبْرِهِ وَ إِنَّهُ لَيَمْتَنِي قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ

Then they are opening for him a door to the Fire (of Hell), then they are saying to him: 'Sleep in an evil state wherein is the straightness like what is in the arrow stick into the arrow head', until his brain would come out from between his nails and his flesh. And Allah<sup>azwj</sup> would Make the snakes of the earth, and its scorpions, and its

vermins to overcome him. So they would be ravaging him until Allah<sup>azwj</sup> Resurrects him from his grave, and he would be longing from the establishment of the House, due to what he would be in, from the evil”.<sup>93</sup>

## VERSE 96

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {96}

**Therefore, Glorify the Name of your Lord, the Magnificent [56:96]**

فيمن لا يحضره الفقيه لما أنزل الله سبحانه: فسبح باسم ربك العظيم قال النبي صلى الله عليه وآله: اجعلوها في ركوعكم.

In Man La Yahzur Al-Faqih –

When Allah<sup>azwj</sup> Revealed: **Therefore Glorify the Name of your Lord, the Magnificent [56:96]**, the Prophet<sup>saww</sup> said: ‘Make it to be in your Rukus (In Salats).’<sup>94</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابي بصير عن ابي المقدام عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهي احدى المفتكات وهي اول ارض عبد فيها وثن انه لا يجلب لنبى ولوصى نبى ان يصلى فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqdaam, from Juweiriya Bin Mas’har who said:

‘We were with Amir-al-Momineen<sup>asws</sup> from battling the Khawarijites until when we came to the land of Babel. It was time for the Asr (mid-afternoon) Salat. Amir-al-Momineen<sup>asws</sup> descended, and the people descended. Amir-al-Momineen<sup>asws</sup> said: ‘O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet<sup>saww</sup> or the successor<sup>asws</sup> of the Prophet<sup>saww</sup> to pray Salat therein’. He<sup>asws</sup> ordered the people to deviate from the side of the road to pray Salat, and he<sup>asws</sup> rode the mule of Rasool-Allah<sup>saww</sup> and went towards it.

قال جويرية فقلت والله لاتبعن امير المؤمنين ولاقلدنه صلوة اليوم قال فمضيت خلفه فوالله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه

<sup>93</sup> Al Kafi V 3 – The Book Of Funerals CH 85 H 1

<sup>94</sup> Tafseer Noor Al Saqalayn – CH 56 H 86

Juweiriya said, 'I said, 'By Allah<sup>azwj</sup>, I will follow Amir-al-Momineen<sup>asws</sup> and will imitate him<sup>asws</sup> in Salat today'. I went behind him<sup>asws</sup>, and, by Allah<sup>azwj</sup>, we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult him<sup>asws</sup>.

قال فقال يا جويرييه اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فضلى العصر وصليت معه

He (the narrator) said, 'He<sup>asws</sup> said: 'O Juweiriya, Call the Azan (call for Salat)'. I said, 'Yes, O Amir-al-Momineen<sup>asws</sup>'. He<sup>asws</sup> descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew. Then he<sup>asws</sup> called for the Salat. By Allah<sup>azwj</sup>, I looked at the Sun and it had come out from between the two mountains with a creaking sound. He<sup>asws</sup> Prayed Al-Asr, and I prayed Salat with him<sup>asws</sup>.

قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويرييه بن مسهر ان الله يقول فسيح باسم ربك العظيم فاني سألت الله باسمه العظيم فرد على الشمس.

He (the narrator) said, 'So when he<sup>asws</sup> had finished his<sup>asws</sup> Salat, the night came back as it was before. He<sup>asws</sup> turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah<sup>azwj</sup> has Said: **Therefore Glorify the Name of your Lord, the Magnificent [56:96]**. I<sup>asws</sup> asked Allah<sup>azwj</sup> by His<sup>azwj</sup> Magnificent Name, so He<sup>azwj</sup> Returned the sun for me<sup>asws</sup>'.<sup>95</sup>

<sup>95</sup> Basaair Al Darajaat – P5 CH 2 H 1