بحار الأنوار

BIHAR AL-ANWAAR

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

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TABLE OF CONTENTS

CHAPTER 18 – THE FLAG 3

CHAPTER 19 – THEY WILL BE CALLED DURING IT (DAY OF JUDGMENT) EVERY PEOPLE WITH THEIR IMAM 15

CHAPTER 20 – DESCRIPTION OF THE FOUNTAIN AND ITS QUENCHER-saww 26

CHAPTER 21 – THE INTERCESSION 44

CHAPTER 22 – THE BRIDGE 96

CHAPTER 23 – THE PARADISE AND ITS BOUNTIES, AND ALLAH-azwj SUSTAINING US AND THE REST OF THE MOMINEEN, ITS HOURIES, AND ITS CASTLES, AND ITS JOYS AND ITS CHEERFULNESS 106

CHAPTER 24 – THE FIRE ALLAH-azwj, WE AND THE REST OF THE MOMINEEN SEEK REFUGE FROM ITS FLAMES, AND ITS SCALDING WATER, AND ITS PUS DISCHARGES AND ITS WOUND DISCHARGES, AND ITS SCORPIONS, AND ITS SNAKES, AND ITS DIFFICULTIES, AND ITS LEVELS THROUGH MUHAMMAD-saww CHIEF OF THE MESSENGERS AND THE PEOPLE-asws OF HIS-saww HOUSEHOLD, THE PURE ONES, MAY SALAWAAT BE UPON THEM-asws ALL 286

CHAPTER 25 – THE HEIGHTS AND ITS PEOPLE, AND WHAT WOULD FLOW BETWEEN THE PEOPLE OF PARADISE AND THE PEOPLE OF FIRE 394

CHAPTER 26 – THE SLAUGHTER OF DEATH BETWEEN THE PARADISE AND THE FIRE, AND THE ETERNAL LIFE IN THESE TWO, AND ITS REASON 405

CHAPTER 27 – ANOTHER REGARDING THE MENTION OF THE ONES OF ETERNITY IN THE FIRE AND THE ONES WHO WOULD BE EXITING FROM IT 413

CHAPTER 28 – WHAT WOULD HAPPEN AFTER THE ENTRY OF THE PEOPLE OF PARADISE INTO PARADISE, AND THE PEOPLE OF THE FIRE INTO THE FIRE 434

(باب **18**) (اللواء)

CHAPTER 18 – THE FLAG

1 – لي: الطالقاني، عن الحسن بن علي العدوي، عن الحسين بن أحمد الطفاوي، عن قيس بن الربيع، عن سعد الخفاف، عن عطية العوفي، عن مخدوج ابن زيد الذهلي أن رسول الله صلى الله عليه وآله آخى بين المسلمين ثم قال: يا علي أنت أخي وأنت مني بمنزلة هارون من موسى غير أنه لانبي بعدي،

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

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

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

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

ثم يدعي بأبينا إبراهيم عليه السلام فيقوم عن يمين العرش في ظله فيكسي حلة خضراء من حلل الجنة، ثم يدعي بالنبيين. بعضهم على أثر بعض، فيقومون سماطين عن يمين العرش في ظله ويكسون حللا خضرا من حلل الجنة،

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

ألا وإني اخبرك يا علي إن امتي أول الامم يحاسبون يوم القيامة، ثم ابشرك يا علي إن أول من يدعي يوم القيامة يدعي بك، هذا القرابتك مني ومنزلتك عندي، فيدفع إليك لوائي وهو لواء الحمد فتسير به بين السماطين، وإن آدم وجميع من خلق الله يستظلون بظل لوائي يوم القيامة

Indeed! And I-saww hereby inform you-asws, O Ali-asws, that my-saww community would be the first of the communities to be Reckoned with on the Day of Judgment. Then I-saww give you-asws glad tidings, O Ali-asws, that the first one to be called with me-saww on the Day of Judgment would be you-asws. This is (due to) your-asws nearness from me-saww and your-asws status in my-saww presence, and I-saww would hand over my-saww flag to you-asws, and it is the flag of Praise, and you-asws will travel with it between the rows, and that Adam-as and the entirety from the creatures of Allah-azwj would be taking shade by the shade of my-saww flag on the Day of Judgment.

وطوله مسيرة ألف سنة، سنانه ياقوتة حمراء، قصبه فضة بيضاء. زجه درة خضراء، له ثلاث ذوائب من نور: ذؤابة في المشرق، وذؤابة في المغرب، وذؤابة في وسط الدنيا،

And its length is of a travel distance of a thousand years. Its lance would be of red ruby, its cane of white silver, its glow being of green gems. For it are three tresses – a tress in the east, and a tress in the west, and a tress in the middle of the world.

مكتوب عليها ثلاثة أسطر، الاول: بسم الله الرحمن الرحيم. والآخر: الحمدلله رب العالمين. والثالث: لاإله إلا الله محمد رسول الله. طول كل سطر مسيرة ألف سنة، وعرضه مسيرة ألف سنة،

Written upon it are three lines. The first, 'In the Name of Allah-azwj the Beneficent, the Merciful; and the other, 'The Praise is for Allah-azwj Lord-azwj of the worlds; and the third, 'There is no god except Allah-azwj, Muhammad-saww is a Rasool-saww of Allah-azwj. The length of each line is of a travel distance of a thousand years, and its width a travel distance of a thousand years.

فتسير باللواء والحسن عن يمينك والحسين عن يسارك حتى تقف بيني و بين إبراهيم في ظل العرش، فتكسى حلة خضراء من حلل الجنة،

So, you-asws will travel with the flag, and Al-Hassan-asws would be on your-asws right, and Al-Husayn-asws on your-asws left, until you-asws pause between me-saww and Ibrahim-as in the shade of the Throne, and you-asws will be clothed with green garments from the garments of the Paradise.

ثم ينادي مناد من عند العرش: نعم الاب أبوك إبراهيم، ونعم الاخ أخوك علي. ألا وإني ابشرك يا علي إنك تدعى إذا دعيت، وتكسى إذا كسيت، وتحيا إذاحييت.

Then a Caller would Call out from the Throne: "The best of the fathers is your-saww father-as Ibrahim-as, and the best of the brothers is your-saww brother-asws Ali-asws!" Indeed, and I-saww give you-asws glad tidings, O Ali-asws! You-asws will be called when you-asws are called, and clothed when you-asws are clothed, and you-asws will live when you-asws are revived''.[1]

2 – لى: علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله، عن أبيه محمد بن خالد، عن خلف بن حماد، عن أبي الحسن العبدى، عن الاعمش، عن عباية بن ربعي، عن عبد الله بن عباس قال: قال رسول الله صلى الله عليه وآله: أتاني جبرئيل عليه السلام وهو فرح مستبشر، فقلت له: حبيبي جبرئيل مع ما أنت فيه من الفرح ! ما منزلة أخي وابن عمي علي بن أبي طالب عند ربه ؟

Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Baqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father Muhammad Bin Khalid, from Khalaf Bin Hamad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas who said,

[1] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 1

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

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

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

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

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

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

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

فغضب رسول الله صلى الله عليه وآله ثم قال: يارجل إنه إذا كان يوم القيامة أعطى الله عليا من القوة مثل قوة جبرئيل، ومن الجمال مثل جمال يوسف، ومن الحلم مثل حلم رضوان، ومن الصوت ما يداني صوت داود، ولولا أن داود خطيب في الجنان لاعطي علي مثل صوته،

Rasool-Allah-saww got angered, then said: 'O man! When it will be the Day of Judgment, Allah-azwj would Give Ali-asws from the strength like the strength of Jibraeel-as, and from the beauty like the beauty of Yusuf-as, and from the forbearance like the forbearance of Rizwaan, and from the voice what resembles the voice of Dawood-as, and had it not been for Dawood-as being an addressor in the Gardens, Ali-asws would have been Given the like of his-as voice.

وإن عليا أول من يشرب من السلسبيل والزنجبيل، وإن لعلي وشيعته من الله عزوجل مقاما يغبطه به الاولون والآخرون.

And that Ali[-asws] would be the first one to drink from *Al-Salsabeel* and *Al-Zanjabeel* (springs of the Paradise), and that for Ali[-asws] and his[-asws] Shias is such a status from Allah[-azwj] Mighty and Majestic, they would be envied for it by the former ones and the latter ones''.[2]

3 – ل: أبي، عن الحسن بن أحمد الاسكيف القمي بالري يرفع الحديث إلى محمد بن علي، عن محمد بن حسان القوميسي، عن علي بن محمد الانصاري، عن عبيدالله ابن عبد الكريم الرازي، عن عبد الحميد الحماني، عن ليث، عن مجاهد، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أتاني جبرئيل وهو فرح مستبشر، فقلت: حبيبي جبرئيل مع ما أنت فيه من الفرح ! ما منزلة أخي وابن عمي علي بن أبي طالب عند ربه ؟

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

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

فقال: والذي بعثك بالنبوة واصطفاك بالرسالة ما هبطت في وقتي هذا إلا لهذا، يا محمد الله (العلي خ ل) الاعلى يقرء عليكما السلام وقال: محمد نبي رحمتي، وعلي مقيم حجتي، لا اعذب من والاه وإن عصاني، ولا أرحم من عاداه وإن أطاعني.

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

قال: ثم قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة يأتيني جبرئيل ومعه لواء الحمد وهو سبعون شقة، الشقة منه أوسع من الشمس والقمر، وأنا على كرسي من كراسي الرضوان، فوق منبر من منابر القدس، فاخذه وأدفعه إلى علي بن أبي طالب،

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

فوثب عمربن الخطاب فقال: يا رسول الله وكيف يطيق على حمل اللواء وقد ذكرت أنه سبعون شقة، الشقة منه أوسع من الشمس والقمر ؟ !

[2] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 2

Umar Bin Al-Khattab leapt and said, 'O Rasool-Allah-saww! And how would Ali-asws be able to endure carrying the flag, and you-saww have mentioned that it is of seventy tresses, the tress from it being vaster than the sun and the moon?'

فقال النبي صلى الله عليه وآله: إذا كان يوم القيامة يعطي الله عليا من القوة مثل قوة جبرئيل، ومن النور مثل نور آدم، ومن الحلم مثل حلم رضوان، ومن الجمال مثل جمال يوسف، ومن الصوت ما يداني صوت دواد ولولا أن يكون داود خطيبا لعلي في الجنان لاعطي مثل صوته، وإن عليا أول من يشرب من السلسبيل و الزنجبيل،

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

لا تجوز لعلي قدم على الصراط إلا وثبتت له مكانها أخرى، وإن لعلي وشيعته من الله مكانا يغبطه به الاولون والآخرون.

No step would exceed for Ali-asws upon the Bridge except and another one would be affirmed in its place, and that for Ali-asws and his-asws Shias, there is a position from Allah-azwj, envied by the former ones and the latter ones''.[3]

4 – ن: أبي، عن الحسن بن أحمد المالكي، عن أبيه، عن إبراهيم بن أبي محمود، عن الرضا، عن آبائه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي أنت أول من يدخل الجنة وبيدك لوائي وهو لواء الحمد، وهو سبعون شقة، الشقة منه أوسع من الشمس القمر.

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

'From Al-Reza-asws, from his-asws forefathers-asws from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! You-asws would be the first one to enter the Paradise, and in your-asws hand would be a flag, and it is the flag of Praise, and it is of seventy tresses, the tress from it being vaster than the sun and the moon''.[4]

5 – ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إني سألت ربي فيك خمس خصال فأعطانيها: أحدها أن يجعلك حامل لوائي وهو لواء الله الاكبر مكتوب عليه: المفلحون هم الفائزون بالجنة.

By the three chains,

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

[3] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 3
[4] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 4

flag of Allah-azwj the Greatest. Upon it is inscribed: “The winners, they are the successful ones with the Paradise”’.[5]

6 – ما: الحفار، عن أبي القاسم الدعبلي، عن أبيه، عن دعبل، عن مجاشع ابن عمرو، عن ميسرة بن عبيدالله، عن عبد الكريم الجزري، عن سعيد بن جبير، عن ابن عباس أنه سئل عن قول الله عزوجل: " وعد الله الذين آمنوا وعملوا الصالحات منهم مغفرة وأجرا عظيما " قال: سأل قوم النبي صلى الله عليه وآله فقالوا: فيمن نزلت هذه الآية يا نبي الله ؟

Al Hafaar, from Abu Al Qasim Al Deobaly, from his father, from Deobel, from Majash’a Ibn Amro, from Maysara Bin Ubeydullah, from Abdul Kareem Al Jizry, from Saeed Bin Jubeyr, from Ibn Abbas,

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

قال: إذا كان يوم القيامة عقد لواء من نور أبيض ونادى مناد: ليقم سيد المؤمنين علي ابن أبي طالب، فيعطي الله اللواء من النور الابيض بيده، تحته جميع السابقين الاولين من المهاجرين والانصار، لا يخالطهم غيرهم حتى يجلس على منبر من نور رب العزة،

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

ويعرض الجميع عليه رجلا رجلا فيعطي أجره ونوره، فإذا اتي على آخرهم قيل لهم: قد عرفتم موضعكم ومنازلكم من الجنة، إن ربكم يقول لكم: عندي لكم مغفرة وأجر عظيم – يعني الجنة –

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

فيقوم علي بن أبي طالب والقوم تحت لوائه معهم حتى يدخل الجنة، ثم يرجع إلى منبره ولا يزال يعرض عليه جميع المؤمنين فيأخذ نصيبه منهم إلى الجنة ويترك أقواما على النار،

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

[5] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 5

فذلك قوله عزوجل: " والذين آمنوا وعملوا الصالحات لهم أجرهم ونورهم " يعني السابقين الاولين والمؤمنين وأهل الولاية له، وقوله: " والذين كفروا وكذبوا بآياتنا أولئك أصحاب الجحيم " هم الذين قاسم عليهم النار فاستحقوا الجحيم.

These are the Words of the Mighty and Majestic: ***and those who believe and do righteous deeds [35:7] For them would be their Recompense and their Light. [57:19]*** – meaning the preceding ones, the former ones and the Momineen, and the people of the Wilayah for him-asws; and His-azwj Words: ***And those who are committing Kufr and are belying Our Signs, they are the inmates of the Blazing Fire [5:10]***, they are those the Fire would be distributed upon, they would be deserving of the Blazing Fire''.[6]

7 – شف: من كتاب كفاية الطالب لمحمد بن يوسف القرشي الشافعي، عن عتيق ابن أبي الفضل السلماني، عن أبي القاسم علي محدث الشام، عن أبي القاسم إسماعيل ابن أحمد السمرقندي، عن عاصم بن الحسن العاصمي عن عبد الواحد بن محمد بن، عن أحمد بن محمد بن سعيد، عن محمد بن أحمد بن الحسن، عن خزيمة بن ماهان، عن عيسى بن يونس، عن الاعمش، عن سعيد بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: يأتي على الناس يوم ما فيه راكب إلا نحن أربعة، فقال له العباس بن عبد المطلب عمه: فداك أبي وامي من هؤلاء الاربعة ؟

From the book 'Kifayat Al Talib' of Muhammad Bin Yusuf Al Qarshy Al Shafie, from Ateeq Ibn Abu Al Fazl Al Salmany, from Abu Al Qasim Ali Muhaddis of Syria, from Abu Al Qasim Ismail Ibn Ahmad Al Samarqandy, from Aasim Bin Al Hassan Al Aasimy, from Abdul Wahid Bin Muhammad Bin, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad Bin Al Hassan, from Khuzeyman Bin Mahan, from Isa Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

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

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

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

وبيده لواء الحمد، ينادي: لاإله إلا الله، محمد رسول الله، فيقول الخلائق: من هذا ؟ أملك مقرب ؟ أنبي مرسل ؟ أحامل عرش؟

[6] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 6

And in his[asws] hand would be the flag of Praise, calling out: 'There is no god except Allah[azwj], Muhammad[saww] is a Rasool[saww] of Allah[azwj]'. The creatures would say, 'Who is this one? An Angel of Proximity? A Mursil Prophet[as]? A bearer of the Throne?'

فينادي مناد من بطنان العرش: ليس هذا ملك مقرب ولا نبي مرسل ولا حامل عرش، هذا علي بن أبي طالب وصي رسول رب العالمين، وأمير المؤمنين، وقائد الغر المحجلين إلى جنات النعيم.

A Caller would Call out from the interior of the Throne: "This is neither an Angel of Proximity, nor a Mursil Prophet[as], nor a bearer of the Throne. This is Ali[asws] Bin Abu Talib[asws] successor[asws] of Rasool[saww] of Lord[azwj] of the Worlds, and Emir of the Momineen, and Guide of the resplendent to the Gardens of Bliss!''.[7]

8 – فر: بإسناده عن جابر بن عبد الله الانصاري قال: تذاكر أضحابنا الجنة عند النبي صلى الله عليه وآله، فقال النبي صلى الله عليه وآله: إن أول أهل الجنة دخولا علي بن أبي طالب،

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

'Our companions mentioned the paradise in the presence of the Prophet[saww], so the Prophet[saww] said: 'The first of the people to enter the Paradise would be Ali[asws] Bin Abu Talib[asws]'.

قال: فقال أبو دجانة الانصاري: يارسول الله أليس أخبرتنا أن الجنة محرمة على الانبياء حتى تدخلها، وعلى الامم حتى تدخلها أمتك ؟

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

قال: بلى يا أبا دجانة أما علمت أن لله لواءا من نور عموده من ياقوت، مكتوب على ذلك اللواء: لاإله إلا الله محمد رسول الله وآل محمد خير البرية ؟ وصاحب اللواء أمام القوم

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

قال: فسر بذلك علي عليه السلام فقال: الحمد لله الذي أكرمنا وشرفنا بك.

He (the narrator) said, 'Ali[asws] interpreted that saying: 'The Praise is for Allah[azwj] Who Honoured us[asws] and Ennobled us[asws] through you[saww]'.

[7] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 7

قال: فقال النبي صلى الله عليه وآله: ابشر يا علي مامن عبد يحبك وينتحل مودتك إلا بعثه الله يوم القيامة معنا، ثم قرأ النبي صلى الله عليه وآله هذه الآية: " إن المتقين في جنات ونهر في مقعد صدق عند مليك مقتدر ".

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

9 – ع: الحسين بن علي الصوفي، عن عبد الله بن جعفر الحضرمي، عن محمد بن عبد الله القرشي، عن علي بن أحمد التميمي، عن محمد بن مروان، عن عبد الله بن يحيى، عن محمد بن الحسن بن علي بن الحسين، عن أبيه، عن جده، عن الحسين بن علي عن أبيه علي بن أبي طالب عليه السلام قال: قال لي رسول الله صلى الله عليه وآله: أنت أول من يدخل الجنة، فقلت: يا رسول الله أدخلها قبلك ؟

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

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

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

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

ثم قال عليه السلام: يا علي كأني بك وقد دخلت الجنة وبيدك لوائي وهو لواء الحمد تحته آدم فمن دونه.

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

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

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

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

[8] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 8
[9] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 9

'I-saww will come out on the Day of Judgment and Ali-asws Bin Abu Talib-asws would be in front of me-asws, and in his-asws hand would be the flag of Praise, and on that Day he-asws will be clothed in two clothes, a cloth of silk and a cloth of brocade'.

فوثب إليه رجل أعرابي من أهل نجد من ولد جعفر بن كلاب بن ربيعة فقال: قد أرسلوني إليك لاسألك، فقال: قل يا أخا البادية، قال: ما تقول في علي بن أبي طالب فقد كثر الاختلاف فيه ؟

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

فتبسم رسول الله صلى الله عليه وآله ضاحكا فقال: يا أعرابي ولم كثر الاختلاف فيه ؟ علي مني كرأسي من بدني وزري من قميصي،

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

فوثب الاعرابي مغضبا ثم قال: يا محمد إني أشد من علي بطشا، فهل يستطيع علي أن يحمل لواء الحمد ؟

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

فقال النبي صلى الله عليه وآله: مهلا يا أعرابي، فقد اعطي يوم القيامة خصالا شتى: حسن يوسف، وزهد يحيى، وصبر أيوب وطول آدم، وقوة جبرئيل عليهم الصلاة والسلام، وبيده لواء الحمد، وكل الخلائق تحت اللواء، وتحف الائمة والمؤذنون بتلاوة القرآن والاذان، وهم الذين لا يتبددون في قبورهم:

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

فوثب الاعرابي مغضبا وقال: اللهم إن يكن ما قال محمد حقا فأنزل علي حجرا، فأنزل الله فيه: " سأل سائل بعذاب واقع للكافرين ليس له دافع من الله ذي المعارج ".

The Bedouin leapt up angrily and said, 'O Allah-azwj! If what Muhammad-saww said happens to be true, Send down a rock upon me'. So, Allah-azwj Revealed regarding him: '***A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]***''.[10]

[10] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 10

11 – فر: أبو القاسم الحسيني رفعه إلى معاذ بن جبل قال: قال النبي صلى الله عليه وآله: إن الله أعطاني في علي أنه متكئ بين يدي يوم الشفاعة، وأعطاني في علي لآخرتي أنه صاحب مفاتيحي يوم أفتح أبواب الجنة،

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

'The Prophet-saww said: 'Allah-azwj has Granted me-saww regarding Ali-asws, he-asws would be reclining in front of me-saww on the Day of Intercession; and Granted me another regarding Ali-asws that he-asws would be in charge of the keys on the day the doors of the Paradise would be opened.

وأعطاني في علي لآخرتي أني اعطى يوم القيامة أربعة ألوية: فلواء الحمد بيدي، وأدفع لواء التهليل لعلي واوجهة في أول فوج وهم الذين يحاسبون حسابا يسيرا ويدخلون الجنة بغير حساب عليهم،

And (He-azwj Granted me-saww another regarding Ali-asws. I-saww would be Given four flags on the Day of Judgment – The flag of Praise would be in my-saww hand, and I-saww shall hand over the flag of *Tahleel* (There is no god except Allah-azwj) to Ali-asws and he-asws will steer the first crowd, and they are those who would have been Reckoned with an easy Reckoning, and they will be entering the Paradise without any Reckoning against them.

وأدفع لواء التكبير إلى حمزة وأوجهه في الفوج الثاني، وأدفع لواء التسبيح إلى جعفر و أوجهه في الفوج الثالث، ثم اقيم على امتي حتى أشفع لهم، ثم اكون أنا القائد وإبراهيم السائق حتى أدخل امتي الجنة.

And I-saww shall hand over the flag of *Takbeer* (Allah-azwj is the Greatest) to Hamza-as and steer him-as among the second crowd; and I-saww shall hand over the flag of *Tasbeeh* (Glory be to Allah-azwj) to Ja'far-as, and steer him-as among the third crowd. Then I-saww stand upon my-saww community until I-saww intercede for them, and I-saww will become the guide, and Ibrahim-as the usher until I-saww enter my-saww community into the Paradise''.[11]

12 – فر: بإسناده عن علي بن الحسين عليهما السلام وساق الحديث إلى أن قال: إذا كان يوم القيامة أمر الله خزان جنهم أن يدفعوا مفاتيح جنهم إلى علي يدخل من يريد و ينحي من يريد – وساقه إلى أن قال –: يا علي إن معك لواء الحمد يوم القيامة تقدم به قدام امتي، والمؤذنون عن يمينك وعن شمالك.

By his chain,

'From Ali-asws Bin Al-Husayn-asws, and he (the narrator) continued the Hadeeth up to he-asws said: 'When it will be the Day of Judgment, Allah-azwj will Command the warden of Hell to hand over the keys of Hell to Ali-asws, he-asws will enter ones he-asws wants to and prevent the ones he-asws so wants to' – and he (the narrator) continued the Hadeeth up to he-saww said: 'O Ali-asws! With you-asws will be the flag of Praise on the Day of Judgment. You-asws will precede with

[11] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 11

it in front of my-saww community, and the permitted ones would be on your-asws right and on your-asws left''.[12]

[12] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 18 H 12

(باب 19) * (أنه يدعى فيه كل اناس بامامهم) *

CHAPTER 19 – THEY WILL BE CALLED DURING IT (DAY OF JUDGMENT) EVERY PEOPLE WITH THEIR IMAM

الايات، هود " 11 " فاتبعوا أمر فرعون برشيد

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

* يقدم قومه يوم القيمة فأوردهم النار وبئس الورد المورود 97.

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

الاسرى " 17 " يوم ندعو كل اناس بإمامهم فمن اوتي كتابه بيمينه فاولئك يقرءون كتابهم ولا يظلمون فتيلا *

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

ومن كان في هذه أعمى فهو في الآخرة أعمى وأضل سبيلا 71 – 72.

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

1 – فس: أحمد بن إدريس، عن ابن عيسى، عن الحسين بن سعيد، عن حمادبن عيسى، عن ربعي، عن الفضيل، عن أبي جعفر عليه السلام في قول الله تبارك وتعالى: " يوم ندعو كل اناس بإمامهم " قال: يجئ رسول الله صلى الله عليه وآله في قرنه وعلي في قرنه، والحسن في قرنه، والحسين في قرنه وكل من مات بين ظهراني قوم جاؤوا معه.

Ahmad Bin Idrees, from Ibn Isa, from Al Husayn Bin Saeed, from Hamad Bin Isa, from Rabie, from Al Fazeyl,

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

[13] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 1

2 – ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله في قول الله تبارك وتعالى: " يوم ندعوا كل اناس بإمامهم " قال: يدعي كل قوم بإمام زمانهم، وكتاب الله وسنة نبيهم.

By the three chains,

'From Al-Reza[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww] said regarding the Words of Allah[-azwj] Blessed and Exalted: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He[-asws] said: 'Every people would be called with the Imam[-asws] of their time, and the Book of Allah[-azwj] and Sunnah of their Prophet[-saww]''.[14]

3 – ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن سعد، عن أيوب، عن صفوان عن أبان، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: إذا كان يوم القيامة نادى مناد من بطنان العرش: أين خليفة الله في أرضه ؟ فيقوم داود النبي عليه السلام، فيأتي النداء من عند الله عزوجل: لسان إياك أردنا وإن كنت لله تعالى خليفة،

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

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

ثم ينادى ثانية: أين خليفة الله في أرضه ؟ فيقوم أمير المؤمنين علي بن أبي طالب عليه السلام، فيأتي النداء من قبل الله عزوجل: يا معشر الخلائق هذا علي بن أبي طالب خليفة الله في أرضه، و حجته على عباده، فمن تعلق بحبله في دار الدنيا فليتعلق بحبله في هذا اليوم يستضئ بنوره وليتبعه إلى الدرجات العلى من الجنات،

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

قال: فيقوم الناس الذين قد تعلقوا بحبله في الدنيا فيتبعونه إلى الجنة.

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

ثم يأتي النداء من عند الله جل جلاله: الأمن ائتم بإمام في دار الدنيا فليتبعه إلى حيث يذهب به، فحينئذ تبرأ الذين اتبعوامن الذين اتبعوا ورأوا العذاب وتقطعت بهم الاسباب

[14] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 2

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

وقال الذين اتبعوا لو أن لنا كرة فنتبرء منهم كما تبرؤوا منا كذلك يريهم الله أعمالهم حسرات عليهم وماهم بخارجين من النار.

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

4 - سن: أبي، عن النضر، عن الحلبي، عن ابن مسكان، عن مالك الجهني قال: قال أبو عبد الله عليه السلام: إنه ليس من قوم ائتموا بإمامهم في الدنيا إلا جاء يوم القيامة يلعنهم ويلعنونه إلا أنتم ومن على مثل حالكم.

My father, from Al Nazar, from Al Halby, from Ibn Muskan, from Malik Al Jahny who said,

‘Abu Abdullah-asws said: ‘There is none from a people following their imam in the world, except he would come on the Day of Judgment cursing them and they would be cursing him, except us-asws and the ones upon the like of your state (Shias)’’.[16]

5 – سن: أبي، عن حمزة بن عبد الله، عن عقيل بن دراج، عن مالك بن أعين قال: قال لي أبو عبد الله عليه السلام: يا مالك أما ترضون أن يأتي كل قوم يلعن بعضهم بعضا إلا أنتم ومن قال بقولكم.

My father, from Hamza Bin Abdullah, from Aqeel Bin Daraj, from Malik Bin Ayn who said,

‘Abu Abdullah-asws said: ‘O Malik! Are you not pleased that every people would come cursing each other except you (Shias) and the ones who say with your word?’’.[17]

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

From my father, from Al Nazar, from Ibn Muskan, from Yaqoub Bin Shuayb who said,

‘I said to Abu Abdullah-asws: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].*** He-asws said: ‘We will call every generation from this community with their Imam’.

قلت فيجئ رسول الله صلى الله عليه وآله في قرنه، وعلي عليه السلام في قرنه، و الحسن عليه السلام في قرنه، والحسين عليه السلام في قرنه، وكل إمام في قرنه الذي هلك بين أظهرهم ؟ قال: نعم.

[15] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 3
[16] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 4
[17] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 5

I said, 'So, Rasool-Allah-saww will come with his-saww generation, and Ali-asws among his-asws generation, and Al-Hassan-asws with his-asws generation, and Al-Husayn-asws among his-asws generation, and every Imam-asws among his-asws generation in which he-asws passed away in their midst?' He-asws said: 'Yes''.[18]

7 – شي: عن الفضيل قال: سألت أبا جعفر عليه السلام عن قول الله: يوم ندعو كل اناس بإمامهم " قال: يجئ رسول الله صلى الله عليه وآله في قومه، وعلي في قومه، والحسن في قومه، والحسين في قومه، وكل من مات بين ظهراني إمام جاء معه.

From Al Fazeyl who said,

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

8 – شي: عن أبي بصير، عن أبي عبد الله عليه السلام: إنه إذا كان يوم القيامة يدعى كل بإمامه الذي مات في عصره، فإن أثبته اعطي كتابه بيمينه لقوله: " يوم ندعو كل اناس بإمامهم فمن اوتي كتابه بيمينه فاولئك يقرءون كتابهم "

From Abu Baseer,

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

واليمين إثبات الامام لانه كتاب له يقرؤه لان الله يقول: " فأما من اوتي كتابه بيمينه فيقول هاءوم اقرءوا كتابيه إني ظننت أني ملاق حسابيه، إلى آخر الآيات،

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

والكتاب: الامام فمن نبذه وراء ظهره كان كما قال: " نبذوه وراء ظهورهم " ومن أنكره كان من أصحاب الشمال الذين قال الله: " ما أصحاب الشمال في سموم وحميم وظل من يحموم " إلى آخر الآيات.

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

[18] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 6
[19] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 7

and scalding water [56:42] And shade from black smoke [56:43] – up to the end of the Verses''.[20]

9 – شي: عن محمد بن مسلم، عن أحدهما عليهما السلام قال: سألته عن قوله: " يوم ندعو كل اناس بإمامهم " قال: من كان يأتمون به في الدنيا، ويؤتى بالشمس والقمر فيقذفان في جهنم ومن يعبدهما.

From Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam-asws), he (the narrator) said, 'I asked him-asws about His-azwj Words: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***. He-asws said: 'The 'one' they were following with in the world; and they would come with the sun and the moon and these would be thrown into Hell, and the ones who had worshipped these''.[21]

10 – شى: عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول أمير المؤمنين عليه السلام: الاسلام بدأ غريبا وسيعود غريبا كما كان فطوبى للغرباء، فقال: يا أبا محمد يستأنف الداعي منا دعاءا جديدا كما دعا إليه رسول الله صلى الله عليه وآله.

From Abu Baseer who said,

'I asked Abu Abdullah-asws about the words of Amir Al-Momineen-asws: 'Al-Islam began as unknown, and will return to be unknown just as it was, so beatitude be for the strangers (unknown ones who know it)'. He-asws said: 'O Abu Muhammad! The caller from us-asws will resume a new call just as Rasool-Allah-saww had called to it'.

فأخذت بفخذه فقلت: أشهد أنك إمامي. فقال: أما إنه سيدعى كل اناس بإمامهم: أصحاب الشمس بالشمس وأصحاب القمر بالقمر، وأصحاب النار بالنار، وأصحاب الحجارة بالحجارة.

So, I grabbed his-asws leg and said, 'I testify that you-asws are my Imam-asws!' He-asws said: 'But, surely everyone would be called with their Imam – the companions of the sun with the sun, and the companions (worshippers) of the moon with the sun, and the companions (worshippers) of the fire with the fire, and companions of the stones with the stone''.[22]

11 – شي: عن عمار الساباطي، عن أبي عبد الله عليه السلام: لا يترك الارض بغير إمام يحل حلال الله ويحرم حرامه، وهو قول الله: " يوم ندعو كل اناس بإمامهم "

From Amaar Al Sabaty,

'From Abu Abdullah-asws: 'The earth will not be left without an Imam-asws (being in it), Permitting the Permissible of Allah-azwj and prohibiting His-azwj Prohibition, and it is the Word

[20] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 8
[21] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 9
[22] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 10

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

ثم قال: قال رسول الله صلى الله عليه وآله: من مات بغير إمام مات ميتة جاهلية. فمدوا أعناقهم و فتحوا أعينهم،

Then he-asws said: 'Rasool-Allah-saww said: 'One who dies without an Imam-asws dies the death of the ignorance (pre-Islamic period)'. So, they extended their necks and opened their eyes'.

فقال أبو عبد الله عليه السلام: ليست الجاهلية الجهلاء.

Abu Abdullah-asws said: 'It isn't the ignorance of the ignorant ones!'.

فلما خرجنا من عنده فقال لنا سليمان: هو والله الجاهلية الجهلاء، ولكن لما رأكم مددتم أعناقكم وفتحتم أعينكم قال لكم كذلك.

When we went out from his-asws presence, Suleyman said to us, 'By Allah-azwj! It is the ignorance of the ignorant ones, but when he-asws saw you extending your necks and opening your eyes (wide), he-asws said to you like that''.[23]

11b - شى: عن بشير الدهان، عن أبي عبد الله عليه السلام قال: أنتم والله على دين الله ثم تلا: " يوم ندعو كل اناس بإمامهم " ثم قال: علي إمامنا، ورسول الله صلى الله عليه وآله إمامنا، كم من إمام يجئ يوم القيامة يلعن أصحابه ويلعنونه، ونحن ذرية محمد وامنا فاطمة صلوات الله عليهم.

From Bashir Al Dahan,

'From Abu Abdullah-asws having said: 'By Allah-azwj! You (Shias) are upon the Religion of Allah-azwj!' Then he-asws recited: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***, then said, 'Ali-asws is our-asws Imam-asws, and Rasool-Allah-saww is our-asws Imam-asws. How many an imam would come on the Day of Judgment cursing his companion and he would curse him, and we-asws are the offspring of Muhammad-saww, and our-asws mother-asws is (Syeda) Fatima-asws''.[24]

12 - شى: عن جابر، عن أبي جعفر عليه السلام: لما نزلت هذه الآية: " يوم ندعواكل اناس بإمامهم " قال المسلمون: يارسول الله أو لست إمام المسلمين أجمعين ؟

From Jabir,

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

[23] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 11
[24] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 11 b

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

He-asws said: 'So Rasool-Allah-saww said: 'I-saww am a Rasool-saww of Allah-azwj to the people in their entirety, but there will be coming from after me-saww, Imams-asws upon the people from Allah-azwj, from the People-asws of my-saww Household, who would be standing among the people but they would be belying them-asws and oppressing them-asws.

ألا فمن تولاهم فهو مني ومعي وسيلقاني، ألا ومن ظلمهم وأعان على ظلمهم وكذبهم فليس مني ولا معي وأنامنه برئ.

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

13- وروي في رواية اخرى مثله: ويظلمهم أئمة الكفر والضلال وأشياعهم.

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

14 - شى: عن عبد الاعلى قال: سمعت أبا عبد الله عليه السلام يقول: السمع والطاعة أبواب الجنة، السامع المطيع لاحجة عليه، وإمام المسلمين تمت حجته واحتجاجه يوم يلقى الله، لقول الله: " يوم ندعوا كل اناس بإمامهم ".

From Abdul A'ala who said,

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

15 - شى: عن بشير، عن أبي عبد الله عليه السلام قال: إنه كان يقول: مابين أحدكم وبين أن يغتبط إلا أن تبلغ نفسه ههنا - وأشار بإصبعه إلى حنجرته -.

From Bashir,

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

[25] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 12
[26] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 13
[27] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 14

قال: ثم تأول بآيات من الكتاب فقال: " أطيعوا الله وأطيعو الرسول واولي الامر منكم ومن يطع الرسول فقد أطاع الله " إن كنتم تحبون الله فاتبعوني يحببكم الله ".

He-asws said: 'Then He-azwj Explained with Verses from the Book, so He-azwj Said: '***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] There is one who obeys the Rasool, so he has obeyed Allah [4:80]***. If you were loving Allah-azwj, then follow me-asws, Allah-azwj will Love you'.

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

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

16 - شي: عن محمد، عن أحدهما عليهما السلام أنه سئل عن قوله: " يوم ندعوا كل اناس بإمامهم " فقال: ما كانوا يأتمون به في الدنيا، ويؤتى بالشمس والقمر فيقذفان في جهنم ومن كان يعبدهما.

From Muhammad,

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

17 - شى: عن إسماعيل بن همام قال: قال الرضا عليه السلام في قول الله: " يوم ندعو كل اناس بإمامهم " قال: إذا كان يوم القيامة قال الله: أليس عدلا من ربكم أن نولي كل قوم من تولوا ؟ قالوا: بلى، قال: فيقول: تميزوا فيتميزون.

From Ismail Bin Hamam who said,

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

18 - شى: عن محمد بن حمدان، عن أبي عبد الله عليه السلام قال: إن كنتم تريدون أن تكونوا معنا يوم القيامة لا يلعن بعضكم بعضا، فاتقو الله وأطيعوا فإن الله يقول: " يوم ندعو كل اناس بإمامهم ".

From Muhammad Bin Hamdan,

[28] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 15
[29] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 16
[30] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 17

'From Abu Abdullah-asws having said: 'If would want to happen to be with us-asws on the Day of Judgment, some of you should not curse the others, therefore fear Allah-azwj and obey, for Allah-azwj is Saying: ***On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]***''.[31]

19 – شف: من كتاب المعرفة تأليف عباد بن يعقوب الرواجني، عن أبي عبد الرحمن المسعودي، عن الحارث بن حصيرة، عن صخر بن الحكم الفزاري، عن حنان بن الحرب الازدي، عن الربيع بن جميل، عن مالك بن ضمرة الرواسي، عن أبي ذر – رضي الله عنه – قال: لما أن سير أبو ذر – رضي الله عنه – اجتمع هو وعلي عليه السلام والمقداد بن الاسود، قال :ألستم تشهدون أن رسول الله صلى الله عليه وآله قال: امتي ترد علي الحوض على خمس رايات: أولها راية العجل فأقوم فآخد بيده فإذا أخذت بيده اسود وجه، ورجفت قدماه، وخفقت أحشاؤه، ومن فعل ذلك تبعه،

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

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

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

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

ثم ترد علي راية فرعون امتي فيهم أكثر الناس وهم المبهرجون، قلت يا رسول الله وما المبهرجون ؟ أبهرجوا الطريق ؟ قال: لا ولكنهم بهرجوا دينهم، وهم الذين يغضبون للدنيا ولها يرضون ولها يسخطون ولها ينصبون،

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

[31] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 18

فآخذ بيد صاحبهم فإذا أخذت بيده اسود وجهه، ورجفت قدماه، وخفقت أحشاؤه، ومن فعل ذلك تبعه، فأقول: ما خلفتموني في الثقلين بعدي ؟ فيقولون: كذبنا الاكبر ومزقناه وقاتلنا الاصغر و قتلناه، فأقول: اسلكوا طريق أصحابكم، فينصرفون ظماء مظمئين مسودة وجوههم لا يطعمون منه قطرة.

Then I[-saww] would grab their master, and when I[-saww] do grab his hand, his face would blacken, and his feet would tremble, and his bones would knock, and of the ones who did that would follow him. I[-saww] say: 'What did you do regarding the two weighty things after me[-saww]?' They would say, 'We belied the greater (Quran) and tore it, and we fought the smaller (Ali[-asws]) and killed him[-asws]'. I[-saww] would say: 'Travel the road of your master', and they would disperse thirsty, blackened of faces, not being quenched a drop from it (Fountain).

ثم ترد علي راية فلان وهو إمام خمسين ألفا من أمتي، فأقوم فأخذ بيده فإذا أخذت بيده اسود وجهه ورجفت قدماه، وخفقت أحشاؤه، ومن فعل ذلك تبعه، فأقول: ما خلفتموني في الثقلين بعدي ؟ فيقولون: كذبنا الاكبر وعصيناه وخذلنا الاصغر وخذلنا عنه، فأقول: اسلكوا سبيل أصحابكم فينصرفون ظماء مظمئين مسودة وجوههم لا يطعمون منه قطرة.

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

ثم يرد علي المخدج برايته وهو إمام سبعين ألفا من امتي، فإذا أخذت بيده اسود وجهه، ورجفت قدماه، وخفقت أحشاؤه، ومن فعل ذلك تبعه، فأقول: ماذا خلفتموني في الثقلين بعدي ؟

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

فيقولون: كذبنا الاكبر وعصيناه وقاتلنا الاصغر فقتلناه، فأقول: اسلكوا سبيل أصحابكم فينصرفون ظماء مظمئين مسودة وجوههم لا يطعمون منه قطرة.

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

ثم يرد علي أمير المؤمنين وقائد الغر المحجلين فأقوم فآخذ بيده فيبيض وجهه ووجوه أصحابه، فأقول: ماذا خلفتموني في الثقلين بعدي ؟ فيقولون: اتبعنا الاكبر وصدقناه ووازرنا الاصغر ونصرناه وقتلنا معه،

Then will return to me-saww Ali-asws Emir of the Momineen-asws and guide of the resplendent, so I-saww shall stand up and grab his-asws hand, and his-asws face would brighten and (so will) the faces of his-asws companions. I-saww shall say: 'What did you do regarding the two weighty things after me-saww?' They would say, 'We followed the greater (Quran) and ratified it, and we supported the smaller (Ali-asws and helped him-asws, and we fought alongside him-asws'.

فأقول رووا، فيشربون شربة لا يظمؤون بعدها أبدا، إمامهم كالشمس الطالعة، ووجوههم كالقمر ليلة البدر، أو كانوا كأضوء نجم في السماء،

I-saww shall say: 'Quench yourselves'. So, they would be drinking such a drink, they will not be thirsty after it, ever! Their fronts would be like the emerging sun, and their faces would be like the moon on the night of the full moon, and they would be like the illumination of a star in the sky.

قال: ألستم تشهدون على ذلك ؟ قالوا: بلى، قال: وأنا على ذلك من الشاهدين.

He-ra said, 'Aren't you witnesses upon that?' They said, 'Yes'. He-ra said, 'And I-ra, upon that, I am from the witnesses''.[32]

[32] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 19 H 19

* (باب **20**) * * (**صفة الحوض وساقيه صلوات الله عليه**) *

CHAPTER 20 – DESCRIPTION OF THE FOUNTAIN AND ITS QUENCHER-saww

الايات، الكوثر " 108 " إنا أعطيناك الكوثر 1

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

1 – بشا، جا، ما: المفيد، عن ابن قولويه، عن الحسين بن محمد بن عامر، عن المعلى ابن محمد، عن محمد بن جمهور العمي، عن ابن محبوب، عن أبي محمد الوابشي، عن أبي الورد قال: سمعت أبا جعفر محمد ين علي الباقر عليهما السلام يقول: إذا كان يوم القيامة جمع الله الناس في صعيد واحد من الاولين والآخرين عراة حفاة، فيوقفون على طريق المحشر حتى يعرقوا عرقا شديدا، وتشتد أنفاسهم فيمكثون كذلك ما شاء الله، وذلك قوله تعالى: فلا تسمع إلا همسا "

Al Mufeed, from Ibn Qawlaeiya, from Al Husayn Bin Muhammad Bin Aamir, from Al Moala Ibn Muhammad, from Muhammad Bin Jamhour Al Ammy, from Ibn Mahboub, from Abu Muhammad Al Wabishy, from Abu Al Warad who said,

From Abu Ja'far Muhammad-asws Bin Ali Al-Baqir-asws saying: 'When it will be the Day of Judgment, Allah-azwj will Gather the people in one plain, the former ones and the latter ones, (all) bare footed. They would be pausing on the road of the Plains of Resurrection until they will sweat intensely and breathe heavily. They would remain like that for as long as Allah-azwj so Desires, and that is His-azwj Speech: ***so you will not hear except for whispers [20:108]***'.

قال: ثم ينادي مناد من تلقاء العرش: أين النبي الامي ؟ قال: فيقول الناس قد أسمعت كلا فسم باسمه،

He (Abu Ja'far-asws) said: 'Then a Caller will call out from the front of the Throne: 'Where is the *Ummi* Prophet-saww?' So, the people would be saying, 'We have heard all names, therefore call him-saww by his-saww name'.

قال: فينادي: أين نبي الرحمة محمد بن عبد الله ؟ قال: فيقوم رسول الله صلى الله عليه وآله فيتقدم أمام الناس كلهم حتى ينتهي إلى حوض طوله مابين أيلة وصنعاء، فيقف عليه

Then he will call out: 'Where is the Prophet of Mercy Muhammad-saww Bin Abdullah-asws?' Rasool-Allah-saww will stand up. He-saww will advance in front of all the people until he-saww will end up to the Fountain, the length of which is what is between Eilat (in Jordan) and Sana'a (in Yemen). He-saww will stand over there.

ثم ينادي بصاحبكم فيقوم أمام الناس فيقف معه، ثم يؤذن للناس فيمرون.

Then he will call out with your Master-asws. So, the Imam-asws of the people will arise and stand with him-saww. Then the people will be permitted and they would be passing by.

قال أبو جعفر عليه السلام: فبين وارد يومئذ وبين مصروف فإذا رأى رسول الله صلى الله عليه وآله من يصرف عنه من محبينا أهل البيت بكى، وقال: يا رب شيعة علي، يا رب شيعة علي،

Abu Ja'far-asws said: 'So some of them will be taken and they will be made to leave from it. When Rasool-Allah-saww sees the ones from those that love us-asws are being made to leave, he-saww will weep and say: 'O Lord-azwj, Shias of Ali-asws! O Lord-azwj, Shias of Ali-asws!'

قال: فيبعث الله عليه (إليه خ ل) ملكا فيقول له: ما يبكيك يا محمد ؟ قال: فيقول: وكيف لا أبكي لاناس من شيعة أخي علي بن أبي طالب أراهم قد صرفوا تلقاء أصحاب النار ومنعوا من ورود حوضي ؟

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

قال: فيقول الله عزوجل له: يا محمد إني قد وهبتهم لك، وصفحت لك عن ذنوبهم، وألحقتهم بك وبمن كانوا يتولون من ذريتك وجعلتهم في زمرتك، وأوردتهم حوضك، وقبلت شفاعتك فيهم، وأكرمتك بذلك

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

ثم قال أبو جعفر محمد بن علي بن الحسين عليهم السلام: فكم من باك يومئذ وباكية ينادون: يا محمداه إذا رأوا ذلك، قال: فلا يبقى أحد يومئذ كان يتولانا ويحبنا إلا كان في حزبنا ومعنا وورد حوضنا.

Then Abu Ja'far-asws said: 'And how many will weep on that day and be calling out, 'O Muhammad-saww!', when they see that. There would not remain anyone on that Day who used to be in our-asws Wilayah and love us-asws, and disavowed from our-asws enemies and hated them, except that he will be from our-asws group, and with us-asws, around our-asws Fountain''.[33]

2 - جا، ما، المفيد، عن علي بن هلال (بلال خ ل) المهلبي، عن أحمد بن الحسين البغدادي، عن محمد بن إسماعيل، عن محمد بن الصلت، عن أبي كدينة عن عطاء، عن سعيد بن جبير، عن عبد الله بن عباس قال: لما نزل على رسول الله صلى الله عليه وآله " إنا أعطيناك الكوثر " قال له علي بن أبي طالب: ما هو الكوثر يا رسول الله ؟ قال: نهر أكرمني الله به، قال علي: إن هذا النهر شريف فانعته لنا يا رسول الله،

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

[33] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 1

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

قال: نعم يا علي، الكوثر نهر يجري تحت عرش الله تعالى، ماؤه أشد بياضا من اللبن، وأحلى من العسل، وألين من الزبد. وحصاه (حصباؤه خ ل) الزبرجد والياقوت والمرجان، حشيشه الزعفران، ترابه المسك الاذفر، قواعده تحت عرش الله عزوجل.

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

ثم ضرب رسول الله صلى الله عليه وآله يده في جنب علي أمير المؤمنين عليه السلام وقال: يا علي إن هذا النهر لي ولك ولمحبيك من بعدي.

Then Rasool-Allah-saww struck the side of Amir Al-Momineen-asws with his-saww hand, and he-saww said to him-asws: 'O Ali-asws! This river is for me-saww, and for you-asws, and for those who love you-asws from after me-saww''.[34]

3 – ج: عن ابن عباس قال: قال النبي صلى الله عليه وآله: إن الله عزوجل أعطاني نهرا في المساء مجراه تحت العرش، عليه ألف ألف قصر، لبنة من ذهب، ولبنة من فضة، حشيشها الزعفران، ورضراضها الدر والياقوت، وأرضها المسك الابيض،

From Ibn Abbas who said,

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

فذلك خير لي ولامتي، وذلك قوله تعالى: " إنا أعطيناك الكوثر ".

So, that is better for me-saww and my-saww community, and that the Word of the Exalted: ***Indeed, We Gave you Al-Kausar [108:1]***''.[35]

4 – ن، لى: أبي، عن سعد، عن ابن هاشم، عن علي بن معبد، عن الحسين ابن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن، أمير المؤمنين عليهم السلام، قال: قال رسول الله صلى الله عليه وآله: من لم يؤمن بحوضي فلا أورده الله حوضي.

My father, from Sa'ad, from Ibn Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

[34] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 2
[35] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 3

‘From Ali-asws Bin Musa Al-Reza-asws, from his-asws father-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: ‘Rasool-Allah-saww said: ‘One who does not believe in my-saww Fountain, then Allah-azwj will not Return him to my-saww Fountain’’.[36]

5 – لى: حمزة بن محمد العلوي، عن علي، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي أنت أخي ووزيري وصاحب لوائي في الدنيا والآخرة، وأنت صاحب حوضي، من أحبك أحبني، ومن أبغضك أبغضني.

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

‘From Al-Reza-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘O Ali-asws! You-asws are my-saww brother, and my-saww Vizier, and the owner of my-saww flag in the world and in the Hereafter, and you-asws are in charge of my-saww Fountain. One who loves you-asws loves me-saww, and one who hates you-asws hates me-saww’’.[37]

6 – لى: ماجيلويه، عن عمه، عن محمد بن علي القرشي، عن محمد بن سنان، عن المفضل، عن الصاق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من أراد أن يتخلص من هول القيامة فليتول وليي، وليتبع وصيي وخليفتي من بعدي علي ابن أبي طالب، فإنه صاحب حوضي، يذود عنه أعداءه، يسقي أولياءه، فمن لم يسق منه لم يزل عطشانا ولم يرو أبدا، ومن سقى منه شربة لم يشق ولم يظمأ أبدا.

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

‘From Al-Sadiq-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘One who to be cleared from the terror of the Day of Judgment, then let him befriend my-saww Guardian-asws, and let him follow my-saww successor-asws and my-saww Caliph from after me-saww – Ali-asws Bin Abu Talib-asws, for he-asws is in charge of my-saww Fountain, impeding (blocking) his-asws enemies from it, quenching his-asws friends. So, the one who is not quenched from it will not cease to be thirsty and will not be quenched, ever, and one who is quenched by a drink from it, would not crave and would not be thirsty, ever!’’.[38]

7 – فس: قال رسول الله صلى الله عليه وآله في حجة الوداع في مسجد الخيف: إني فرطكم وأنتم واردون علي الحوض، حوض عرضه مابين بصرى وصنعاء، فيه قدحان من فضة عدد النجوم.

Rasool-Allah-saww said during the farewell Hajj in Masjid Al-Kheef: ‘I-saww shall be over-generous and you will be returning to me-saww at the Fountain, a fountain the width of it is what between Basra (in Iraq) and Sana’a (Yemen), wherein are cups of silver like the number of the stars’’.[39]

8 – ل: بالاسانيد الكثيرة، عن حذيفة بن اسيد مثله.

[36] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 4
[37] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 5
[38] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 6
[39] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 7

By the numerous chains,

'From Huzeyfa Bin Aseyd – similar to it''.[40]

9 – ل: في الاربعمائة قال أمير المؤمنين عليه السلام: أنا مع رسول الله ومعي عترته على الحوض، فمن أرادنا فليأخذ بقولنا وليعمل بعلمنا، فإن لكل أهل بيت نجيب (نجيبا خ ل) ولنا شفاعة، ولاهل مودتنا شفاعة،

In 'The Four Hundred' (Hadeeth) –

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

فتنافسوا في لقائنا على الحوض فإنا نذود عنه أعداءنا ونسقي منه أحباءنا وأولياءنا، ومن شرب منه شربة لم يظمأ بعدها أبدا،

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

حوضنا مترع، فيه مثعبان (مثقبان خ ل) ينصبان من الجنة، أحدهما من تسنيم والآخر من معين، على حافيته الزعفران وحصاه اللؤلؤ والياقوت وهو الكوثر.

Our-asws Fountain is filled to the brim. In it are two tributaries established from the Paradise – one of them from *Tasneem* and the other from Maeen. Upon its banks is the saffron, and its pebbles are pearls, and rubies, and it is ***Al-Kausar [108:1]***''.[41]

10 – ن: بإسناد التميمي عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله: ترد شيعتك يوم القيامة رواءا غير عطاش، ويرد عدوك عطاشا يستسقون فلا يسقون.

By a chain of Al-Tameemy,

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

11 – ما: المفيد، عن ابن قولويه، عن جعفر بن محمد بن مسعود، عن أبيه، عن محمد بن خالد، عن محمد بن معاذ، عن زكريا بن عدي، عن عبيدالله بن عمر، عن عبد الله بن محمد بن عقيل، عن حمزة بن أبي سعيد الخدري، عن أبيه قال: سمعت رسول الله صلى

[40] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 8
[41] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 9
[42] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 10

الله عليه وآله يقول على المنبر: ما بال أقوام يقولون: إن رحم رسول الله صلى الله عليه وآله لا يشفع (لا ينفع خ ل) يوم القيامة ؟ بلى بلى والله إن رحمي لموصولة في الدنيا والآخرة، وإني أيها الناس فرطكم يوم القيامة على الحوض، فإذا جئتم

Al Mufeed, from Ibn Qawlawiyah, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Khalid, from Muhammad Bin Muaz, from Zakariyya Bin Ady, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah-saww saying upon the pulpit: 'What is the matter with a people saying that the relatives of Rasool-Allah-saww will have no intercession (to benefit from) on the Day of Judgment? Yes! Yes, by Allah-azwj! My-saww relationships will be maintained in the world and the Hereafter, and I-saww, O you people, will be over-generous to you all on the Day of Judgment at the Fountain, when you come'.

قال الرجل: يا رسول الله أنا فلان بن فلان، فأقول: أما النسب فقد عرفته، ولكنكم أخذتم بعدي ذات الشمال وارتددتم على أعقابكم القهقرى.

The man will say, 'O Rasool-Allah-saww! I am so and so, son of so and so'. But I-saww shall say: 'As for the lineage, so I-saww recognise it, but you all took to the left after me-saww and you returned backwards upon your heels''.[43]

12 – ما: المفيد، عن الجعابي، عن ابن عقدة، عن الحسن بن القاسم، عن علي بن إبراهيم بن يعلى، عن علي بن سيف بن عميرة، عن أبيه، عن أبان، عن ابن سيابة، عن حمران، عن أبي حرب بن أبي الاسود الدؤلي، عن أبيه قال: سمعت أمير المؤمنين علي بن أبي طالب عليه السلام يقول: والله لازودن بيدي هاتين القصيرتين عن حوض رسول الله صلى الله عليه وآله أعداءنا، وليردنه أحباؤنا.

Al Mufeed, from Al Ja'aby, from Ibn Aqada, from Al Hassan Bin Al Qasim, from Ali Bin Ibrahim Bin Ya'la, from Ali Bin Sayf Bin Umeyra, from his father, from Aban, from Ibn Sayabah, from Humran, from Abu Harb Bin Abu Al Aswad Al Dowly, from his father who said,

'I heard Amir Al-Momineen Ali-asws Bin Abu Talib-asws saying: 'I-asws shall be impeding with these two short hands of mine-asws, our-asws enemies from the Fountain, and let one who love us-asws to reach it''.[44]

13 – جا، ما، المفيد، عن الجعابي، عن ابن عقدة، عن أبي عوانة موسى القطان، عن محمد (أحمدخ ل) بن يحيى الاودي، عن إسماعيل بن أبان، عن علي بن هاشم بن البريد، عن أبيه، عن عبد الرحمن (الرزاق خ ل) بن قيس الرحبي قال: كنت جالسا مع أمير المؤمنين علي بن أبي طالب عليه السلام على باب القصر حتى ألجأته الشمس إلى حائط القصر فوثب ليدخل فقام رجل من همدان فتعلق بثوبه وقال: يا أمير المؤمنين حدثني حديثا جامعا ينفعني الله به، قال: أولم يكن في حديث كثير ؟ قال: بلى ولكن حدثني حديثا جامعا ينفعني الله به،

[43] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 11
[44] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 12

Al Mufeed, from Al Ja'aby, from Ibn Aqadah, from Abu Awanah Musa Al Qatan, form Muhammad Bin Yahya Al Awdy, from Ismail Bin Aban, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abdul Rahman Al Razaq Bin Qays Al Rahby who said,

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

قال: حدثني خليلي رسول الله صلى الله عليه وآله: أني أرد أنا وشيعتي الحوض رواءا مرويين مبيضة وجوههم، ويرد عدونا ظماء مظمئين مسودة وجوههم، خذها إليك قصيرة من طويلة، أنت مع من أحببت، ولك ما اكتسبت، أرسلني يا أخا همدان. ثم دخل القصر.

He[-asws] said: 'My[-asws] friend Rasool-Allah[-saww] narrated to me[-asws] that I[-asws] and my[-asws] Shias would return from the Fountain fully quenched, their faces whitened, and our[-asws] enemies will return thirsty, unquenched, of blackened faces. Take it (this Hadeeth) to you, as being short from a lengthy one. You would be with the one you love, and for you would be whatever you earn. Let me go, O brother of Hamdan!' Then he[-asws] entered the building''.[45]

14 – ما: المفيد، عن علي بن محمد الكاتب، عن الحسن بن علي الزعفراني، عن إبراهيم بن محمد الثقفي، عن أبي جعفر السعدي، عن يحيى بن عبد الحميد الحماني، عن قيس بن الربيع، عن سعد بن طريف، عن الاصبغ بن نباتة، عن أبي أيوب الانصاري أن رسول الله صلى الله عليه وآله سئل عن الحوض فقال: أما إذا سألتموني عنه فسأخبركم: إن الحوض أكرمني الله به وفضلني على من كان قبلي من الانبياء وهو مابين أيلة وصنعاء فيه من الآنية عدد نجوم السماء،

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

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

يسيل فيه خليجان من الماء ماؤه أشد بياضا من اللبن، وأحلى من العسل، حصاه الزمرد والياقوت، بطحاؤه مسك أذفر، شرط مشروط من ربي لا يرده أحد من امتي إلا النقية قلوبهم، الصحيحة نياتهم، المسلمون لوصي من بعدي، الذين يعطون ما عليهم في يسر ولا يأخذون ما عليهم (لهم ظ) في عسر،

Two inlets of water flow into it. Its water is intensely whiter than the snow, and sweeter than the honey. Its pebbles are of emeralds and the sapphire. Its soil is of strong musk. There is a

[45] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 13

stipulated condition of my-saww Lord-azwj that I-saww will not let anyone from my-saww community arrive to it except the ones of pure hearts, their intentions being correct, the submitters to the my-saww successor-asws from after me-saww, those who gave whatever was upon them during ease, and were not taking what was against them during the difficulty.

يذود عنه يوم القيامة من ليس من شيعته كما يذود الرجل البعير الاجرب من إبله، من شرب منه لم يظمأ أبدا.

He-asws will impede from it on the Day of Judgment, one who wasn't from his-asws Shias, just as the man tends to impede the stray camel to come to his flock of camels. One who drinks from it will not be thirsty, ever!''.[46]

15 – لى: علي بن أحمد بن موسى، عن محمد الاسدي، عن البرمكي، عن جعفر ابن أحمد التميمي، عن أبيه، عن عبد الملك بن عمير الشيباني، عن أبيه، عن جده، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أنا سيد الانبياء والمرسلين، وأفضل من الملائكة المقربين، وأوصيائي سادة أوصياء النبيين والمرسلين، وذريتي أفضل ذريات النبيين والمرسلين، وأصحابي الذين سلكوا منها جي أفضل أصحاب النبيين والمرسلين، و ابنتي فاطمة سيدة نساء العالمين، والطاهرات من أزواجي امهات المؤمنين، وامتي خيرامة اخرجت للناس،

Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Al Barmakky, from Ja'far Ibn Ahmad Al, Tameemy, from his father, from Abdul Malik Bin Umeyr Al Shaybani, from his father, from his grandfather, from Ibn Abbas who said,

'Rasool-Allah-saww said: 'I-saww am the chief of the Prophets-as and the Mursils-as, and superior than the Angels of Proximity, and my-saww successor-asws is the chief of the successors-as of the Prophets-as and the Mursils-as, and my-saww offspring is the most superior of the offspring of the Prophets-as and the Mursils-as, and my-saww companions those who conducted themselves upon my-saww manifesto are the most superior of the companions of the Prophets-as and the Mursils-as, and my-saww daughter-asws (Syeda) Fatima-asws is the chieftess of the women of the worlds, and the pure ones from my-saww wives are the mothers of the Momineen, and my-saww community is ***the best of the communities raised up for the people [3:110]***.

وأنا أكثر النبيين تبعا يوم القيامة، ولي حوض عرضه مابين بصرى وصنعاء، فيه من الاباريق عدد نجوم السماء، وخليفتي على الحوض يومئذ خليفتي في الدنيا

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

فقيل: ومن ذاك يا رسول الله ؟ قال: إمام المسلمين وأمير المؤمنين و مولاهم بعدي علي بن أبي طالب، يسقي منه أولياءه، ويذود عنه أعداءه، كما يذود أحدكم الغريبة من الابل عن الماء.

[46] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 14

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

ثم قال عليه السلام: من أحب عليا وأطاعه في دار الدنيا ورد علي حوضي غدا، وكان معي في درجتي في الجنة، ومن أبغض عليا في دار الدنيا وعصاه لم أره ولم يرني يوم القيامة، واختلج دوني وأخذ به ذات الشمال إلى النار.

Then he-saww said: 'One who loves Ali-asws, and obeys him-asws in the house of the world would return to me-saww at my-saww Fountain tomorrow, and would be with me-saww in my-saww level in the Paradise. And the one who hates Ali-asws in the house of the world and disobeys him-asws, will not see him-asws and will not see me-saww on the Day of Judgment, and will shudder besides me-saww, and would be seized with by the left into the Fire''.[47]

16 – ثو: أبي، عن سعد، عن البرقي، عن ابن مهران، عن أبيه، عن إسحاق ابن جرير قال: قال أبو عبد الله عليه السلام: جاءني ابن عمك كأنه أعرابي مجنون، وعليه إزار وطيلسان، ونعلاه في يده، فقال لي: إن قوما يقولون فيك، قلت له: ألست عربيا ؟ قال: بلى، قلت: إن العرب لا تبغض عليا عليه السلام،

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

'Abu Abdullah-asws said: 'Your cousin came to me-saww as if he was an insane Bedouin, and upon him was a trouser and a pallium, and his slippers were in his hand, and he said to me-asws, 'There are a people who are speaking regarding (against) you-asws'. I-asws said to him: 'Aren't you an Arab?' He said, 'Yes'. I-asws said: 'The Arabs don't hate Ali-asws'.

ثم قلت له: لعلك ممن يكذب بالحوض، أما والله لئن أبغضته ثم وردت عليه الحوض لتموتن عطشا.

Then I-asws said to him: 'Perhaps (they are) from the one who belie the Fountain. But, by Allah-azwj! If you were to hate him-asws, then return to him-asws at the Fountain, you will die of thirst!''.[48]

17 – مل: محمد الحميري، عن أبيه، عن علي بن محمد بن سالم، عن محمد بن خالد، عن عبد الله بن حماد، عن عبد الله الاصم، عن مسمع كردين، عن أبي عبد الله عليه السلام قال: إن الموجع قلبه لناليفرح يوم يرانا عند موته فرحة لا تزال تلك الفرحة في قلبه حتى يرد علينا الحوض، وإن الكوثر ليفرح بمحبنا إذا ورد عليه، حتى إنه ليذيقه من ضروب الطعام مالا يشتهي أن يصدر عنه،

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

'From Abu Abdullah-asws having said: 'The one with an aching heart for us-asws, will be seeing us-asws at his death being happy. That happiness will not cease to be in his heart until he returns to us-asws at the Fountain. And the Kausar will be happy with one who loves us-asws

[47] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 15
[48] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 16

when he returns to it, until it makes him taste from a variety of foods what he had not craved for that it would be implemented from it.

يا مسمع من شرب منه شربة لم يظمأ بعدها أبدا، ولم يشق بعدها أبدا، وهو في برد الكافور وريح المسك وطعم الزنجبيل، أحلى من العسل، وألين من الزبد، وأصفى من الدمع، وأذكى من العنبر، يخرج من تسنيم، ويمر بأنهار الجنان، تجري على رضراض الدر والياقوت،

O Masma'a! One who drinks a drink from it would not be thirsty after it, ever, and will not crave after it, ever, and he will be in the cool of the camphor and aroma of musk and food of *Al-Zanjabeel*, sweeter than the honey, and softer than the butter, and clearer than the tears, and purer than the Anber, coming out from *Tasneem*, and passing by the river of the Gardens, flowing upon the gravel of the gems and the rubies.

فيه من القدحان أكثر من عدد نجوم السماء، يوجد ريحه من مسيرة ألف عام، قدحانه من الذهب والفضة وألوان الجوهر، يفوح في وجه الشارب منه كل فائحة، حتى يقول الشارب منه: ليتني تركت ههنا لا أبغي بهذا بدلا ولا عنه تحويلا،

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

أما إنك يا كردين ممن تروى منه، وما من عين بكت لنا إلا نعمت بالنظر إلى الكوثر، وسقيت منه من أحبنا، و إن الشارب منه ليعطى من اللذة والطعم والشهوة له أكثر مما يعطاه من هو دونه في حبنا،

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

وإن على الكوثر أمير المؤمنين وفي يده عصاء من عوسج يحطم بها أعداءنا، فيقول الرجل منهم: إني أشهد الشهادتين، فيقول: انطلق إلى إمامك فلان فاسأله أن يشفع لك، فيقول: تبرأ مني إمامي الذي تذكره،

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

فيقول: ارجع وراءك فقل للذي كنت تتولاه وتقدمه على الخلق فاسأله – إذ كان عندك خير الخلق – أن يشفع لك، فإن خير الخلق حقيق أن لايرد إذا شفع، فيقول: إني أهلك عطشا، فيقول: زادك الله ظما وزادك الله عطشا.

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

قلت: جعلت فداك وكيف يقدر على الدنو من الحوض ولم يقدر عليه غيره ؟

I said, 'May I be sacrificed for you-asws! And how would he be able to come near to the Fountain and the others would not be able upon it?'

قال: ورع عن أشياء قبيحة وكف عن شتمنا إذا ذكرنا، وترك أشياء اجترأ عليها غيره، وليس ذلك لحبنا ولا لهوى منه لنا ولكن ذلك لشدة اجتهاده في عبادته وتدينه ولما قد شغل به نفسه عن ذكر الناس، فأما قلبه فمنافق، ودينه النصب، واتباعه أهل النصب وولاية الماضين، وتقديمه لهما على كل أحد.

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

18 – شف: من كتاب محمد بن أحمد بن أبي الثلج بإسناده إلى أبي الجارود، عن أبي جعفر عليه السلام قال في قوله عزوجل: " يوم تبيض وجوه وتسود وجوه " الآية: قال النبي صلى الله عليه وآله تحشر امتي يوم القيامة حتى يردوا علي الحوض

From the book of Muhammad Bin Ahmad Bin Abu Al Salj, by his chain going up to Abu Al Jaroud,

'From Abu Ja'far-asws having said regarding the Words of the Mighty and Majestic: ***On the Day faces would be whitened and faces would be blackened. [3:106]*** – the Verse: 'The Prophet-saww said: 'My-saww community would be gathered on the Day of Judgment until they return to me-saww at the Fountain.

فترد راية إمام المتقين وسيد المسلمين وأمير المؤمنين وخير الوصيين وقائد الغر المحجلين وهو علي بن أبي طالب، فأقول: ما فعلتم بالثقلين بعدي ؟ فيقولون: أما الاكبر فاتبعنا وصدقناو أطعنا وأما الاصغر فأحببنا ووالينا حتى هرقت دماؤنا، فأقول: رووا رواءا مرويين مبيضة وجوهكم الحوض، وهو تفسير الآية.

There would come to me-saww the flag of the chief of the Muslims, and Emir of the Momineen, and best of the successors-as, and guide of the resplendent, and he-asws is Ali-asws Bin Abu Talib-asws. I-saww will say: 'What did you all do with the two weighty things after me-saww?' They would say, 'As for the greater (Quran), we followed it and ratified it and obeyed it, and as for the smaller (Ali-asws), we loved him-asws and made him-asws our ruler until our blood was shed'. I-

[49] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 17

saww shall say: ‘Quench yourselves the quenching of the fully quenched ones, the Fountain will whiten your faces!’ And it is the interpretation of the Verse’’.[50]

19 – شف: من كتاب كفاية الطالب تأليف صدر الحفاظ محمد بن يوسف الشافعي، عن محمد بن عبد الواحد، عن محمد بن عبد الله، عن عبد الحميد بن عبد الرحمن، عن محمد بن عبد الله، عن حسين بن محمد، عن حسن بن علي بن يرفع، (1) عن يحيى بن الحسين بن الفرات، عن أبي عبد الرحمن المسعودي – وهو عبد الله بن عبد الملك – عن الحارث بن حصيرة، عن صخر بن الحكم الفزاري، عن حنان بن الحارث الازدي، عن الربيع بن جميل الضبي، عن مالك بن ضمرة الدوسي، عن أبي ذر الغفاري قال: قال رسول الله صلى الله عليه وآله: يرد على الحوض راية أمير المؤمنين وإمام الغر المحجلين، فأقوم فآخذ بيده فيبيض وجهه ووجوه أصحابه، فأقول: ما خلفتموني في الثقلين بعدي ؟

From the book ‘Kifayat Al Talib’ compiled by Sadr Al Hafiz Muhammad Bin Yusuf Al Shafie, from Muhammad Bin Abdul Wahid, from Muhammad Bin Abdullah, from Abdul Hameed Bin Abdul Rahman, from Muhammad Bin Abdullah, from Husayn Bin Muhammad, from Hassan Bin Ali Bin Yarfa’a, from Yahya Bin Al Husayn Bin Al Furat, from Abu Abdul Rahman Al Masoudi – and he is Abdullah Bin Abdul Malik – from Al Haris Bin Haseyra, from Sakhr Bin Al Hakam Al Fazary, from Hanan Bin Al Haris al Azdy, from Al Rabie Bin Jameel Al Zaby, from Malik Bin Zamrah Al Dowsy,

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

فيقولون: اتبعنا الاكبر وصدقناه، ووازرنا الاصغر ونصرناه وقتلنا (قاتلناخ ل) معه، فأقول: رووا رواءا مرويين، فيشربون شربة لا يظمؤون بعدها، وجه إمامهم كالشمس الطالعة، ووجوههم كالقمر ليلة البدر، وكأضوء نجم في السماء.

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

20 – قب: الحافظ أبو نعيم بإسناده إلى عطية، عن أنس قال: دخلت على رسول الله صلى الله عليه وآله فقال: قد اعطيت الكوثر: فقلت: يارسول الله وما الكوثر ؟ قال: نهر في الجنة عرضه وطوله مابين المشرق والمغرب لا يشرب أحد منه فيظمأ، ولايتوضأ أحد منه فيشعث، لا يشربه إنسان أخفر ذمتي وقتل أهل بيتي.

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

‘I went to Rasool-Allah-saww and he-saww said: ‘I-saww have been Given *Al-Kausar*’. I said, ‘O Rasool-Allah-saww! And what is *Al-Kausar*?’ He-saww said: ‘A river in the Paradise, its width and

[50] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 18
[51] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 19

its length is what is between the east and the west. None shall drink from it and be thirsty, nor will anyone perform *Wudu* from it and be dusty, nor will a human being drink it, the one who had betrayed me[-saww] and killed my[-saww] Family[-asws]''.[52]

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

The Prophet[-saww]: 'Ali[-asws] will impede from it (Fountain) the one who isn't from his[-asws] Shias, and one who drinks from it, will not be thirsty, ever!''[53]

22 – طارق: قال أمير المؤمنين عليه السلام: والذي فلق الحبة وبرأ النسمة لاقمعن بيدي هاتين عن الحوض أعداءنا إذا وردته أحباؤنا.

Tariq –

'Amir Al-Momineen[-asws] said: 'By the One[-azwj] Who Split the seed and formed the person, I[-asws] shall quell our[-asws] enemies with these two hands of mine[-asws] when the ones who love us[-asws] reach it (the Fountain)''.[54]

23 – بشا: محمد بن علي بن عبد الصمد، عن أبيه عن جده، عن أحمد بن محمد بن عباد، عن محمد بن أحمد الرازي، عن محمد بن علي الخطيب، عن عقيل، عن محمد بن بندار، عن الحسن بن عرفة، عن وكيع، عن شفيق، عن أبي اليقضان، عن زاذان، عن ابن عمر قال: حدثنا النبي صلى الله عليه وآله – وهو الصادق المصدق – قال: إذا كان يوم القيامة وجمع الله الاولين والآخرين نادى مناد بصوت يسمع به البعيد كما يسمع به القريب: أين علي ابن أبي طالب ؟ أبن علي الرضا ؟ فيؤتى بعلي الرضا فيحاسبه حسابا يسيرا، ويكسى حلتان خضراوان ويعطى عصاه من الشجرة وهي شجرة طوبى

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Bin Abaad, from Muhammad Bin Ahmad Al Razy, from Muhammad Bin Ali Al Khateeb, from Aqeel, from Muhammad Bin Bandar, from Al Hassan Bin Arfah, from Wakie, from Shafeeq, from Abu Al Yaqzaan, from Zadan, from Ibn Umar who said,

'The Prophet[-saww] narrated to us – and he[-saww] is the most truthful – said: 'When it will be the Day of Judgment and Allah[-azwj] Gathers the former ones and the latter ones, a Called will Call out with a voice the far ones would hear it just as the near ones: "Where is Ali Al-Reza[-asws]?' So, they will come with Ali Al-Reza[-asws], and he[-asws] would be Reckoned with an easy Reckoning, and clothed with two green garments and be given his stick from the tree, and it is the tree of *Tooba*.

فيقال له: قف على الحوض فاسق من شئت وامنع من شئت.

[52] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 20
[53] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 21
[54] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 22

It would be said to him-asws: 'Stand at the Fountain and usher the ones you-asws so desire and prevent the ones you-asws so desire''.[55]

24 – كنز: محمد بن العباس، عن أحمد بن سعيد العماري، عن إسماعيل بن زكريا، عن محمد بن عون، عن عكرمة، عن ابن عباس في قوله تعالى: " إنا أعطيناك الكوثر " قال: نهر في الجنة عمقه في الارض سبعون ألف فرسخ، ماؤه أشد بياضا من اللبن، و أحلى من العسل، شاطئاه من اللؤلؤ والزبرجد والياقوت، خص الله به نبيه وأهل بيته عليهم السلام دون الانبياء.

Kunz – Muhammad Bin Al Abbas, from Ahmad Bin Saeed Al Aamiry, from Ismail Bin Zakariya, from Muhammad Bin Awn, from ikramah, from Ibn Abbas,

'Regarding the Words of the Exalted: ***Indeed, We Gave you Al-Kausar [108:1]***. He-asws said: 'A river in the Paradise, its depth in the earth is of seventy thousand *Farsakhs*, its water is intensely whiter than the milk, and sweeter than the honey, its shore is from the pearls, and the aquamarine and the sapphire. Allah-azwj has Particularised it for His-azwj Prophet-saww and the People-asws of his-saww Household, besides the Prophets-as''.[56]

25 – ويؤيده ما رواه أيضا عن أحمد بن محمد، عن حصين بن مخارق، عن عمرو بن خالد، عن زيد بن علي، عن أبيه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: أراني جبرئيل منازلي ومنازل أهل بيتي على الكوثر.

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

'From Ali-asws having said: 'Rasool-Allah-saww said: 'Jibraeel-as showed me-saww my-saww house and the houses of the People-asws of my-saww Household upon *Al-Kausar*''.[57]

26 – ويعضده أيضا ما رواه عن الحسن بن محبوب، عن علي بن رئاب، عن مسمع ابن أبي سيرة، عن أنس بن مالك قال: سمعت رسول الله صلى الله عليه وآله يقول: لما اسري بي إلى السماء السابعة قال لي جبرئيل: تقدم يا محمد أمامك – وأراني الكوثر – وقال: يا محمد هذا الكوثر لك دون النبيين، فرأيت عليه قصورا كثيرة من اللؤلؤ والياقوت والدر،

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

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

وقال: يا محمد هذه مساكنك ومساكن وزيرك ووصيك علي بن أبي طالب و ذريتة الابرار.

[55] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 23
[56] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 24
[57] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 25

And he[-as] said: 'O Muhammad[-saww]! These are your[-saww] dwellings, and dwellings of your[-saww] offspring, and your[-asws] successor Ali[-asws] Bin Abu Talib[-asws], and your[-saww] righteous offspring'.

قال: فضربت بيدي إلى بلاطه فشممته فإذا هو مسك، وإذا أنا بالقصور لبنة ذهب ولبنة فضة.

He[-saww] said: 'So I[-saww] struck my[-saww] hand to its group and smelt it, and it was musk. And then I[-saww] was at the castles (built with) bricks of gold and bricks of silver''.[58]

P.s. – Hadeeth 27 has been omitted

28 – فر. محمد بن عيسى بن زكريا معنعنا عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال رسول الله صلى الله عليه وآله لمحبينا أهل البيت ستجدون من قريش اثرة فاصبروا حتى تلقوني على الحوض، شرابه أحلى من العسل، وأبيض من اللبن، وأبرد من الثلج، وألين من الزبد، وأنتم الذين وصفكم الله في كتابه: " يطوف عليهم ولدان مخلدون " إلى قوله: " ولا ينزفون ".

Muhammad Bin Isa Bin Zakariyya,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] father[-asws], from his[-asws] grandfather[-asws] having said: 'Rasool-Allah[-saww] said: 'For one who love us[-asws], the People[-asws] of the Household, they will be finding from Quraysh impacts (injuries), and they will be patient until they meet me[-saww] at the Fountain. Its drink is sweeter than the honey, and whiter than the milk, and colder than the snow, and softer than the butter, and you are those Allah[-azwj] has Described in His[-azwj] Book: ***Circling around them would be eternal youths [56:17]*** – up to His[-azwj] Words: ***nor intoxicated [56:19]***''.[59]

29 – فر: عبيد بن كثير معنعنا عن أبي جعفر عليه السلام قال: لما أنزل الله تعالى على نبيه محمد صلى الله عليه وآله وأهل بيته عليهم السلام " إنا أعطيناك الكوثر " قال أمير المؤمنين علي بن أبي طالب عليه السلام: يا رسول الله لقد شرف الله هذا النهر وكرمه فانعته لنا،

Ubeyd Bin Kaseer,

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

قال نعم يا علي، الكوثر نهر يجري الله من تحت عرشه ماؤه أبيض من اللبن، وأحلى من العسل، وألين من الزبد، حصباه الدر والياقوت والمرجان، ترابه المسك الاذفر، حشيشه الزعفران، تجري من تحت قوائم عرش رب العالمين، ثمرة كأمثال القلال من الزبرجد الاخضر والياقوت الاحمر والدر الابيض، يستبين ظاهره من باطنه، و باطنه من ظاهره

He[-saww] said: 'Yes, O Ali[-asws]! *Al-Kausar* is a river flowing from beneath His[-azwj] Throne. Its water is whiter than the milk, and sweeter than the honey, and softer than the butter. Its pebbles

[58] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 26
[59] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 28

are of gems and sapphire and the coral, it soil is of strong musk, its grass is of saffron. It flows from beneath the Base of the Throne of the Lord-azwj of the worlds, its fruit is like the chrome from the green emeralds, and the red rubies, and the white gems. It outside appears from its inside, and its inside from its outside'.

فبكى النبي صلى الله عليه وآله وأصحابه ثم ضرب بيده إلى أمير المؤمنين علي ابن أبي طالب عليه السلام فقال: يا علي والله ما هو لي وحدي، وإنما هو لي ولك ولمحبيك من بعدي.

The Prophet-saww and his-saww companions wept, then he-saww struck his-saww hand towards Amir Al-Momineen Ali-asws Bin Abu Talib-asws and he-saww said: 'O Ali-asws! By Allah-azwj, it is not for me-saww alone, and rather it is for me-saww and for you-asws, and for ones who love you-asws from after me-saww''.[60]

30 – وقال النبي صلى الله عليه وآله: ليختلجن قوم من أصحابي دوني وأنا على الحوض فيؤخذ بهم ذات الشمال فانادي: يا رب اصيحابي اصيحابي فيقال: إنك لا تدري ما أحدثوا بعدك.

And the Prophet-saww said: 'A group of my-saww companions would try to mingle besides me-saww while I-saww will be at the Fountain, but they would be seized with to the left and I-saww will call out: 'O Lord-azwj! My-saww companions! My-saww companions!' He-azwj will Say: 'Don't you-saww know what they innovated after you-saww!"[61]

31 – ما: المفيد، عن أحمد بن محمد بن الوليد، عن أبيه عن سعيد بن عبد الله ابن موسى، عن محمد بن عبد الرحمن العرزمي، عن معلى بن هلال عن الكلبي عن أبي صالح، عن ابن عباس قال: سمعت رسول الله صلى الله عليه وآله يقول: أعطاني الله خمسا وأعطى عليا خمسا: أعطاني جوامع الكلم وأعطى عليا جوامع العلم، وجعلني نبيا وجعله وصيا، وأعطاني الكوثر وأعطاه السلسبيل، وأعطاني الوحي وأعطاه الالهام، وأسرى بي إليه وفتح له أبواب السماء والحجب حتى نظر إلي ونظرت إليه.

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

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

[60] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 29
[61] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 30
[62] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 31

32 – لى: أبي، عن سعد، عن البرقي، عن القاسم، عن جده، عن الصادق، عن آبائه عليهم السلام، عن النبي صلى الله عليه وآله أنه قال: يا علي أنت وشيعتك على الحوض، تسقون من أحببتم وتمنعون من كرهتم، وأنتم الآمنون يوم الفزع الاكبر في ظل العرش، يفزع الناس ولا تفزعون، ويحزن الناس ولا تحزنون،

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

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

فيكم نزلت هذه الآية: " إن الذين سبقت لهم منا الحسنى اولئك عنها مبعدون " فيكم نزلت: " لا يحزنهم الفزع الاكبر وتتلقيهم الملائكة هذا يومكم الذي كنتم توعدون " الحديث.

Regarding you all, this Verse was Revealed: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101]***. Regarding you was Revealed: ***The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]***''.[63]

33 – أعلام الدين للديلمي، من كتاب الحسين بن سعيد، بإسناده عن أبي أيوب الانصاري قال: كنت عند رسول الله صلى الله عليه وآله وقد سئل عن الحوض فقال: أما إذا سألتموني عن الحوض فإني سأخبركم عنه: إن الله تعالى أكرمني به دون الانبياء، وإنه مابين أيلة إلى صنعاء، يسيل فيه خليجان من الماء، ماؤهما أبيض من اللبن وأحلى من العسل، بطحاؤهما مسك أذفر، حصباؤهما الدر والياقوت،

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

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

شرط مشروط من ربي لا يردها إلا الصحيحة نياتهم، النقية قلوبهم، الذين يعطون ما عليهم في يسر، ولا يأخذون مالهم في عسر، المسلمون للوصي من بعدي، يذود من ليس من شيعته كما يذود الرجل الجمل الاجرب عن إبله.

There is a Stipulated condition from my[-saww] Lord[-azwj] that I[-saww] shall not let anyone reach it except one of the correct intentions, and the pure of heart, those who are giving what is upon them in the privacy, and are not taking what is for them during the difficulties, the submitter

[63] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 32

to my-saww successor-asws from after me-saww, impeding (driving away) the one who isn't from his-asws Shias just as the man tends to impede the scabby camel from his own camels''.[64]

[64] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 20 H 33

* (باب **21**) * * (**الشفاعة**) *

CHAPTER 21 – THE INTERCESSION

الايات، البقرة " 2 " واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولاهم ينصرون 48

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

" وقال تعالى ": واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها عدل ولا تنفعها شفاعة ولاهم ينصرون 123 "

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

وقال تعالى ": يا أيها الذين آمنوا أنفقوا مما رزقناكم من قبل أن يأتي يوم لابيع فيه ولا خلة ولا شفاعة 254

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

" وقال ": من ذا الذي يشفع عنده إلا بإذنه 255.

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

الاسرى " 17 " عسى أن يبعثك ربك مقاما محمودا 79.

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

مريم " 19 " لا يملكون الشفاعة إلا من اتخذ عند الرحمن عهدا 87.

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

طه " 20 " يومئذ لا تنفع الشفاعة إلا من أذن له الرحمن ورضي له قولا 109.

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

الانبياء " 21 " وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون

(Surah) Al Anbiya: ***And they are saying, 'The Beneficent has Taken a son!' Glorious is He! But, they (Prophets) are honoured servants [21:26]***

* لا يسبقونه بالقول وهم بأمره يعملون

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

* يعلم مابين أيديهم وما خلفهم ولا يشفعون إلا لمن ارتضى وهم من خشيته مشفقون 26 - 28.

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

الشعراء " 26 " فمالنا من شافعين * ولا صديق حميم 100 - 101.

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

سبأ " 34 " ولا تنفع الشفاعة عنده إلا لمن أذن له حتى إذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي الكبير 23 .

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

الدخان " 44 " إن يوم الفصل ميقاتهم أجمعين

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

* يوم لا يغني مولى عن مولى شيئا ولاهم ينصرون إلا من رحم الله إنه هو العزيز الرحيم 40 - 42.

A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42]

النجم " 53 " وكم من ملك في السموات لا تغني شفاعتهم إلا من بعد أن يأذن الله لمن يشاء ويرضى 26.

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

المدثر " 74 " فما تنفعهم شفاعة الشافعين 48.

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

النبأ " 78 " يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا 38.

(Surah) Al Naba: ***A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]***

1 – ل: أبو الحسن طاهر بن محمد بن يونس، عن محمد بن عثمان الهروي، عن أحمد ابن نجده، عن أبي بشر ختن المقري (1) عن معتمر بن سليمان، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: لكل نبي دعوة قد دعابها وقد سأل سؤلا، وقد أخبأت دعوتي لشفاعتي لامتي يوم القيامة.

Abu Al Hassan Tahir Bin Muhammad Bin Yunus, from Muhammad Bin Usman Al Harqy, from Ahmad Ibn Najdah, from Abu Bashr Khatan Al Muqry, from Motamar Bin Suleyman, from Anas Bin Malik who said,

'Rasool-Allah-saww said: 'For every Prophet-as there is a supplication he-as has supplicated with, and had questions (needs) to ask, and I-saww have saved my-saww supplication for my-saww intercession of my-saww community on the Day of Judgment''.[65]

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

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

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'Three will seek (permission for) intercession to Allah-azwj Mighty and Majestic, and they would be interceding – The Prophet-saww, then the scholars, then the martyrs''.[66]

3 – ل: الاربعمائة قال أمير المؤمنين عليه السلام: لا تعنونا في الطلب والشفاعة لكم يوم القيامة فيما قدمتم.

The Four Hundred (Hadeeth) –

'Amir Al-Momineen-asws said: 'Do not exhaust us-asws regarding the seeking and the intercession for you on the Day of Judgment regarding what you sent ahead'.

وقال عليه السلام: لنا شفاعة ولاهل مودتنا شفاعة.

And he-asws said: 'For us-asws there is intercession, and for the people of our-asws cordiality there is intercession''.[67]

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

My father, from Sa'ad, from Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

'From Al-Reza-asws, from his-asws father-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'One who does not believe in my-saww

[65] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 1
[66] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 2
[67] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 3

Fountain, so Allah-azwj will not let him reach my-saww Fountain, and one who does not believe in my-saww intercession, so Allah-azwj will not let him attain my-saww intercession'.

ثم قال عليه السلام: إنما شفاعتي لاهل الكبائر من امتي، فأما المحسنون فما عليهم من سبيل.

Then he-saww said: 'But rather, my-saww intercession is for the perpetrators of the major sins from my-saww community. As for the good doers, there is no way against them'.

قال الحسين بن خالد: فقلت للرضا عليه السلام: يابن رسول الله فما معنى قول الله عزوجل: " ولا يشفعون إلا لمن ارتضى " ؟ قال لا يشفعون إلا لمن ارتضى الله دينه.

Al-Hassan Bin Khalid said, 'I said to Al-Reza-asws, 'O son-asws of Rasool-Allah-saww! What is the meaning of the Words of Allah-azwj Mighty and Majestic: ***and they will not be interceding except for the one He Approves of [21:28]***?' He-asws said: 'They-asws will not be interceding except for one whose Religion Allah-azwj is Pleased with''.[68]

5 – ن: قال مصنف هذا الكتاب: المؤمن هو الذي تسره حسنته وتسوؤه سيئته لقول النبي صلى الله عليه وآله: من سرته حسنته وساءته سيئته فهو مؤمن.

The author of this book says, 'The Momin is the one whose good deeds cheer him and his evil deeds distress him, as per the words of the Prophet-saww: 'One whose good deeds cheer him and his evil deeds distress him, so he is a Momin'.

ومتى ساءته سيئة ندم عليها، والندم توبة، والتائب مستحق للشفاعة والغفران، ومن لم تسؤه سيئته فليس بمؤمن، وإذالم يكن مؤمنا لم يستحق الشفاعة لان الله غير مرتض لدينه.

And when his evil deeds distress him, he would regret upon these, and the regret is the repentance, and the repentant is deserving of the intercession and the Forgiveness. And one who evil deeds do not distress him, then he isn't a Momin, and when he does not happen to be a Momin, he would not be deserving of the intercession, because Allah-azwj would not be Pleased with his Religion''.[69] (Although this is not a Hadeeth and is only a comment of Majlisi, it does contain a Hadeeth)

6 – لى: الطالقاني، عن أحمد بن إسحاق، عن أبي قلابة عبد الملك بن محمد، عن غانم بن الحسن السعدي، عن مسلم بن خالد المكي، عن جعفر بن محمد، عن أبيه عليهما السلام، عن جابر بن عبد الله الانصاري، عن علي بن أبي طالب عليه السلام قال: قالت فاطمة عليها السلام لرسول الله صلى الله عليه وآله: يا أبتاه أين ألقاك يوم الموقف الاعظم ويوم الاهوال ويوم الفزع الاكبر ؟

Al Talaqany, from Ahmad Bin Is'haq, from Abu Qalabah Abdul Malik Bin Muhammad, from Ghanim Bin Al Hassan Al Sa'day, from Muslim Bin Khalid Al Makky,

[68] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 4
[69] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 5

‘From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws, from Jabir Bin Abdullah Al-Ansary, from Ali-asws Bin Abu Talib-asws having said: ‘ (Syeda) Fatima-asws said to Rasool-Allah-saww: ‘O father-saww! Where will I-asws meet you-saww on the Day of the great pausing and the Day of the terror and the Day of the great panic?’

قال: يا فاطمة عند باب الجنة ومعي لواء الحمد وأنا الشفيع لامتي إلى ربي،

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

قالت: يا أبتاه فإن لم ألقك هناك ؟

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

قال: القيني على الحوض وأنا أسقي امتي،

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

قالت: يا أبتاه إن لم ألقك هناك ؟

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

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

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

قالت، فإن لم ألقك هناك ؟

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

قال: القيني وأنا عند الميزان أقول: رب سلم امتي،

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

قالت: فإن لم ألقك هناك ؟

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

قال: القيني على شفير جهنم أمنع شررها ولهبها عن امتي،

He-saww said: 'Meet me at the edge of Hell. I-saww shall be preventing its sparks and its flames from my-saww community'.

فاستبشرت فاطمة بذلك، صلى الله عليها وعلى أبيها وبعلها وبنيها.

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

7 – فس: أبي، عن ابن محبوب، عن زرعة، عن سماعة، عن أبي عبد الله عليه السلام قال: سألته عن شفاعة النبي يوم القيامة،

My father, from Ibn Mahboub, from Zar'ah, from Sama'at,

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

قال: يلجم الناس يوم القيامة العرق فيقولون: انطلقوا بنا إلى آدم يشفع لنا (عند ربه خ ل) فيأتون آدم فيقولون: اشفع لنا عند ربك، فيقول: إن لي ذنبا وخطيئة فعليكم بنوح،

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

فيأتون نوحا فيردهم إلى من يليه، ويردهم كل نبي إلى من يليه حتى ينتهون إلى عيسى فيقول: عليكم بمحمد رسول الله – صلى الله عليه وآله وعلى جميع الانبياء – فيعرضون أنفسهم عليه ويسألونه

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

فيقول: انطلقوا، فينطلق بهم إلى باب الجنة ويستقبل باب الرحمن ويخرساجدا فيمكث ما شاء الله فيقول الله عزوجل: ارفع رأسك واشفع تشفع وسل تعط، وذلك قوله: " عسى أن يبعثك ربك مقاما محمودا ".

He-saww will be saying: 'Let us go'. He-saww would go with them to the door of the Paradise, and he-saww will face the Door of the beneficent and fall down in *Sajdah*. He-saww will remain (like that) for as long as Allah-azwj so Desires. Allah-azwj Mighty and Majestic will Say: "Raise your-saww head and intercede, you-saww will be interceded for, and ask, you-saww will be Given, and that is His-azwj Word: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***''.[71]

[70] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 6
[71] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 7

P.s. – Hadeeth no. 8 has been omitted

9 – فس: جعفر بن أحمد، عن عبيدالله بن موسى، عن ابن البطائني، عن أبيه عن أبي بصير، عن أبي عبد الله عليه السلام في قوله: " لا يملكون الشفاعة إلا من اتخذ عند الرحمن عهدا " قال: لا يشفع ولا يشفع لهم ولا يشفعون " إلا من اتخذ عند الرحمن عهدا " إلا من أذن له بولاية أمير المؤمنين والائمة من بعده فهو العهد عند الله.

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

'From Abu Abdullah-asws regarding His-azwj Words: ***They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]***. He-asws said: 'Neither will He-azwj Intercede, nor will He-azwj Let (anyone) intercede for them, nor will they (be allowed to) intercede (for others), ***except one who takes a Pact with the Beneficent [19:87]*** – except one who has permission for him by the Wilayah of Amir Al-Momineen-asws and the Imams-asws from after him-asws, for it is the Pact with Allah-azwj''.[72]

10 – بشا، لى: ابن المتوكل، عن محمد العطار، عن الاشعري، عن سلمة بن الخطاب، عن الحسين بن سعيد، عن إسحاق بن إبراهيم، عن عبد الله بن صباح، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام قال: إذا كان يوم القيامة جمع الله الاولين والآخرين في صعيد واحد فتغشاهم ظلمة شديدة فيضجون إلى ربهم ويقولون: يا رب اكشف عنا هذه الظلمة،

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

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

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

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

فيقول أهل الجمع: فهؤلاء ملائكة، فيجيئهم النداء من عند الله: ما هؤلاء بملائكة، فيقول أهل الجمع: هؤلاء شهداء فيجيئهم النداء من عند الله: ما هؤلاء بشهداء، فيقولون: من هم ؟ فيجيئهم النداء: يا أهل الجمع سلوهم: من أنتم ؟ فيقول الجمع: من أنتم ؟

The people of the gathering will say, 'They are Angels!' The Call will answer them from the Presence of Allah-azwj: "They are not Angels!" The people of the gathering will say, 'They are martyrs!' The Call will answer them from the Presence of Allah-azwj: "They are not martyrs!"

[72] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 9

They will say, 'Who are they?' The Call will answer them: "O people of the gathering, ask them, 'Who are you?"' The people of the gathering will say, 'Who are you?'

فيقولون: نحن العلويون، نحن ذرية محمد رسول الله صلى الله عليه وآله، نحن أولاد علي ولي الله، نحن المخصوصون بكرامة الله، نحن الآمنون المطمئنون، فيجيئهم النداء من عند الله عز وجل: اشفعوا في محبيكم وأهل مودتكم وشيعتكم، فيشفعون.

They will be saying, 'We are the Alawiites, we are the offspring of Muhammad[-saww] Rasool-Allah[-saww]. We[-asws] are the children of Ali[-asws] Guardian[-asws] of Allah[-azwj]. We[-asws] are ones specialised with Honour of Allah[-azwj]. We are the securing ones, the secured ones'. The Call would answer from the Presence of Allah[-azwj] Mighty and Majestic: "Intercede regarding the ones who loved you[-asws], and the people of your[-asws] cordiality and your[-asws] Shias'. So, they[-asws] will be interceding''.[73]

11 – ع: أبي عن محمد العطار، عن جعفر بن محمد بن مالك، عن أحمد بن مدين، عن محمد بن عمار، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام قال: شيعتنا من نور الله خلقوا وإليه يعودون، والله إنكم لملحقون بنايوم القيامة، وإنا لنشفع فنشفع ووالله إنكم لتشفعون فتشفعون، وما من رجل منكم إلا وسترفع له نار عن شماله وجنة عن يمينه فيدخل أحباءه الجنة، وأعداءه النار.

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

'From Abu Abdullah[-asws] having said: 'Our[-asws] Shias are Created from the Light of Allah[-azwj], and they would be returning to Him[-azwj]. By Allah[-azwj]! You will be catching up with us[-asws] on the Day of Judgment, and we[-asws] shall be asked to intercede and will be interceding, and by Allah[-azwj], you will be asked to intercede and you will be interceding; and there is none from a man from you (Shias) except that a Fire would be raised for him on his left, and a Garden on his right, so he will enter his beloved ones to the Garden, and his enemies into the Fire''.[74]

12 – لى: ابن المتوكل، عن محمد العطار، عن ابن أبي الخطاب، عن النضر بن شعيب، عن القلانسي، عن الصادق جعفر بن محمد، عن أبيه، عن آبائه، عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا قمت المقام المحمود تشفعت في أصحاب الكبائر من امتي فيشفعني الله فيهم، والله لا تشفعت فيمن آذى ذريتي.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Al Nazar Bin Shuayb, from Al Qalanasy,

'From Al-Sadiq Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] father[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww] said: 'When I[-saww] stand at the praiseworthy place (*Al-Maqam Al-Mahmoud*), I[-saww] shall intercede regarding the perpetrators of the major sins from my[-saww] community, and Allah[-azwj] will Intercede for me[-saww] regarding them. By Allah[-azwj]! I[-saww] will not intercede regarding the ones who hurt my[-saww] offspring!''.[75]

[73] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 10
[74] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 11
[75] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 12

13 – لى: القطان، عن السكري، عن الجوهري، عن محمد بن عمارة، عن أبيه قال: قال الصادق جعفر بن محمد عليه السلام: من أنكر ثلاثة أشياء فليس من شيعتنا: المعراج، والمسألة في القبر، والشفاعة.

Al Qatan, from Al Sakry, from Al Jowhary, from Muhammad Bin Amarah, from his father who said,

'Al-Sadiq Ja'far[-asws] Bin Muhammad[-asws] said: 'One who denies three things, then he isn't from our[-asws] Shias – the Ascension (*Mi'raj*), and the questioning in the grave, and the intercession''.[76]

14 – ما: في خبر أبي ذر وسلمان قالا: قال رسول الله صلى الله عليه وآله: إن الله أعطاني مسألة فأخرت مسألتي لشفاعة المؤمنين من امتي يوم القيامة ففعل ذلك، الخبر.

In a Hadeeth of Abu Zarr[-ra] and Salman[-ra] who both said: 'Rasool-Allah[-saww] said: 'Allah[-azwj] Granted me[-saww] a wish, but I[-saww] delayed it for the intercession of the Momineen from my[-saww] community on the Day of Judgment, and He[-azwj] Let me[-saww] do that''.[77]

15 – فس: أبي، عن ابن محبوب، عن أبي اسامة، عن أبي عبد الله وأبي جعفر عليهما السلام قالا: والله لنشفعن في المذنبين من شيعتنا حتى تقول أعداؤنا إذا رأوا ذلك: " فمالنا من شافعين ولا صديق حميم فلو أن لنا كرة فنكون من المؤمنين " قال: من المهتدين، قال: لان الايمان قد لزمهم بالاقرار.

My father, from Ibn Mahboub, from Abu Asama,

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

16 – فس: " ولا تنفع الشفاعة عنده إلا لمن أذن له " قال: لا يشفع أحد من أنبياء الله ورسله يوم القيامة حتى يأذن الله له إلا رسول الله صلى الله عليه وآله فإن الله قد أذن له في الشفاعة من قبل يوم القيامة، والشفاعة له وللائمة من ولده، ثم بعد ذلك للانبياء صلوات الله عليهم وعلى محمد وآله.

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

[76] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 13
[77] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 14
[78] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 15

قال: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي العباس المكبر قال: دخل مولى لامرأة علي بن الحسين صلوات الله عليهما على أبي جعفر عليه السلام يقال له: أبو أيمن، فقال: يا أبا جعفر تغرون الناس وتقولون: شفاعة محمد شفاعة محمد !

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

'A slave of the wife of Ali[asws] Bin Al-Husayn[asws] called Abu Ayman, came to Abu Ja'far[asws] and he said, 'O Abu Ja'far[asws]! The people are bothering and saying, 'Intercession of Muhammad[saww]! Intercession of Muhammad[saww]!'

فغضب أبو جعفر عليه السلام حتى تربد وجهه، ثم قال: ويحك يا أبا أيمن أغرك أن عف بطنك وفرجك ؟ أما لو قد رأيت أفزاع القيامة لقد احتجت إلى شفاعة محمد صلى الله عليه وآله ويلك فهل يشفع إلا لمن وجبت له النار ؟

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

ثم قال: ما أحد من الاولين والآخرين إلا وهو محتاج إلى شفاعة محمد صلى الله عليه وآله يوم القيامة

Then he[asws] said: 'There is no one from the former ones and the latter ones except he would be needy to the intercession of Muhammad[saww] on the Day of Judgment'.

ثم قال أبو جعفر عليه السلام: إن لرسول الله صلى الله عليه وآله الشفاعة في امته، ولنا شفاعة في شيعتنا، ولشيعتنا شفاعة في أهاليهم.

Then Abu Ja'far[asws] said: 'For Rasool-Allah[saww] is the interceding regarding his[saww] community, and for us is the interceding regarding our[asws] Shias, and for our[asws] Shias there is interceding regarding their families'.

ثم قال: وإن المؤمن ليشفع في مثل ربيعة ومضر، وإن المؤمن ليشفع حتى لخادمه، ويقول: يا رب حق خدمتي كان يقيني الحر والبرد.

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

17 – ل: ابن الوليد، عن الصفار، وسعد عن ابن عيسى والبرقي معا عن محمد البرقي، عن محمد بن سنان، عن أبي الجارود، عن سعيد بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: اعطيت خمسا لم يعطها أحد قبلي: جعلت لي الارض مسجدا و طهورا، ونصرت بالرعب، واحل لي المغنم، واعطيت جوامع الكلم، واعطيت الشفاعة.

[79] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 16

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

'Rasool-Allah-saww said: 'I-saww have been Given five no one before me has been Given – The earth has been Made to be a Masjid (place of *Sajdah*) for me-saww and a cleansing (Tayammum), and Help (from Allah-azwj) with the awe (in the hearts of the enemies), and the war booties have been Made Permissible for me-saww, and I-saww have been Given the summary of the speech, and I-saww have been Given the intercession''.[80]

18 – ل: ما جيلويه، عن عمه، عن البرقي، عن علي بن الحسين الرقي، عن عبد الله بن جبلة، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي عليه السلام في حديث طويل: إن النبي صلى الله عليه وآله قال في جواب نفر من اليهود سألوه عن مسائل: وأما شفاعتي ففي أصحاب الكبائر ماخلا أهل الشرك والظلم "

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

'From his grandfather-asws Al-Hassan-asws Bin Ali-asws in a lengthy Hadeeth that the Prophet-saww said in answer to a number of the Jews who had asked him about certain issues: 'And as for my-saww intercession, so it would be regarding the perpetrators of the major sins, apart from the people of *Shirk* and the injustice''.[81]

19 – ل: القطان، عن ابن زكريا، عن ابن حبيب، عن محمد بن عبد الله، عن علي بن الحكم، عن أبان، عن محمد بن الفضل الزرقي، عن أبي عبد الله، عن أبيه، عن جده، عن علي عليهم السلام قال: إن للجنة ثمانية أبواب: باب يدخل منه النبيون و الصديقون، وباب يدخل منه الشهداء والصالحون، وخمسة أبواب يدخل منها شيعتنا ومحبونا،

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

'From Abu Abdullah-asws, from his-asws father-asws, from his-asws grandfather-asws, from Ali-asws having said: 'For the Paradise there are eight doors – a door the Prophets-as and the Truthful-asws would be entering from, and a door the martyrs and the righteous would be entering from, and five doors from which our-asws Shias and ones who love us-asws would be entering from.

فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبي وأنصاري ومن توالاني في دار الدنيا، فإذا النداء من بطنان العرش: قد اجيبت دعوتك، و شفعت في شيعتك.

So, I-saww will not cease to pause upon the Bridge calling and saying: 'Lord-azwj! Save my-saww Shias and ones who love me-saww and my-saww helpers, and ones who befriended me-saww in the house of the world'. There would be a Call from the interior of the Throne: "I-azwj have Answered your-saww supplication, and Interceded regarding your-saww Shias!"

[80] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 17
[81] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 18

ويشفع كل رجل من شيعتي ومن تولاني ونصرني وحارب من حاربني بفعل أو قول في سبعين ألفا من جيرانه وأقربائه،

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

وباب يدخل منه سائر المسلمين ممن يشهد أن لاإله إلا الله ولم يكن في قلبه مقدار ذرة من بغضنا أهل البيت.

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

20 – ما: الفحام، عن المنصوري، عن عم أبيه، عن أبي الحسن العسكري، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: سمعت النبي صلى الله عليه وآله يقول: إذا حشر الناس يوم القيامة ناداني مناد: يا رسول الله إن الله جل اسمه قد أمكنك من مجازاة محبيك ومحبي أهل بيتك الموالين لهم فيك والمعادين لهم فيك فكافهم بما شئت،

Al Faham, from Al mansoury, from an uncle of his father,

'From Abu Al-Hassan Al-Askari-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws having said: 'I-asws heard the Prophet-saww saying: 'When the people are gathered on the Day of Judgment, a Caller would call me: 'O Rasool-Allah-saww! Allah-azwj, Majestic is His-azwj Name has Enabled you from Recompensing ones who love you-saww and the People-asws of your-saww Household, the befrienders to them-asws for your-saww sake, and the ones inimical (to others) for your-saww sake, therefore suffice them with whatever you-saww so desire to'.

فأقول: يا رب الجنة، فابوؤهم منها حيث شئت، فذلك المقام المحمود الذي وعدت به.

I-saww shall be saying: 'O Lord-azwj, the Paradise!' And I-saww will settle them from it wherever I-saww so desire to, and that is the praiseworthy place (*Al-Maqam Al-Mahmoud*) which I-saww had been Promised with''.[83]

21 – ما: الحفار، عن إسماعيل بن علي الدعبلي، عن محمد بن إبراهيم بن كثير قال: دخلنا على أبي نواس الحسن بن هاني نعوده في مرضه الذي مات فيه فقال له عيسى ابن موسى الهاشمي: يا أباعلى أنت في آخر يوم من أيام الدنيا، وأول يوم من الآخرة، وبينك وبين الله هنات فتب إلى الله عزوجل:

Al Hafar, from Ismail Bin Ali Al Deobaly, from Muhammad Bin Ibrahim Bin Kaseer who said,

'We went to Abu Nawas Al-Hassan Bin Hany to console him during his illness in which he died. Isa Ibn Musa Al-Hashimy said to him, 'O Abu Ali! You are in the last day from the days of the

[82] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 19
[83] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 20

world, and the first day from the Hereafter, and between you and Allah-azwj there are evil traits, therefore repent to Allah-azwj Mighty and Majestic'.

قال أبو نواس: سندوني، فلما استوى جالسا قال: إياي تخوفني بالله ؟ وقد حدثني حماد بن سلمة، عن ثابت البناني، عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: لكل نبي شفاعة وأنا خبأت شفاعتي لاهل الكبائر من امتي يوم القيامة، أفترى لاأكون منهم ؟ !.

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

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

In a Hadeeth of Al Amsh,

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

فأصحاب الحدود فساق لا مؤمنون ولا كافرون، ولا يخلدون في النار ويخرجون منها يوما، والشفاعة جائزة لهم وللمستضعفين إذا ارتضى الله عزوجل دينهم.

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

23 – ن: فيما كتب الرضا عليه السلام للمأمون من محض الايمان: ومذنبوا أهل التوحيد يدخلون النار ويخرجون منها، والشفاعة جائزة لهم.

Among what Al-Reza-asws wrote to Al-Mamoun regarding the pure *Eman*: 'And the sinners from the people of *Tawheed* (Unitarians) would be entering the Fire and they would be exiting from it, and the intercession is allowed for them''.[86]

[84] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 21
[85] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 22
[86] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 23

24 – ن: أحمد بن أبي جعفر البيهقي، عن علي بن جعفر المدني، عن علي بن محمد ابن مهرويه القزويني، عن داود بن سليمان، عن الرضا، عن آبائه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة ولينا حساب شيعتنا، فمن كانت مظلمته فيما بينه وبين الله عزوجل حكمنا فيها فأجابنا،

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

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

ومن كانت مظلمته بينه وفيما بين الناس استوهبناها فوهبت لنا، ومن كانت مظلمته فيما بينه وبيننا كنا أحق من عفا وصفح.

And the one who was unjust between him and regarding what is between the people, we-asws shall gift it, and it will be Gifted for us-asws; and the one who was unjust regarding what is between him and us-asws, we-asws would be more rightful from pardoning and excusing''.[87]

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

By a chain of Al Tameemy,

'From Al-Reza-asws having said: 'One who belies the intercession of Rasool-Allah-saww, will not attain it''.[88]

26 – ثو: أبي عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد، عن ميسر، عن أبي عبد الله عليه السلام قال: إن المؤمن منكم يوم القيامة ليمر به الرجل له المعرفة به في الدنيا وقد أمر به إلى النار والملك ينطلق به، قال: فيقول له: يا فلان أغثني فقد كنت أصنع إليك المعروف في الدنيا واسعفك في الحاجة تطلبها مني، فهل عندك اليوم مكافاة ؟

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

'From Abu Abdullah-asws having said: 'The Momin from you on the Day of Judgment, when the passes by him, one who knew him in the world and he had been Commanded with to the Fire and the Angel would be taking him, would say to him, 'O so and so! Help me, for I had done the good deed to you in the world, and had relieved you regarding the need you had sought from me. So, is there any reward with you (for me) today?'

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

[87] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 24
[88] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 25

The Momin would say to the Angel, the one allocated with him, 'Free his way'. So, Allah-azwj will Hear the words of the Momin and Command the Angel that he fulfils the word of the Momin and free his way''.[89]

27 – ثو: أبي، عن سعد، عن ابن عيسى، عن محمد بن خالد، عن النضر، عن يحيى الحلبي، عن أبي المغرا، عن أبي بصير، عن علي الصائغ قال: قال أبو عبد الله عليه السلام: إن المؤمن ليشفع لحميمه إلا أن يكون ناصبا، ولو أن ناصبا شفع له كل نبي مرسل وملك مقرب ما شفعوا.

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

'Abu Abdullah-asws said: 'The Momin will intercede for his intimate one unless he happens to be a *Nasibi* (Hostile one), and if he is a *Nasibi* (Hostile one) and every Mursil Prophet-as and Angel of Proximity were to intercede for him, he will not be Interceded for''.[90]

28 – سن: أبي، عن سعدان بن مسلم، عن معاوية بن وهب قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى: " لا يتكلمون إلا من أذن له الرحمن وقال صوابا " قال: نحن والله المأذون لهم في ذلك اليوم والقائلون صوابا.

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

'I asked Abu Abdullah-asws about the Words of Allah-azwj Blessed and Exalted: ***not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]***. He-asws said: 'By Allah-azwj! We-asws are the permitting ones for them during that Day and the speakers of the correct thing'.

قلت: جعلت فداك وما تقولون ؟ قال: نمجد ربنا، ونصلي على نبينا، ونشفع لشيعتنا فلا يردنا ربنا.

I said, 'May I be sacrificed for you-asws! And what will you-asws be saying?' He-asws said: 'We-asws shall Glorify our-asws Lord-azwj, and send *Salawat* upon our-asws Prophet-saww, and intercede for our-asws Shias, and our-asws Lord-azwj will not Reject us-asws'' (our-asws intercession).[91]

29 – كا: علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي عليه السلام مثله

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

'From Abu Al-Hassan Al-Maazy (7th Imam-asws) – similar to it''.[92]

30 – سن: بهذا الاسناد قال: قلت لابي عبد الله عليه السلام: قوله: " من ذاالذي يشفع عنده إلا بإذنه يعلم مابين أيديهم " قال: نحن اولئك الشافعون.

[89] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 26
[90] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 27
[91] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 28
[92] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 29

By this chain, he said,

'I said to Abu Abdullah-asws, 'His-azwj Words: ***who is that who can intercede in His Presence except by His Permission? [2:255]***'. He-asws said: 'We-asws are those interceders''.[93]

31 - سن: أبي، عن القاسم بن محمد، عن علي بن أبي حمزة قال: قال رجل لابي عبد الله عليه السلام: إن لنا جارا من الخوارج يقول: إن محمدا يوم القيامة همه نفسه فكيف يشفع ؟ فقال أبو عبد الله عليه السلام: ما أحد من الاولين والآخرين إلا وهو يحتاج إلى شفاعة محمد صلى الله عليه وآله يوم القيامة.

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

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

32 - سن: عمربن عبد العزيز، عن مفضل أو غيره، عن أبي عبد الله عليه السلام في قول الله: " فمالنا من شافعين ولا صديق حميم " قال: الشافعون الائمة، والصديق من المؤمنين.

Umar Bin Abdul Aziz, from Mufazzal or someone else,

'From Abu Abdullah-asws regarding the Words of Allah-azwj: ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***. He-asws said: 'The interceders are the Imams-asws, and the friend, is from the Momineen''.[95]

33 - سن: أبي، عن حمزة بن عبد الله، عن ابن عميرة، عن أبي حمزة قال: قال أبو جعفر عليه السلام: إن لرسول الله صلى الله عليه وآله شفاعة.

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

'Abu Ja'far-asws said: 'For Rasool-Allah-saww, there is intercession''.[96]

34 - سن: أبي، عن فضالة، عن حسين بن عثمان، عن أبي حمزة أنه قال: للنبي صلى الله عليه وآله شفاعة في امته، ولنا شفاعة في شيعتنا، ولشيعتنا شفاعة في أهل بيتهم.

My father, from Fazalat, from husayn Bin Usman, from Abu Hamza,

[93] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 30
[94] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 31
[95] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 32
[96] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 33

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

35 – سن: أبي، عن حمزة بن عبد الله، عن إسحاق بن عمار، عن علي الخدمي قال: قال أبو عبد الله عليه السلام: إن الجار يشفع لجاره والحميم لحميمه، ولو أن الملائكة المقربين والانبياء المرسلين شفعوا في ناصب ما شفعوا.

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

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

36 – سن: ابن محبوب، عن أبان، عن أسد بن إسماعيل، عن جابر بن يزيد قال: قال أبو جعفر عليه السلام: يا جابر لا تستعن بعدونا في حاجة ولا تستعطه ولا تسأله شربة ماء، إنه ليمربه المؤمن في النار فيقول: يا مؤمن ألست فعلت بك كذا وكذا ؟ فيستحيي منه فيستنقذه من النار،

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

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

فإنما سمي المؤمن مؤمنا لانه يؤمن على الله فيؤمن (فيجيز خ ل) أمانه.

But rather, the Momin has been named as a 'Momin' because he believes in Allah-azwj and he believes His-azwj Trustees-asws''.[99]

37 – قب: علي بن الجعد، عن شعبة، عن قتادة، عن أبي الجوزاء، عن ابن عباس في قوله تعالى: " فما تنفعهم شفاعة الشافعين " قال: يعني ما تنفع كفار مكة شفاعة الشافعين.

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

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

ثم. قال: أول من يشفع يوم القيامة في امته رسول الله، وأول من يشفع في أهل بيته وولده أمير المؤمنين، وأول من يشفع في الروم المسلمين صهيب، و أول من يشفع في مؤمني الحبشة بلال.

[97] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 34
[98] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 35
[99] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 36

Then he said, 'The first one to intercede on the Day of Judgment regarding his community would be Rasool-Allah-saww, and the first one to intercede regarding his family members and his children would be Amir Al Momineen-asws, and the first one to intercede regarding the Muslims of Rome would be Saheyb, and the first one to intercede regarding the Momins of Ethiopia would be Bilal''.[100] (P.s. – This is not a Hadeeth)

38 – حمران بن أعين: قال الصادق عليه السلام: والله لنشفعن لشيعتنا، والله لنشفعن لشيعتنا، والله لنشفعن لشيعتنا حتى يقول الناس: فما لنا من شافعين ولا صديق حميم

Humran Bin Ayn,

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

39 – فردوس الديلمي: أبو هريرة قال النبي صلى الله عليه وآله: الشفعاء خمسة: القرآن والرحم، والامانة، ونبيكم، وأهل بيت نبيكم.

Firdows Al Dulaymi, 'Abu Hureyra said,

'The Prophet-saww said: 'The interceders are five – The Quran, and the relatives, and the entrustments, and your Prophet-saww, and the Family-asws of your Prophet-saww''.[102]

40 – تفسير وكيع: قال ابن عباس في قوله: " ولسوف يعطيك ربك فترضى " يعني: ولسوف يشفعك يا محمد يوم القيامة في جميع أهل بيتك فتدخلهم كلهم الجنة ترضى بذلك عن ربك.

Tafseer Wakie,

'Ibn Abbas regarding His-azwj Words: ***And soon your Lord will Give you, so you will be pleased [93:5]*** – meaning, 'We-azwj shall soon Permit intercession for you-saww, O Muhammad-saww, on the Day of Judgment regarding the entirety of your-saww Family-asws, and you-saww will enter all of them into the Paradise (until) you-saww are pleased with that from your-saww Lord-azwj''.[103] (P.s. – This is not a Hadeeth)

41 – الباقر عليه السلام في قوله: " وترى كل امة جاثية " الآية، قال: ذاك النبي صلى الله عليه وآله وعلي، يقوم على كوم قد علا الخلائق فيشفع ثم يقول: يا علي اشفع، فيشفع الرجل في القبيلة، ويشفع الرجل لاهل البيت، ويشفع الرجل للرجلين على قدر عمله فذلك المقام المحمود.

[100] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 37
[101] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 38
[102] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 39
[103] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 40

Al-Baqir-asws regarding His-azwj Words: ***Every community would be Called to its Book: [45:28]*** – the Verse. He-asws said: 'That is the Prophet-saww and Ali-asws standing upon a raised hill and interceding, then he-saww will be saying: 'O Ali-asws! Intercede!' So, the man will intercede regarding the tribe, and the man will intercede for the family, and the man will intercede for the two men, upon a measurement of his deeds, so that is the *Maqam Al-Mahmoud* (Praise-worthy place)''.[104]

42 – أبو عبد الله عليه السلام: " وبشر الذين آمنوا أن لهم قدم صدق عند ربهم " قال: ولاية أمير المؤمنين عليه السلام، ويقال: " إن لهم قدم صدق " قال: شفاعة النبي " و الذي جاء بالصدق " شفاعة علي عليه السلام " اولئك هم الصديقون " شفاعة الائمة عليهم السلام.

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

43 – النبي صلى الله عليه وآله: إني لاشفع يوم القيامة فاشفع، ويشفع علي فيشفع، و يشفع أهل بيتي فيشفعون.

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

44 – م: قال أمير المؤمنين عليه السلام: الله رحيم بعباده، ومن رحمته أنه خلق مائة رحمة جعل منها رحمة واحدة في الخلق كلهم، فبها يتراحم الناس، وترحم الوالدة ولدها، وتحنن الامهات من الحيوانات على أولادها،

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

فإذا كان يوم القيامة أضاف هذه الرحمة الواحدة إلى تسع وتسعين رحمة فيرحم بها امة محمد، ثم يشفعهم فيمن يحبون له الشفاعة من أهل الملة حتى أن الواحد ليجئ إلى مؤمن من الشيعة فيقول: اشفع لى، فيقول: وأي حق لك على ؟ فيقول: سقيتك يوما ماءا فيذكر ذلك فيشفع له فيشفع فيه

When it will be the Day of Judgment, this one Mercy would be multiplied to ninety-nine Mercies, and by it He-azwj will Mercy the community of Muhammad-saww, then He-azwj will Permit their intercession regarding the ones they love, for him would be the intercession from the people of the nation until the one would be coming to a Momin from the Shias and he will be saying, 'intercede for me', and he will be saying, 'And which right is there for you upon

[104] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 41
[105] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 42
[106] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 43

me?' He would say, 'I quenched you some water'. So, he would remember that and intercede for him, and there will be intercession regarding him.

ويجيئه آخر فيقول: إن لي عليك حقا فاشفع لي، فيقول: وما حقك علي ؟ فيقول: استظللت بظل جداري ساعة في يوم حار، فيشفع له فيشفع فيه، ولا يزال يشفع حتى يشفع في جيرانه وخلطائه ومعارفه، فإن المؤمن أكرم على الله مما تظنون.

And another one will come and say, 'There is a right for me upon you, so intercede for me'. He will say, 'And what is your right upon me?' He will say, 'You shaded yourself by the shade of my wall for a while during a hot day'. So, he would intercede for him and there will be intercession regarding him, and he will not cease interceding until he intercedes regarding his neighbour, and his mingling ones, and his known ones, for the Momin is more honourable unto Allah-azwj than what you think''.[107]

45 – م: قال الله عزوجل. " واتقوا يوما لا تجزي نفس عن نفس شيئا " لا يدفع عنها عذابا قد استحقته عند النزع " ولا يقبل منها شفاعة " يشفع لها بتأخير الموت عنها " ولا يؤخذ منها عدل " لا يقبل فداء مكانه يمات ويترك هو،

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

قال الصادق عليه السلام: وهذا يوم الموت، فإن الشفاعة والفداء لا يغني فيه (عنه خ ل) فأما في يوم القيامة فإنا و أهلنا نجزي عن شيعتنا كل جزاء ليكونن على الاعراف بين الجنة محمد وعلي وفاطمة والحسن والحسين عليهم السلام والطيبون من آلهم،

Al-Sadiq-asws said: 'And this - the day (in the above Verse) – is the day of death, so the intercession and the substitution (from not dying) would not be availed from. But, as for during the Day of Judgment, so we-asws and our-asws family members, we-asws would recompense our-asws Shias with every recompense. We-asws would certainly be upon the Heights (A'raaf) between the Paradise and the Fire – Muhammad-saww, and Ali-asws, and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws, and the goodly ones-asws from their-asws Progeny-asws.

فنرى بعض شيعتنا في تلك العرصات فمن كان منهم مقصرا في بعض شدائدها فنبعث عليهم خيار شيعتنا كسلمان والمقداد وأبي ذر وعمار ونظرائهم في العصر الذي يليهم وفي كل عصر إلى يوم القيامة، فينقضون عليهم كالبزاة والصقور ويتناولونهم كما يتناول البزاة والصقور صيدها فيزفونهم إلى الجنة زفا،

So we-asws would see one of our-asws Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we-asws would send the best of our-asws Shias, like Salman-ra, and Al-Miqdad-ra, and Abu Zarr-ra, and Ammar-ra, and their peers in the time period

[107] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 44

which followed them-ra, then in every time period up to the Day of Judgment. So they-ra would be swooping upon them like the buzzards and the hawks, and they would be snatching them just as the buzzard and the hawk snatches its prey, and they-ra would be bringing them to the Paradise hurriedly.

وإنا لنبعث على آخرين (من خ ل) محبينا من خيار شيعتنا كالحمام فيلتقطونهم من العرصات كما يلتقط الطير الحب وينقلونهم إلى الجنان بحضرتنا،

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

وسيؤتى بالواحد من مقصري شيعتنا في أعماله بعد أن صان (قد حاز خ ل) الولاية والتقية وحقوق إخوانه ويوقف بإزائه مابين مائة وأكثر من ذلك إلى مائة ألف من النصاب، فيقال له: هؤلاء فداؤك من النار، فيدخل هؤلاء المؤمنون الجنة واولئك النصاب النار،

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

وذلك ما قال الله تعالى: " ربما يود الذين كفروا " يعني بالولاية " لو كانوا مسلمين " في الدنيا منقادين للامامة ليجعل مخالفوهم من النار فداءهم.

And that is what Allah-azwj Mighty and Majestic Said: ***Sometimes they wish, those who disbelieve*** – meaning in the Wilayah – ***if only they had been submissive [15:2]*** – in the world as being led to the Imamate, in order for their adversaries to be their expiation from the Fire''.[108]

46 – شي: عن خيثمة الجعفي قال: كنت عند جعفر بن محمد عليهما السلام انا ومفضل ابن عمر ليلا ليس عنده أحد غيرنا، فقال له مفضل الجعفي: جعلت فداك حدثنا حديثا نسربه،

From Khaysama Al Ju'fy who said,

'I was in the presence of Ja'far-asws Bin Muhammad-asws, one night, I and Mufazzal Bin Umar, there wasn't anyone else with him apart from us, and Mufazzal Bin Al-Ju'fy said to him-asws, 'May I be sacrificed for you-asws! Narrate a Hadeeth to us we can be joyful with'.

[108] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 45

قال: نعم إذا كان يوم القيامة حشر الله الخلائق في صعيد واحد حفاة عراة غرلا، قال: فقلت: جعلت فداك ما الغرل ؟ قال: كما خلقوا أول مرة، فيقفون حتى يلجمهم العرق فيقولون: ليت الله يحكم بيننا ولو إلى النار – يرون أن في النار راحة فيما هم فيه –

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

ثم يأتون آدم فيقولون: أنت أبونا وأنت نبي فاسأل ربك يحكم بيننا ولو إلى النار، فيقول آدم: لست بصاحبكم، خلقني ربي بيده، وحملني على عرشه، وأسجد لي ملائكته، ثم أمرني فعصيته،

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

ولكني أدلكم على ابني الصديق الذي مكث في قومه ألف سنة إلا خمسين عاما يدعوهم، كلما كذبوا اشتد تصديقه " نوح "

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

قال فيأتون نوحا فيقولون: سل ربك يحكم بيننا ولو إلى النار، قال: فيقول: لست بصاحبكم، إني قلت: إن ابني من أهلي، ولكني أدلكم على من اتخذه الله خليلا في دار الدنيا، ابتوا إبراهيم،

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

قال: فيأتون إبراهيم فيقول: لست بصاحبكم، إني قلت: إني سقيم ولكني أدلكم على من كلم الله تكليما " موسى "

He-asws said: 'So, they will come to Ibrahim-as and he-as will say: 'I-as am not your master. I-as said: ''***I feel sick' [37:89]***. But, I-as point you all to one whom Allah-azwj Spoke ***in a conversation [4:164]*** – Musa-as'.

قال: فيأتون موسى فيقولون له، فيقول: لست بصاحبكم، إني قتلت نفسا ولكني أدلكم على من كان يخلق بإذن الله ويبرئ الاكمه والابرص بإذن الله " عيسى "

He-asws said: 'They will come to Musa-as and he-as will say to them: 'I-as am not your master. I-as ***killed a soul [2:72]***, but I-as point you all to one who used to create by the Permission of Allah-azwj, and cure the blind and the leper by the Permission of Allah-azwj – Isa-as'.

فيأتونه فيقول: لست بصاحبكم، ولكني أدلكم على من بشرتكم به في دار الدنيا " أحمد "

They will come to him-as, and he-as will: 'I-as am not your master, but I-as point you all to one whom I-as gave you glad tidings with in the house of the world – Ahmad-saww''.

ثم قال أبو عبد الله عليه السلام: مامن نبي ولد من آدم إلى محمد صلوات الله عليهم إلا وهم تحت لواء محمد،

Then Abu Abdullah-asws said: 'There is none from a Prophet-as and a child of Adam-as up to Muhammad-saww except and they would be beneath a flag of Muhammad-saww'.

قال: فيأتونه، ثم قال: فيقولون يا محمد سل ربك يحكم بيننا ولو إلى النار، قال: فيقول: نعم أنا صاحبكم، فيأتي دار الرحمن وهي عدن وإن بابها سعته بعد مابين المشرق والمغرب، فيحرك حلقة من الحلق فيقال: من هذا ؟ وهو أعلم به – فيقول: أنا محمد، فيقال: افتحوا له،

He-asws said: 'They will come, then say, 'O Muhammad-saww! Ask your-saww Lord-azwj to Decide between us, and even if it is to the Fire'. He-saww will say: 'Yes, I-saww am your master'. Then he-saww will come to the Door of the Beneficent, and it is Eden, and the width of its door is what is between the east and the west, and he-saww will move a ring from the rings (door knockers). He-azwj will Say: "Who is this?" – And He-azwj is more Knowing with it. He-saww will say: 'I-saww am Muhammad-saww'. He-azwj will Say: "Open for him!"

قال: فيفتح لي، قال: فإذا نظرت إلى ربي مجدته تمجيدا لم يمجده أحد كان قبلي ولا يمجده أحد كان بعدي، ثم اخر ساجدا فيقول: يا محمد ارفع رأسك وقل يسمع قولك و اشفع تشفع وسل تعط،

He-saww said: 'It will be opened for me-saww, and when I-saww look at my-saww Lord-azwj, I-saww shall Glorify Him-azwj with such a Glorification, no one had Glorified Him-azwj before me-saww, nor will anyone be Glorifying Him-azwj after me-saww. Then I-saww shall fall in *Sajdah* and He-azwj will be Saying: "O Muhammad-saww! Raise your-saww head, and speak, your-saww word will be Heard, and intercede, you-saww will be Interceded for, and ask, you-saww will be Given!"'

قال: فإذا رفعت رأسي ونظرت إلي ربي مجدته تمجيدا أفضل من الاول، ثم اخر ساجدا فيقول: ارفع رأسك وقل يسمع قولك واشفع تشفع وسل تعط،

He-saww said: 'When I-saww raise my-saww head and look at my-saww Lord-azwj, I-saww shall Glorify Him-azwj with a Glorification better than the first, then I-saww shall fall in *Sajdah*, and He-azwj will Say: "Raise your-saww head and speak, your-saww word will be Heard, and intercede, you-saww will be Interceded for, and ask, you-saww will be Given!"

فإذا رفعت رأسي ونظرت إلى ربي مجدته تمجيدا أفضل من الاول والثاني، ثم اخر ساجدا فيقول: ارفع رأسك وقل يسمع قولك واشفع تشفع وسل تعط، فإذا رفعت رأسي أقول: رب احكم بين عبادك ولو إلى النار، فيقول: نعم يا محمد.

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

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

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

ثم يدعى إبراهيم فيحمل على مثلها فيجئ حتى يقف عن يمين رسول الله صلى الله عليه وآله.

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

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

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

ثم يخرج مناد من عند الرحمن فيقول: يا معشر الخلائق أليس العدل من ربكم أن يولي كل قوم ما كانوا يتولون في دار الدنيا ؟ فيقولون: بلى، وأي شئ عدل غيره ؟

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

قال: فيقوم الشيطان الذي أضل فرقة من الناس حتى زعموا أن عيسى هو الله وابن الله فيتبعونه إلى النار،

He[-asws] said: 'So the Satan[-la] would arise, one who had strayed a sect from the people until they claimed that Isa[-as], he[-as] was Allah[-azwj] and son of Allah[-azwj] and they will follow him to the Fire.

ويقوم الشيطان الذي أضل فرقة من الناس حتى زعموا أن عزيرا ابن الله حتى يتبعونه إلى النار، ويقوم كل شيطان أضل فرقة فيتبعونه إلى النار حتى تبقى هذه الامة،

And the Satan-la would arise, the one who had strayed a sect from the people until they claimed that Uzair-as was son of Allah-azwj, until they follow him to the Fire. Then every Satan-la would arise who had strayed a sect, and they will follow him to the Fire until there will remain this community.

ثم يخرج مناد من عند الله فيقول: يا معشر الخلائق أليس العدل من ربكم أن يولي كل فريق من كانوا يتولون في دار الدنيا ؟ فيقولون: بلى،

Then a Caller will Call from the Presence of Allah-azwj and say: "O community of creatures! Isn't it justice from your Lord-azwj that every people be returned to whatever they were following in the house of the world?' They will say, 'Yes'.

فيقوم شيطان فيتبعه من كان يتولاه، ثم يقوم شيطان فيتبعه من كان يتولاه، ثم يقوم شيطان ثالث فيتبعه من كان يتولاه، ثم يقوم معاوية فيتبعه من كان يتولاه، ويقوم علي فيتبعه من كان يتولاه،

A Satan-la (from the humans) will arise, and the ones who had followed him would follow him. Then a (another) Satan-la (from the humans) will arise, and the ones who had followed him would follow him. Then a third Satan-la will arise, and the ones who had followed him would follow him. Then Muawiya would arise, the ones who had followed him would follow him. Then Ali-asws will arise, and the ones who had followed him-asws would follow him-asws.

ثم يزيد بن معاوية فيتبعه من كان يتولاه، ويقوم الحسن فيتبعة من كان يتولاه، ويقوم الحسين فيتبعه من كان يتولاه، ثم يقوم مروان بن الحكم وعبد الملك فيتبعهما من كان يتولاهما،

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

ثم يقوم علي بن الحسين فيتبعه من كان يتولاه، ثم يقوم الوليد بن عبد الملك ويقوم محمد بن علي فيتبعهما من كان يتولاهم، ثم أقوم أنا فيتبعني من كان يتولاني

Then Ali-asws Bin Al-Husayn-asws will arise, and the ones who had followed him-asws would follow him-asws. Then Al-Waleed Bin Abdul Malik will arise, and Muhammad-asws Bin Ali-asws will arise, and the ones who had followed them would follow them. Then, I-asws will arise and the ones who had followed me-asws would follow me-asws.

وكأني بكما معي، ثم يؤتى بنا فيجلس على العرش ربنا ويؤتى بالكتب فنرجع فنشهد على عدونا، ونشفع لمن كان من شيعتنا مرهقا.

And it is as if I-asws am with you being with me-asws, then they would come with us-asws and have us-asws to be seated upon the Throne of our-asws Lord-azwj, and they would bring the Books, so, we-asws shall return and testify against our-asws enemies, and we-asws will intercede for the ones who were from our-asws Shias who would be exhausted'.

قال: قلت: جعلت فداك فما المرهق ؟ قال: المذنب، فأما الذين اتقوا من شيعتنا فقد نجاهم الله بمفازتهم لا يمسهم السوء ولاهم يحزنون.

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

قال: ثم جاءته جارية له فقالت: إن فلانا القرشي بالباب، فقال: ائذنوا له، ثم قال لنا: اسكتوا.

He (the narrator) said, 'Then a maid of his-asws came, and she said, 'So and so, the Qurayshi is at the door'. He-asws said: 'Permit him'. Then he-asws said to us: 'Be silent!'[109] (There are problems with the recording of this Hadeeth, please refer to the Hadeeth 48 below for the better recorded one)

47 - شى: عن محمد بن حكيم، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لوقدمت المقام المحمود شفعت لابي وامي وعمي وأخ كان لي موافيا في الجاهلية.

From Muhammad Bin Hakeem,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'I-saww shall proceed to the Maqam Al-Mahmoud and intercede for my-saww father-as, and my-saww mother-asws, and a brother who was loyal to me-saww during the Pre-Islamic period''.[110]

48 - شى: عن عيص بن القاسم، عن أبي عبد الله عليه السلام إن اناسا من بني هاشم أتوا رسول الله صلى الله عليه وآله فسألوه أن يستعملهم على صدقات المواشي، وقالوا: يكون لنا هذا السهم الذي جعله للعاملين عليها فنحن أولى به،

From Ayz Bin Al Qasim,

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

فقال رسول الله صلى الله عليه وآله: يا بني عبد المطلب إن الصدقة لا تحل لي ولالكم، ولكني وعدت الشفاعة،

Rasool-Allah-saww said: 'O sons of Abdul Muttalib-as! The charity is neither Permissible for me-saww nor for you, but I-saww promise (you) the intercession'.

ثم قال: والله أشهد أنه قد وعدها، فما ظنكم يا بني عبد المطلب إذا أخذت بحلقة الباب، أتروني مؤثرا عليكم غيركم ؟

[109] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 46
[110] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 47

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

ثم قال: إن الجن والانس يجلسون يوم القيامة في صعيد واحد، فإذا طال بهم الموقف طلبوا الشفاعة فيقولون: إلى من ؟ فيأتون نوحا فيسألونه الشفاعة، فقال: هيهات قد رفعت حاجتي، فيقولون: إلى من ؟ إلى إبراهيم

Then he-saww said: 'The Jinns and the human beings would be seated on the Day of Judgment in one plain, so when the pausing prolongs with them, they will seek the intercession and they would say, 'To whom (should we go)?' So, they will be coming to Noah-as and ask him-as for the intercession, and he-as will say: 'Far be it! I-as have raised my-as own need'. They will say, 'To whom (then)? To Ibrahim-as'.

فيأتون إلى إبراهيم فيسألونه الشفاعة فيقول: هيهات قدر رفعت حاجتي، فيقولون: إلى من ؟ فيقال: ايتوا موسى، فيأتونه فيسألونه الشفاعة، فيقول: هيهات قد رفعت حاجتي، فيقولون: إلى من ؟ فيقال: ايتوا محمدا،

So, they will come to Ibrahim-as and ask him-as for the intercession, and he-as will say: 'Far be it! I-as have raised my-as own need'. They will say, 'To whom?' It would be said, 'Go to Musa-as!' They would come to him-as and ask him-as for the intercession. He-as will say: 'Far be it! I-as have raised my-as own need'. They will say, 'To whom?' It would be said, 'Go to Muhammad-saww!'

فيأتونه فيسألونه الشفاعة فيقوم مدلا حتى يأتي باب الجنة فيأخذ بحلقة الباب ثم يقرعه فيقال: من هذا ؟ فيقول: أحمد، فيرحبون ويفتحون الباب، فإذا نظر إلى الجنة خر ساجدا يمجد ربه بالعظمة،

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

فيأتيه ملك فيقول: ارفع رأسك وسل تعط واشفع تشفع، فيرفع رأسه فيدخل من باب الجنة فيخر ساجدا ويمجد ربه ويعظمه، فيأتيه ملك فيقول: ارفع رأسك وسل تعط واشفع تشفع، فيقوم فما يسأل شيئا إلا أعطاه إياه.

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

[111] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 48

49 – شى: عن بعض أصحابنا، عن أحدهما قال في قوله: " عسى أن يبعثك ربك مقاما محمودا " قال: هي الشفاعة.

From one of our companions,

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

50 – شي: عن صفوان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إني أستوهب من ربي أربعة: آمنة بنت وهب، وعبد الله بن عبد المطلب، وأبا طالب، ورجلا جرت بيني وبينه اخوة فطلب إلى أن أطلب إلى ربي أن يهبه لي.

From Safwan,

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

51 – شى: عن عبيد بن زرارة قال: سئل أبو عبد الله عليه السلام عن المؤمن: هل له شفاعة ؟ قال: نعم، فقال له رجل من القوم: هل يحتاج المؤمن إلى شفاعة محمد صلى الله عليه وآله يومئذ ؟ قال: نعم إن للمؤمنين خطايا وذنوبا، وما من أحد إلا يحتاج إلى شفاعة محمد يومئذ.

From Ubeyd Bin Zurara who said,

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

قال: وسأله رجل عن قول رسول الله صلى الله عليه وآله: " أنا سيد ولد آدم ولافخر " قال: نعم قال: يأخذ حلقة باب الجنة فيفتحها فيخر ساجدا، فيقول الله: ارفع رأسك اشفع تشفع، اطلب تعط، فيرفع رأسه

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

ثم يخر ساجدا فيقول الله: ارفع رأسك اشفع تشفع واطلب تعط، ثم يرفع رأسه فيشفع ويطلب فيعطى.

[112] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 49
[113] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 50

Then he-saww will fall in *Sajdah*, and Allah-azwj will be Saying: "Raise your-saww head! Intercede and you-saww will be interceded for, and request, you-saww will be Given!" Then he-saww will raise his-saww head and interceded, and seek, and will be Given''.[114]

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

From Sama'at Bin Mihran,

'From Abu Ibrahim-asws (7th Imam-asws) regarding the Words of Allah-azwj ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***. He-asws said: 'The people will be standing on the Day of Judgment for a measurement of forty years, and the sun will be Commanded and it would come upon the heads of the servants and the sweat would choke them, and the ground will be Commanded not to accept anything from their sweat.

فيأتون آدم فيتشفعون منه فيدلهم على نوح، ويدلهم نوح على إبراهيم، ويدلهم إبراهيم على موسى، ويدلهم موسى على عيسى، ويدلهم عيسى فيقول: عليكم بمحمد خاتم البشر،

They will come to Adam-as for the intercession from him-as, but he-as will point them to Noah-as, and Noah-as will point them to Ibrahim-as, and Ibrahim-as will point them to Musa-as, and Musa-as will point them to Isa-as, and Isa-as will point them saying: 'Upon you all is with Muhammad-saww, the last of the giver of glad tidings'.

فيقول محمد: أنا لها، فينطلق حتى يأتي باب الجنة فيدق، فيقال له: من هذا ؟ – والله أعلم – فيقول: محمد، فيقال: افتحوا له، فإذا فتح الباب استقبل ربه فيخر ساجدا فلا يرفع رأسه حتى يقال له: تكلم وسل تعط واشفع تشفع،

Muhammad-saww will be saying: 'I-saww am for it!' So, he-saww will go until he-saww comes to a door of the Paradise, and knock. It will be said to him: 'Who is this?' – and Allah-azwj is more Knowing. He-saww will say: 'Muhammad-saww'. It will be said: 'Open for him!' When the door is opened, his-saww will face his-saww Lord-azwj, and he-saww will fall in *Sajdah*, and he-saww will not raise his-saww head until He-azwj Says to him-saww: "Ask, you-saww will be Given, and intercede, you-saww will be interceded for!"

فيرفع رأسه فيستقبل ربه فيخر ساجدا فيقال له مثلها، فيرفع رأسه حتى أنه ليشفع من قد احرق بالنار، فما أحد من الناس يوم القيامة في جميع الامم أوجه من محمد صلى الله عليه وآله، وهو قول الله تعالى: " عسى أن يبعثك ربك مقاما محمودا"

He-saww will raise his-saww head and face his-saww Lord-azwj, and fall in *Sajdah*, and He-azwj will Say to him-saww similar to it. He-saww will raise his-saww head until he intercedes for the ones who had already been burnt by the Fire. So, there is none from the people on the Day of Judgment in the entirety of the communities more conferring that Muhammad-saww, and it is the Word

[114] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 51

of Allah-azwj the Exalted: ***perhaps your Lord will Raise you to a Praiseworthy position [17:79]***''.[115]

53 – بشا: يحيى بن محمد بن الحسن الجواني، عن جامع بن أحمد الدهستاني، عن علي بن الحسن بن العباس الصندلي، عن أحمد بن محمد بن إبراهيم الثعالبي، عن يعقوب ابن أحمد السري، عن محمد عبد الله بن محمد، عن عبد الله بن أحمد بن عامر الطائي، عن أبيه، عن علي بن موسى الرضا، عن آبائه عليهم السلام، عن أمير المؤمنين صلوات الله عليه قال: قال رسول الله صلى الله عليه وآله: أربعة أنالهم شفيع يوم القيامة: المكرم لذريتي، والقاضي لهم حوائجهم، والساعي في امورهم ما اضطروا إليه، والمحب لهم بقلبه ولسانه عندما اضطروا.

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

'From Ali-asws Bin Musa Al-Reza-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'Four, I-asws shall make attain intercession on the Day of Judgment – the honourer of my-asws offspring-asws, and the fulfiller for them-asws of their-asws needs, and the striver regarding their matters what they-asws were desperate to, and the one who loved them with his heart, and his tongue when they were desperate''.[116]

54 – كنز: محمد بن العباس، عن أحمد بن هوذة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة وكلنا الله بحساب شيعتنا فما كان لله سألنا الله أن يهبه لنا فهو لهم، وما كان للآدميين سألنا الله أن يعوضهم بدله فهو لهم، وما كان لنا فهو لهم، ثم قرأ: " إن إلينا إيابهم ثم إن علينا حسابهم ".

Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Hamad, from Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'When it will be the Day of Judgment and Allah-azwj Allocates the Reckoning of our-asws Shias to us-asws, so whatever was for Allah-azwj, we-asws will ask Allah-azwj to Gift it to us-asws, and it would be for them; and whatever was for the people, we-asws will ask Allah-azwj to replace it in their stead, so it would be for them; and whatever was for us-asws, so it would be for them'. Then he-asws recited: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***''.[117]

55 – وبهذا الاسناد إلى عبد الله بن حماد، عن محمد بن جعفر بن محمد، عن أبيه، عن جده عليهم السلام في هذه الآية قال: إذا كان يوم القيامة وكلنا الله بحساب شيعتنا، فما كان لله سألناه أن يهبه لنا فهو لهم، وما كان لمخالفيهم فهو لهم، وما كان لنا فهو لهم، ثم قال: هم معنا حيث كنا.

And by this chain going up to Abdullah Bin Hamad,

[115] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 52
[116] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 53
[117] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 54

'From Muhammad son of Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws regarding this Verse (above), he-asws said: 'When it will be the Day of Judgment, Allah-azwj will Allocate us-asws with the Reckoning of our-asws Shias. So, whatever was for Allah-azwj, we will ask Him-azwj that He-azwj Gifts it to us-asws, so it would be for them, and whatever was for their adversaries, so it would be for them, and whatever was for us-asws, so it would be for them'. Then he-asws said: 'They (Shias) would be wherever we-asws will be''.[118]

56 – وروي أنه سئل الصادق عليه السلام عن هذه الآية قال: إذا حشر الله الناس في صعيد واحد أجل الله أشياعنا أن يناقشهم في الحساب، فنقول: إلهنا هؤلاء شيعتنا، فيقول الله تعالى: قد جعلت أمرهم إليكم وقد شفعتكم فيهم، وغفرت لمسيئهم، أدخلوهم الجنة بغير حساب.

And it is reported that Al-Sadiq-asws was asked about this Verses. He-asws said: 'When Allah-azwj Gathers the people in one plain, Allah-azwj would Hasten our-asws Shias in discussion regarding the Reckoning, and we-asws shall say: 'Our God-azwj! They are our-asws Shias!' So, Allah-azwj the Exalted will Say: 'I-azwj have Made their matter to you (Imams-asws), and have Interceded regarding them, and Forgiven their evil deeds. Enter the Paradise without any Reckoning!"'.[119]

57 – وعن محمد بن العباس، عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن جميل قال: قلت لابي الحسن عليه السلام احدثم بتفسير جابر ؟ قال: لا تحدث به السفلة فيوبخوه، أما تقرء: إن إلينا إيابهم ثم إن علينا حسابهم " ؟ قلت: بلى،

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

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

قال: إذا كان يوم القيامة وجمع الله الاولين والآخرين ولانا حساب شيعتنا فما كان بينهم وبين الله حكمنا على الله فيه فأجاز حكومتنا، وما كان بينهم وبين الناس استوهبناه منهم فوهبوه لنا، وما كان بيننا وبينهم فنحن أحق من عفا وصفح.

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

58 – ع: ابن المتوكل، عن سعد، عن ابن عيسى، عن ابن سنان، عن ابن مسكان، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: لفاطمة وقفة على باب جهنم، فإذا كان يوم القيامة كتب بين عيني كل رجل مؤمن أو كافر، فيؤمر بمحب قد

[118] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 55
[119] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 56
[120] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 57

كثرت ذنوبه إلى النار فتقرء بين عينيه محبا فتقول: إلهي وسيدي سميتني فاطمة وفطمت بي من تولاني وتولى ذريتي من النار ووعدك الحق وأنت لا تخلف الميعاد،

Ibn Al Mutawakkal, from Sa'ad, from Ibn Isa, from Ibn Sinan, from Ibn Muskan, from Muhammad Bin Muslim who said,

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

فيقول الله عزوجل: صدقت يا فاطمة إني سميتك فاطمة وفطمت بك من أحبك وتولاك وأحب ذريتك وتولاهم من النار، ووعدي الحق وأنا لا اخلف الميعاد،

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

وإنما أمرت بعبدي هذا إلى النار لتشفعي فيه فاشفعك ليتبين لملائكتي وأنبيائي، و رسلي وأهل الموقف موقفك مني ومكانتك عندي. فمن قرأت بين عينية مؤمنا فجذبت بيده وأدخلته الجنة.

And rather, I[-azwj] Commanded My[-azwj] servant to the Fire for you[-asws] to intercede regarding him, so your[-asws] intercession would manifest it to My[-azwj] Angels and My[-azwj] Prophets[-as], and My[-azwj] Rasools[-as], and the people of the pausing, your[-asws] pausing from Me[-azwj] and your[-asws] position from Me[-azwj]. So, the one you[-asws] read between his eyes 'Momin', pull his hand and enter him into the Paradise!"'.[121]

59 – فر: سهل بن أحمد الدينوري بإسناده عن الصادق عليه السلام قال: قال جابر لابي جعفر عليه السلام: جعلت فداك يابن رسول الله حدثني بحديث في فضل جدتك فاطمة إذا أنا حدثت به الشيعة فرحوا بذلك،

Sahl Bin Ahmad Al Daynawry, by his chain,

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

[121] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 58

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

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

ثم ينصب للاوصياء منابر من نور وينصب لوصيي علي بن أبي طالب في أوساطهم منبر من نور فيكون منبره أعلى منابرهم، ثم يقول الله: يا علي اخطب، فيخطب بخطبة لم يسمع أحد من الاوصياء بمثلها،

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

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

Then pulpits of light would be set up for the children of the Prophets-as and the Mursils-as, so there will happen to be for my-saww sons-asws and my-saww grandsons-asws and my-saww aromas of the days of my-saww lifetime, pulpits of light, then He-azwj will Say to them-asws both: "Address!" So, they-asws will both address with addresses no one from the children of the Prophets-as and the Mursils-as would have heard the like of it.

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

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

فيقول الله تعالى: يا أهل الجمع إني قد جعلت الكرم لمحمد وعلي والحسن والحسين وفاطمة، يا أهل الجمع طأطؤوا الرؤوس وغضوا الابصار فإن هذه فاطمة تسير إلى الجنة،

Allah-azwj the Exalted will Say: “O people of the gathering! I-azwj have Made the generosity to be for Muhammad-saww, and Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws, and (Syeda) Fatima-asws. O people of the gathering! Lower your head and close your eyes, for this here is (Syeda) Fatima-asws travelling to the Paradise!”

فيأتيها جبرئيل بناقة من نوق الجنة مدبجة الجنبين، خطامها من اللؤلؤ الرطب، عليها رحل من المرجان، فتناخ بين يديها فتركبها، فيبعث الله مائة ألف ملك ليسيروا عن يمينها، ويبعث إليها مائة ألف ملك ليسيروا عن يسارها ويبعث إليها مائة ألف ملك يحملونها على أجنحتهم حتى يصيروها على باب الجنة،

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

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

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

فيقول الله: يا بنت حبيبي ارجعي فانظري من كان في قلبه حب لك أو لاحد من ذريتك خذي بيده فأدخليه، الجنة،

Allah-azwj will Say: “O daughter-asws of My-azwj Beloved, Return! Look at the one in whose heart is any love for you-asws, or for anyone from your-asws offspring, grab his hand and enter him into the Paradise!”

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

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

فإذا صار شيعتها معها عند باب الجنة يلقي الله في قلوبهم أن يلتفتوا، فإذا التفتوا يقول الله: يا أحبائي ما التفاتكم وقد شفعت فيكم فاطمة بنت حبيبي ؟ فيقولون: يا رب أحببنا أن يعرف قدرنا في مثل هذا اليوم،

When her-asws Shias come to be with her-asws at the door of the Paradise, Allah-azwj would Cast into their hearts that they should turn around. So, when they do turn around, Allah-azwj will Say: “O My-azwj Beloved ones! What Made you to turn around and Fatima-asws daughter of My-azwj Beloved has already interceded regarding you all?” They will say, ‘O Lord-azwj! We would love it if our worth could be known in the like of this Day’.

فيقول الله: يا أحبائي ارجعوا وانظروا من أحبكم لحب فاطمة، انظروا من أطعمكم لحب فاطمة، انظروا من كساكم لحب فاطمة، انظروا من سقاكم شربة في حب فاطمة، انظروا من رد عنكم غيبة في حب فاطمة فخذوا بيده وأدخلوه الجنة،

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

قال أبو جعفر عليه السلام: والله لا يبقى في الناس إلا شاك أو كافر أو منافق فإذا صاروا بين الطبقات نادوا كما قال الله تعالى: " فمالنا من شافعين ولا صديق حميم " فيقولون: فلو أن لنا كرة فنكون من المؤمنين "

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

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

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

60 – ما: المفيد، عن ابن قولويه، عن الحميري، عن أبيه البرقي، عن التفليسي، عن أبي العباس الفضل بن عبد الملك، عن الصادق عليه السلام قال: يا فضل إنما سمي المؤمن مؤمنا لانه يؤمن على الله فيجيز الله أمانه،

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

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

ثم قال: أما سمعت الله يقول في أعدائكم إذا رأوا شفاعة الرجل منكم لصديقه يوم القيامة: " فمالنامن شافعين ولا صديق حميم " ؟

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

[122] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 59
[123] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 60

61 – كا: علي، عن أبيه عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله عليه السلام في رسالته إلى أصحابه قال: واعلموا أنه ليس يغني عنكم من الله أحد من خلقه شيئا لا ملك مقرب، ولا نبي مرسل، ولا من دون ذلك، فمن سره أن ينفعه شفاعة الشافعين عند الله فليطلب إلى الله أن يرضى عنه.

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

'From Abu Abdullah-asws in his-asws letter to his-asws companions: 'And know that no one from His-azwj creatures can avail you anything from Allah-azwj, neither an Angel of Proximity, nor a Mursil Prophet-as, nor from besides that. So, the one whom it cheers that he should benefit from the intercession of the intercessors in the Presence of Allah-azwj, then let him seek to Allah-azwj that He-azwj be Pleased from him''.[124]

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

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

'I heard Amir Al-Momineen-asws saying: 'One day Rasool-Allah-saww came to (Syeda) Fatima-asws and she-asws was grieving, so he-saww said to her-asws: 'What makes you-asws grieve, O daughter-asws?' She-asws said: 'O father-saww! You-saww had mentioned the gathering and the pausing of the people bare on the Day of Judgment'.

فقال يا بنية إنه ليوم عظيم ولكن قد أخبرني جبرئيل عن الله عزوجل أنه قال: أول من ينشق عنه الارض يوم القيامة أنا، ثم أبي إبراهيم ثم بعلك علي بن أبي طالب عليه السلام،

He-saww said: 'O daughter-asws! It is a great Day, but Jibraeel-as has informed me-saww from Allah-azwj Mighty and Majestic that He-azwj Said that the first one the ground would be split from on the Day of Judgment would be I-saww, then my-saww father-as Ibrahim-as, then your-asws husband Ali-asws Bin Abu Talib-asws.

ثم يبعث الله إليك جبرئيل في سبعين ألف ملك فيضرب على قبرك سبع قباب من نور، ثم يأتيك إسرافيل بثلاث حلل من نور فيقف عند رأسك فيناديك: يا فاطمة بنت محمد قومي إلى محشرك

Then Allah-azwj would Send Jibraeel-as to you-asws among seventy thousand Angels, and he-as will strike seven domes of light upon your-asws grave. Then Israfeel-as will come to you with three garments of light, and he-as will pause by your-asws head and call out to you-asws: 'O Fatima Bint Muhammad-asws! Arise to your-asws gathering!'

فتقومين آمنة روعتك، مستورة عورتك فيناولك إسرافيل الحلل فتلبسينها، ويأتيك روفائيل بنجيبة من نور زمامها من لؤلؤ رطب عليها محفة من ذهب فتركبينها، ويقود روفائيل بزمامها، وبين يديك سبعون ألف ملك بأيديهم ألوية التسبيح،

[124] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 61

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

فإذا جد بك السير استقبلتك سبعون ألف حوراء يستبشرون بالنظر إليك، بيد كل واحدة منهن مجمرة من نور يسطع منها ريح العود من غير نار، وعليهن أكاليل الجوهرمرصعة بالزبرجد الاخضر، فيسرعن عن يمينك،

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

فإذا سرت من قبرك استقبلتك مريم بنت عمران في مثل من معك من الحور فتسلم عليك وتسير هي ومن معها عن يسارك، ثم تستقبلك امك خديجة بنت خويلد أول المؤمنات بالله وبرسوله ومعها سبعون ألف ملك بأيديهم ألوية التكبير

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

فإذا قربت من الجمع استقبلتك حواء في سبعين ألف حوراء ومعها آسية بنت مزاحم فتسيران هما ومن معهما معك، فإذا توسطت الجمع وذلك أن الله يجمع الخلائق في صعيد واحد فتستوي بهم الاقدام،

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

ثم ينادي مناد من تحت العرش يسمع الخلائق: غضوا أبصاركم حتى تجوز فاطمة بنت محمد صلى الله عليه وآله ومن معها، فلا ينظر إليك يومئذ إلا إبراهيم خليل الرحمن وعلي بن أبي طالب، ويطلب آدم حواء فيراها مع امك خديجة أمامك،

Then a Call will Call out from beneath the Throne, the creatures would hear: “Shut your eyes until (Syeda) Fatima-asws Bint Muhammad-saww and the ones with her-asws cross over!” Thus, no one will look at you on the Day except Ibrahim-as the Friend of the Beneficent and Ali-asws Bin Abu Talib-asws, and Adam-as would seek Hawa-as and he-as see her-as to be with your-asws mother-as Khadeeja-as in front of you-asws.

ثم ينصب لك منبر من النور فيه سبع مراق، بين المرقاة ألى المرقاة صفوف الملائكة، بأيديهم ألوية النور، ويصطف الحور العين عن يمين المنبر، وعن يساره، وأقرب النساء منك عن يسارك حواء وآسية،

Then a pulpit of light will be set up for you-asws wherein would be seven stairways, between the stairway to the stairway would be rows of Angels. In their hands would be flags of light, and the maiden Houries would line up on the right of the pulpit and on its left; and the closest of the womenfolk from you-asws on your-asws left would be Hawa-as and Aasiya-as.

فإذا صرت في أعلى المنبر أتاك جبرئيل فيقول لك: يا فاطمة سلي حاجتك فتقولين: يا رب أرني الحسن والحسين، فيأتيانك وأوداج الحسين تشخب دما وهو يقول: يا رب خذ لي اليوم حقي ممن ظلمني،

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

فيغضب عند ذلك الجليل، ويغضب لغضبه جهنم والملائكة أجمعون، فتزفر جهنم عند ذلك زفرة، ثم يخرج فوج من النار ويلتقط قتلة الحسين وأبناءهم وأبناء أبنائهم، ويقولون: يا رب إنا لم نحضر الحسين،

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

فيقول الله لزبانية جهنم: خذوهم بسيماهم بزرقة الاعين، وسواد الوجوه، خذوا بنواصيهم فألقوهم في الدرك الاسفل من النار فإنهم كانوا أشد على أولياء الحسين من آبائهم الذين حاربوا الحسين فقتلوه، فتسمعين أشهقتهم في جهنم،

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

ثم يقول جبرئيل: يا فاطمة سلي حاجتك: فتقولين يا رب شيعتي، فيقول الله: قد غفرت لهم. فتقولين: يا رب شيعة ولدي، فيقول الله: قد غفرت لهم، فتقولين: يا رب شيعة شيعتي، فيقول الله: انطلقي فمن اعتصم بك فهو معك في الجنة:

Then Jibraeel-as will say: 'O Fatima-asws! Ask your-asws need'. You-asws would say: 'O Lord-azwj! My-asws Shias!' Allah-azwj will Say: "I-saww hereby Forgive them!" You-asws would say, 'O Lord-azwj! Shias of my-asws children!' Allah-azwj will Say: "I-azwj hereby Forgive them!" You-asws would say: 'O Lord-azwj! Shias of my-asws Shias'. Allah-azwj will Say: 'Go, so the one who attaches with you-asws, would be with you-asws in the Paradise'.

فعند ذلك تود الخلائق أنهم كانوا فاطميين، فتسيرين ومعك شيعتك وشيعة ولدك وشيعة أمير المؤمنين آمنة روعاتهم، مستورة عوراتهم، قد ذهبت عنهم الشدائد، وسهلت لهم الموارد، يخاف الناس وهم لا يخافون، ويظمأ الناس وهم لا يظمؤون،

At that, the creatures would wish they had been Fatimids. So, you-asws will travel, and with you-asws would be your-asws Shias, and Shias of your-asws children, and Shias of Amir Al-Momineen-asws, their fear secured, their nakedness covered, the difficulties having gone away from them, and the resources eased for them. The people would fear and they will not be fearing, and the people would be thirsty and they will not be thirsty.

فإذا بلغت باب الجنة تلقتك اثنا عشر ألف حوراء لم يتلقين أحدا قبلك، ولا يتلقين أحدا كان بعدك، بأيديهم حراب من نور على نجائب من نور، جلالها من الذهب الاصفر والياقوت، أزمتها من لؤلؤ رطب، على كل نجيب نمرقة من سندس،

When you-asws reach the door of Paradise, twelve thousand Houries would meet you-asws, and they would not have met anyone else before you-asws, nor will they be meeting any else after you-asws. In their hands would be flames of light upon holders of light, its shine being of yellow gold and rubies, its holders of wet pearls, upon every holder would be a small pillow of silk.

فإذا دخلت الجنة تباشربك أهلها، ووضع لشيعتك موائد من جوهر على عمد من نور فيأكلون منها والناس في الحساب، وهم فيما اشتهت أنفسهم خالدون،

So, when you-asws do enter the paradise, its inhabitants would sprinkle (incensed water) on you, and tables of gems would be placed upon pillars of light. They will be eating from it while the people would be in the Reckoning, and they (shias) would be in whatever they desire for themselves, for all eternity''.[125]

63 – م: قوله تعالى: " ولكن البر من آمن بالله واليوم الآخر " قال: آمن باليوم الآخر يوم القيامة التي أفضل من يوافيها محمد سيد النبيين، وبعده علي اخوه و صفيه سيد الوصيين،

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

والتي لا يحضرها من شيعة محمد أحد إلا أضاءت فيها أنواره فسار فيها إلى جنات النعيم هو وإخوانه وأزواجه وذرياته والمحسنون إليه والدافعون في الدنيا عنه،

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

[125] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 62

ولا يحضرها من أعداء محمد أحد إلا غشيته ظلماتها فتسير فيها إلى العذاب الاليم هو وشركاؤه في عقده ودينه ومذهبه، والمتقربون كانوا في الدنيا إليه لغير تقية لحقتهم منه،

Nor would anyone from the enemies of Muhammad-saww be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him.

التي تنادي الجنان فيها: إلينا أولياء محمد وعلي صلوات الله عليهما وشيعتهما وعنا أعداء محمد وعلي عليهما السلام وأهل مخالفتهما،

(And the Day) in which the Gardens would be calling out: 'To us! To us, O friends of Muhammad-saww and Ali-asws and their-asws Shias!' And 'Away from us! Away from us, enemies of Muhammad-saww and Ali-asws and the people who opposed them-asws!'

وتنادي النيران: عناعنا أولياء محمد وعلي عليهما السلام وشيعتهما، وإلينا إلينا أعداء محمد وعلي وشيعتهما

And the Fires would be calling out: 'Away from us! Away from us, friends of Muhammad-saww and Ali-asws and their-asws Shias!' And, 'To us! To us, enemies of Muhammad-saww and Ali-asws and their-asws Shias!'

تقول الجنان: يا محمد ويا علي إن الله أمرنا بطاعتكما، وأن تأذنا في الدخول إلينا من تدخلانه فاملآنا بشيعتكما، مرحبا بهم وأهلا وسهلا،

The Day (in which) the Gardens would be saying: 'O Muhammad-saww, and O Ali-asws! Allah-azwj the Exalted Commanded us with being obedient to you-asws both, and that we (only) Permit the entry into us the ones whom you-asws (permit to) enter. Therefore, fill us with your-asws Shias. Welcome to them, welcome to them!'

وتقول النيران: يا محمد وعلي إن الله تعالى أمرنا بطاعتكما وأن تحرق بنامن تأمراننا بحرقه بنا فاملآنا بأعدائكما.

And the Fires would be saying: 'O Muhammad-saww and O Ali-asws! Allah-azwj the Exalted Commanded us with being obedient to you-asws both, and he should be incinerated with us, the one whom your-asws both order with his incineration. Therefore, fill us with your-asws enemies!''[126]

64 - ع: أبي، عن أحمد بن إدريس، عن حنان قال: سمت أبا جعفر عليه السلام يقول: لا تسألوهم فتكلفونا قضاء حوائجهم يوم القيامة.

My father, from Ahmad Bin Idrees, from Hanan who said,

[126] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 63

‘I heard Abu Ja’far-asws saying: ‘Do not ask them (Non-Shias for anything), for you will encumber (burden) us-asws upon fulling their needs on the Day of Judgment’’.[127]

65 – وبهذا الاسناد قال: قال أبو جعفر عليه السلام: لا تسألوهم الحوائج فتكونوا لهم الوسيلة إلى رسول الله صلى الله عليه وآله في القيامة.

And by this chain, said,

‘Abu Ja’far-asws said: ‘Do not ask them (non-Shias) for the needs, for you will become a means for them to (reach) Rasool-Allah-saww during the Day of Judgment’’.[128]

66 – ع: بإسناده عن أبي عبد الله عليه السلام: إذا كان يوم القيامة بعث الله العالم و العابد فإذا وقفا بين يدي الله عزوجل قيل للعابد: انطلق إلى الجنة، وقيل للعالم: قف تشفع للناس بحسن تأديبك لهم.

By his chain,

‘From Abu Abdullah-asws having said: ‘When it will be the Day of Judgment, Allah-azwj will Resurrect the scholar and the worshipper. So, when they both pause in front of Allah-azwj Mighty and Majestic, He-azwj will Say to the worshipper: “Go to the Paradise!” And He-azwj will Say to the scholar: “Pause! Intercede for the people due to your-asws excellence of your educating them!”’.[129]

67 – ختص: روي عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: مامن أهل بيت يدخل واحد منهم الجنة إلا دخلوا أجمعين الجنة، قيل: وكيف ذلك ؟

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

قال: يشفع فيهم فيشفع حتى يبقى الخادم فيقول: يا رب خويدمتي قد كانت تقيني الحر والقرفيشفع فيها.

He-asws said: ‘He would intercede regarding them, and he would intercede until there will (only) remain the servant, and he will say, ‘O Lord-azwj! He served me and he used to save me from the heat and the cold, so Intercede regarding these’’.[130]

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

[127] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 64
[128] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 65
[129] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 66
[130] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 67

Ibn Abdoun, from Ibn Al Zubeyr, from Ali Bin Al Hassan Bin Fazal, from Al Abbas Ibn Aamir, from Ahmad Bin Eazq, from Muhammad Bin Abdul Rahman,

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

69 – فر: فرات بن إبراهيم الكوفي معنعنا، عن جعفر بن محمد، عن أبيه عليهما السلام قال: نزلت هذه الآية فينا وفي شيعتنا قوله تعالى: " فمالنا من شافعين ولا صديق حميم " وذلك أن الله تعالى يفضلنا ويفضل شيعتنا حتى إنا لنشفع ويشفعون فإذا رأى ذلك من ليس منهم قالوا: " فما لنا من شافعين ولا صديق حميم ".

Furat Bin Ibrahim Al Kufy,

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

70 – كا: محمد بن يحيى، عن ابن عيسى، عن ابن فضال، عن علي بن عقبة، عن عمر بن أبان، عن عبد الحميد الوابشي، عن أبي جعفر عليه السلام قال: قلت له: إن لنا جارا ينتهك المحارم كلها حتى إنه ليترك الصلاة فضلا عن غيرها: فقال: سبحان الله و أعظم ذلك ؟ ألا اخبركم بمن هو شر منه ؟ قلت: بلى،

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

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

قال: الناصب لنا شر منه، أما إنه ليس من عبد يذكر عنده أهل البيت فيرق لذكرنا إلا مسحت الملائكة ظهره، و غفر له ذنوبه كلها إلا أن يجئ بذنب يخرجه من الايمان، وإن الشفاعة لمقبولة وما تقبل في ناصب،

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

[131] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 68
[132] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 69

وإن المؤمن ليشفع لجاره وماله حسنة، فيقول: يا رب جاري كان يكف عني الاذى فيشفع فيه، فيقول الله تبارك وتعالى: أنا ربك وأنا أحق من كافى عنك، فيدخله الجنة وماله من حسنة،

And that the Momin will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord[-azwj]! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah[-azwj] Blessed and Exalted will say: "I[-azwj] am your Lord[-azwj] and more Right to Suffice for you. So He[-azwj] will Enter him in the Paradise although there will be no good deeds to his credit.

وإن أدنى المؤمنين شفاعة ليشفع لثلاثين إنسانا فعند ذلك يقول أهل النار: فمالنا من شافعين ولا صديق حميم.

And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, '***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***''.[133]

71 – كا: العدة، عن سهل عن ابن سنان، عن سعدان، عن سماعة قال: كنت قاعدا مع أبي الحسن الاول عليه السلام والناس في الطواف في جوف الليل فقال: يا سماعة إلينا إياب هذا الخلق وعلينا حسابهم، فما كان لهم من ذنب بينهم وبين الله عزوجل حتمنا على الله في تركه لنا فأجابنا إلى ذلك، وما كان بينهم وبين الناس استوهبناه منهم وأجابوا إلى ذلك وعوضهم الله عزوجل.

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

I was seated with Abu Al-Hassan the First[-asws], and the people were in the *Tawaaf* in the middle of the night, so he[-asws] said: 'O Sama'at! To us[-asws] is the eventual return of these people and on us[-asws] is their Accounting. So, there is none from their sins between them and Allah[-azwj] Mighty and Majestic, but it has been Ordained by Allah[-azwj] for it to be left to us[-asws] so we[-asws] will respond to that, and there is nothing between them and the people, but they should ask it from us[-asws] and I[-asws] will respond to that, and Allah[-azwj] Mighty and Majestic would Recompense them for it'.[134]

72 – فر: محمد بن القاسم بن عبيد معنعنا، عن بشر بن شريح البصري قال: قلت لمحمد بن علي عليهما السلام: أية آية في كتاب الله أرجى ؟ قال: ما يقول فيها قومك ؟

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

'I said to Muhammad[-asws] Bin Ali[-asws], 'Which Verse in the Book of Allah[-azwj] is most hopeful?' He[-asws] said: 'What are your people saying regarding it?'

قال: قلت: يقولون " يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله " قال: لكنا أهل البيت لا نقول ذلك،

[133] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 70
[134] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 71

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

قال: قلت: فأي شئ تقولون فيها ؟ قال: نقول " ولسوف يعطيك ربك فترضى " الشفاعة، والله الشفاعة والله الشفاعة.

He (the narrator) said, 'I said, 'So which thing are you-asws saying regarding it?' He-asws said: 'We-asws are saying: '***And soon your Lord will Give you, so you will be pleased [93:5]*** – the intercession. By Allah-azwj! The intercession. By Allah-azwj! The intercession''.[135]

73 – م: قال رسول الله صلى الله عليه وآله: أحبوا موالينا مع حبكم لآلنا، هذا زيد بن حارثة وابنه اسامة بن زيد من خواص موالينا فأحبوهما فوالذي بعث محمدا بالحق نبيا لينفعكم حبهما،

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

قالوا: وكيف ينفعنا حبهما ؟ قال إنهما يأتيان يوم القيامة عليا صلوات الله عليه بخلق كثير أكثر من ربيعة ومضر بعدد كل واحد منهم فيقولان: يا أخا رسول الله هؤلاء أحبونا بحب محمد رسول الله وبحبك،

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

فيكتب علي عليه السلام: جوزوا على الصراط سالمين وادخلوا الجنان، فيعبرون عليه ويردون الجنة سالمين،

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

وذلك أن أحد لايدخل الجنة من سائر امة محمد صلى الله عليه وآله إلا بجواز من علي عليه السلام، فإن أردتم الجواز على الصراط سالمين ودخول الجنان غانمين فأحبوا بعد حب محمد وآله مواليه،

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

[135] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 72

ثم إن أردتم أن يعظم محمد وعلي عليهما السلام عند الله منازلكم فأحبوا شيعة محمد وعلي، وجدوا في قضاء حوائج المؤمنين، فإن الله تعالى إذا أدخلكم معاشر شيعتنا ومحبينا الجنان نادى مناديه في تلك الجنان: يا عبادي قد دخلتم الجنة برحمتي فتقاسموها على قدر حبكم لشيعة محمد وعلي وقضاء حقوق إخوانكم المؤمنين،

Then, if you want that Muhammad[-saww] and Ali[-asws] to magnify your status in the Presence of Allah[-azwj], then be loving to the Shias of Muhammad[-saww] and Ali[-asws], and strive in the fulfilment of the needs of your brethren, the Momineen, for Allah[-azwj] the Exalted, Enters you all into the Paradise, group of our[-asws] Shias and those that love us[-asws], a caller would call you in those Gardens: "You have entered into the Paradise, O My[-azwj] servants, by My[-azwj] Mercy, and it would be apportioned upon a measurement of your love for the Shias of Muhammad[-saww] and Ali[-asws] and your fulfilment of the needs of your brethren, the Momineen!'

فأيهم كان أشد للشيعة حبا ولحقوق إخوانهم المؤمنين أشد قضاء كانت درجاته في الجنان أعلى، حتى أن فيهم من يكون أرفع من الآخر بمسيرة خمسمائة سنة ترابيع قصور وجنان.

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

74 – عد: اعتقادنا في الشفاعة أنها لمن ارتضي دينه من أهل الكبائر والصغائر فأما التائبون من الذنوب فغير محتاجين إلى الشفاعة،

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

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

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

75 – وقال صلى الله عليه وآله: لا شفيع أنجح من التوبة. والشفاعة للانبياء والاوصياء و المؤمنين والملائكة، وفي المؤمنين من يشفع مثل ربيعة ومضر، وأقل المؤمنين شفاعة من يشفع لثلاثين إنسانا والشفاعة لا تكون لاهل الشك والشرك، ولا لاهل الكفر والجحود بل يكون للمؤمنين من أهل التوحيد.

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

[136] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 73
[137] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 74

of Kufr and the rejection, but it happens to be for the Momineen from the people of *Tawheed* (Unitarians)''.[138]

76 – لى: بإسناده عن ابن عباس، عن النبي صلى الله عليه وآله قال: كأني أنظر إلى ابنتي فاطمة وقد أقبلت يوم القيامة على نجيب من نور، عن يمينها سبعون ألف ملك، وعن يسارها سبعون ألف ملك، وخلفها سبعون ألف ملك، تقود مؤمنات امتي إلى الجنة،

By his chain from Ibn Abbas,

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

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

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

77 – من كتاب فضائل الشيعة للصدوق – رحمه الله – بإسناده عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة نشفع في المذنب من شيعتنا، فأما المحسنون فقد نجاهم الله.

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

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

78 – من كتاب صفات الشيعة للصدوق رحمه الله بإسناده عن عمار الساباطي عن أبي عبد الله عليه السلام قال: لكل مؤمن خمس ساعات يوم القيامة يشفع فيها.

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

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

[138] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 75
[139] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 76
[140] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 77
[141] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 78

79 – وعن أبيه، عن الحميري، عن أحمد بن محمد، عن ابن أبي نجران، عن أبي الحسن عليه السلام قال: شيعتنا الذين يقيمون الصلاة، ويؤتون الزكاة، ويحجون البيت الحرام، ويصومون شهر رمضان، ويوالون أهل البيت، ويتبرؤون من أعدائهم – وساق الحديث إلى أن قال –: وإن أحدهم ليشفع في مثل ربيعة ومضر، فيشفعه الله فيهم لكرامته على الله عز وجل.

And from his father, from Al Humeyri, from Ahmad Bin Muhammad, from Ibn Abu Najran,

'From Abu Al-Hassan-asws having said: 'Our-asws Shias are those who are establishing the *Salat*, and are giving the *Zakat*, and are performing Hajj of the Sacred House, and are Fasting the Month of Ramazan, and are loyal to the People-asws of the Household, and are disavowing from their-asws enemies' – and he continued the Hadeeth up to he-asws said: 'And that one of them would be seeking intercession regarding the like of (number of the tribes of) Rabie and Muzar, so Allah-azwj will Intercede regarding them due to his dignity with Allah-azwj Mighty and Majestic''.[142]

80 – من كتاب التمحيص عن أبي الحسن الاول عليه السلام قال: كان رسول الله صلى الله عليه وآله يقول: لا تستخفوا بفقراء شيعة علي وعترته من بعده فإن الرجل منهم ليشفع لمثل ربيعة ومضر.

From the book of Al Tamheys,

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

81 – دعوات الراوندي: عن سماعة بن مهران قال: قال أبو الحسن عليه السلام: إذا كانت لك حاجة إلى الله فقل: "

(The book) 'Da'waat' of Al Rawandy, from Sama'at Bin Mihran who said,

'Abu Al-Hassan-asws said: 'Whenever there was a need for you to Allah-azwj, then say:

" اللهم إني أسألك بحق محمد وعلي فإن لهما عندك شأنا من الشأن، وقدرا من القدر، فبحق ذلك الشأن وذلك القدر أن تصلي على محمد وآل محمد وأن تفعل بي كذاو كذا

'O Allah-azwj! I ask You-azwj by the right of Muhammad-saww and Ali-asws, for them-asws both there are glories from the glory, and worth from the worth. So, by the right of that glory, and that worth, if You-azwj could Send *Salawat* upon Muhammad-saww and the Progeny of Muhammad-saww, and that You-azwj should do such and such with me'.

فإنه إذا كان يوم القيامة لم يبق ملك مقرب ولا نبي مرسل ولا مؤمن ممتحن إلا وهو يحتاج إليهما في ذلك اليوم.

[142] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 79
[143] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 80

When it will be the Day of Judgment, there will neither remain an Angel of Proximity, nor a Mursil Prophet-as, nor a Tested Momin except that he would be needy to them-asws both during that Day''.[144]

82 – م: عن النبي صلى الله عليه وآله قال: أما إن من شيعة علي عليه السلام لمن يأتي يوم القيامة وقد وضع له في كفة سيئاته من الآثام ما هو أعظم من الجبال الرواسي و البحار السيارة، تقول الخلائق: هلك هذا العبد، فلا يشكون أنه من الهالكين وفي عذاب الله من الخالدين،

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

فيأتيه النداء من قبل الله تعالى: يا أيها العبد الجاني هذه الذنوب الموبقات فهل بإزائها حسنة تكافئها وتدخل الجنة برحمة الله، أو تزيد عليها فتدخلها بوعد الله، يقول العبد: لا أدري،

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

فيقول منادي ربنا عزوجل: إن ربي يقول: ناد في عرصات القيامة: ألا إن فلان بن فلان من بلد كذا وكذا وقرية كذا وكذا قد رهن بسيئاته كأمثال الجبال والبحار ولا حسنة بازائها، فأي أهل هذا المحشر كانت لي عنده يد أو عارفة فليغثني بمجازاتي عنها، فهذا أوان شدة حاجتي إليها

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

فينادي الرجل بذلك، فأول من يجيبه علي بن أبي طالب: لبيك لبيك لبيك أيها الممتحن في محبتي، المظلوم بعداوتي،

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

ثم يأتي هو ومن معه عدد كثير وجم غفير و إن كانوا أقل عددا من خصمائه الذين لهم قبله الظلامات

[144] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 81

Then he-asws would come, and with him-asws would be a large number and a myriad (of people), and even though they would be fewer in number than his-asws disputants – those who had grievances before him-asws.

فيقول ذلك العدد: يا أمير المؤمنين نحن إخوانه المؤمنون، كان بنابارا ولنا مكرما، وفى معاشرته إيانا مع كثرة إحسانه إلينا متواضعا، وقد نزلنا له عن جميع طاعاتنا وبذلناها له،

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

فيقول علي عليه السلام: فبماذا تدخلون جنة ربكم ؟ فيقولون: برحمة الله الواسعة التي لا يعدمها من والاك ووالى آلك يا أخا رسول الله،

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

فيأتي النداء من قبل الله تعالى: يا أخا رسول الله هؤلاء إخوانه المؤمنون قد بذلوا له فأنت ماذا تبذل له ؟ فإني أنا الحكم، ما بيني وبينه من الذنوب قد غفرتها له بموالاته إياك، وما بينه وبين عبادي من الظلامات فلا بد من فصلي بينه وبينهم،

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

فيقول علي عليه السلام: يا رب أفعل ما تأمرني،

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

فيقول الله: يا علي اضمن لخصمائه تعويضهم عن ظلاماتهم قبله،

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

فيضمن لهم علي عليه السلام ذلك ويقول لهم: اقترحوا علي ما شئتم اعطكم عوضا من ظلاماتكم قبله،

So Ali-asws would be guaranteeing that to them and he-asws would be saying to them: 'Suggest to me-asws whatever you so desire to, I-asws shall give it to you instead for the wrongdoings from him'.

فيقولون: يا أخا رسول الله تجعل لنا بإزاء ظلامتنا قبله ثواب نفس من أنفاسك ليلة بيتوتتك على فراش محمد صلى الله عليه وآله،

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

فيقول علي عليه السلام: قد وهبت ذلك لكم،

So Ali-asws would be saying: 'I-asws have gifted that to you all'.

فيقول الله عزوجل: فانظروا يا عبادي الآن إلى ما نلتموه من علي، فداء لصاحبه من ظلاماتكم، ويظهر لهم ثواب نفس واحد في الجنان من عجائب قصورها وخيراتها، فيكون ذلك ما يرضي الله به خصماء اولئك المؤمنين،

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

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

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

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

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

فيأتي النداء من قبل الله تعالى: يا عبادي هذا ثواب نفس من أنفاس علي بن أبي طالب الذي اقترحتموه عليه قد جعله لكم فخذوه وانظروا،

So, a call would come from Allah-azwj Mighty and Majestic: "O My-saww servants! This is the Reward of one breath from the breathing of Ali-asws Bin Abu Talib-asws which you had suggested to him-asws. He-asws has made it to be for you all. Therefore, take it and look around!"

فيصيرون هم وهذا المؤمن الذي عوضه علي عليه السلام في تلك الجنان ثم يرون ما يضيفه الله عزوجل إلى ممالك علي عليه السلام في الجنان ما هو أضعاف ما بذله عن وليه الموالي له مما شاء من الاضعاف التي لا يعرفها غيره.

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

ثم قال رسول الله صلى الله عليه وآله: أذلك خيرنزلا أم شجرة الزقوم المعدة لمخالفي أخي ووصيي علي بن أبي طالب عليه السلام ؟.

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

83 – شى: عن يعقوب الاحمر، عن أبي عبد الله عليه السلام قال: العدل: الفريضة.

From Yaqoub Al Ahmar,

'From Abu Abdullah[-asws] having said: 'The justice – the Obligation''.[146]

84 – وعن إبراهيم بن الفضل، عن أبي عبد الله عليه السلام قال: العدل في قول أبي جعفر عليه السلام الفداء.

And from Ibrahim Bin Al Fazal,

'From Abu Abdullah[-asws] having said: 'The justice in the word of Abu Ja'far[-asws], the redemption''.[147]

85 – شى: عن أسباط قال: قلت لابي عبد الله عليه السلام: قوله: " لا يقبل الله منه صرفا ولا عدلا " قال: الصرف: النافلة، والعدل: الفريضة.

From Asbat who said,

'I said to Abu Abdullah[-asws], 'His[-azwj] Words: Neither will Allah[-azwj] Accept from him any exchange nor justice''. He[-asws] said: 'The exchange – the Optional (*Salat*s), and the justice – the Obligatory (*Salat*s)''.[148]

86 شى: عن أبان بن تغلب قال: سمعت أبا عبد الله عليه السلام يقول: إن المؤمن ليشفع يوم القيامة لاهل بيته فيشفع فيهم حتى يبقى خادمه، فيقول – فيرفع سبابتيه –: يا رب خويدمي كان يقيني الحر والبرد، فيشفع فيه.

From Aban Bin Tabligh who said,

[145] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 82
[146] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 83
[147] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 84
[148] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 85

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

[149] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 86

(باب 22) * * (الصراط) *

CHAPTER 22 – THE BRIDGE

الايات، الفجر " 79 " إن ربك لبالمرصاد 14.

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

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

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

'From Abu Abdullah-asws having said: 'The people would be passing upon the Bridge in layers, and the Bridge is thinner than the hair and (sharper) than the sharpness of the sword. So, from them would be one who will pass like the lightning, and from them would be one who will pass like the galloping of the horse, and from them would be one who will pass like crawling, and from them would be one who will pass walking, and from them would be one who will pass clinging, the Fire taking something from him and leaving something''.[150]

2 – فس: أبي، عن عمرو بن عثمان، عن جابر، عن أبي جعفر عليه السلام قال: لما نزلت هذه الآية: " وجئ يومئذ بجهنم " سئل عن ذلك رسول الله صلى الله عليه وآله فقال: أخبرني الروح الامين أن الله لا إله غيره إذا برز الخلائق وجمع الاولين والآخرين أتى بجهنم تقاد بألف زمام يقودها مائة ألف ملك من الغلاظ الشداد

My father, from Amro Bin Usman, from Jabir,

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

لها هدة وغضب وزفير وشهيق، وإنها لتزفر الزفرة، فلولا أن الله عزوجل أخرهم للحساب لاهلكت الجمع، ثم يخرج منها عنق فيحيط بالخلائق البر منهم والفاجر،

For it would be an echo, and wrath, and exhalation and inhalation. And it will exhale the exhalation, so if Allah-azwj Mighty and Majestic had not Delayed them for the Reckoning, it

[150] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 1

would have destroyed the (people of the) gathering. Then a neck will come out from it and encompass the creatures, the righteous ones from them and the immoral.

فما خلق الله عزوجل عبدا من عباده ملكا ولا نبيا إلا ينادي: رب نفسي نفسي، وأنت يا نبي الله تنادي: امتي امتي

So, there is no creature of Allah-azwj, a servant from His-azwj servants, Angel, or Prophet-as except that he would call out, 'O Lord-azwj, (save) my soul! (save) my soul! Whilst you-saww, O Prophet-saww of Allah-azwj would be saying: 'O Lord-azwj, (save) my-saww community! (save) My-saww community!'

ثم يوضع عليها الصراط أدق من الشعرة، وأحد من السيف، عليها ثلاث قناطر فأما واحدة فعليها الامانة والرحم، وأما ثانيها فعليها الصلاة، وأما الثالثة فعليها عدل رب العالمين لا إله غيره،

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

فيكلفون الممر عليها فتحبسهم الرحم والامانة، فإن نجوا منها حبستهم الصلاة، فإن نجوا منها كان المنتهى إلى رب العالمين عزوجل، وهو قوله تبارك وتعالى: " إن ربك لبالمرصاد "

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

والناس على الصراط فمتعلق بيد، وتزول قدم، ويستمسك بقدم، والملائكة حولها ينادون: يا حليم اغفرواصفح وعد بفضلك وسلم سلم، والناس يتهافتون في النار كالفراش،

And the people upon the Bridge clinging by the hands, and a foot would slip, and a foot would stick, and the Angels would be around it calling out: 'O Forbearing, Forgive and Pardon, and Count with Your-azwj Grace, and safety, safety!' And the people would be coming to the Fire like the flies.

فإذا نجا ناج برحمة الله عزوجل مر بها فقال: الحمدلله وبنعمته تتم الصالحات وتزكو الحسنات والحمد لله الذي نجاني منك بعد إياس بمنه وفضله إن ربنا لغفور شكور.

So, if he is rescued, he would be Rescued by the Mercy of Allah-azwj Mighty and Majestic Commanded with it, and he will say, 'The Praise is for Allah-azwj, and by His-azwj Favour, the righteous deeds are completed, and the good deeds are purified. And the Praise is for Allah-

azwj Who Rescued me from you (Hell) after I had despaired of His-azwj Favour and His-azwj Grace. Surely our Lord-azwj if Forgiving, Grateful''.[151]

3 – مع: القطان، عن عبد الرحمن بن محمد الحسني، عن أحمد بن عيسى بن أبي مريم، عن محمد بن أحمد العرزمي، عن علي بن حاتم المنقري، عن المفضل بن عمر قال: سألت أبا عبد الله عليه السلام عن الصراط فقال: هو الطريق إلى معرفة الله عزوجل و هما صراطان: صراط في الدنيا وصراط في الآخرة،

Al Qatan, from Abdul Rahman Bin Muhammad Al Hasny, from Ahmad Bin Isa Bin Abu Maryam, from Muhammad Bin Ahmad Al Arzamy, from Ali Bin Hatim Al Minqary, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah-asws about the Bridge, and he-asws said: 'It is the path to recognition of Allah-azwj Mighty and Majestic, and these are two bridges, a bridge in the world and a Bridge in the Hereafter.

فأما الصراط الذي في الدنيا فهو الامام المفروض الطاعة، من عرفه في الدنيا واقتدى بهداه مر على الصراط الذي هو جسر جهنم في الآخرة، ومن لم يعرفه في الدنيا زلت قدمه عن الصراط في الآخرة فتردى في نار جهنم.

As for the Bridge which is in the world, so it is the Imam-asws, the one Obligatory to be obeyed. One who recognises him-asws in the world and takes guidance by his-asws guidance, would pass upon the Bridge which is an archway of Hell in the Hereafter. And one who does not recognise him-asws in the world, his feet would slip from the Bridge in the Hereafter, so he would be repelled in the Fire of Hell''.[152]

4 – مع: أبي، عن سعد، عن ابن هاشم، عن عبيدالله بن موسى العبسي عن سعد بن طريف، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إذا كان يوم القيامة أقعد أنا وأنت وجبرئيل على الصراط فلم يجز أحد إلا من كان معه كتاب فيه براة بولايتك.

My father, from Sa'ad, from Ibn Hashim, from Ubeydullah Bin Musa Al Absy, from Sa'ad Bin Tareyf,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! When it will be the Day of Judgment, I-saww and you-asws and Jibraeel-as would be seated upon the Bridge, so, no one will (be able to) cross except one who would have with him a letter wherein is a freedom (from the Fire) by your-asws Wilayah''.[153]

5 – فس: في رواية أبي الجارود في قوله: " وإن جهنم لموعد هم أجمعين " فوقوفهم على الصراط.

In a report of Abu Al Jaroud,

[151] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 2
[152] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 3
[153] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 4

'Regarding His-azwj Words: ***And surely Hell is Promised to them altogether [15:43]*** – They would be stopped upon the Bridge''.[154] (P.s. – This is not a Hadeeth)

6 – ثو: أبي، عن أحمد بن محمد، عن الحجال، عن غالب بن محمد، عمن ذكره، عن أبي عبد الله عليه السلام في قول الله عزوجل: " إن ربك لبالمرصاد " قال: قنطرة على الصراط لا يجوزها عبد بمظلمة.

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

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

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

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

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

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

I would be the first one cut across that hurdle, and the second one to cut across that hurdle would be Ali-asws Bin Abu Talib-asws'.

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

And he-asws said after (some) speech: 'None will cut across it without difficulties except Muhammad-saww and the People-asws of his-saww Household''.[156]

8 – قب: تفسير مقاتل عن عطاء، عن ابن عباس " يوم لا يخزي الله النبي " لا يعذب الله محمدا " والذين آمنوا معه " لا يعذب علي بن أبي طالب وفاطمة والحسن و الحسين وحمزة وجعفرا " نورهم يسعى " يضئ على الصراط لعلي وفاطمة مثل الدنيا سبعين مرة فيسعى نورهم " بين أيديهم " ويسعى عن أيمانهم وهم يتبعونها (يتبعونهما خ ل)

Tafseer Maqatal, from Ataa, from Ibn Abbas,

[154] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 5
[155] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 6
[156] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 7

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

فيمضي أهل بيت محمد وآله زمرة على الصراط مثل البرق الخاطف، ثم قوم مثل الريح، ثم قوم مثل عدو الفرس، ثم يمضي قوم مثل المشي، ثم قوم مثل الحبو، ثم قوم مثل الزحف

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

ويجلعه الله على المؤمنين عريضا و على المذنبين دقيقا، قال الله تعالى: " يقولون ربنا أتمم لنا نورنا " حتى نجتاز به على الصراط،

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

قال: فيجوز أمير المؤمنين في هودج من الزمرد الاخضر ومعه فاطمة على نجيب من الياقوت الاحمر حولها سبعون ألف حوراء كالبرق اللامع.

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

9 – كا: محمد بن يحيى، عن ابن عيسى، عن ابن بزيع، عن حنان بن سدير، عن أبيه، عن أبي جعفر عليه السلام قال: قال أبو ذر رضي الله عنه: سمعت رسول الله صلى الله عليه وآله يقول: حافتا الصراط يوم القيامة الرحم والامانة، فإذا مر الوصول للرحم المؤدي للامانة نفذ إلى الجنة، وإذا مر الخائن للامانة القطوع للرحم لم ينفعه معهما عمل، وتكفأ به الصراط في النار.

Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazie, from Hanan Bin Sadeyr, from his father,

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

[157] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 8
[158] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 9

10 – نهج: واعلموا أن مجازكم على الصراط ومزالق دحضه وأهاويل زلله وتارات أهواله.

Nahj (Al Balagah) –

'And know that your crossings over the Bridge, and the pitfalls are widespread, and terrifying are its slips, and its horrors are frequent''.[159]

11 – ما: الفحام، عن محمد بن الهاشم الهاشمي، عن أبي هاشم بن القاسم، عن محمد بن زكريا بن عبد الله، عن عبد الله بن المثنى، عن تمامة بن عبد الله بن أنس بن مالك عن أبيه، عن جده عن النبي صلى الله عليه وآله قال: إذا كان يوم القيامة ونصب الصراط على جهنم لم يجز عليه إلا من كان معه جواز فيه ولاية علي بن أبي طالب عليه السلام، وذلك قوله: " وقفوهم إنهم مسئولون " يعني عن ولاية علي بن أبي طالب عليه السلام.

Al Faham, from Muhammad Bin Al Hashim Al Hashimy, from Abu Hashim Bin Al Qasim, from Muhammad bin Zakariyya Bin Abdullah, from Abdullah Bin Al Masny, from Tamama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

'From the Prophet-saww having said: 'When it will be the Day of Judgment and the Bridge it set up over Hell, none will cross upon it except who had with him a permit wherein is the Wilayah of Ali-asws Bin Abu Talib-asws, and that is His-azwj Word: ***And stop them! They have to be Questioned [37:24]*** – meaning about the Wilayah of Ali-asws Bin Abu Talib-asws''.[160]

12 – م: عن النبي صلى الله عليه وآله قال: إن الله تعالى إذا بعث الخلائق من الاولين والآخرين نادى منادي ربنا من تحت عرشه: يا معشر الخلائق غضوا أبصاركم لتجوز فاطمة بنت محمد سيدة نساء العاليمن على الصراط،

From the Prophet-saww having said: 'Allah-azwj the Exalted, when He-azwj Resurrects the creatures, from the former ones and the latter ones – a caller of our Lord-azwj would call out from beneath His-azwj Throne: 'O group of creatures! Close your eyes so that (Syeda) Fatima-asws, daughter-asws of Muhammad-saww, chief of the women of the world crosses over the Bridge!'

فتغض الخلائق كلهم أبصارهم فتجوز فاطمة على الصراط، لا يبقى أحد في القيامة إلا غض بصره عنها إلا محمد وعلي والحسن والحسين والطاهرين من أولادهم فإنهم أولادها فإذا دخلت الجنة بقي مرطها ممدودا على الصراط، طرف منه بيدها وهي في الجنة، وطرف في عرصات القيامة،

So, the creatures, all of them would close their eyes, and (Syeda) Fatima-asws would cross upon the Bridge. There would not remain anyone in the (plains) of the (Day of) Judgment except he would have shut his eyes from her-asws – except for Muhammad-saww, and Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws, and the clean ones-asws from their-asws children, for they-asws are her-asws sanctimonious ones. So, when she-asws does enter the Paradise, there would remain

[159] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 10
[160] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 11

her-asws strands of clothing extended upon the Bridge, an end from it being in her-asws hand, and she-asws would be in the Paradise, and an end (of it) in the plains of the (Day of) Judgment.

فينادي منادي ربنا: يا أيها المحبون لفاطمة تعلقوا بأهداب مرط فاطمة سيدة نساء العالمين، فلا يبقى محب لفاطمة إلا تعلق بهدبة من أهداب مرطها حتى يتعلق بها أكثر من ألف فئام وألف فئام،

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

قالوا: وكم فئام واحد ؟ قال: ألف ألف، ينجون بها من النار.

They said: 'And how many constitute one *Fa'im*?' He-saww said 'A million rescued by her-asws from the Fire''.[161]

13 – م: عن النبي صلى الله عليه وآله قال إنه ليرى يوم القيامة إلى جانب الصراط عالم كثير من الناس لا يعرف عددهم إلا الله تعالى، هم كانوا محبي حمزة وكثير منهم أصحاب الذنوب والآثام، فتحول حيطان بينهم وبين سلوك الصراط والعبور إلى الجنة فيقولون: يا حمزة قد ترى ما نحن فيه،

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

فيقول حمزة لرسول الله صلى الله عليه وآله ولعلي بن أبي طالب عليه السلام: قد تريان أوليائي يستغيثون بي، فيقول محمد رسول الله صلى الله عليه وآله لعلي ولي الله: يا علي أعن عمك على إغاثة أوليائه واستنقاذهم من النار،

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

فيأتي علي بن أبي طالب عليه السلام بالرمح الذي كان يقاتل به حمزة أعداء الله في الدنيا فيناوله إياه ويقول: يا عم رسول الله وعم أخي رسول الله ذد الجحيم عن اولئك برمحك هذا كما كنت تذود به عن أولياء الله في الدنيا أعداء الله،

So Ali-asws Bin Abu Talib-asws would come with the spear which Hamza-asws used to fight the enemies of Allah-azwj the Exalted with in the world, and he-asws would give it to him-asws and would be saying: 'O uncle of Rasool-Allah-saww, and uncle of the brother-asws of Rasool-Allah-

[161] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 12

saww! Block the Blazing Fires from your-asws friends – by this spear of yours-asws which you-asws used to defend with – the friends of Allah-azwj in the world, against the enemies of Allah-azwj'.

فيتناول حمزة الرمح بيده فيضع زجه في حيطان النار الحائلة بين أوليائه وبين العبور إلى الجنه على الصراط ويدفعها دفعة فينحيها مسيرة خمسمائة عام، ثم يقول لاوليائه والمحبين الذين كانوا له في الدنيا: اعبروا، فيعبرون على الصراط آمنين سالمين قد انزاحت عنهم النيران و بعدت عنهم الاهوال ويردون الجنة غانمين ظافرين.

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

14 – فر: عن عبيد بن كثير معنعنا عن أبي هريرة أن رسول الله صلى الله عليه وآله قال: أتاني جبرئيل عليه السلام فقال: ابشرك يا محمد بما تجوز على الصراط ؟

From Ubeyd Bin Kaseer, from Abu Hureyra,

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

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

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

15 – ل: القطان، عن ابن زكريا، عن ابن حبيب، عن محمد بن عبيدالله، عن علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الرزقي، عن الصادق، عن آبائه عن علي عليهم السلام – وساق الحديث إلى أن قال – فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبي وأنصاري ومن تولاني في دار الدنيا. إلى آخر ما مر في باب الشفاعة.

Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bini Ubeydullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Razqy,

'From Al-Sadiq-asws, from his-asws forefathers-asws, from Ali-asws – and he continued the Hadeeth up to he-asws said: 'I-asws will not cease standing at upon the Bridge calling out and saying: 'Lord-azwj! Save my-asws Shias and ones who love me-asws, and my-asws helpers, and ones who

[162] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 13
[163] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 14

befriended me-asws in the house of the world' – up to what has passed (above) in the chapter of intercession''.[164]

16 – من كتاب فضائل الشيعة للصدوق رحمه الله بإسناده عن السكوني، عن الصادق عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أثبتكم قدما على الصراط أشدكم حبا لاهل بيتي.

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

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The one of firmest of feet upon the Bridge from you all would be the one with the most intense of love for the People-asws of my-saww Household''.[165]

17 – وبإسناده عن الثمالي، عن أبي جعفر عن أبائه عليهم السلام قال: قال النبي صلى الله عليه وآله لعلي عليه السلام: ما ثبت حبك في قلب امرئ مؤمن فزلت به قدم على الصراط إلا ثبتت له قدم حتى أدخله الله بحبك الجنة.

And by his chain from Al Sumaly,

'From Abu Ja'far-asws, from his-asws forefathers-asws having said: 'The Prophet-saww said to Ali-asws: 'Your-asws love will not be affirmed in the heart of a Momin person, so his foot will slip upon the Bridge, except a foot would be affirmed until Allah-azwj Enters him into the Paradise by your-asws Love''.[166]

18 – م: الصراط المستقيم صراطان: صراط في الدنيا، وصراط في الآخرة فأما الصراط المستقيم في الدنيا فهو ما قصر من الغلو وارتفع عن التقصير، واستقام فلم يعدل إلى شئ من الباطل،

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

وأما الصراط في الآخرة فهو طريق المؤمنين إلى الجنة الذي هو مستقيم، لا يعدلون عن الجنة إلى النار ولا إلى غير النار سوى الجنة.

And the other path – is the path (taken by the) *Momineen* to the Paradise which is straight, not deviating away from the Paradise to the Fire, nor to (anywhere) other than the Paradise (which is) besides the Fire''.[167]

[164] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 15
[165] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 16
[166] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 17
[167] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 18

19 – عد: اعتقادنا في الصراط أنه حق، وأنه جسر جهنم، وأن عليه ممرجميع الخلق. قال الله عزوجل: " وإن منكم إلا واردها كان على ربك حتما مقضيا " والصراط في وجه آخر اسم حجج الله فمن عرفهم في الدنيا وأطاعهم أعطاه الله جوازا على الصراط الذي هو جسر جهنم يوم القيامة.

(Majlisi says), 'Our belief regarding the Bridge is that it is true, and it is an archway of Hell, and that upon it would be passing the entirety of the creatures. Allah-azwj Mighty and Majestic Says: ***And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]***. And the Bridge in another perspective is the name of the Divine Authorities of Allah-azwj. So, the one who recognises them-asws in the world and obeys them-asws, Allah-azwj would Give him a permit to cross over the Bridge which is an archway of Hell on the Day of Judgment. (P.s. – up to here is not a Hadeeth)

وقال النبي صلى الله عليه وآله لعلي عليه السلام: يا علي إذا كان يوم القيامة أقعد أنا وأنت وجبرئيل على الصراط فلا يجوز على الصراط إلا من كانت معه براءة بولايتك.

And the Prophet-saww said to Ali-asws: 'O Ali-asws! When it will be the Day of Judgment, I-saww and you-asws and Jibraeel-as would be seated upon the Bridge, so none will (be able to) cross over the Bridge except one who has with him a freedom (from the Fire) by your-asws Wilayah''.[168]

[168] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 19

* (باب **23**) * * (الجنة ونعيمها، رزقنا الله وسائر المؤمنين، حورها وقصورها) * * (وحبورها وسرورها) *

CHAPTER 23 – THE PARADISE AND ITS BOUNTIES, AND ALLAH-azwj SUSTAINING US AND THE REST OF THE MOMINEEN, ITS HOURIES, AND ITS CASTLES, AND ITS JOYS AND ITS CHEERFULNESS

الايات، البقرة " 2 " وبشر الذين آمنوا وعملوا الصالحات أن لهم جنات تجري من تحتها الانهار كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل و اتوا به متشابها ولهم فيها أزواج مطهرة وهم فيها خالدون 25

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

" وقال سبحانه ": والذين آمنوا واعملوا الصالحات اولئك أصحاب الجنة هم فيها خالدون 82

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

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

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

* بلى من أسلم وجهه لله وهو محسن فله أجره عند ربه ولاخوف عليهم ولا هم يحزنون 111 - 112 .

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

آل عمران " 3 " قل أؤنبئكم بخير من ذلكم للذين اتقوا عند ربهم جنات تجري من تحتها الانهار خالدين فيها وأزواج مطهرة ورضوان من الله والله بصير بالعباد 15

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

" وقال تعالى ": وسارعوا إلى مغفرة من ربكم وجنة عرضها السموات والارض اعدت للمتقين 133

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

" وقال تعالى ": اولئك جزاؤهم مغفرة من ربهم وجنات تجري من تحتها الانهار خالدين فهيا ونعم أجر العاملين 126

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

" وقال سبحانه ": لاكفرن عنهم سيئاتهم ولادخلنهم جنات تجري من تحتها الانهار ثوابا من عند الله والله عنده حسن الثواب 195

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

" وقال تعالى ": لكن الذين اتقوا ربهم لهم جنات تجري من تحتها الانهار خالدين فيها نزلا من عند الله وما عند الله خير للابرار 198.

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

النساء " 4 " ومن يطع الله ورسوله يدخله جنات تجري من تحتها الانهار خالدين فيها وذلك الفوز العظيم 13

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

" وقال تعالى ": والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الانهار خالدين فيها أبدا لهم فيها أزواج مطهرة و ندخلهم ظلا ظليلا 57

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

" وقال سبحانه ": والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الانهار خالدين فيها أبدا وعد الله حقا ومن أصدق من الله قيلا 122

And the Glorious Said: ***And those who believe and are doing righteous deeds, We would be Entering them into Gardens beneath which the rivers flow, abiding therein forever, it being a true Promise of Allah; and who is truer than Allah in Words? [4:122]***

" وقال تعالى ": ومن يعمل من الصالحات من ذكر أو انثى وهو مؤمن فاولئك يدخلون الجنة ولا يظلمون نقيرا 124.

And the Exalted Said: ***And the one who does from the righteous deeds, from a male or a female, and he is a Momin, so they would be entering the Paradise, and they would not be dealt with unjustly by (even) a speck on a date stone [4:124]***

المائدة " 5 " ولادخلنكم جنات تجري من تحتها الانهار 12

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

" وقال سبحانه ": ولو أن أهل الكتاب آمنوا واتقوا لكفرنا عنهم سيئاتهم ولادخلناهم جنات النعيم 65

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

" وقال تعالى ": قال الله هذا يوم ينفع الصادقين صدقهم لهم جنات تجري من تحتها الانهار خالدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك الفوز العظيم 119.

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

" وقال سبحانه ": فأثابهم الله بما قالوا جنات تجري من تحتها الانهار خالدين فيها وذلك جزاء المحسنين 85.

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

الانعام " 6 " لهم دار السلام عند ربهم وهو وليهم بما كانوا يعملون 127.

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

التوبة " 9 " يبشرهم ربهم برحمة منه ورضوان وجنات لهم فيها نعيم مقيم

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

* خالدين فيها أبدا إن الله عنده أجر عظيم 21 - 22

Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22]

" وقال تعالى ": وعد الله المؤمنين والمؤمنات جنات تجري من تحتها الانهار خالدين فيها ومساكن طيبة في جنات عدن ورضوان من الله أكبر ذلك هو الفوز العظيم 72

And the Exalted Said: ***Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]***

" وقال ": أعد الله لهم جنات تجري من تحتها الانهار خالدين فيها ذلك الفوز العظيم 89

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

" وقال ": رضي الله عنهم ورضوا عنه وأعدلهم جنات تجري تحتها الانهار خالدين فيها أبدا ذلك الفوز العظيم 100.

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

يونس " 10 " إن الذين آمنوا وعملوا الصالحات يهديهم ربهم بإيمانهم تجري من تحتهم الانهار في جنات النعيم

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

* دعويهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعويهم أن الحمد لله رب العالمين 9 - 10.

Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10]

هود " 11 " إن الذين آمنوا وعملوا الصالحات وأخبتوا إلى ربهم اولئك أصحاب الجنة هم فيها خالدون 23.

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

الرعد " 13 " والذين صبروا ابتغاء وجه ربهم وأقاموا الصلوة وأنفقوا مما رزقناهم سرا وعلانية ويدرؤن بالحسنة السيئة اولئك لهم عقبى الدار

(Surah) Al Ra'ad: ***And those who are being patient seeking the Face of their Lord, and are establishing the Salat and are spending from what We have Graced them, secretly and openly and are repelling the evil deeds with the good deeds, they, for them is the end-result of the (goodly) abode [13:22]***

* جنات عدن يدخلونها ومن صلح من آبائهم وأزواجهم وذرياتهم والملائكة يدخلون عليهم من كل باب

Gardens of Eden. They would be entering these (along with) ones from their forefathers and their wives and their offspring. And the Angels would be entering from every door to (meet) them [13:23]

* سلام عليكم بما صبرتم فنعم عقبى الدار 22 - 24

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

" وقال سبحانه ": الذين آمنوا وعملوا الصالحات طوبى لهم وحسن مآب 29

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

" وقال سبحانه ": مثل الجنة التي وعد المتقون تجري من تحتها الانهار اكلها دائم وظلها تلك عقبى الذين اتقوا وعقبى الكافرين النار 35

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

" وقال تعالى ": وسيعلم الكفار لمن عقبى الدار 42.

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

ابراهيم " 14 " وادخل الذين آمنوا وعملوا الصالحات جنات تجري من تحتها الانهار خالدين فيها بإذن ربهم تحيتهم فيها سلام 23.

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

الحجر " 15 " إن المتقين في جنات وعيون * ادخلوها بسلام آمنين

(Surah) Al Hijr: ***Surely the pious will be in Gardens and Springs [15:45] "Enter it in peace, security!" [15:46]***

* ونزعنا ما في صدورهم من غل إخوانا على سرر متقابلين * لا يمسهم فيها نصب وماهم منها بمخرجين 45 - 48.

And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47] Toil shall touch them therein, and they will not be exited from it [15:48]

النحل " 16 " ولدار الآخرة خير ولنعم دار المتقين

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

* جنات عدن يدخلونها تجري من تحتها الانهار لهم فيها ما يشاؤن كذلك يجزي الله المتقين

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

* الذين تتوفيهم الملائكة طيبين يقولون سلام عليكم ادخلوا الجنة بما كنتم تعملون 30 – 32

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

.الكهف " 18 " ويبشر المؤمنين الذين يعملون الصالحات أن لهم أجرا حسنا * ماكثين فيه أبدا 2 – 3

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

" وقال تعالى ": إن الذين آمنوا وعملوا الصالحات إنا لا لا نضيع أجر من أحسن عملا

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

* اولئك لهم جنات عدن تجري من تحتهم الانهار يحلون فيها من أساور من ذهب ويلبسون ثيابا خضرا من سندس وإستبرق متكئين فيها على الارائك نعم الثواب وحسنت مرتفقا 30 – 31

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

" وقال تعالى ": إن الذين آمنوا وعملوا الصالحات كانت لهم جنات الفردوس نزلا

And the Exalted Said: ***Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]***

* خالدين فيها لا يبغون عنها حولا 107 – 108

Abiding therein eternally. They will not be seeking a transfer from it [18:108]

مريم " 19 " إلا من آمن وعمل صالحا فاولئك يدخلون الجنة ولا يظلمون شيئا

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

* جنات عدن التي وعد الرحمن عباده بالغيب إنه كان وعده مأتيا

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

* لا يسمعون فيها لغوا إلا سلاما ولهم رزقهم فيها بكرة وعشيا

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

* تلك الجنة التي نورث من عبادنا من كان تقيا 60 - 63.

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

طه " 20 " ومن يأته مؤمنا قد عمل الصالحات فاولئك لهم الدرجات العلى

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

* جنات عدن تجري من تحتها الانهار خالدين فيها وذلك جزاء من تزكى 75 - 76.

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

الحج " 22 " إن الله يدخل الذين آمنوا وعملوا الصالحات جنات تجري من تحتها الانهار 14

(Surah) Al Hajj: ***Certainly, Allah will Enter, those who believe and are doing righteous deeds, into the Paradise beneath which the rivers flow. [22:14]***

" وقال تعالى ": إن الله يدخل الذين آمنوا وعملوا الصالحات جنات تجري من تحتها الانهار يحلون فيها من أساور من ذهب ولؤلؤا ولباسهم فيها حرير

And the Exalted Said: ***Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, the rivers flowing beneath them. They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]***

* و هدوا إلى الطيب من القول وهدوا إلى صراط الحميد 23 - 24

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

" وقال سبحانه ": فالذين آمنوا عملوا الصالحات لهم مغفرة ورزق كريم 50

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

" وقال تعالى ": فالذين آمنوا وعملوا الصالحات في جنات النعيم 56

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

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

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

* ليدخلنهم مدخلا يرضونه وإن الله لعليم حليم 58 - 59.

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

المؤمنين " 23 " اولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون 10 - 11.

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

الفرقان " 25 " قل أذلك خير أم جنة الخلد التي وعد المتقون كانت لهم جزاء ومصيرا

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

* لهم فيها ما يشاؤن خالدين كان على ربك وعدا مسئولا 15 - 16

For them therein would be whatever they desire for eternity, being a Promise upon your Lord to be asked for [25:16]

" وقال تعالى ": اولئك يجزون الغرفة بما صبروا ويلقون فيها تحية وسلاما

And the Exalted Said: ***Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]***

* خالدين فيها حسنت مستقرا ومقاما 75 - 76.

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

العنكبوت " 29 " والذين آمنوا وعملوا الصالحات لنبوئنهم من الجنة غرفا تجري من تحتها الانهار خالدين فيها نعم أجر العاملين 58.

And those who believe and do righteous deeds, We will Let them rest in high places in the Paradise, the rivers flowing beneath these, being eternally therein. Splendid is the Recompense of the workers [29:58]

لقمان " 31 " إن الذين آمنوا وعملوا الصالحات لهم جنات النعيم

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

* خالدين فيها وعد الله حقا وهو العزيز الحكيم 8 – 9

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

التنزيل " 32 " فلا تعلم نفس ما اخفي لهم من قرة أعين جزاء بما كانوا يعملون 17

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

" وقال تعالى ": أما الذين آمنوا وعملوا الصالحات فلهم جنات المأوى نزلا بما كانوا يعملون 19.

And the Exalted Said: ***As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]***

الاحزاب " 33 " وكان بالمؤمنين رحيما * تحيتهم يوم يلقونه سلام وأعد لهم أجرا كريما 43 – 44.

(Surah) Al Ahzaab: ***and He was always Merciful to the Momineen [33:43] Their salutation on the Day that they meet Him shall be, Peace! And He has Prepared for them an honourable Recompense [33:44]***

سبا " 34 " إلا من آمن وعمل صالحا فاولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون 37.

(Surah) Saba: ***except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]***

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

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

* وقالوا الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور

And they shall say, 'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34]

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

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

يس " 36 " إن أصحاب الجنة اليوم في شغل فاكهون

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

* هم وأزواجهم في ظلال على الارائك متكئون

They and their wives would be in shades, reclining upon the couches [36:56]

* لهم فيها فاكهة ولهم ما يدعون

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

* سلام قولا من رب رحيم 55 - 58.

Peace! Being a Word from a Merciful Lord [36:58]

الصافات " 37 " إلا عباد الله المخلصين * اولئك لهم رزق معلوم

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

* فواكه وهم مكرمون * في جنات النعيم * على سرر متقابلين

Fruits, and they shall be Honoured [37:42] In the Blissful Gardens [37:43] Facing each other upon thrones [37:44]

* يطاف عليهم بكأس من معين * بيضاء لذة للشاربين * لا فيها غول ولاهم عنها ينزفون

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

* وعندهم قاصرات الطرف عين *كأنهن بيض مكنون * فأقبل بعضهم على بعض يتسائلون

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

* قال قائل منهم إني كان لي قرين * يقول ءإنك لمن المصدقين

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

* ءإذا متنا وكنا ترابا وعظاما أئنا لمدينون

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

قال هل أنتم مطلعون فاطلع فرآه في سواء الجحيم *

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

قال تالله إن كدت لتردين * ولولا نعمة ربي لكنت من المحضرين

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

* أفما نحن بميتين * إلا موتتنا الاولى وما نحن بمعذبين * إن هذا لهو الفوز العظيم * لمثل هذا فليعمل العاملون 40 – 61.

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

ص " 38 " وإن للمتقين لحسن مآب

(Surah) Suad: ***This one is Zikr, and surely for the pious, there is an excellent resort [38:49]***

* جنات عدن مفتحة لهم الابواب * متكئين فيها يدعون فيها بفاكهة كثيرة وشراب

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

* وعندهم قاصرات الطرف أتراب * هذا ما توعدون ليوم الحساب

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

* إن هذا لرزقنا ماله من نفاد 49 – 54.

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

الزمر " 39 " لكن الذين اتقوا ربهم لهم غرف من فوقها غرف مبنية تجري من تحتها الانهار وعد الله لا يخلف الله الميعاد 20

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

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

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

المؤمن " 40 " (قال تعالى نقلا عن الذين يحملون العرش ومن حوله): ربنا و أدخلهم جنات عدن التي وعدتهم ومن صلح من آبائهم وأزواجهم وذرياتهم إنك أنت العزيز الحكيم

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

* وقهم السيئات ومن تق السيئات يومئذ فقد رحمته وذلك هو الفوز العظيم 8 – 9

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

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

And the Exalted Said: ***and one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40]***

السجدة " 41 " إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون

(Surah Al *Sajdah*): ***Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]***

* نحن أولياؤكم في الحيوة الدنيا وفي الآخرة ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون

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

* نزلا من غفور رحيم 30 - 32.

Being a hospitality from the Forgiving, Merciful [41:32]

الزخرف " 43 " الذين آمنوا بآياتنا وكانوا مسلمين * ادخلوا الجنة أنتم و أزواجكم تحبرون

(Surah) AL Zukhruf: ***Those who believed in Our Signs and were submissive, [43:69] Enter the Paradise, you and your wives, (to be) delighted [43:70]***

* يطاف عليهم بصحاف من ذهب وأكواب وفيها ما تشتهيه الانفس وتلذ الاعين وأنتم فيها خالدون

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

* وتلك الجنة التي اورثتموها بما كنتم تعملون

And that is the Paradise which you would be inheriting it due to what you had been doing [43:72]

* لكم فيها فاكهة كثيرة منها تأكلون 69 - 73.

For you therein are many fruits of which you would be eating [43:73]

الدخان " 44 " إن المتقين في مقام أمين * في جنات وعيون

(Surah) Al Dukhan: ***Surely, the pious would be in a secure place [44:51] In Gardens and Springs [44:52]***

* يلبسون من سندس وإستبرق متقابلين

They would be wearing (garments) of wear of fine silk and brocade, facing each other [44:53]

* كذلك وزوجناهم بحور عين * يدعون فيها بكل فاكهة آمنين

(It would be) like that, and We shall get them married with Maiden Houries [44:54] They would be calling therein for all fruits in safety [44:55]

* لا يذوقون فيها الموت إلا الموتة الاولى ووقيهم عذاب الجحيم

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

* فضلا من ربك ذلك هو الفوز العظيم 51 - 57.

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

الاحقاف " 46 " إن الذين قالوا ربنا الله ثم استقاموا فلا خوف عليهم ولاهم يحزنون

(Surah) Al Ahqaaf: ***Surely, those who say, 'Our Lord is Allah!', then they are steadfast, so they will neither be fear upon them nor would they be grieving [46:13]***

* اولئك أصحاب الجنة خالدين فيها جزاء بما كانوا يعملون 13 - 14

They would be the dwellers of the Paradise, abiding eternally therein, being a Recompense due to what they had been doing [46:14]

" وقال تعالى في أصحاب الجنة ": وعد الصدق الذي كانوا يوعدون 16.

And the Exalted Said regarding the dwellers of the Paradise: ***being the Truthful Promise which they were Promised [46:16]***

محمد " 47 " ويدخلهم الجنة عرفها لهم 6 "

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

وقال سبحانه ": إن الله يدخل الذين آمنوا وعملوا الصالحات جنات تجري من تحتها الانهار 12 "

And the Glorious Said: ***Surely Allah will Enter those who believe and do the righteous deeds into the Paradise, the rivers flowing from beneath it. [47:12]***

وقال تعالى ": مثل الجنة التي وعد المتقون فيها أنهار من ماء غير آسن وأنهار من لبن لم يتغير طعمه وأنهار من خمر لذة للشاربين وأنهار من عسل مصفى ولهم فيها من كل الثمرات ومغفرة من ربهم 15.

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

الفتح " 48 " ومن يطع الله ورسوله يدخله جنات تجري من تحتها الانهار ومن يتول يعذبه عذابا أليما 17.

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

ق " 50 " وازلفت الجنة للمتقين غير بعيد

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

* هذا ما توعدون لكل أواب حفيظ

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

* من خشي الرحمن بالغيب وجاء بقلب منيب

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

* ادخلوها بسلام ذلك يوم الخلود * لهم ما يشأون فيها ولدينا مزيد 31 – 35.

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

الذاريات " 51 " إن المتقين في جنات وعيون

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

* آخذين ما آتيهم ربهم إنهم كانوا قبل ذلك محسنين 15 – 16 "

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

وقال سبحانه ": وفي السماء رزقكم وما توعدون 22.

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

الطور " 52 " إن المتقين في جنات ونعيم

(Surah) Al Toor: ***Surely, the pious would be in Gardens and Bliss [52:17]***

* فاكهين بما آتيهم ربهم ووقيهم ربهم عذاب الجحيم

Enjoying with what their Lord would have Given them, and their Lord would Save them from the Punishment of the Blazing Fire [52:18]

* كلوا واشربوا هنيئا بما كنتم تعملون * متكئين على سرر مصفوفة وزوجناهم بحور عين

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

* والذين آمنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم وما ألتناهم من عملهم من شئ كل امرئ بما كسب رهين *

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

وأمددناهم بفاكهة ولحم مما يشتهون

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

* يتنازعون فيها كأسا لا لغو فيها ولا تأثيم

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

* ويطوف عليهم غلمان لهم كأنهم لؤلؤ مكنون

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

* وأقبل بعضهم على بعض يتسائلون * قالوا إنا كنا قبل في أهلنا مشفقين

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

* فمن الله علينا ووقينا عذاب السموم

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

* إنا كنا من قبل ندعوه إنه هو البر الرحيم 17 – 28.

Surely, we used to supplicate to Him from before. Indeed, He is the most Kind, the Merciful' [52:28]

القمر " 54 " إن المتقين في جنات ونهر * في مقعد صدق عند مليك مقتدر 54 – 55.

(Surah) Al Qamar: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***

الرحمن " 55 " ولمن خاف مقام ربه جنتان * فبأي آلاء ربكما تكذبان

(Surah) Al Rahman: ***And for the one who fears to stand before his Lord are two Gardens [55:46] So which of the Favours of your Lord with you two belie? [55:47]***

* ذواتا أفنان * فبأي آلاء ربكما تكذبان

Having two branches [55:48] So which of the Favours of your Lord with you two belie? [55:49]

* فيهما عينان تجريان * فبأي آلاء ربكما تكذبان

In both of them are two flowing springs [55:50] So which of the Favours of your Lord with you two belie? [55:51]

* فيهما من كل فاكهة زوجان * فبأي آلاء ربكما تكذبان

In both of them are pairs of every fruit [55:52] So which of the Favours of your Lord with you two belie? [55:53]

* متكئين على فرش بطائنها من إستبرق وجنا الجنتين دان * فبأي آلاء ربكما تكذبان

Reclining upon beds, the inner coverings being of silk brocade; and the fruits of the two Gardens will stoop (towards them) [55:54] So which of the Favours of your Lord with you two belie? [55:55]

* فيهن قاصرات الطرف لم يطمثهن إنس قبلهم ولاجان * فبأي آلاء ربكما تكذبان

In these would be ones of modest gaze, neither having been touched by a human before them nor Jinn [55:56] So which of the Favours of your Lord with you two belie? [55:57]

*كأنهن الياقوت والمرجان * فبأي آلاء ربكما تكذبان

As if they were the rubies and the coral [55:58] So which of the Favours of your Lord with you two belie? [55:59]

* هل جزاء الاحسان إلا الاحسان * فبأي آلاء ربكما تكذبان

Is the Recompense of goodness except for the goodness? [55:60] So which of the Favours of your Lord with you two belie? [55:59]

* ومن دونهما جنتان * فبأي آلاء ربكما تكذبان

And besides these two are two (other) Gardens [55:62] So which of the Favours of your Lord with you two belie? [55:63]

* مدهامتان * فبأي آلاء ربكما تكذبان

Both being plush green [55:64] So which of the Favours of your Lord with you two belie? [55:65]

* فيهما عينان نضاختان * فبأي آلاء ربكما تكذبان

In both of them are two gushing springs [55:66] So which of the Favours of your Lord with you two belie? [55:67]

* فيهما فاكهة ونخل ورمان * فبأي آلاء ربكما تكذبان

In both of them are fruits, and palm trees, and pomegranates [55:68] So which of the Favours of your Lord with you two belie? [55:69]

* فيهن خيرات حسان * فبأي آلاء ربكما تكذبان

Therein are the good and beautiful females [55:70] So which of the Favours of your Lord with you two belie? [55:71]

* حور مقصورات في الخيام * فبأي آلاء ربكما تكذبان

Houries restrained in the pavilions [55:72] So which of the Favours of your Lord with you two belie? [55:73]

* لم يطمثهن إنس قبلهم ولا جان * فبأي آلاء ربكما تكذبان

Neither have ever been touched by a human before nor by Jinn [55:74] So which of the Favours of your Lord with you two belie? [55:75]

* متكئين على رفرف خضر وعبقري حسان * فبأي آلاء ربكما تكذبان 46 - 77.

Reclining upon green cushions, and ingeniously (decorated), beautiful [55:76] So which of the Favours of your Lord with you two belie? [55:77]

الواقعة " 56 " والسابقون السابقون * اولئك المقربون

(Surah) Al Waqia: ***And the foremost are the foremost [56:10] They are the ones of proximity [56:11]***

* في جنات النعيم * ثلة من الاولين * وقليل من الآخرين

In the Blissful Gardens [56:12] A group from the former ones [56:13] And a few from the latter ones [56:14]

* على سرر موضونة * متكئين عليها متقابلين

On decorated thrones [56:15] Reclining upon these, facing each other [56:16]

* يطوف عليهم ولدان مخلدون * بأكواب وأباريق وكأس من معين * لا يصدعون عنها و لا ينزفون

Circling around them would be eternal youths [56:17] With goblets and pitchers, and cups (filled) from springs [56:18] Neither getting headaches from these nor intoxicated [56:19]

* وفاكهة مما يتخيرون * ولحم طير مما يشتهون

And fruits from whatever they choose [56:20] And meat from whatever bird they desire [56:21]

* وحور عين *كأمثال اللؤلؤ المكنون * جزاء بما كانوا يعملون

And Maiden Houries [56:22] Resembling the hidden pearls [56:23] Being a Recompense of what they had been doing [56:24]

* لا يسمعون فيها لغوا ولا تأثيما * إلا قيلا سلاما سلاما

They will neither be hearing therein anything vain nor sinful talk [56:25] Except it would be said, 'Peace! Peace!' [56:26]

* وأصحاب اليمين * ما أصحاب اليمين في سدر مخضود

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

* و طلح منضود * وظل ممدود

Among thorn-less lote trees [56:28] And bananas, above each other [56:29] And extended shades [56:30]

* وماء مسكوب * وفاكهة كثيرة * لا مقطوعة ولا ممنوعة * وفرش مرفوعة

And water flowing constantly [56:31] And abundant fruit [56:32] Neither interrupted nor forbidden [56:33] And raised furnishings [56:34]

* إنا أنشأناهن إنشاء * فجعلناهن أبكارا * عربا أترابا

Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36] Loving, equals in age [56:37]

* لاصحاب اليمين * ثلة الاولين * وثلة من الآخرين 10 – 40.

For the companions of the right hand [56:38] A group from the former ones [56:39] And a group from the latter ones [56:40]

الحديد " 57 " سابقوا إلى مغفرة من ربكم وجنة عرضها كعرض السماء و الارض اعدت للذين آمنوا بالله ورسله 21.

(Surah) Al Hadeed: ***Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21]***

المجادلة " 58 " ويدخلهم جنات تجري من تحتها الانهار خالدين فيها رضي الله عنهم ورضوا عنه 22.

(Surah) Al Mujadilah: ***And they would be entering the Paradise, the rivers flowing beneath them, being eternally therein. Allah being Pleased with them, and they being pleased from Him. [58:22]***

الحشر " 59 " لا يستوي أصحاب النار وأصحاب الجنة أصحاب الجنة هم الفائزون 20.

(Surah) Al Hashr: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]***

الصف " 61 " ويدخلكم جنات تجري من تحتها الانهار ومساكن طيبة في جنات عدن ذلك الفوز العظيم 12.

(Surah) Al Saff: ***and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]***

التغابن " 64 " ويدخله جنات تجري من تحتها الانهار خالدين فيها أبدا ذلك الفوز العظيم 9.

(Surah) Al Taghabun: ***and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]***

الطلاق " 65 " ومن يؤمن باللهويعمل صالحا يدخله جنات تجري من تحتها الانهار خالدين فيها أبدا قد أحسن الله له رزقا 11.

(Surah) Al Talaq: ***And one who believes in Allah and does righteous deeds, He would Enter him into Gardens from beneath which the rivers flow, abiding therein for ever! Allah has been excellent to him in Grace [65:11]***

الملك " 67 " إن الذين يخشون ربهم بالغيب لهم مغفرة وأجر كبير 12.

(Surah) AL Mulk: ***Surely those who fear their Lord in private, for them is Forgiveness and a great Recompense [67:12]***

المعارج " 70 " اولئك في جنات مكرمون 35 "

(Surah) Al Ma'arij: ***They would be in Gardens, being honoured [70:35]***

وقال تعالى ": أيطمع كل امرئ منهم أن يدخل جنة نعيم *كلا 38 - 39.

And the Exalted Said: ***Does every person from them desires that he should enter the Garden of Bliss? [70:38] Never! [70:39]***

الدهر " 76 " إن الابرار يشربون من كأس كان مزاجها كافورا

(Surah) Dahr: ***Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]***

* عينا يشرب بها عباد الله يفجرونها تفجيرا 5 - 6 "

A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]

وقال تعالى ": وجزيهم بما صبروا جنة وحريرا

And the Exalted Said: ***And Recompense them due to their being patient, a Garden and silk [76:12]***

* متكئين فهيا على الارائك لا يرون فيها شمسا ولا زمهريرا

Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13]

* ودانية عليهم ظلالها و ذللت قطوفها تذليلا

And it shades would stoop unto them, and its selections would droop with humbleness [76:14]

* ويطاف عليهم بآنية من فضة وأكواب كانت قواريرا

And they (servants) would circle around them with vessels of silvers and goblets as if these were glass [76:15]

* قواريرا من فضة قدروها تقديرا

Glasses of silver, measuring these with a measurement [76:16]

* ويسقون فيها كأسا كان مزاجها زنجبيلا * عينا فيها تسمى سلسبيلا

And they would be quenching there in cups, its admixture being of ginger [76:17] (Of) a Fountain therein named as Salsabeel [76:18]

* ويطوف عليهم ولدان مخلدون * إذا رأيتهم حسبتهم لؤلؤ منثورا

And eternal youths would circle around them. When you see them, you will reckon them to be scattered pearls [76:19]

* وإذا رأيت ثم رأيت نعيما وملكا كبيرا

And when you see, then you will see Blessings and a great Kingdom [76:20]

* عاليهم ثياب سندس خضر وإستبرق وحلوا أساور من فضة وسقاهم ربهم شرابا طهورا

Upon them would be clothes of green fine silk and brocade, and they would be adorned with bracelets of silver, and their Lord would Quench them with a pure drink [76:21]

* إن هذا كان لكم جزاء وكان سعيكم مشكورا 12 - 22.

Surely this would be a Recompense for you and your striving (which) would always be appreciated [76:22]

المرسلات " 77 " إن المتقين في ظلال وعيون * وفواكه مما يشتهون

(Surah) Al Mursilaat: ***Surely, pious would be amid shades and springs [77:41] And fruits from whatever they would be desiring [77:42]***

* كلوا واشربوا هنيئا بما كنتم تعملون * إنا كذلك نجزي المحسنين * ويل يومئذ للمكذبين 41 - 45.

Eat and drink enjoying due to what you had been doing [77:43] Surely, like that We Recompense the good doers [77:44] Woe on that Day is for the beliers [77:45]

النبأ " 78 " إن للمتقين مفازا * حدائق وأعنابا

(Surah) Al Naba: ***Surely, for the pious, there would be success [78:31] Gardens and vineyards [78:32]***

* وكواعب أترابا * وكأسا دهاقا

And voluptuous women of equal age [78:33] And a filled cup [78:34]

* لا يسمعون فيها لغوا ولا كذابا * جزاء من ربك عطاء حسابا 31 - 36.

They will neither be hearing any vanities therein nor any lies [78:35] A Recompense from your Lord, a Calculated gift [78:36]

النازعات " 79 " وأما من خاف مقام ربه ونهى النفس عن الهوى * فإن الجنة هي المأوى 40 - 41.

(Surah) Al Naziyaat: ***And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41]***

المطففين " 83 " إن الابرار لفي نعيم * على الارائك ينظرون

(Surah) Al Mutaffifeen: ***Surely the righteous would be in Bliss [83:22] Upon the couches they would be gazing [83:23]***

* تعرف في وجوههم نضرة النعيم * يسقون من رحيق مختوم

You will recognise in their faces, the freshness of Bliss [83:24] They would be Quenched from sealed nectar [83:25]

ختامه مسك وفي ذلك فليتنافس المتنافسون

Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]

* ومزاجه من تسنيم * عينا يشرب بها المقربون

And its mixture would be from Tasneem [83:27] A spring, the ones of Proximity would be drinking from [83:28]

* إن الذين أجرموا كانوا من الذين آمنوا يضحكون

Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]

* وإذا مروا بهم يتغامزون * وإذا انقلبوا إلى أهلهم انقلبوا فكهين

And when he passed by them, they winked at each other [83:30] And when they returned to their people, they returned jesting (joking) [83:31]

* وإذا رأوهم قالوا إن هؤلاء لضالون * وما ارسلوا عليهم حافظين

And when they saw them, they said, 'Surely they are straying' [83:32] And they were not Sent as keepers over them [83:33]

* فاليوم الذين آمنوا من الكفار يضحكون * على الارائك ينظرون

So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35]

* هل ثوب الكفار ما كانوا يفعلون 22 - 36.

Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]

البروج " 85 " إن الذين آمنوا وعملوا الصالحات لهم جنات تجري من تحتها الانهار ذلك الفوز الكبير 11.

(Surah) Al Burouj: ***Surely, those who believe and do righteous deeds, for them would be Gardens, then rivers flowing from beneath these. That is the mighty success [85:11]***

الغاشية " 88 " في جنة عالية * لا تسمع فيها لاغية

(Surah) Al Ghashiya: ***In a lofty Garden [88:10] You will not hear vain talk therein [88:11]***

* فيها عين جارية * فيها سرر مرفوعة * وأكواب موضوعة

Therein is a flowing spring [88:12] Therein are raised couches [88:13] And placed cups [88:14]

* ونمارق مصفوفة * وزرابي مبثوثة 10 – 16.

And cushions set in a row [88:15] And carpets spread out [88:16]

الفجر: " 89 " يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية

(Surah) Al Fajr: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28]***

* فادخلي في عبادي * وادخلي جنتي 27 – 30.

So, enter (to be) among My servants [89:29] And enter into My Garden [89:30]

التين: " 95 " إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممنون 6.

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

البينة " 98 " إن الذين آمنوا وعملوا الصالحات اولئك هم خير البرية

(Surah) Al Bayyina: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***

* جزاؤهم عند ربهم جنات عدن تجري من تحتها الانهار خالدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه 7 – 8.

Their Recompense in the Presence of their Lord are Gardens of Eden, the rivers flowing beneath these, abiding therein forever – Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8].

1 – لى: الهمداني، عن علي، عن أبيه، عن أحمد بن العباس والعباس بن عمرو الفقيمي معا، عن هشام بن الحكم، عن ثابت بن هرمز، عن الحسن بن أبي الحسن، عن أحمد بن عبد الحميد، عن عبد الله بن علي أنه لقى بلال مؤذن رسول الله صلى الله عليه وآله فسأله فيما سأله عن وصف بناء الجنة قال: اكتب: بسم الله الرحمن الرحيم سمعت رسول الله صلى الله عليه وآله يقول: إن سور الجنة لبنة من ذهب، ولبنة من فضة، ولبنة من ياقوت، وملاطها المسك الاذفر، وشرفها الياقوت الاحمر والاخضر والاصفر،

Al Hamdany, from Ali, from his father, from Ahmad Bin Al abbas and Al Abbas Bin Amro Al Faqeemy both together, from Hisham Bin Al Hakam, from Sabit Bin Harmaz, from Al Hassan Bin Abu Al Hassan, from Ahmad Bin Abdul Hameed, from Abdullah Bin Ali,

'He met Bilal[-ra], the *Muezzin* of Rasool-Allah[-saww], and he asked him[-ra] among what he asked was about the constructions of the Paradise, he[-ra] said, 'Write! I[-ra] heard Rasool-Allah[-saww] saying: 'The walls of the Paradise are bricks of gold, and bricks of silver, and bricks of ruby, and its mortar is of strong musk, and its balconies are of rubies, the red and the green and the yellow'.

قلت: فما أبوابها ؟ قال: أبوابها مختلفة: باب الرحمة من ياقوتة حمراء قلت: فما حلقته ؟ قال: ويحك كف عني فقد كلفتني شططا، قلت: ما أنا بكاف عنك حتى تؤدي إلى ما سمعت من رسول الله صلى الله عليه وآله في ذلك،

I said, 'So, what are its doors?' He[-ra] said, 'Its doors are different – the Door of Mercy is from red rubies'. I said, 'So what are its knockers?' He[-ra] said, 'Woe be unto you! Stop from me[-ra], for you have encumbered me[-ra] with an enormity'. I said, 'I will not stop from you until you transmit to me what you heard from Rasool-Allah[-saww] regarding that'.

قال: اكتب: بسم الله الرحمن الرحيم أما باب الصبر فباب صغير مصراع واحد من ياقوتة حمراء لا حلق له، وأما باب الشكر فإنه من ياقوتة بيضاء لها مصراعان مسيرة ما بينهما خمسمائة عام له ضجيج وحنين يقول: اللهم جئني بأهلي،

He[-ra] said, 'I said, 'Write: 'In the Name of Allah[-azwj] the Beneficent, the Merciful. As for the Door of Patience, it is a small door of one shutter from red ruby, there being no knocker for it; and as for the Door of Thanks, it is of white ruby having two shutters for it, a travel distance of what is between the two being of five hundred years, raising a clamour (uproar) and welcome saying, 'O Allah[-azwj]! Bring my inhabitants to me!''

قلت: هل يتكلم الباب ؟ قال: نعم ينطقه ذو الجلال والاكرام، وأما باب البلاء، قلت، أليس باب البلاء هو باب الصبر ؟ قال: لا، قلت: فما البلاء ؟ قال: المصائب والاسقام والامراض والجذام، وهو باب من ياقوتة صفراء مصراع واحد ما أقل من يدخل منه ؟ !

I said, 'Does the Door speak?' He[-ra] said, 'Yes. The One[-azwj] with the Majesty and Honour Makes it speak. And as for the Door of the Afflictions', I said, 'Isn't the Door of the Afflictions the Door of the Patience?' He[-ra] said, 'No'. I said, 'So what is the affliction?' He[-ra] said: 'The difficulties and the illness and the diseases and the leprosy, and it is of yellow rubies of one shutter. How few are the ones who will enter it!'

قلت: رحمك الله زدني وتفضل علي فإني فقير، قال: يا غلام لقد كلفتني شططا، أما الباب الاعظم فيدخل منه العباد الصالحون، وهم أهل الزهد والورع والراغبون إلى الله عزوجل المستأنسون به،

I said, 'May Allah-azwj have Mercy on you-ra! Increase it for me for I am needy'. He-ra said, 'O boy! You have encumbered me-ra with an enormity. As for the largest Door, so the righteous ones would be entering from it, and they are the people of ascetism, and the devotion, and the ones desirous to Allah-azwj Mighty and Majestic, the ones being Comforted by Him-azwj'.

قلت رحمك الله فإذا دخلوا الجنة ماذا يصنعون ؟ قال: يسيرون على نهرين في مصاف في سفن الياقوت، مجاذيفها اللؤلؤ، فيها ملائكة من نور، عليهم ثياب خضر شديدة خضرتها، قلت: رحمك الله هل يكون من النور أخضر ؟ قال: إن الثياب هي خضر ولكن فيها نور من نور رب العالمين جل جلاله، يسيرون على حافتي ذلك النهر،

I said, 'May Allah-azwj have Mercy on you-ra! So, when they enter the Paradise, what is what which they would be doing?' He-ra said, 'Travelling upon the two rivers in categories in ships of rubies. Their paddles would be of pearls, in these are Angels of light, upon them being green clothes of intense green'.

I said, 'May Allah-azwj have Mercy on you-ra! Can the green happen to be from the light?' He-ra said, 'The clothes, these are green, but in these there is light from the Light of the Lord-azwj of the world, Majestic is His-azwj Majesty, travelling upon the two banks of that river'.

قلت: فما اسم ذلك النهر ؟ قال: جنة المأوى، قلت: هل وسطها غير هذا ؟ قال: نعم جنة عدن وهي في وسط الجنان فأما جنة عدن فسورها ياقوت أحمر، وحصباؤها اللؤلؤ، قلت: فهل فيها غيرها ؟ قال: نعم جنة الفردوس،

I said, 'So, what is the name of that river?' He-ra said, 'The Garden of Ma'va (Shelter)'. I said, 'Is there any other in the midst of it?' He-ra said, 'Yes, Garden of Eden, and it is in the midst of the Gardens. As for the Garden of Eden, its walls are of red ruby, and its pebbles are of pearls'. I said, 'Is there any other therein?' He-ra said, 'Yes, Garden of *Al-Firdows*'.

قلت: وكيف سورها ؟ قال: ويحك كف عني حيرت علي قلبي، قلت بل أنت الفاعل بي ذلك، ما أنا بكاف عنك حتى تتم لي الصفة وتخبرني عن سورها، قال: سورها نور، فقلت: والغرف التي هي فيها، قال: هي من نور رب العالمين،

I said, 'And how are its walls?' He-ra said, 'Woe be unto you! Stop from me. You have confused my-ra heart upon me-ra'. I said, 'But, you have done that with me. I will not stop from you-ra until you-ra complete the description for me and inform me about its walls'. He-ra said, 'Its walls are of light'. I said, 'And the rooms which are in it?' He-ra said: 'From the Light of the Lord-azwj of the worlds'.

قلت: زدني رحمك الله، قال: ويحك إلى هذا انتهى بنا رسول الله صلى الله عليه وآله، طوبى لك إن أنت وصلت إلى بعض هذه الصفة، وطوبى لمن يؤمن بهذا.

I said, 'Increase for me, may Allah-azwj have Mercy on you-ra!' He-ra said, 'Woe be unto you! Up to here Rasool-Allah-saww ended with us. Beatitude be for you if you were to arrive to some of these descriptions, and beatitude for the one who believes in this''.[169]

2 – لى: ابن إدريس، عن أبيه، عن ابن عيسى، عن أبيه، عن عبد الله بن القاسم، عن أبيه، عن أبي بصير، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: طوبى شجرة في الجنة أصلها في دار النبي صلى الله عليه وآله، وليس من مؤمن إلا وفي داره غصن منها، لا تخطر على قلبه شهوة شئ إلا أتاه به ذلك الغصن، ولو أن راكبا مجدا سار في ظلها مائة عام ما خرج منها، ولو طار من أسفلها غراب ما بلغ أعلاها حتى يسقط هرما، ألا ففي هذا فارغبوا.

Ibn Idrees, from his father, from Ibn Isa, from his father, from Abdullah Bin Al Qasim, from his father, from Abu Baseer,

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: '*Tooba* is a tree in the Paradise, its roots are in the house of the Prophet-saww, and there isn't any Momin except and in his house would be a branch from it. No desire would occur upon his heart except that branch with come to him with it. And if a fast rider were to travel in its shade for a hundred years, he would not exit from it, and if a crow were to fly from its roots it would not reach its top until it would fall down of old age. Indeed! Regarding this, keep desiring''.[170]

3 – لى: الطالقاني، عن الجلودي، عن هشام بن جعفر، عن حماد، عن عبد الله بن سليمان قال: قرأت في الانجيل: يا عيسى – وذكر أمر نبينا صلى الله عليه وآله إلى أن قال –: طوبى لمن أدرك زمانه، وشهد أيامه، وسمع كلامه، قال عيسى: يا رب وما طوبى ؟ قال: شجرة في الجنة أنا غرستها، تظل الجنان، أصلها من رضوان، ماؤها من تسنيم، برده برد الكافور، وطعمه طعم الزنجبيل، من يشرب من تلك العين شربة لا يظمأ بعدها أبدا.

Al Talaqany, from Al Jaloudy, from Hisham Bin Ja'far, from Hamad, from Abdullah Bin Suleyman who said,

'I read in the Evangel: "O Isa-as!" – and he mentioned the matter of our-as Prophet-as until He-azwj Said: "*Tooba* is for one who comes across its time, and witnesses its days, and hears its speech". Isa-as said: 'O Lord-azwj! And what is Tooda?' He-azwj Said: "A tree in the Paradise I-azwj Planted. It Shades the Gardens. Its roots are from (River) Rizwaan, its water is from *Tasneem*, its coolness is the coolness of camphor, and its taste is from the taste of ginger. One who drinks a drink from that spring will not be thirsty after it, ever!"

فقال عيسى عليه السلام: اللهم اسقني منها، قال: حرام يا عيسى على البشر أن يشربوا منها حتى يشرب ذلك النبي، وحرام على الامم أن يشربوا منها حتى يشرب امة ذلك النبي.

[169] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 1
[170] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 2

Isa-as said: 'O Allah-azwj! Quench me from it'. He-azwj Said: "O Isa-as! It is Prohibited unto the people to drink from it until that Prophet-saww drinks from it, and it is Prohibited unto the communities to drink from it until the community of that Prophet-saww drinks from it''.[171]

4 – لى: علي بن عيسى، عن علي بن محمد ما جيلويه، عن البرقي، عن أبيه، عن الحسين بن علوان الكلبي، عن عمرو بن ثابت، عن زيد بن علي، عن أبيه، عن جده عليهم السلام قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام: إن في الجنة لشجرة يخرج من أعلاها الحلل، ومن أسفلها خيل بلق مسرجة ملجمة ذوات أجنحة، لا تروث ولا تبول، فيركبها أولياء الله فتطير بهم في الجنة حيث شاؤوا،

Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Al Husayn Bin Ulwan Al Kalby, from Amro Bin Sabit,

'From Zayd son of Ali-asws (Bin Al-Husayn-asws), from his grandfather-asws having said: 'Amir Al-Momineen Ali-asws Bin Abu Talib-asws said: 'In the Paradise there is a tree having garments coming out from its top, and from its bottom spotted horses, fully saddles, reined, having wings, neither defecating nor urinating. The friends of Allah-azwj would ride it, and it will fly with them in the Paradise wherever they so desire.

فيقول الذين أسفل منهم: يا ربنا ما بلغ بعبادك هذه الكرامة ؟ فيقول الله جل جلاله: إنهم كانوا يقومون الليل ولا ينامون، ويصومون النهار ولا يأكلون، ويجاهدون العدو ولا يجبنون، ويتصدقون ولا يبخلون.

Those below them would be saying, 'O our Lord-azwj! You-azwj have Caused Your-azwj servants to reach this honour?' Allah-azwj, Majestic is His-azwj Majesty will Say: "They were standing at night (in *Salat*) and were not sleeping, and they were Fasting in the day and were not eating, and they were fighting the enemies and were not keeping aside, and they were giving charity and were not stingy"'.[172]

5 – لى: العطار، عن سعد، عن ابن عيسى، عن ابن أبي عمير، عن ابن أبي حمزة، عن أبي بصير، عن الصادق، عن آبائه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن في الجنة غرفا يرى ظاهرها من باطنها، وبطانها من ظاهرها، يسكنها من امتي من أطاب الكلام، وأطعم الطعام، وأفشى السلام، وصلى بالليل والناس نيام.

Al Attar, from Sa'ad. From Ibn Isa, from Ibn Abu Umeyr, from Ibn Abu Hamza, from Abu Baseer,

'From Al-Sadiq-asws, from his-asws forefathers, from Ali-asws having said: 'Rasool-Allah-saww said: 'In the Paradise, there is a chamber, its exterior can be seen from its interior, and its interior from its exterior. There would settle in it the ones from my-saww community of those having a good speech, and being fed the food, and disclosed the greetings, and prays *Salat* at night while the people were sleeping''.[173]

[171] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 3
[172] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 4
[173] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 5

6 – ن، لى، يد: الهمداني، عن علي، عن أبيه، عن الهروي قال: قلت للرضا عليه السلام: يابن رسول الله أخبرني عن الجنة والنار أهما اليوم مخلوقتان ؟ فقال: نعم وإن رسول الله صلى الله عليه وآله قد دخل الجنة ورأى النار لما عرج به إلى السماء،

Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I said to Al-Reza[-asws], 'O son[-asws] of Rasool-Allah[-saww]! Inform me about the Paradise and the Fire, are these two already Created today?' He[-asws] said: 'Yes, and Rasool-Allah[-saww] had entered the Paradise and saw the Fire when he[-saww] ascended to the sky'.

قال: فقلت له: فإن قوما يقولون: إنهما اليوم مقدرتان غير مخلوقين، فقال عليه السلام: ما اولئك منا ولا نحن منهم، من أنكر خلق الجنة والنار فقد كذب النبي صلى الله عليه وآله وكذبنا وليس من ولايتنا على شئ، وخلد في نار جهنم،

He (the narrator) said, 'I said to him[-asws], 'There are people who are saying, 'There two (Paradise and Hell) are Pre-determined today, without having been Created'. He[-asws] said: 'Neither are they from us[-asws] nor are we[-asws] from them. One who denies the creation of the Paradise and the Fire, so he has belied the Prophet[-saww] and belied us[-asws], and he isn't upon anything from our[-asws] Wilayah, and will abide eternally in Hell.

قال الله عزوجل: " هذه جهنم التي يكذب بها المجرمون يطوفون بينها وبين حميم آن " وقال النبي صلى الله عليه وآله: لما عرج بي إلى السماء أخذ بيدي جبرئيل فأدخلني الجنة فناولني من رطبها فأكلته فتحول ذلك نطفة في صلبي فلما هبطت إلى الارض واقعت خديجة فحملت بفاطمة ففاطمة حوراء إنسية، فكلما اشتقت إلى رائحة الجنة شممت رائحة ابنتي فاطمة.

Allah[-azwj] Mighty and Majestic Says: "***This here is Hell which the criminals belied upon [55:43] They will circle between it and the spring of scalding water [55:44]***. And the Prophet[-saww] said: 'When there was an Ascension with me[-saww] to the sky, Jibraeel[-as] grabbed my[-saww] hand and entered me[-saww] into the Paradise, and gave me[-saww] from its dates. So, I[-saww] ate it, and that transformed into a seed in my[-saww] ribs. When I[-saww] descended to the earth, I[-saww] slept with Khadeeja[-as], and she[-as] was Blessed with (Syeda) Fatima[-asws]. Thus, Fatima[-asws] is a human Hourie. Every time I[-saww] desire to the aroma of Paradise, I[-saww] smell the aroma of my[-saww] daughter[-asws] Fatima[-asws]''.[174]

7 – لى: ماجيلويه، عن محمد العطار، عن الاشعري، عن إبراهيم بن هاشم، عن محمد بن عمر، عن موسى بن إبراهيم، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده عليهم السلام قال: قالت ام سلمة رضي الله عنها لرسول الله صلى الله عليه وآله: بأبي أنت وامي المرأة يكون لها زوجان فيموتون ويدخلون الجنة لايهما تكون ؟

Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Hashim, from Muhammad Bin Umar, from Musa Bin Ibrahim,

'From Abu Al-Hassan Musa[-asws] Bin Ja'far[-asws], from his[-asws] grandfather[-asws] having said: 'Umm Salma[-ra] said to Rasool-Allah[-saww]: 'May my[-ra] father and my[-ra] mother (be sacrificed for) you[-

[174] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 6

saww! The woman happened to have two husbands (married twice), and they (both) enter the Paradise, for which one would she happen to be?'

فقال عليه السلام: يا ام سلمة تخير أحسنهما خلقا وخيرهما لاهله، يا ام سلمة إن حسن الخلق ذهب بخير الدنيا والآخرة.

He-asws said: 'O Umm Salma-ra! The best of them in manners and the one better with his family would have the choice. O Umm Salma-ra! The good mannerisms go with the goodness of the world and the Hereafter''.[175]

8 - ل: ابن المتوكل، عن علي، عن أبيه، عن موسى بن إبراهيم، عن الحسن عن أبيه بإسناده رفعه إلى رسول الله صلى الله عليه وآله أن ام سلمة قالت له: بأبي أنت وامي المرأة يكون لها زوجان فيموتان فيدخلان الجنة ؟ الخبر.

Ibn Al Mutawakkal, from Ali, from his father, from Musa Bin Ibrahim, from Al Hassan, from his father, by his chain,

'Raising it to Rasool-Allah-saww, that Umm Salma-ra said to him-saww, 'May my-ra father and my-ra mother (be sacrificed) for you-saww! The woman who happened to have two husbands for her (married twice), and they both died and entered the Paradise?'[176] (P.s. – Incomplete Hadeeth)

9 - فس: أبي، عن ابن محبوب، عن ابن رئاب عن أبي عبيدة، عن أبي عبد الله عليه السلام قال: طوبى شجرة في الجنة في دار أمير المؤمنين صلوات الله عليه وليس أحد ن شيعته إلا وفي داره غصن من أغصانها، وورقة من ورقها يستظل تحتها امة من الامم.

My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

'From Abu Abdullah-asws having said: '*Tooba* is a tree in the Paradise in the house of Amir Al-Momineen-asws, and there isn't anyone of his-asws Shias except and in his house would be a branch from its branches, and a leaf from its leaves. A community from the communities would shade beneath it''.[177]

10 - وعنه قال: كان رسول الله صلى الله عليه وآله يكثر تقبيل فاطمة عليها وعلى أبيه او بعلها وأولادها ألف ألف التحية والسلام،

And from him, said,

'Rasool-Allah-saww would frequently kiss (Syeda) Fatima-asws, and upon her-asws and her-asws father-saww and her-asws husband-asws and her-asws children be a million salutations and greetings.

[175] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 7
[176] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 8
[177] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 9

فأنكرت ذلك عائشة فقال رسول الله صلى الله عليه وآله: يا عائشة إني لما اسري بي إلى السماء دخلت الجنة فأدناني جبرئيل من شجرة طوبى وناولني من ثمارها فأكلته فحول الله ذلك ماء في ظهري، فلما هبطت إلى الارض واقعت خديجة فحملت بفاطمة فما قبلتها قط إلا وجدت رائحة شجرة طوبى منها.

But, Ayesha disliked that, so Rasool-Allah-saww said: 'O Ayesha! When I-saww ascended to the sky, I-saww entered the Paradise, and Jibraeel-as took me-saww closer to the *Tooba* tree and gave me-saww from its fruits. So, I-saww ate it and that transformed into water in my-saww ribs. When I-saww descended to the earth, I-saww slept with Khadeeja-as, and she-as became had (Syeda) Fatima-asws. So, I-saww do not kiss her-asws at all, except I-asws find the aroma of the tree of *Tooba* from her-asws''.[178]

11 – فس: أبي، عن ابن أبي عمير، عن أبي بصير قال: قلت لابي عبد الله عليه السلام جعلت فداك يابن رسول الله شوقني،

My father, from Ibn Abu Umeyr, from Abu Baseer who said,

'I said to Abu Abdullah-asws, 'May I be sacrificed for you-asws, O son-asws of Rasool-Allah-saww! Make me desirous!'

فقال: يا أبا محمد إن الجنة توجد ريحها من مسيرة ألف عام، وإن أدني أهل الجنة منزلا لو نزل به الثقلان الجن والانس لوسعهم طعاما وشرابا ولا ينقص مما عنده شئ،

He-asws said: 'O Abu Muhammad! The Paradise, its aroma would be found from a travel distance of a thousand years, and that the lowest of the inhabitants of the Paradise would have a house, if the two communities of the Jinn and the human beings were to descend with it, the food and drink would suffice them and there would be no reduction of anything from it.

وإن أيسر أهل الجنة منزلة من يدخل الجنة فيرفع له ثلاث حدائق، فإذا دخل أدناهن رأى فيها من الازواج والخدم والانهار والثمار ما شاء الله،

And the richest of the people of the Paradise of status would be the one who will enter the Paradise and three Gardens would be raised for him. When he enters the lowest of it, he would see therein from the spouses, and the servants, and the rivers, and the fruits whatever Allah-azwj so Desires.

فإذا شكر الله وحمده قيل له: ارفع رأسك إلى الحديقة الثانية، ففيها ما ليس في الاولى، فيقول: يا رب أعطني هذه، فيقول: لعلي إن أعطيتكها سألتني غيرها، فيقول: رب هذه هذه،

So, when he thanks Allah-azwj and praises Him-azwj, it would be said to him: 'Raise your head to the second Garden!' There will be therein what wasn't in the first, and he will say, 'O Lord-

[178] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 10

azwj! Give me this one'. He-azwj will Say: "If I-azwj were to Give it to you, you would ask Me-azwj for other than it". He will say, 'Lord-azwj! This one, this one!'

فإذا هو دخلها وعظمت مسرته شكر الله وحمده قال: فيقال: افتحوا له باب الجنة، ويقال له: ارفع رأسك فإذا قد فتح له باب من الخلد ويرى أضعاف ماكان فيما قبل، فيقول عند تضاعف مسراته: رب لك الحمد الذي لا يحصى إذ مننت علي بالجنان وأنجيتني من النيران فيقول: رب أدخلني الجنة وأنجني من النار،

So, when he enters it and his happiness increases, he would thank Allah-azwj and praise Him-azwj. He-azwj will Say: "Open the door of the Paradise for him!" And He-azwj will Say to him: "Raise your head!", and there would have been opened for him the door of eternity, and he will see a multiple of what was therein from before, and he will be saying during the increase of his happiness, 'Lord-azwj! For You-azwj is the Praise! It cannot be counted, Your-azwj Favours upon me with the Gardens and Your-azwj Rescuing me from the Fires'. He had been saying, 'Lord-azwj! Enter me into the Paradise and Rescue me from the Fire'.

قال أبو بصير: فبكيت وقلت له: جعلت فداك زدني، قال: يا أبا محمد إن في الجنة نهرا في حافيتها جوار نابتات، إذا مر المؤمن بجارية أعجبته قلعها وأنبت الله مكانها اخرى،

Abu Baseer said, 'I wept and said to him-asws, 'May I be sacrificed for you-asws! Increase for me'. He-asws said: 'O Abu Muhammad! In the Paradise there is a river, in its banks there are maids growing. When the Momin passes by a maid he is fascinated with, he would uproot her and Allah-azwj would Make another one to grow in her place'.

قلت: جعلت فداك زدني، قال المؤمن يزوج ثمان مائة عذراء وأربعة آلاف ثيب وزوجتين من الحور العين، قلت: جعلت فداك ثمان مائة عذراء ؟ قال: نعم ما يفترش منهن شيئا إلا وجدها كذلك،

I said, 'May I be sacrificed for you-asws! Increase for me'. He-asws said: 'The Momin would marry eight hundred virgins and four thousand non-virgins, and two spouses from the Maiden Houries'. I said, 'Eight hundred virgins?' He-asws said: 'Yes nothing would be enlarged from them except she would be found to be like that'.

قلت: جعلت فداك من أي شئ خلقن الحور العين ؟ قال: من الجنة ويرى مخ ساقيها من وراء سبعين حلة، قلت: جعلت فداك ألهن كلام يتكلمن به في الجنة ؟ قال: نعم كلام يتكلمن به لم يسمع الخلائق بمثله. قلت: ما هو ؟

I said, 'May I be sacrificed for you-asws! From which thing are the Maiden Houries Created?' He-asws said: 'From the Paradise (its essence), and he will see the beauty of her leg from behind seventy garments'. I said, 'May I be sacrificed for you-asws! Is there any speech for them to be speaking with in the Paradise?' He-asws said: 'Yes, there is a speech they would be speaking with, the like of which the creatures have not heard'. I said, 'What is it:

قال يقلن: نحن الخالدات فلا نموت، ونحن الناعمات فلا نبأس، ونحن المقيمات فلا نظعن، ونحن الراضيات فلا نسخط، طوبى لمن خلق لنا، وطوبى لمن خلقنا له، نحن اللواتي (لو علق إحدانا في جو السماء لاغنى نورنا عن الشمس والقمر خ ل) لو أن قرن إحدانا علق في جو السماء لاغشى نوره الابصار.

'He-asws said: 'They would be saying, 'We are the eternal so we will not be dying, and we are the Bounties and we do not despair, and we are the stayers and will not be departing, and we are the agreeable and do not get angry. Beatitude is for the one who is created for us, and beatitude is for one whom we have been created for. We are those, if one of us were to be suspended in the atmosphere of the sky, our radiance would make you needless from the sun and the moon, and if a head were to be suspended in the atmosphere of the sky, its radiance would overwhelm the sights''.[179]

12 – ل: القطان، عن ابن زكريا، عن ابن حبيب، عن محمد بن عبد الله، عن علي بن الحكم، عن أبان، عن محمد بن الفضل الزرقي، عن أبي عبد الله، عن أبيه عن جده، عن علي عليهم السلام قال: إن للجنة ثمانية أبواب: باب يدخل منه النبيون و الصديقون، وباب يدخل منه الشهداء والصالحون، وخمسة أبواب يدخل منها شيعتنا ومحبونا،

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

'From Abu Abdullah-asws, from his-asws father-asws, from his-asws grandfather-asws, from Ali-asws having said: 'For the Paradise there are eight Doors – a Door for the Prophets-as and the truthful would be entering from, and a Door for the martyrs and the righteous ones would be entering from, and five Doors for our-asws Shias and ones who love us-asws would be entering from.

فلا أزال واقفا على الصراط أدعو وأقول: رب سلم شيعتي ومحبي و أنصاري ومن توالاني في دار الدنيا،

I-asws will not cease pausing upon the Bridge supplicating and saying: 'Lord-azwj! Save my-asws Shias, and one who love me-asws, and my-asws helpers, and ones who befriended me-asws in the house of the world!'

فإذا النداء من بطنان العرش: قد اجيبت دعوتك وشفعت في شيعتك، ويشفع كل رجل من شيعتي ومن تولاني ونصرني وحارب من حاربني بفعل أو قول في سبعين ألفا من جيرانه وأقربائه،

Then there will be a Call from the interior of the Throne: "I-azwj have Answered your-asws supplication and Interceded regarding your-asws Shias!" And every man from my-asws Shias, and the ones who befriended me-asws and helped me-asws and battled the ones who battled against me-asws, by action or words, would intercede regarding seventy thousand from his neighbours, and his relatives.

وباب يدخل منه سائر المسلمين ممن يشهد أن لاإله إلا الله ولم يكن في قبله مقدار ذرة من بغضنا أهل البيت.

[179] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 11

And there is a Door the rest of the Muslims would be entering from, from the ones who had testified that there is no god except Allah-azwj, and there did not happen to be in his heart a measurement of a particle from our-asws hatred of the People-asws of the Household''.[180]

13 – لى: أبي، عن عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصبهاني، عن إبراهيم بن محمد الثقفي، عن محمد بن داود الدينوري، عن منذر الشعراني، عن سعيد بن زيد، عن أبي قنبل، عن أبي الجارود، عن سعيد بن جبير، عن ابن عباس عن النبي صلى الله عليه وآله قال: إن حلقة باب الجنة من ياقوتة حمراء على صفائح الذهب فإذا دقت الحلقة على الصفحة طنت وقالت: يا علي.

My father, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isbahany, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Dawood Al Deynawry, from Manzar Al Sha'rany, from Saeed Bin Zayd, from Abu Qanbal, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas,

'From the Prophet-saww having said: 'The knocker on the Door of the Paradise is from red ruby upon a plate of gold. So, when the knocker is knocked upon the plate, it would emit a sound saying: 'Ya Ali-asws!''.[181]

14 – قب: أبو إسحاق الموصلي: إن قوما من ما وراء النهر سألوا الرضا عليه السلام عن الحور العين مم خلقن ؟ وعن أهل الجنة إذا دخلوها ما أول ما يأكلون ؟

Abu Is'haq Al Mowsaly,

'A group from what is behind the river asked Al-Reza-asws about the Maiden Houries, 'What have they been Created from? And about the people of the Paradise when they enter it, what is the first thing they would be eating?'

فقال عليه السلام: أما الحور العين فإنهن خلقن من الزعفران والتراب لا يفنين، وأما أول ما يأكلون أهل الجنة فإنهم يأكلون أول ما يدخلونها من كبد الحوت التي عليها الارض.

He-asws said: 'As for the Maiden Houries, they have been Created from the imperishable saffron and the soil; and as for the first of what the people of the Paradise would be eating, so they would be eating firstly when they do enter the Paradise, from the flesh of the fish upon which is the earth''.[182]

15 – فس: أبي، عن إسماعيل بن أبان، عن عمربن عبد الله الثقفي قال: سأل نصراني الشام الباقر عليه السلام عن أهل الجنة: كيف صاروا يأكلون ولا يتغوطون ؟ أعطني مثله في الدنيا،

My father, from Ismail Bin Aban, from umar Bin Abdullah al Saqafy who said,

'A Christian of Syria asked Al-Baqir-asws about the people of the Paradise, 'How come they would be eating and not defecating? Give me an example of it in the world'.

[180] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 12
[181] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 13
[182] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 14

فقال عليه السلام: هذا الجنين في بطن امه يأكل مما تأكل امه ولا يتغوط.

He-asws said: 'This unborn in the womb of its mother eats from what it eats from its mother, and it does not defecate''.[183]

16 – فس: الدليل على أن جنان الخلد في السماء قوله: " لا تفتح لهم أبواب السماء ولا يدخلون الجنة " الآية.

The evidence upon that there are eternal Gardens in the sky are His-azwj Words: ***the doors of the sky would not be Opened for them nor would they be entering the Paradise [7:40]*** – the Verse'.[184] (P.s. – This is not a Hadeeth)

17 – فس: " ونزعنا ما في صدورهم من غل " قال: العداوة تنزع منهم، أي من المؤمنين في الجنة، فإذا دخلوا الجنة قالوا – كما حكى الله –: " الحمدلله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله " إلى قوله: " بما كنتم تعملون "

And We will Remove whatever malice is in their chests; [7:43], he said, 'The enmity would be removed from them, i.e. from the Momineen in the Paradise. So when they enter the Paradise, they would say just as Allah-azwj has Related: ***'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us.*** – up to His-azwj Words ***due to what you were doing" [7:43]***'.[185] (P.s. – This is not a Hadeeth)

18 – فس: " إن الذين آمنوا وعملوا الصالحات كانت لهم جنات الفردوس نزلا خالدين فيها لا يبغون عنها حولا " أي لا يحبون ولا يسألون التحويل عنها.

Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107] Abiding therein eternally. They will not be seeking a transfer from it [18:108] – i.e. they would be loving it and not be asking to be transferred from it. (P.s. – This paragraph is not a Hadeeth)

وروى جعفر بن أحمد، عن عبيدالله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى: " خالدين فيها لا يبغون عنها حولا " قال: خالدين لا يخرجون منها " ولا يبغون عنها حولا " قال: لا يريدون بها بدلا،

And it is reported by Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah-asws regarding the Words of the Exalted: ***Abiding therein eternally. They will not be seeking a transfer from it [18:108]***, he-asws said: 'Abiding eternally, not coming out from it'. ***They will not be seeking a transfer from it***, he-asws said: 'Not wanting any replacement with it'.

[183] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 15
[184] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 16
[185] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 17

قلت: قوله: " إن الذين آمنوا وعملوا الصالحات كانت لهم جنات الفردوس نزلا " قال: هذه نزلت في أبي ذر والمقداد وسلمان الفارسي وعمار بن ياسر، جعل الله لهم جنات الفردوس نزلا مأوى ومنزلا.

I said, 'His-azwj Words: ***Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]***. He-asws said: 'This was Revealed regarding Abu Zarr-ra, and Al-Miqdad-ra, and Salman Al-Farsy-ra, and Ammar Bin Yasser-ra. Allah-azwj Made the Garden of *Al-Firdows* to be a lodging for them-asws, a shelter and a housing''.[186]

19 – فس: أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء دخلت الجنة فرأيت فيها ملائكة يبنون لبنة من ذهب ولبنة من فضة وربما أمسكوا، فقلت لهم: مالكم ربما بنيتم وربما أمسكتم ؟

My father, from Ibn Abu Umeyr, from Jameel,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'When I-saww ascended to the sky, I-saww entered the Paradise and I-saww saw therein Angels building bricks of gold and bricks of silver, and sometimes they would withhold. I-saww said to them: 'What is the matter with you all, sometimes you are building and sometimes you are withholding?'

فقالوا: حتى تجيئنا النفقة، فقلت لهم: وما نفقتكم ؟ فقالوا: قول المؤمن في الدنيا: سبحان الله والحمد لله ولا إله إلا الله والله أكبر، فإذا قال: بنينا، وإذا أمسك أمسكنا.

They said, 'Until the expenses come to us'. I-saww said to them: 'And what are your expenses?' They said, 'The words of the Momin in the world, 'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god but Allah-azwj, and Allah-azwj is the Greatest!' So, when he does say that, we build, and when he withholds, we withhold''.[187]

20 – فس: أبي، عن ابن أبي عمير، عن هشام بن سالم، عن الصادق عليه السلام في خبر المعراج قال: قال النبي صلى الله عليه وآله: ثم خرجت من البيت المعمور فانقاد لي نهران: نهر تسمى الكوثر، ونهر تسمى الرحمة، فشربت من الكوثر، واغتسلت من الرحمة ثم انقادا لي جميعا حتى دخلت الجنة، وإذا على حافتيها بيوتي وبيوت أزواجي (أهلي خ ل) وإذا ترابها كالمسك، وإذا جارية تنغمس في أنهار الجنة فقلت: لمن أنت يا جارية ؟ فقالت: لزيد بن حارثة،

My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq-asws in a Hadeeth of *Mi'raj* (Ascension), said: 'The Prophet-saww said: 'Then I-saww went out from the Bayt Al-Mamour, and two rivers yielded to me-saww – a river named as *Al-Kausar*, and a river named as Al-Rahmat. So, I-saww drank from *Al-Kausar* and washed from Al-Rahmat, and there was a maid washing in the rivers of the Paradise. I-saww said: 'Who are you for, O maid?' She said, 'For Zayd Bin Harisa'.

[186] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 18
[187] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 19

فبشرته بها حين أصبحت، وإذا بطيرها كالبخت، وإذا رمانها مثل الدلي العظام، وإذا شجرة لو ارسل طائر في أصلها مادارها سبعمائة سنة، و ليس في الجنة منزل إلا وفيها قتر منها،

So, I[-azwj] gave him the glad tidings of her when it was morning. And there its bird was like (as big as) a camel, and its pomegranate was like the big bucket, and there was a tree, if a bird were to travel around its base, it would circle it in seven hundred years. And there isn't in the Paradise any house except and in it is a branch from it'.

فقلت: ما هذه يا جبرئيل ؟ فقال: هذه شجرة طوبى قال الله: " طوبى لهم وحسن مآب ".

So, I[-saww] said: 'What is this, O Jibraeel[-as]?' He[-as] said: 'The Tree of *Tooba*. Allah[-azwj] Said: '***(the tree of) Tooba would be for them and an excellent resort [13:29]***''.[188]

21 – فس: " إن أصحاب الجنة اليوم في شغل " قال: اقتضاض العذارى " فاكهون " قال: يفاكهون النساء ويلاعبونهن.

Surely, the dwellers of the Paradise on the Day would be in an amusing occupation [36:55] – he said, 'Deflowering the virgins'. He said, 'Deflowering the women and playing with them. (P.s. – This paragraph is not a Hadeeth)

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام: " في ظلل على الارائك متكؤن " الارائك: السرر عليها الحجال.

And in a report of Abu Al Jaroud,

'From Abu Ja'far[-asws] regarding His[-azwj] Words: ***in shades, reclining upon the couches [36:56]***, he[-asws] said: 'The couches are the beds upon which is the covering'.

وقال علي بن إبراهيم في قوله: " سلام قولا من رب رحيم " قال: السلام منه هو الامان.

And Ali Bin Ibrahim said – Regarding His[-azwj] Words: ***Peace! Being a Word from a Merciful Lord [36:58]***, said, 'The Peace from Him[-azwj], the Exalted, it is the security''.[189] (P.s. – This paragraph is not a Hadeeth)

22 – فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " أصحاب الجنة يومئذ خير مستقرا وأحسن مقيلا " فبلغنا – والله أعلم – أنه إذا استوى أهل النار إلى النار لينطلق بهم قبل أن يدخلوا النار فقيل لهم: ادخلوا إلى ظل ذي ثلاث شعب من دخان النار، فيحسبون أنها الجنة ثم يدخلون النار أفواجا وذلك نصف النهار

In a report of Abu Al Jaroud,

'From Abu Ja'far[-asws] regarding His[-azwj] Words: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***: 'so it has reached us – and Allah[-azwj] Knows best – that he[-asws] said: 'When the people of the Fire are turned towards the Fire, before they enter the Fire, it would be said to them: 'Enter into the shade which has

[188] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 20
[189] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 21

three types of smoke of the Fire'. So, they would reckon that it is the Paradise. Then they would enter the Fire in droves, and that would be midday.

وأقبل أهل الجنة فيما اشتهوا من التحف حتى يعطوا منازلهم في الجنة نصف النهار فذلك قول الله: " أصحاب الجنه يومئذ خير مستقرا وأحسن مقيلا ".

And the people of the Paradise would be welcomed with coveted gifts, until they come to their dwellings in the Paradise, at midday. So that is in the Words of the Mighty and Majestic: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***''.[190]

23 - فس: " لافيها غول " يعني الفساد " ولاهم عنها ينزفون " أي لا يطردون منها

There being neither any adverse effects in it - meaning the spoiling, ***nor would they be intoxicated from it [37:47]*** – i.e., they will not be expelled from it.

قوله: " وعندهم قاصرات الطرف عين " يعني الحور العين تقصر الطرف عن النظر إليها من صفائها وحسنها "كأنهن بيض مكنون " يعني مخزون "

His-azwj Words: ***And in their presence would be the hosts of the lovely eyes [37:48]*** – meaning the Maiden Houries, dazzling the beholder due to their clarity and her beauty, ***As if they were concealed eggs (pure white) [37:49]***, meaning treasured.

فأقبل بعضهم على بعض يتسائلون قال قائل منهم إني كان لي قرين يقول أءنك لمن المصدقين " أي تصدق بما يقول لك: إنك إذا مت حييت. قال فيقول لصاحبه: " هل أنتم مطلعون " قال: فيطلع فيراه في سواء الجحيم

Then some of them shall advance to others, questioning. [37:50] A speaker from among them shall say, 'Surely there was a comrade of mine [37:51], i.e. ratifying he is saying to you, 'When you die, you will be revived'. He would say to his comrade, ***He shall say, 'Do you not notice?' [37:54]***, ***So he would look down and would see him in the evenness of the Blazing Fire [37:55]***.

فيقول له: " تالله إن كدت لتردين ولولا نعمة ربي لكنت من المحضرين "

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

وفي رواية أبي الجارود: (في خ ل) قوله: " فاطلع فرآه في سواء الجحيم " أي يقول: في وسط الجحيم. ثم يقولون في الجنة: " أفما نحن بميتين إلا موتتنا الاولى وما نحن بمعذبين إن هذا لهو الفوز العظيم ".

And in a report of Abu Al-Jaroud: His-azwj Words: ***So he would look down and would see him in the evenness of the Blazing Fire [37:55]***, i.e. he is saying, 'In the midst of the Blazing Fire.

[190] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 22

Then he would be saying in the Paradise: ***'Is it so we would not be dying [37:58] Except our first death, and we shall not be Punished?' [37:59] Surely, this is the mighty success' [37:60]***'.[191] (P.s. – This is not a Hadeeth)

24 – فس: " إن هذا لرزقنا ماله من نفاد " أي لا ينفد ولا يفنى.

Indeed! This is Our sustenance, there being no depletion for it [38:54] – i.e. neither running out nor perishing'.[192] (P.s. – This is not a Hadeeth)

25 – فس: " وسيق الذين اتقوا ربهم إلى الجنة زمرا " أي جماعة " سلام عليكم طبتم " أي طابت مواليدكم لانه لا يدخل الجنة إلا طيب المولد.

And their Lord would Escort those who are pious to the Paradise in groups, [39:73] – i.e. a community, ***'Peace be upon you! You are good [39:73]*** – i.e. your births were good, because none can enter the Paradise until he is of good birth. (P.s. – This paragraph is not a Hadeeth)

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " الحمدلله الذي صدقنا وعده وأورثنا الارض " يعني أرض الجنة.

And in a report of Abu Al Jaroud,

'From Abu Ja'far[asws] regarding His[azwj] Words: ''***The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land [39:74]*** – meaning the land of Paradise''.[193]

26 – ثو: أبي، عن سعد، عن أحمد بن الحسين، عن عثمان بن عيسى، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: ما خلق الله خلقا إلا جعل له في الجنة منزلا و في النار منزلا، فإذا سكن أهل الجنة الجنة وأهل النار النار نادى مناد، يا أهل الجنة اشرفوا، فيشرفون على النار وترفع لهم منازلهم في النار

From Sa'ad, from Ahmad Bin Al Husayn, from Usman Bin Isa, from one of his companions,

'From Abu Abdullah[asws] having said: ''Allah[azwj] did not Create a creature except that He[azwj] Made for it a status in the Paradise, and a status in the Fire. When the people of the Paradise enter into the Paradise, and the people of the Fire into the Fire, a Caller will Call out: 'O people of the Paradise! Look below! They would look down upon the people of the Fire, and their own status would be raised in the Fire.

ثم يقال لهم: هذه منازلكم التي لو عصيتم ربكم دخلتموها، قال: فلو أن أحدا مات فرحا لمات أهل الجنة في ذلك اليوم فرحا لما صرف عنهم من العذاب،

Then it would be said to them: 'This is what your status would have been had you disobeyed Allah[azwj]. You would have been Made to enter it' – meaning the Fire – 'So if anyone is allowed

[191] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 23
[192] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 24
[193] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 25

to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them'.

ثم ينادون: يا معشر أهل النارارفعوا رؤوسكم فانظروا إلى منازلكم في الجنة فيرفعون رؤوسهم فينظرون إلى منازلهم في الجنة وما فيها من النعيم، فيقال لهم: هذه منازلكم التي لو أطعتم ربكم دخلتموها

Then a Caller would Call out: 'O people of the Fire! Raise your heads!' They would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. It would be said to them: 'This is the status which your Lord-azwj would have Given you, by Making you to enter it'.

قال: فلو أن أحدا مات حزنا لمات أهل النار ذلك اليوم حزنا، فيورث هؤلاء منازل هؤلاء، وهؤلاء منازل هؤلاء، وذلك قول الله عزوجل: " اولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون ".

He-asws said: 'So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus, they would inherit the Punishment of those ones, they ones would inherit the Rewards of these ones. And these are the Words of Allah-azwj: ***These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***''.[194]

27 – فس: أبي، عن ابن أبي نجران، عن عاصم بن حميد، عن أبي عبد الله عليه السلام قال: ما من عمل حسن يعمله العبد إلا وله ثواب في القرآن إلا صلاة الليل، فإن الله لم يبين ثوابها لعظيم خطرها عنده فقال: " تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا " إلى قوله: " يعملون "

My father, from Ibn Abu Najran, from Aasim Bin Hameed,

'From Abu Abdullah-asws having said: 'There is no good deed the servant does except and for it there is a Reward in the Quran, except for the Night *Salat*, for Allah-azwj has not Manifest its Rewards due to the greatness of its significance in His-azwj Presence, so He-azwj Said: ***Their sides forsake their beds, supplicating to their Lord in fear and in hope [32:16]*** – up to His-azwj Words: ***they had been doing [32:17]***'.

ثم قال: إن لله كرامة في عباده المؤمنين في كل يوم جمعة، فإذا كان يوم الجمعة بعث الله إلى المؤمن ملكا معه حلة فينتهي إلى باب الجنة فيقول: استأذنوا لي على فلان،

The he-asws said: 'For Allah-azwj there is a Benevolence regarding His-azwj Momineen servants during every Friday. So, when it will be the Day of Judgment, Allah-azwj would Send an Angel to the Momin with whom there would be a garment, and he would end up to the Door of the Paradise, and he would say: 'Permit for me regarding so and so!'

[194] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 26

فيقال له: هذا رسول ربك على الباب، فيقول: لازواجه أي شئ ترين علي أحسن ؟ فيقلن: يا سيدنا والذي أباحك الجنة ما رأينا عليك شيئا أحسن من هذا بعث إليك ربك،

It would be said to him: 'This is Rasool-saww of your Lord-azwj at the Door'. He-saww will say to his-saww wives: 'Which thing do you view as best upon me-saww?' They will say, 'O our chief! By the One-azwj Who Gifted the Paradise to you-saww! We do not see anything better than this upon you-saww which your-saww Lord-azwj Sent to you-saww'.

فيتزر بواحدة ويتعطف بالاخرى فلا يمر بشئ إلا أضاء له حتى ينتهي إلى الموعد، فإذا اجتمعوا تجلى لهم الرب تبارك و تعالى، فإذا نظروا إليه خروا سجدا فيقول: عبادي ارفعوا رؤوسكم ليس هذا يوم سجود ولا يوم عبادة قد رفعت عنكم المؤونة،

He-saww would trouser with one and twist with the other, so he-saww will not pass by anything except it would illuminate for him-saww until he-saww ends up to the appointment. So, when they do gather, the Lord-azwj Blessed and Exalted would Flash to them, and when they look towards Him-azwj, they would fall down in *Sajdah*, so He-azwj would Say: "My-azwj servants! Raise your head! This isn't a day for *Sajdah*s nor a day of worshipping. I-azwj have Raised the exertion from you!"

فيقولون: يا رب وأي شئ أفضل مما أعطيتنا ؟ أعطيتنا الجنة، فيقول: لكم مثل ما في أيديكم سبعين ضعفا، فيرجع المؤمن في كل جمة بسبعين ضعفا مثل ما في يديه، وهو قوله: " ولدينا مزيد "

They would be saying, 'O Lord-azwj! And which thing is superior than what You-azwj Gave us? You-azwj have Given us the Paradise'. He-azwj will Say: "For you is the like of what is in your hands, seventy times over'. So, the Momin would return during every Friday with seventy multiple the like of what was in his hands, and it is His-azwj Word: ***and with Us would be more yet [50:35]***.

وهو يوم الجمعة، إن ليلها ليلة غراء ويومها يوم أزهر، فأكثروا فيها من التسبيح والتكبير والتهليل والثناء على الله والصلاة على محمد وآله،

And it is the day of Friday. Its night is a night of honour, and its day is a day of blossom, therefore frequent during it from the *Tasbeeh* (Glorification) and the *Takbeer* (Allah-azwj is the Greatest), and the *Tahleel* (There is no god except Allah-azwj), and the Praise upon Allah-azwj and the *Salawat* upon Muhammad-saww and his-saww Progeny-asws'.

قال: فيمر المؤمن فلا يمر بشئ إلا أضاء له حتى ينتهي إلى أزواجه فيقلن: والذي أباحنا الجنة يا سيدنا ما رأينا قط أحسن منك الساعة، فيقول: إني قد نظرت بنور ربي

He-asws said: 'So, the Momin would pass, and he will not pass by anything except it would illuminate for him until he ends up to his wives. They would say, 'By the One-azwj Who Gifted us the Paradise, O our chief! We have not seen such beauty from you at all like now'. He would say, 'إني قد نظرت بنور ربي' 'I have looked at the Light of my Lord-azwj''.

ثم قال: إن أزواجه لا يغرن ولا يحضن ولا يصلفن،

Then he-asws said: 'His wives would neither be allured (by others), nor menstruate, nor be arrogant'.

قال: قلت: جعلت فداك إني أردت أن أسألك عن شئ أستحيي منه، قال: سل، قلت: هل في الجنة غناء ؟ قال: إن في الجنة شجرا يأمر الله رياحها فتهب فتضرب تلك الشجرة بأصوات لم يسمع الخلائق بمثلها حسنا،

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! I wanted to ask you-asws about something I am embarrassed from it'. He-asws said: 'Ask'. I asked, 'Is there singing in the Paradise?' He-asws said: 'In the Paradise there is a tree. Allah-azwj its Command its winds, so it would tinkle, so that tree would strike such sounds the creatures have not heard excellence the like of it'.

ثم قال: هذا عوض لمن ترك السماع في الدنيا من مخافة الله، قال: قلت جعلت فداك زدني، فقال: إن الله خلق جنة بيده ولم ترها عين ولم يطلع عليها مخلوق يفتحها الرب كل صباح فيقول: ازدادي ريحا، ازدادي طيبا، وهو قول الله: " فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون ".

Then he-asws said, 'This is in return for the one who neglected the listening in the world, out of fear of Allah-azwj'. I said, 'May I be sacrificed for you-asws! Increase it for me'. He-asws said: 'Allah-azwj Created a Garden with His-azwj Hands, and no eye has seen it, nor has any creature been notified upon it. The Lord-azwj opens its every morning and it is saying: 'Increase me in aroma! Increase me in goodness!' And it is the Word of Allah-azwj: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]***''.[195]

28 – ل: ابن موسى، عن ابن زكريا القطان، عن ابن حبيب، عن عبد الرحيم الجبلي الصيدناني وعبد الله بن الصلت، عن الحسن بن نصر الخزاز، عن عمرو بن طلحة، عن أسباط بن نصر، عن سماك بن حرب، عن عكرمة، عن ابن عباس قال: قدم يهوديان فسألا أمير المؤمنين عليه السلام فقالا: أين تكون الجنة ؟ وأين تكون النار ؟

Ibn Musa, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Abdul Raheem Al Jabaly Al Saydani, and Abdullah Bin Al Salt, from Al Hassan Bin Nasr Al Khazaz, from Amro Bin Talha, from Asbat Bin Nasr, from Samak Bin Harb, from Ikrama, from Ibn Abbas who said,

'Two Jews asked Amir Al-Momineen-asws. They said, 'Where does the Paradise happen to be? And where does the Fire (Hell) happen to be?'.

قال: أما الجنة ففي السماء، وأما النار ففي الارض، قالا: فما السبعة ؟ قال: سبعة أبواب النار متطابقات، قال: فما الثمانية ؟ قال: ثمانية أبواب الجنة.

[195] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 27

He-asws said 'As for the Paradise, so it is in the sky, and as for the Fire, it is in the earth'. They said, 'So what is the 'seven'?' He-asws said: 'Seven Doors of the Fire, layered'. He said, 'So what is the 'eight'?' He-asws said: 'Eight Doors of the Paradise''.[196]

29 – فس: لكن الذين اتقوا ربهم لهم غرف من فوقها غرف " إلى قوله: " الميعاد " قال: فإنه حدثني أبي، عن الحسن بن محبوب، عن محمد بن إسحاق، عن أبي جعفر عليه السلام قال: سأل علي رسول الله صلى الله عليه وآله عن تفسير هذه الآية فقال: لماذا بنيت هذه الغرف يا رسول الله ؟

However, for those who fear their Lord, for them would be rooms built from above these rooms – up to His-azwj Words: ***the Promises [39:20]***.

He said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Muhammad Bin Is'haq,

'From Abu Ja'far-asws having said: 'Ali-asws asked Rasool-Allah-saww about the interpretation of this Verse, and he-asws said: 'For what are these rooms built, O Rasool-Allah-saww?'

فقال: يا علي تلك الغرف بنى الله لاوليائه بالدر والياقوت والزبرجد، سقوفها الذهب محكوكة بالفضة، لكل غرفة منها ألف باب من ذهب، على كل باب منها ملك موكل به، وفيها فرش مرفوعة بعضها فوق بعض من الحرير والديباج بألوان مختلفة، وحشوها المسك والعنبر والكافور،

So he-saww said: 'O Ali-asws! Those are chambers which Allah-azwj has Built for His-azwj friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the chambers are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and ambergris and the camphor.

وذلك قول الله: " وفرش مرفوعة " فإذا دخل المؤمن إلى منازله في الجنة وضع على رأسه تاج الملك والكرامة، والبس حلل الذهب والفضة والياقوت والدر منظوما في الاكليل تحت التاج،

And these are the Words of Allah-azwj: ***And raised furnishings [56:34]***. When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath (laurel) under the crown.

والبس سبعون حلة بألوان مختلقة منسوجة بالذهب والفضة واللؤلؤ والياقوت الاحمر، وذلك قوله: " يحلون فيها من أساور من ذهب ولؤلؤا ولباسهم فيها حرير " فإذا جلس المؤمن على سريره اهتز سريره فرحا.

And he would wear seventy garments of different types, woven with the gold and the silver, and the pearls and the red rubies, and that is His-azwj Words: ***wearing therein bracelets of gold and pearls, and their clothes therein would be silk [35:33]***. So, when the Momin sit upon his bed, it would vibrate with happiness.

[196] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 28

فإذا استقرت بولي الله منازله في الجنة استأذن عليه الملك الموكل بجنانه ليهنئه كرامة الله إياه، فيقول له خدام المؤمن ووصفاؤه: مكانك فإن ولي الله قد اتكأ على أرائكه، فزوجته الحوراء العيناء قد هبت له فاصبر لولي الله حتى يفرغ من شغله،

When the friend of Allah-azwj is settled in his house in the Paradise, the allocated Angel would seek permission to see him welcoming him with his wings as an Honouring of Allah-azwj to him. But the servant of the Momin and his guard would say to him, 'In your place, for the friend of Allah-azwj is reclining upon his couch, and the Maiden Hourie has married him who has been gifted to him. He would wait to the friend of Allah-azwj until he is free from his occupation'.

قال :فتخرج عليه زوجته الحوراء من خيمتها تمشي مقبلة وحولها وصفاؤها يحيينها، عليها سبعون حلة منسوجة بالياقوت واللؤلؤ والزبرجد صبغن بمسك وعنبر، وعلى رأسها تاج الكرامة، وفي رجليها نعلان من ذهب مكللان بالياقوت واللؤلؤ، شراكها ياقوت أحمر،

He-asws said: 'His Hourie would emerge to him from her tent, walking facing him, and around her would be her attendees congratulating her. Upon her would be seventy garments woven with the rubies, and the pearls, and the aquamarine dyed in musk and amber, and upon her would be a crown of honour, and in her legs would be slippers of gold, ankles with the rubies and the pearls, its straps being of red rubies.

فإذا ادنيت من ولي الله وهم أن يقوم إليها شوقا تقول له: ياولي الله ليس هذا يوم تعب ولا نصب فلا تقم، أنا لك وأنت لي، فيعتنقان مقدار خمسمائة عام من أعوام الدنيا لا يملها ولا تمله،

When she comes near to the friend of Allah-azwj, and he would be standing up to her in desire, she would say to him, 'O friend of Allah-azwj! This isn't a day of exhaustion nor of toil, therefore do not stand. I am for you and you are for me'. They will hug each other for a duration of five hundred years from the years of the world, neither he getting fed up from her not she from him'.

قال: فينظر إلى عنقها فإذا عليها قلادة من قصب ياقوت أحمر، وسطها لوح مكتوب: أنت ياولي الله حبيبي، وأنا الحوراء حبيبتك، إليك تناهت نفسي، وإلى تناهت نفسك. ثم يبعث الله ألف ملك يهنؤونه بالجنة ويزوجونه الحوراء،

He-asws said: 'Then he would look at her neck, and there would be upon her a necklace of reeds of red rubies, and in the middle of it would be a tablet with the inscription: 'You, O friend of Allah-azwj are my beloved, and I am the Hourie, your beloved. To you I dedicate myself, and to me you dedicate yourself'. Then Allah-azwj will Send a thousand Angels congratulating him with the Paradise and his marriage to the Houries.

قال: فينتهون إلى أول باب من جنانه فيقولون للملك الموكل بأبواب الجنان: استأذن لنا علي ولي الله فإن الله بعثنا مهنئين، فيقول الملك: حتى أقول للحاجب فيعلمه مكانكم،

He-asws said: 'So they (Angels) will be ending to the first door from his Gardens, and they would be saying to the Angel allocated with the Doors of the Gardens, 'Seek permission for us to see

the friend of Allah-azwj, for Allah-azwj has Sent us for congratulations'. The Angel would say, 'Stay in your places until I speak to the master and let him know''.

قال: فيدخل الملك إلى الحاجب وبينه وبين الحاجب ثلاث جنان حتى ينتهي إلى أول الباب، فيقول للحاجب: إن على باب العرصة الف ملك أرسلهم رب العالمين جاؤوا يهنؤون ولي الله وقد سألوا أن أستاذن لهم عليه، فيقول له الحاجب: إنه ليعظم علي أن أستاذن لاحد على ولي الله وهو مع زوجته،

He-asws said: 'The Angel would come to the guard, and between him and the guard would be three Gardens, until he ends up to the first door, and says to the guard, 'At the courtyard of the door are a thousand Angels. The Lord-azwj of the worlds has sent them. They have come to congratulate the friend of Allah-azwj, and they have asked if you could permit them to see him'. The guard would say to him, 'It is grievous upon me that I should permit anyone to see the friend of Allah-azwj while he is with his wife'.

قال: وبين الحاجب وبين ولي الله جنتان، فيدخل الحاجب إلى القيم فيقول له :إن على باب العرصة ألف ملك أرسلهم رب العالمين يهنؤون ولي الله فاستأذن لهم، فيقوم القيم إلى الخدام فيقول لهم: إن رسل الجبار على باب العرصة وهم ألف ملك أرسلهم (رب العالمين خ ل) يهنؤون ولي الله فأعلموه مكانهم،

He-asws said: 'And between the guard and the friend would be two Gardens. So, the guard would come to the caretaker (manager), and say to him, 'At the courtyard door there are a thousand Angels. The Lord-azwj of the world has Sent them to congratulate the friend of Allah-azwj, therefore seek permission for them'. The caretaker would send to the servants and say to them, 'The Compeller has Sent at the courtyard a thousand Angels sent to congratulate the friend of Allah-azwj, so let him know of their places'.

قال: فيعلمون الخدام، قال: فيؤذن لهم فيدخلون على ولي الله وهو في الغرفة ولها ألف باب وعلى كل باب من أبوابها ملك موكل به، فإذا اذن للملائكة بالدخول على ولي الله فتح كل ملك بابه الذي قد وكل به فيدخل كل ملك من باب من أبواب الغرفة فيبلغونه رسالة الجبار

He-asws said: 'The servants would let them know, and he would permit for them and they would be entering to see the friend of Allah-azwj, and he would be in the chamber, and for it would be a thousand doors, and upon each door from its doors would be an Angel allocated with it. When there is permission for the Angels with the entering to see the friend of Allah-azwj, each Angel would open his door which he has been allocated with, and each Angel would enter from a door from the doors of the chamber and deliver to him the Message of the Compeller.

وذلك قول الله: " والملائكة يدخلون عليهم من كل باب " يعني من أبواب الغرفة " سلام عليكم بما صبرتم فنعم عقبى الدار " وذلك قوله: " وإذا رأيت ثم رأيت نعيما وملكا كبيرا " يعني بذلك ولي الله وما هو فيها من الكرامة والنعيم والملك العظيم

And these are the Words of Allah-azwj: ***And the Angels would be entering from every door to (meet) them [13:23]*** – meaning the doors of the chamber, ***Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]***. And these

are His-azwj Words: ***And when you see, then you will see Blessings and a great Kingdom [76:20]*** – meaning by that the friend of Allah-azwj and what he would be in from the honour and the Bounties and the great kingdom.

وإن الملائكة من رسل الله ليستأذنون عليه فلا يدخلون عليه إلا بإذنه، فذلك الملك العظيم، والانهار تجري من تحتها.

And that the Angels from the messengers of Allah-azwj would be seeking permission to see him, but they cannot enter to see him except by his permission. So, that is the great kingdom, and the rivers would be flowing from beneath it''.[197]

30 – ل: أبي، عن سعد، عن أحمد بن هلال، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة أنهار من الجنة: الفرات، والنيل، وسيحان، وجيحان، فالفرات: الماء في الدنيا والآخرة والنيل: العسل. وسيحان: الخمر. وجيحان: اللبن.

My father, from Sa'ad, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father, from his grandfather, from his forefathers,

'From Ali-asws having said: 'Rasool-Allah-saww said: 'Four rivers are from the Paradise – The Euphrates, and the Nile, and the Sayhan, and the Jayhan. The Euphrates is the water in the world and the Hereafter, and the Nile is the honey, and the Sayhan is the wine, and the Jayhan is the milk''.[198]

31 – ل: أبي، عن سعد، عن البرقي، عن أحمد بن سليمان، عن أحمد بن يحيى الطحان، عمن حدثه، عن أبي عبد الله عليه السلام قال: خمسة من فاكهة الجنة في الدنيا: الرمان الاملیسي، والتفاح، والسفرجل، والعنب، والرطب المشان.

My father, from Sa'ad, from Al Barqy, from Ahmad Bin Suleyman, from Ahmad Bin Yahya Al Tahan, from the one who narrated it,

'From Abu Abdullah-asws having said: 'Five are from the fruits of the Paradise in the world – the Amleysi pomegranate, and the apple, and the quince, and the grapes, and the Mashaan dates''.[199]

32 – ل: أبي، عن سعد، عن البرقي، عن أبيه، عن أحمد بن النصر، عن عمرو ابن شمر، عن جابر، عن أبي جعفر عليه السلام قال: أحسنوا الظن بالله واعلموا أن للجنة ثمانية أبواب، عرض كل باب منها مسيرة أربعين سنة.

My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Al Nasr, from Amro Ibn Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Better your thoughts with Allah-azwj and know that for the Paradise there are eight Doors, the width of each door from these is a travel distance of forty years''.[200]

[197] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 29
[198] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 30
[199] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 31
[200] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 32

33 – ل: ابن المظفر العلوي، عن ابن العياشي، عن أبيه، عن إبراهيم ابن علي، عن إبراهيم بن إسحاق، عن يونس، عن ابن سنان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: طوبى شجرة في الجنة أصلها في دار رسول الله صلى الله عليه وآله، فليس من مؤمن إلا وفي داره غصن من أغصانها، لا ينوي في قلبه شيئا إلا أتاه ذلك الغصن به، ولو أن راكبا مجدا سار في ظلها مائة عام لم يخرج منها، ولو أن غرابا طار من أصلها ما بلغ أعلاها حتى يبياض هرما، ألا ففي هذا فارغبوا.

Ibn Al Muzaffar Al Alawy, from Ibn Ayyash, from his gather, from Ibrahim Ibn Ali, from Ibrahim Bin Is'haq, from yunus, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Ja'far-asws having said: 'Amir Al-Momineen-asws said: '*Tooba* is a tree in the Paradise. Its roots are in the house of Rasool-Allah-saww, and there isn't any Momin except that in his house would be a branch from its branches. He will not intend anything in his heart except that branch come to him with it. And if a fast rider were to travel in its shade for a hundred years, he would (still) not have exited from it, and if a crow were to fly from its roots, it would not reach its top until it would (get) white (die) with old age. Indeed! And regarding this, be desirous''.[201]

34 – ل: علي بن الفضل البغدادي، عن أبي الحسن علي بن إبراهيم، عن غالب ابن حارث الضبي ومحمد بن عثمان بن أبي شيبة، عن يحيى بن سالم ابن عم الحسن بن صالح – وكان يفضل على الحسن بن صالح – عن مسعر، عن عطية، عن جابر قال: قال رسول الله صلى الله عليه وآله: مكتوب على باب الجنة: لا إله إلا الله، محمد رسول الله، علي أخو رسول الله قبل أن يخلق الله السماوات والارض بألفي عام.

Ali Bin Al Fazl Al Baghdady, from Abu Al Hassan Ali Bin Ibrahim, from Ghalib Ibn Haris Al Zaby and Muhammad Bin Usman Bin Abu Shayba, from Yahya Bin Salim Ibn Umm Al Hassan Bin Salih – and he was preferential over Al Hassan Bin Salih – from Mas'ar, from Atiyah, from Jabir who said,

'Rasool-Allah-saww said: 'It is inscribed upon the Door of Paradise: "There is no god except Allah-azwj, Muhammad-saww is a Rasool-saww of Allah-azwj, Ali-asws is brother-asws of Rasool-Allah-saww, before Allah-azwj Created the skies and the earth, by two thousand years"'.[202]

35 – ل: أبي، عن سعد، عن محمد بن عبد الحميد، عن محمد بن راشد، عن عمر بن سهل، عن سهيل بن غزوان قال: قال الصادق عليه السلام: قال النبي صلى الله عليه وآله: إن الله تبارك وتعالى خلق في الجنة عمودا من ياقوتة حمراء عليه سبعون ألف قصر في كل قصر سبعون ألف غرفة، خلقها الله عزوجل للمتحابين والمتزاورين في الله.

My father, from Sa'ad, from Muhammad Bin Abdul Hameed, from Muhammad Bin Rashid, from Umar Bin Sahl, from Saheyl Bin Gazwan who said,

'Al-Sadiq-asws said: 'The Prophet-saww said: 'Allah-azwj Blessed and Exalted Created in the Paradise a pillar from red ruby, upon it are seventy thousand castles, in each caste there a

[201] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 33
[202] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 34

seventy thousand rooms. Allah-azwj Mighty and Majestic Created it for the ones who loves each other and visited each other for the Sake of Allah-azwj''.[203]

36 – ل: أبي، عن علي، عن أبيه، عن الحسن بن الحسن الفارسي، عن سليمان بن جعفر البصري، عن عبد الله بن الحسين بن زيد بن علي بن الحسين بن علي ابن أبي طالب، عن أبيه، عن جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عزوجل لما خلق الجنة خلقها من لبنتين: لبنة من ذهب، ولبنة من فضة، وجعل حيطانها الياقوت، وسقفها الزبرجد، وحصباءها اللؤلؤ، وترابها الزعفران والمسك الاذفر،

My father, from Ali, from his father, from Al Hassan Bin Al Hassan Al Farsy, from Suleyman Bin Ja'far Al Basry, from Abdullah Bin Al Husayn Bin Zayd,

'Son of Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, from his father-asws, from Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'When Allah-azwj Mighty and Majestic Created the Paradise, He-azwj Created it from two (types of) bricks – bricks of gold and brick of silver, and Made its walls of rubies, and its ceilings of emeralds, and its pebbles of pearls, and its soil of saffron and the strong musk.

فقال لها: تكلمي، فقالت: لا إله إلا أنت الحي القيوم قد سعد من يدخلني، فقال عزوجل: بعزتي وعظمتي وجلالي وارتفاعي لا يدخلها مدمن خمر، ولا سكير، ولا قتات وهو النمام، ولا ديوث وهو القلطبان، ولا قلاع وهو الشرطي، ولازنوق وهو الخنثى، ولا خيوف وهو النباش ولا عشار، ولا قاطع رحم، ولا قدري.

Then He-azwj Said to it: "Speak!'. It said, 'There is no god except You-azwj, the Living, the Eternal. The one who enters me would be happy'. The Mighty and Majestic Said: "By My-azwj Might and My-azwj Magnificence, and My-azwj Majesty, and My-azwj Loftiness, he will not enter it – habitual of wine, nor an intoxicant, nor a slanderer and he is the gossiper, nor a cuckold and he is Al-Qaltaban, nor a Qala'a and he is the police, nor a Zanouq and he is the hermaphrodite, nor a Khuyouf and he is the grave-robber, nor a tax collector, nor a terminator of the relationships, nor a Qadiriite (Fatalist)''.[204]

37 – ل: ابن الوليد، عن الصفار، عن ابن أبي الخطاب، عن محمد بن عبد الله ابن هلال، عن العلاء، عن محمد، عن أبي جعفر عليه السلام قال: والله ما خلت الجنة من أرواح المؤمنين منذ خلقها، ولا خلت النار من أرواح الكفار العصاة منذ خلقها عز وجل، الخبر.

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Abdullah Ibn Hilal, from Al A'la, from Muhammad,

'From Abu Ja'far-asws having said: 'By Allah-azwj! The Paradise has not been empty from the souls of the Momineen since its creation, nor has the Fire been empty from the souls of the disobedient Kafirs since Allah-azwj Mighty and Majestic Created it''.[205]

[203] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 35
[204] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 36
[205] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 37

38 – فس: " يوم نقول لجهنم هل امتلات وتقول هل من مزيد " قال: هو استفهام لانه وعد الله النار أن يملاها فتمتلئ النار، ثم يقول لها: هل امتلات ؟ و تقول: هل من مزيد ؟ على حد الاستفهام، أي ليس في مزيد ؟

On the Day that We will say to Hell: "Are you filled up?" And it will say: 'Are there any more?' [50:30]. He said, 'It is a question, because is a Promise Allah-azwj Made to the Fire that He-azwj will Fill it, so the Fire will be filled, then He-azwj will Say to it: ***"Are you filled up?" And it will say: 'Are there any more?' [50:30]***, on a limit of the question, i.e. Aren't there anymore?

قال فتقول الجنة: يا رب وعدت النار أن تملاها ووعدتني أن تملاني فلم لا تملاني وقد ملات النار ؟

He said, 'The Paradise would say: 'O Lord-azwj! You-azwj Promised the Fire that You-azwj will Fill it, and You-azwj Promised me that You-azwj will Fill me, and You-azwj have (only) Filled the Fire?'

قال: فيخلق الله يومئذ خلقا يملا بهم الجنة، فقال أبو عبد الله عليه السلام: طوبى لهم (إنهم خ ل) لم يروا غموم الدنيا ولا همومها.

He said, 'Then Allah-azwj would Create creatures on that Day to Fill the Paradise with them'. (P.s. – Up to here is not a Hadeeth)

Abu Abdullah-asws said: 'Beatitude is for them! They would have neither seen the grief of the world nor its worries''.[206]

39 – فس: أبي، عن القاسم بن محمد، عن سليمان بن داود رفعه قال: قال علي بن الحسين عليهما السلام: عليك بالقرآن فإن الله خلق الجنة بيده لبنة من ذهب ولبنة من فضة، وجعل ملاطها المسك، وترابها الزعفران، وحصباءها اللؤلؤ، وجعل درجاتها على قدر آيات القرآن، فمن قرأ القرآن قال له: اقرء وارق، ومن دخل منهم الجنة لم يكن في الجنة أعلى درجة منه ما خلا النبيون والصديقون.

My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, raising it, said,

'Ali-asws Bin Al-Husayn-asws said: 'Upon you is with the Quran, for Allah-azwj Created the Paradise by His-azwj Hands, (from) bricks of gold and bricks of silver, and Made its mortar to be of the musk, and is soil of Saffron, and its pebbles of pearls, and Made its Levels upon a measurement of the Verses of the Quran. So, the one who recites the Quran, He-azwj would Say to him: "Recite and ascend!" And the one from the whom enters the Paradise, there would not be any level in the Paradise higher than it, apart from the Prophets-as and the truthful ones''.[207]

40 – فس: قال علي بن إبراهيم في قوله: " ولقد رآه نزلة اخرى عند سدرة المنتهى " في السماء السابعة، وأما الرد على من أنكر خلق الجنة والنار فقوله: " عندها جنة المأوى " أي عند سدرة المنتهى، فسدرة المنتهى في السماء السابعة وجنة المأوى عندها.

Ali Bin Ibrahim regarding His-azwj Words: ***And he had seen him in another descent [53:13] At the Lote Tree [53:14]*** – in the seventh sky. And as for the rebuttal upon the one denies the

[206] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 38
[207] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 39

Paradise and the Fire, so it is His-azwj Words: ***By the Garden of abode [53:15]***, i.e. by the Lote Tree, for the Lote Tree is in the seventh sky, and the Garden of abode is by it''.[208] (P.s. – This is not a Hadeeth)

41 – فس: قال علي بن إبراهيم في قوله: " فيهن قاصرات الطرف " قال :الحور العين يقصر الطرف عنها من ضوء نورها " لم يطمثهن " أي لم يمسهن أحد "

Ali Bin Ibrahim said regarding His-azwj Words: ***In these would be ones of modest gaze, [55:56]***, he said, 'The Maiden Houries (the beholder) glancing away from her from the illumination of her light, ***neither having been touched***, i.e., no one would have touched them.

فيهما عينان نضاختان " أي تفوران " فيهن خيرات حسان " قال: حور نابتات على شط الكوثر كلما اخذت منها واحدة نبتت مكانها اخرى.

In both of them are two gushing springs [55:66], i.e., bursting. ***Therein are the good and beautiful females [55:70]***. He said, 'Houries growing upon the banks of *Al-Kausar*. Every time one is taken from it, another one grows in her place'.

قوله تعالى: " حور مقصورات في الخيام " قال: يقصر الطرف عنها.

The Words of the Exalted: ***Houries restrained in the pavilions [55:72]***, he said, 'Gazing modestly from these''.[209]

42 – فس: " يطوف عليهم ولدان مخلدون " أي مستورون " لا يسمعون فيها لغوا ولا تأثيما " قال: الفحش الكذب والخنى " في سدر مخضود " قال: شجر لا يكون له ورق ولا شوك فيه،

Circling around them would be eternal youths [56:17] – i.e. cheerfully. ***They will neither be hearing therein anything vain nor sinful talk [56:25]***. He said, 'The immoralities, the lies, and the insolence. ***Among thorn-less lote trees [56:28]***. He said, 'A tree neither having any leaves for it nor any thorns in it'. (P.s. – Up to here is not a Hadeeth)

وقرأ أبو عبد الله عليه السلام " وطلع منضود " قال: بعضه إلى بعض " وظل ممدود " قال: ظل ممدود وسط الجنة في عرض الجنة، وعرض الجنة كعرض السماء والارض، يسير الراكب في ذلك الظل مسيرة مائة عام فلا يقطعه "

And Abu Abdullah-asws recited: ***And bananas, above each other [56:29]***, he-asws said: 'To each other', ***and extended shades [56:30]***. He-asws said: 'Midst of the Paradise, in the expanse of the Paradise, and the expanse of the Paradise is like the expanse of the sky and the earth. The rider will ride in that shade for a travel distance of a hundred years, but will not (be able to) cut across it.

[208] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 40
[209] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 41

وماء مسكوب " أي مرشوش " لا مقطوعة ولا ممنوعة " أي لا ينقطع ولا يمنع أحد من أخذها " إنا أنشأناهن إنشاء " قال: الحور العين في الجنة " فجعلناهن أبكارا عربا " قال يتكلمن بالعربية " أترابا " يعني مستويات الاسنان " لاصحاب اليمين " أصحاب أمير المؤمنين عليه السلام "

And water flowing constantly [56:31] – i.e. sprinkling, ***Neither interrupted nor forbidden [56:33]*** – i.e., Neither cutting off nor preventing anyone from taking it. ***Surely We shall Grow them (with a) growth [56:35]***, he[-asws] said: 'The Maiden Houries in the Paradise, ***So We will Make them as virgins [56:36] Loving, equals in age [56:37]***, he[-asws] said: 'They will be speaking in Arabic, meaning evened out teeth, ***For the companions of the right hand [56:38]***, for the companions of Amir Al-Momineen[-asws].

ثلة من الاولين " قال: من الطبقة الاولى التي كانت مع النبي صـــلى الله عليه وآله " وثلة من الآخرين " قال: بعد النبي من هذه الامة.

A group from the former ones [56:39], he[-asws] said: 'From the first group which was with the Prophet[-saww], ***And a group from the latter ones [56:40]***, he[-asws] said: 'After the Prophet[-saww] from this community''.[210]

43 – فس: " إن للمتقين مفازا " قال: يفوزون، قوله: " وكواعب أترابا " قال: جواري أتراب لاهل الجنة،

Surely, for the pious, there would be success [78:31], he said, 'They will be winners. His[-azwj] Words: ***And voluptuous women of equal age [78:33]***, he said, voluptuous maids for the people of the Paradise. (P.s. – This paragraph is not a Hadeeth)

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام قال: أما قوله: " إن للمتقين مفازا " (قال خ ل) فهي الكرامات " وكواعب أترابا " أي الفتيات ناهدات (النواهد خ ل)

And in a report of Abu Al Jaroud,

'From Abu Ja'far[-asws] having said: 'As for His[-azwj] Words: ***Surely, for the pious, there would be success [78:31]***, it is the honours, ***And voluptuous women of equal age [78:33]***, busty youthful girls'.

قال علي بن إبراهيم: " وكأسا دهاقا " أي ممتلئة.

Ali Bin Ibrahim said, '***And a filled cup [78:34]***, i.e. filled to the brim'.[211] (P.s. – This paragraph is not a Hadeeth)

44 – فس: " يسقون من رحيق مختوم ختامه مسك " قال: ماء إذا شربه المؤمن وجد رائحة المسك فيه " وفي ذلك فليتنافس المتنافسون " قال: فيما ذكرنا من الثواب الذي يطلبه المؤمن

[210] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 42
[211] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 43

They would be Quenched from sealed nectar [83:25] Its sealing being of musk, [83:26], he said, 'Water, when the Momin drinks it, he would find aroma of the musk in it. ***and regarding that, so let the aspiring ones aspire [83:26]***. He said, 'Regarding what we mentioned from the Rewards which the Momin would seek.

" ومزاجه من تسنيم " (هو مصدرسنمه إذا رفعه لانها أرفع شراب أهل الجنة أو لانها تأتيهم من فوق خ ل) قال: أشرف شراب أهل الجنة يأتيهم في عال تسنم عليهم في منازلهم وهي عين يشربها المقربون بحتا، والمقربون آل محمد صلى الله عليهم، وسائر المؤمنين ممزوجا.

And its mixture would be from Tasneem [83:27] (It is a source of it when it is raised, because it would raise drinks for the people of the Paradise, or because it would come to them from above), he said, 'The noblest of the drinks of the people of the Paradise, given to them in the loftiness to them in their houses, and it is a spring the ones of Proximity would be drinking from purely, and the ones of Proximity are the Progeny[-asws] of Muhammad[-saww], and the rest of the momineen mixed''.[212] (P.s. – This is not a Hadeeth)

45 – فس: " إنا أعطيناك الكوثر " قال: الكوثر نهر في الجنة أعطى الله محمدا عوضا من ابنه إبراهيم عليه السلام.

Indeed, We Gave you Al-Kausar [108:1], he said, '*Al Kausar* is a river in the Paradise. Allah[-azwj] Gave it to Muhammad[-saww] instead of his[-saww] son[-asws] Ibrahim[-asws]''.[213] (P.s. – This is not a Hadeeth)

46 – فس: " متكئين فيها على الارائك " يقول: متكئين في الحجال على السرر " ودانية عليهم ظلالها " يقول: قريب ظلالها منهم " وذللت قطوفها تذليلا " دليت عليهم ثمارها، ينالها القائم والقاعد "

Reclining therein upon the couches, [76:13], He[-azwj] is Saying they would be reclining in the mattresses upon the beds, ***And it shades would stoop unto them, [76:14]***. He[-azwj] is Saying that the shades would be near to them. ***and its selections would droop with humbleness [76:14]***, its fruits would stoop to them, the standing one and the sitting one would be able to attain them.

أكواب كانت قواريرا قواريرا من فضة " الاكواب: الاكواز العظام التي لا آذان لها ولا عرى، قوارير من فضة الجنة يشربون فيها " قدروها تقديرا " يقول: صنعت لهم على قدر رتبتهم (ريهم خ ل) لا عجز فيه ولافضل" من سندس وإستبرق " الاستبرق: الديباج.

and goblets as if these were glass [76:15] Glasses of silver, [76:16], 'The goblets' – are the large pitchers which have not ears for these nor any corrosion. Glass from the silver of the Paradise, they will be drinking in. ***measuring these with a measurement [76:16]***. He[-azwj] is Saying that it would be made for them upon a measurement of their wetness, neither there being any frustration nor any better. ***They would be wearing (garments) of wear of fine silk and brocade, [44:53]*** – the silky brocade.

[212] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 44
[213] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 45

وقال علي بن إبراهيم في قوله: " ويطاف عليهم بآنية من فضة " قال: ينفذ البصر فيها كما ينفذ في الزجاج " ولدان مخلدون " قال مسورون

And Ali Bin Ibrahim said regarding His-azwj Words: ***And they (servants) would circle around them with vessels of silvers [76:15]***, he said, 'The sight is implemented in it just as it is implemented in the glass. ***And eternal youths would circle around them. [76:19]***, he said, 'Cheerfully'.

" وملكان كبيرا " قال: لا يزال ولا يفنى " عاليهم ثياب سندس خضر وإستبرق " قال: يعلوهم الثياب يلبسونها.

and a great Kingdom [76:20], he said, 'Neither declining nor perishing. ***Upon them would be clothes of green fine silk and brocade, [76:21]***, he said, 'Made for them, the clothes they would be wearing''.[214] (P.s. – This is not a Hadeeth)

47 – فس: سعيد بن محمد، عن موسى بن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس في قوله: " فيها سرر مرفوعة " ألواحها من ذهب مكللة بالزبرجد و الدرو الياقوت تجري من تحتها الانهار " وأكواب موضوعة " يريد الاباريق التي ليس لها آذان

Saeed Bin Muhammad, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a,

'From Ibn Abbas regarding His-azwj Words: ***Therein are raised couches [88:13]***, 'Tablets of gold covered with the emeralds, and the gems, and the rubies, the rivers flowing from beneath it, ***And placed cups [88:14]***, meaning the pitchers which aren't with ears.

وقال علي بن إبراهيم في قوله: " ونمارق مصفوفة " قال: البسط والوسائد " وزرابي مبثوثة " قال: كل شئ خلقة الله في الجنة له مثال في الدنيا إلا الزرابي فإنه لا يدرى ماهى.

And Ali Bin Ibrahim said regarding His-azwj Words: ***And cushions set in a row [88:15]***, he said, 'The rugs and the pillows. ***And carpets spread out [88:16]***. He said, 'All things Allah-azwj Created in the Paradise, there is an example for it in the world, except for the carpets *Al-Zaraby*, for it is not known what it is''.[215]

48 – ج: هشام بن الحكم، سأل الزنديق أبا عبد الله عليه السلام فقال: من أين قالوا: إن أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها فإذا أكلها عادت كهيئتها ؟

Hisham Bin Al Hakam –

'The atheist asked Abu Abdullah-asws saying, 'From where are they saying that the people of the Paradise, the man from them would come to a fruit, taking it, and when he has eaten it, it would return to what it used to be?'

[214] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 46
[215] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 47

قال: نعم ذلك على قياس السراج يأتي القابس فيقتبس منه فلا ينقص من ضوئه شئ وقد امتلات الدنيا منه سرجا،

He-asws said: 'Yes. That is to exemplify with that of the lamp. The taker (of the illumination) and takes from it, but it does not reduce anything from its illumination, and one lamp, the world can take its fill from it'.

قال: أليسوا يأكلون ويشربون ؟ وتزعم أنه لا تكون لهم الحاجة !

He-asws said: 'Wouldn't they be eating and drinking? And you-asws are claiming that there would not happen to be the need for them (to urinate and defecate)!'

قال: بلى لان غذاءهم رقيق لا ثفل له، بل يخرج من أجسادهم بالعرق،

He-asws said: 'Yes, their food would be delicate, there wouldn't be any heaviness for it. But it would come out from their bodies with the perspiration'.

قال: فكيف تكون الحوراء في كل ما أتاها زوجها عذراء ؟

He said, 'So, how can the Houries remain as virgins after every time her husband comes to her?'

قال: إنها خلقت من الطيب لا تعتريها عاهة، ولا تخالط جسمها آفة، ولا يجري في ثقبها شئ ولا يدنسها حيض، فالرحم ملتزقة، إذ ليس فيه لسوى الاحليل مجرى،

He-asws said: 'They have been Created from the good. You will not see her with a disability, nor would an affliction mingle with her body, nor will anything flow in her hold nor would menstruation dirty it. Thus, the womb is attached when there isn't any filth to be cleared'.

قال: فهي تلبس سبعين حلة و يرى زوجها مخ ساقها من وراء حللها وبدنها ؟

He said, 'She would be wearing seventy garments, and her husband would see the interior of her leg from behind her garments and her body?'

قال: نعم كما يرى أحدكم الدراهم إذا القيت في ماء صاف قدره قيد رمح،

He-asws said: 'Yes, just as one of you sees the Dirham (a coin) when you throw it in the clear water, its measurement of the staff of a spear'.

قال: فكيف ينعم أهل الجنة بما فيها من النعيم وما منهم أحد إلا وقد افتقد ابنه أو أباه أو حميمه أو امه ؟ فإذا افتقدوهم في الجنة لم يشكوا في مصيرهم إلى النار ؟ فما يصنع بالنعيم من يعلم أن حميمه في النار يعذب ؟

He said, 'How would the people of the Paradise sleep with what Bounties they are in, and there is no one from them except and he would have either lost his son, or his father, or his intimate ones, or his mother? So, when they miss them in the Paradise, no doubt they would

be in their destination to the Fire? So, what would one do with the Bounties, one who knows that his intimate one is being Punished in the Fire?'

قال عليه السلام: إن أهل العلم قالوا: إنهم ينسون ذكرهم، وقال بعضهم: انتظروا قدومهم ورجوا أن يكونوا بين الجنة والنار في أصحاب الاعراف.

He-asws said: 'The knowledgeable people would say that they have forgotten their memories. And some of them would say, 'Wait for their advent, and hope that they would happen to be between the Paradise and the Fire, among the companions of the Heights (A'raaf)''.[216]

49 – فس: أبي، عن بعض أصحابه رفعه قال: قال رسول الله صلى الله عليه وآله: لما دخلت الجنة رأيت فيها شجرة طوبى، أصلها في دار علي، وما في الجنة قصر ولا منزل إلا وفيها فتر منها وأعلاها أسفاط حلل من سندس وإستبرق يكون للعبد المؤمن ألف ألف سفط في كل سفط مائة ألف حلة ما فيها حلة يشبه الاخرى على ألوان مختلفة وهو ثياب أهل الجنة،

My father, from one of his companions raising it, said,

'Rasool-Allah-saww said: 'When I-saww entered the Paradise, I-saww saw therein the tree of *Tooba*. Its roots are in the house of Ali-asws, and there is neither a castle in the Paradise not a house except and in it is a branch from it, and its top are containers of garments of silk and brocade. There will happen to be a million containers for the Momin, in each container being a thousand garments, no garment in it would resemble the other upon the different colours, and these are the clothes of the people of Paradise.

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

In the middle of it are extended shades. The expanse of the Paradise is like the expanse of the sky and the earth, prepared for those who believe in Allah-azwj and His-azwj Rasool-saww. The rider would rise in that shade for a travel distance of a hundred years, but still would not cross it, and that is His-azwj Word: '***and extended shades [56:30]***.

وأسفلها ثمار أهل الجنة وطعامهم متذلل في بيوتهم، يكون في القضيب منها مائة لون من الفاكهة مما رأيتم في دار (ثمارخ ل) الدنيا وما لم تروه وما سمعتم به وما لم تسمعوا مثلها، وكلما يجتنى منها شئ نبتت مكانها اخرى " لا مقطوعة ولا ممنوعة "

And its bottom are fruits of the people of the Paradise, and their food would be submitted in their houses. In the stick from it would be a hundred types of fruits from what you tend to see in the house of the world, and what you do not see, and what you have heard of and what you have not heard the likes of it. And every time something is taken from it, another one would grow in its place, ***Neither interrupted nor forbidden [56:33]***.

[216] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 48

وتجري نهر في أصل تلك الشجرة تنفجر منها الانهار الاربعة " أنهار من ماء غير آسن وأنهار من لبن لم يتغير طعمه وأنهار من خمر لذة للشاربين وأنهار من عسل مصفى.

And a river flows in the roots of that tree, four rivers burst forth from it – ***Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey [47:15]***''.[217]

50 – سن: أبي وابن فضال معا، عن علي بن النعمان، عن الحارث بن محمد الاحول، عمن حدثه، عن أبي جعفر وأبي عبد الله عليهما السلام قالا: قال رسول الله صلى الله عليه وآله لعلي: يا علي إنه لما اسري بي رأيت في الجنة نهرا أبيض من اللبن، وأحلى من العسل، و أشد استقامة من السهم، فيه أباريق عدد النجوم، على شاطئه قباب الياقوت الاحمر و الدر الابيض، فضرب جبرئيل بجناحيه إلى جانبه فإذا هو مسكة ذفرة،

My father and Ibn Fazal both together, from Ali Bin Al Numan, from Al Haris Bin Muhammad Al Ahowl, from the one who narrated it,

'From Abu Ja'far-asws and Abu Abdullah-asws both having said: 'Rasool-Allah-saww said to Ali-asws: 'O Ali-asws! When there was an Ascension with me-saww, I-saww saw in the Paradise a river whiter than the milk, and sweeter than the honey, and straighter than the arrow. Therein were pitchers the number of the stars, upon its banks were domes of red rubies and white gems. Jibraeel-as struck his-as wings to his-as side, and it (the ground) was of strong musk'.

ثم قال: والذي نفس محمد بيده إن في الجنة لشجرا يتصفق بالتسبيح بصوت لم يسمع الاولون والآخرون بمثله، يثمر ثمرا كالرمان، يلقي الثمرة إلى الرجل فيشقها عن سبعين حلة، والمؤمنون على كراسي من نور وهم الغر المحجلون، أنت إمامهم يوم القيامة،

Then he-asws said: 'By the One-azwj in Whose Hand it the soul of Muhammad-saww! In the Paradise there is a tree clapping with the Glorification by a voice the former ones and the latter ones have not heard the like of it. It grows fruit like the pomegranate, casting the fruit to the man and apportions it of seventy garments; and the Momineen would be upon chairs of light and they would be resplendent, you-asws being their Imam-asws on the Day of Judgment.

على الرجل منهم نعلان شراكهما من نور يضئ أمامهم حيث شاؤوا من الجنة، فبيناهو (هم خ ل) كذلك إذا أشرفت عليه امرأة من فوقه تقول: سبحان الله يا عبد الله أما لنامنك دولة ؟ فيقول: من أنت ؟ فتقول: أنا من اللواتي قال الله تعالى: " فلاتعلم نفس ما اخفي لهم من قرة أعين جزاء بما كانوا يعملون "

Upon the man from them would be two slippers, their straps being of light illuminating in front of them wherever they so desire to be from the Paradise. So, while he is like that, a woman would emerge from above him saying, 'Glory be to Allah-azwj, O servant of Allah-azwj! Is there no state from you for us?' He would say, 'Who are you?' She will say, 'I am from those Allah-azwj the Exalted Said: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]***''.

[217] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 49

ثم قال: والذي نفس محمد بيده إنه ليجيئه كل يوم سبعون ألف ملك يسمونه باسمه واسم أبيه.

Then he-saww said: 'By the One-azwj in Whose Hand is the soul of Muhammad-saww! Verily, there would come to him every day, seventy thousand Angels naming him by his name and name of his father''.[218]

51 – شف: موفق بن أحمد الخوارزمي، عن محمد بن أحمد بن شاذان، عن أحمد بن محمد بن أيوب، عن علي بن محمد بن عتبة، عن بكربن أحمد، وحدثنا أحمد بن محمد الجراح، عن أحمد بن الفضل الاهوازي، عن بكربن أحمد، عن محمد بن علي، عن فاطمة بنت الحسين، عن أبيها وعمها الحسن بن علي عليهما السلام قالا: أخبرنا أمير المؤمنين علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: لما ادخلت الجنة رأيت الشجرة تحمل الحلي والحلل، أسفلها خيل بلق وأوسطها الحور العين وفي أعلاها الرضوان،

Mowfaq Bin Ahmad Al Khawarizmy, from Muhammad Bin Ahmad Bin Shazan, from Ahmad Bin Muhammad Bin Ayoub, from Ali Bin Muhammad Bin Utba, from Bakr Bin Ahmad, and it was narrated to us by Ahmad Bin Muhammad al Jarah, from Ahmad Bin Al Fazl Al Ahwazy, from Bakr Bin Ahmad, from Muhammad Bin Ali,

'From (Syeda) Fatima Bin Al-Husayn-asws, from her-as father-asws and her-as uncle-asws Al-Hassan Bin Ali-asws both having said: 'Amir Al-Momineen Ali-asws Bin Abu Talib-asws informed us-asws that Rasool-Allah-saww said: 'When I-saww entered the Paradise, I-saww saw the tree bearing ornaments and the garments. At its bottom were spotted horses, and in its middle were Maiden Houries, and at its top was Al-Rizwan.

قلت: يا جبرئيل لمن هذه الشجرة ؟ قال: هذه لابن عمك أمير المؤمنين علي بن أبي طالب، إذا أمر الله الخليقة بالدخول إلى الجنة يؤتى بشيعة علي حتى ينتهي بهم إلى هذه الشجرة فيلبسون الحلي والحلل ويركبون الخيل البلق وينادي مناد: هؤلاء شيعة علي صبروا في الدنيا على الاذي فحبوا هذا اليوم.

I-saww said: 'O Jibraeel-as! For whom is this tree?' He-as said: 'This is for your-saww cousin-asws Amir Al-Momineen Ali-asws Bin Abu Talib-asws. When Allah-azwj Commands the creatures with the entry into the Paradise, they will come with the Shias of Ali-asws until they end up with them to this tree. So, they would be wearing the ornaments and the garments and would be riding the spotted horses, and a Caller would Call out: "They are the Shias of Ali-asws who were patient in the world upon the harm, so they have been Gifted today!"'[219]

52 – شى: عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله: لهم فيها أزواج مطهرة " قال: لا يحضن ولا يحدثن.

From Abu Baseer,

'From Abu Abdullah-asws regarding the Words of Allah-azwj: ***For them would be clean wives therein [4:57]***, he-asws said: 'Neither would they be menstruating nor defecating''.[220]

[218] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 50
[219] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 51
[220] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 52

53 – شى: عن جميل بن دراج، عن أبي عبد الله عليه السلام قال: إن أهل الجنة ما يتلذذون بشئ في الجنة أشهى عندهم من النكاح، لا طعام والاشراب.

From Jameel Bin Darraj,

'From Abu Abdullah-asws having said: 'The people of the Paradise will not be deriving pleasure with anything in the Paradise more desirous in their presence than the marriage, not food and the drink''.[221]

54 – شى: عن داود بن سرحان، عن رجل عن أبي عبد الله عليه السلام في قول الله: " وسارعوا إلى مغفرة من ربكم وجنة عرضها السموات والارض " قال: إذا وضعوها كذا – وبسط يديه إحداهما مع الاخرى –.

From Dawood Bin Sarjan, from a man,

'From Abu Abdullah-asws regarding the Words of Allah-azwj: ***And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, [3:133]***. He-asws said: 'When they are placed like this' – and he-asws extended his-asws hands, one of them with the other''.[222]

55 – قب: عن أمير المؤمنين عليه السلام: إن للجنة إحدى وسبعين بابا يدخل من سبعين منها شيعتي وأهل بيتي، ومن باب واحد سائر الناس.

From Amir Al-Momineen-asws: 'For the Paradise there are seventy-one Doors. My-asws Shias and my-asws family would be entering from seventy-one of these, and one door is for the rest of the people''.[223]

56 – م " وبشر الذين آمنوا وعملوا الصالحات أن لهم جنات " بساتين " تجري من تحتها الانهار " من تحت شجرها ومساكنها " كلما رزقوا منها " من تلك الجنان " من ثمرة " من ثمارها " رزقا " طعاما يؤتون به " قالواهذا الذي رزقنا من قبل " في الدنيا فأسماؤه كأسماء ما في الدنيا من تفاح وسفرجل ورمان وكذا وكذا،

And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens [2:25] - orchards ***beneath which rivers flow*** – from below its trees and its dwellings. ***whenever they would be Graced from it***, from these Gardens ***from its fruits as a sustenance*** and meals they (servants) would be coming with, ***they shall say: This is which was Graced to us from before*** in the world as their names would be like their names were in the world, from apple and quince and pomegranate, and such and such.

وإن كان ما هناك مخالفا لما في الدنيا فإنه في غاية الطيب، وإنه لا يستحيل إلى ما يستحيل إليه ثمار الدنيا من عذرة وسائر المكروهات من صفراء وسوداء ودم، بل لا يتولد عن مأكولهم إلا العرق الذي يجري من أعراضهم أطيب من رائحة المسك

[221] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 53
[222] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 54
[223] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 55

And whatever over there which would be different to what was in the world, so it would be at the peak of goodness, and it would not be possible for (people) to become what the fruits of the world become, from excrement and the rest of the abhorrence from the yellowness, and the blackness, and blood, and phlegm. But, their foods would not produce except for the sweat which would flow from their skins as being more aromatic then the smell of musk.

" وأتوا به " بذلك الرزق من الثمار من تلك البساتين " متشابها " يشبه بعضه بعضا بأنها كلها خيار لا رذل فيها، وبأن كل صنف منها في غاية الطيب واللذة ليس كثمار الدنيا التي بعضها ني وبعضها متجاوز حد النضج والادراك إلى حد الفساد من حموضة ومرارة وسائر ضروب المكاره، ومتشابها أيضا متفقات الالوان مختلفات الطعوم

And they shall be Given it –that sustenance from the fruits from those orchards being ***a resemblance***, resembling each other, that all of it would be the best, there being nothing despicable therein, and that every variety from it would be at the peak of the goodness and taste, not like the fruits of the world which some of it are un-ripened, and some of it exceed the limit of maturity and reach to a limit of the spoiling from the acidity and the bitterness, and the rest of the forms of abhorrence; and resembling it as well as different colours of the produce (and) of the tastes.

" ولهم فيها " في تلك الجنان " أزواج مطهرة " من أنواع الاقذار والمكاره، مطهرات من الحيض والنفاس، لا ولاجات ولا خراجات ولا دخالات ولاختالات ولا متغايرات، ولا لازواجهن فركات ولا ضحابات ولا عيابات ولا فحاشات، ومن كل المكاره والعيوب بريات

And for them therein – in those Gardens - ***would be pure wives*** – (pure) from the types of uncleanness and abhorrence, clean from the menstruation and the post childbirth discharges. No, neither any defect, nor secretion, nor infusion, nor mingling, nor changes, nor would there be for their wives, to be roaming around, nor opposing their husbands, nor shameful activities, nor immoralities, and they would be free from every fault and abhorrence.

" وهم فيها خالدون " مقيمون في تلك البساتين و الجنات..

And they would be immortal in it – staying in those orchards and the Gardens''.[224]

57 – شى: عن ثوير، عن علي بن الحسين عليهما السلام قال: إذا صار أهل الجنة في الجنة ودخل ولي الله إلى جنانه ومساكنه واتكأكل مؤمن منهم على أريكته حفته خدامه، وتهدلت عليه الثمار، وتفجرت حوله العيون، وجرت من تحته الانهار وبسطت له الزرابي، وصففت له النمارق، وأتته الحدام بما شاءت شهوته من قبل أن يسألهم ذلك، قال: ويخرج عليهم الحور العين من الجنان فيمكثون بذلك ما شاء الله.

From Suweyr,

'From Ali-asws Bin Al-Husayn-asws having said: 'When the people of the Paradise go to the Paradise and the friend of Allah-azwj enters his Garden, and his dwelling, and every Momin

[224] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 56

reclines upon his recliner, and his servants surround him, and the fruits droop towards him, and the springs flow around him, and rivers flow beneath him, and the carpets are laid down for him, and the cushions are placed for him, and the servants come to him with whatever he so desires even before he asks for that, and the Maiden Houries comes out to him from the Gardens, So they would be remaining in that situation for as long as Allah-azwj so Desires.

ثم إن الجبار يشرف عليهم فيقول لهم: أوليائي وأهل طاعتي وسكان جنتي في جواري ألا هل انبئكم بخير مما أنتم فيه ؟ فيقولون: ربنا وأي شئ خير مما نحن فيه ؟ نحن فيما اشتهت أنفسنا، ولذت أعيننا من النعم في جوار الكريم، قال: فيعود عليهم بالقول، فيقولون: ربنا نعم فأتنا بخير مما نحن فيه

Then the Compeller would Address them Saying: "My-azwj friends and the people in My-azwj obedience, and the dwellers in My-azwj Paradise in My-azwj Neighbourhood! Shall I-azwj Inform you all of something which is better than what you all are in?' So, they would be saying, 'Our Lord-azwj! And which thing is better than what we are in? We are in (a state where) we get whatsoever we desire for ourselves, and delights of our eyes from the Bounties in the neighbourhood of the Benevolent!' He-asws said: 'So He-azwj would Repeat the Words to them, so they would be saying, 'Yes, Our Lord-azwj! Give us that which is better than what we are in'.

فيقول لهم تبارك وتعالى: رضاي عنكم ومحبتي لكم خير وأعظم مما أنتم فيه، قال: فيقولون: نعم يا ربنا رضاك عنا ومحبتك لنا خير لنا وأطيب لانفسنا.

So, the Blessed and Exalted would be Saying to them: "My-azwj Pleasure about you all, and My-azwj Love for you all is better and greater than what you all are in". So they would be saying, 'Yes, O our Lord-azwj! Your-azwj Pleasure about us and Your-azwj Love for us is better for us and goodlier for ourselves'.

ثم قرأ علي بن الحسين عليهما السلام هذه الآية: " وعد الله المؤمنين والمؤمنات جنات تجري من تحتها الانهار خالدين فيها ومساكن طيبة في جنات عدن ورضوان من الله أكبر ذلك هو الفوز العظيم ".

Then Ali-asws Bin Al-Husayn-asws recited this Verse: ***Allah has Promised the Momineen and the Mominaat, Gardens beneath which the rivers flow, to abide in them eternally, and goodly dwellings in the Garden of Eden; and the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]***''.[225]

58 – م: إن في الجنة طيورا كالبخاتي، عليها من أنواع المواشي، تصير ما بين سماء الجنة وأرضها، فإذا تمنى مؤمن محب للنبي وآله عليهم السلام الاكل من شئ منها وقع ذلك بعينه بين يديه، فتناثر ريشه وانشوى وانطبخ، فأكل من جانب منه قديدا ومن جانب منه مشويا بلا نار،

(Rasool-Allah-saww said): 'In the Paradise there are birds like the 'Bukhaty' (Persian camel of contrasting colours). Upon these would be varieties of the colours, flying between the sky of the Paradise and its land. So, whenever a Momin, one who loves the Prophet-saww and his-saww

[225] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 57

Progeny-asws, wishes to eat anything from it, that exactly would fall in front of him, and its feathers would fall off and be bare, and would be grilled and cooked – from one side of it would be dried pieces, and from one side it would be grilled, without a fire.

فإذا قضى شهوته ونهمته قال: الحمد لله رب العالمين عادت كما كانت فطارت في الهواء، وفخرت على سائر طيور الجنة تقول: من مثلي وقد أكل مني ولي الله عن أمر الله ؟

When his desire and his hunger are fulfilled, and he says, 'The Praise is for Allah-azwj, Lord-azwj of the world', it would be returned to be what it was. It would fly in the air, and it would pride itself over the rest of the birds of the Paradise, saying, 'Who is like me, and a friend of Allah-azwj has eaten from me, by the Command of Allah-azwj?''[226]

59 – شى: عن الحسين بن محبوب، عن أبي ولاد قال: قلت لابي عبد الله عليه السلام: جعلت فداك إن رجلا من أصحابنا ورعا سلما كثير الصلاة قد ابتلي بحب اللهو وهو يسمع الغناء

From Al Husayn Bin Mahboub, from Abu Walad who said,

'I said to Abu Abdullah-asws, 'May I be sacrificed for you-asws! A man from our companions is devout, submissive, frequent of the *Salat* has been involved with the love of the sport and he listens to the singing'.

فقال: أيمنعه ذلك من الصلاة لوقتها، أو من صوم أو من عيادة مريض أو حضور جنازة، أو زيارة أخ ؟ قال: قلت: لا ليس يمنعه ذلك من شئ من الخير و البر، قال: فقال: هذا من خطوات الشيطان مغفور له ذلك إن شاء الله.

He-asws said: 'Does that prevent him from performing the *Salat* at its time, or from Fasting, or from consoling the sick, or attending a funeral, or visiting a brother?' I said, 'No, that doesn't prevent him from anything from the good and the righteousness'. He-asws said: 'This is from the footsteps of the Satan-la. That would be Forgiven for him, if Allah-azwj so Desires'.

ثم قال: إن طائفة من الملائكة عابوا ولد آدم في اللذات والشهوات – أعني الحلال ليس الحرام – قال: فأنف الله للمؤمنين من ولد آدم من تعيير الملائكة لهم، قال: فألقى الله في همة اولئك الملائكة اللذات والشهوات كي لا يعيبوا المؤمنين،

Then he-asws said: 'A group of Angels faulted the children of Adam-as regarding the pleasures and the lustful desires – meaning the permissible, not the Prohibited. So, Allah-azwj Scorned for the Momineen from the children of Adam-as from the faulting of the Angels to them. Then Allah-azwj Cast in the eagerness of those Angels, for the pleasures and the lustful desires so they would not be faulting the Momineen'.

قال: فلما أحسوا ذلك من همهم عجوا إلى الله من ذلك فقالوا: ربنا عفوك عفوك ردنا إلى ما خلقنا له و أجبرتنا عليه، فإنا نخاف أن نصير في أمر مريج، قال: فنزع الله ذلك من هممهم

[226] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 58

He-asws said: 'So when they felt that from their eagerness, they clamoured to Allah-azwj from that and they said, 'Your-azwj Pardon! Return us to what we had been Created for, and Compel us to be upon it, for we fear that we would come to be in a doubting matter'. Then Allah-azwj Removed that from their thoughts'.

قال: فإذا كان يوم القيامة وصار أهل الجنة استأذن اولئك الملائكة على أهل الجنة فيؤذن لهم فيدخلون عليهم فيسلمون عليهم ويقولون لهم: " سلام عليكم بما صبرتم " في الدنيا عن اللذات والشهوات الحلال.

He-asws said: 'When it will be the Day of Judgment and the people of the Paradise come there, those Angels would seek permission upon the people of the Paradise, and they would permit them to come and see them. They would greet upon them and saying to them: ***Greetings be upon you due to your having been patient [13:24]*** in the world, from the pleasures and the lustful desires, the Permissible''.[227]

60 - شى: عن محمد بن الهيثم، عن رجل، عن أبي عبد الله عليه السلام " سلام عليكم بما صبرتم " على الفقر في الدنيا " فنعم عقبى الدار " قال: يعني الشهداء

From Muhammad Bin Al Haysam, from a man,

'From Abu Abdullah-asws: ***Greetings be upon you due to your having been patient [13:24]***: 'Upon the poverty in the world, ***so excellent is the end-result of the (goodly) abode [13:24]***, he-asws said: 'Meaning the martyrs''.[228]

61 - شى: عن عمرو بن شمر، عن جابر، عن أبي جعفر محمد بن علي، عن أبيه، عن آبائه عليهم السلام قال: بينما رسول الله صلى الله عليه وآله جالس ذات يوم إذ دخلت ام أيمن في ملحفتها شئ فقال لها رسول الله صلى الله عليه وآله: يا ام أيمن أي شئ في ملحفتك ؟ فقالت: يارسول الله فلانة بنت فلانة أملكوها فنثروا عليها فأخذت من نثارها شيئا،

From Amro Bin Shimr, from Jabir,

'From Abu Ja'far Muhammad-asws Bin Ali-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'While Rasool-Allah-saww was seated one day when Umm Ayman-ra came regarding something urgent, so Rasool-Allah-saww said to her-ra: 'O Umm Ayman-ra! Which thing is your-ra urgency?' She-ra said, 'O Rasool-Allah-saww! So and so, daughter of so and so got married, and has been conferred upon (with lots of gifts), and I-ra got something from her gifts'.

ثم إن ام أيمن بكت، فقال لها رسول الله صلى الله عليه وآله: ما يبكيك ؟ فقالت: فاطمة زوجتها فلم تنثر عليها شيئا،

Then Umm Ayman-ra cried, so Rasool-Allah-saww said to her-ra: 'What makes you-ra cry?' She-ra said, 'You-saww got (Syeda) Fatima-asws married but did not confer anything upon her-asws'.

[227] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 59
[228] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 60

فقال لها رسول الله صلى الله عليه وآله: لا تبكين فوالذي بعثني بالحق بشيرا ونذيرا لقد شهد إملاك فاطمة جبرئيل وميكائيل وإسرافيل في الوف من ملائكة ولقد أمر الله طوبى فنثرت عليهم من حللها وسندسها وإستبرقها ودرها وزمردها وياقوتها وعطرها فأخذوا منه حتى مادروا ما يصنعون به، ولقد نحل الله طوبى في مهر فاطمة فهي في دار علي بن أبي طالب عليه السلام.

Rasool-Allah-saww said to her-ra: 'Do not cry, for by the One-azwj Who Sent me-saww with the Truth as a giver of glad tidings and as a warner! I-saww have witnessed the Angels (in service) of Syeda Fatima-asws, (from) Jibraeel-as and Mikaeel-as and Israfeel-as among the delegates from the Angels, and Allah-azwj has Commanded (the tree of) *Tooba* to confer (award) upon them from its garments, and its silks, and its brocades, and its gems, and its emeralds, and its rubies, and its perfumes, so they took from it to the extent that they did not know what to do with it. And Allah-azwj has Bestowed (the tree of) *Tooba* in the dower of (Syeda) Fatima-asws, so it is in the house of Ali-asws Bin Abu Talib-asws''.[229]

62 – شى: عن أبان بن تغلب قال: كان النبي صلى الله عليه وآله يكثر تقبيل فاطمة قال: فعاتبته على ذلك عائشة فقالت: يا رسول الله إنك لتكثر تقبيل فاطمة !

From Aban Bin Tablugh who said,

'The Prophet-saww would frequently kiss (Syeda) Fatima-asws, so Ayesha quarrelled with him-saww upon that and she said, 'O Rasool-Allah-saww! You-saww frequently kiss Fatima-asws!'

فقال لها :ويلك لما أن عرج بي إلى السماء مربي جبرئيل على شجرة طوبى فناولني من ثمرها فأكلتها فحول الله ذلك إلى ظهري، فلما أن هبطت إلى الارض واقعت بخديجة فحملت بفاطمة عليها السلام، فما قبلت فاطمة إلا وجدت رائحة شجرة طوبى منها.

He-saww said to her: 'Woe be unto you! When I-saww was ascended with to the sky, Jibraeel-as passed with me-saww to the tree of *Tooba* and gave me-saww from its fruit. So, I-saww ate it, and Allah-azwj Tranferred that to my-saww rib. When I-saww descended to the earth, I-saww was with Khadeeja-as and she-as was Blessed with (Syeda) Fatima-asws. So, I-saww do not kiss (Syeda) Fatima-asws except and I-saww find the aroma of the tree of *Tooba* from her-asws''.[230]

63 – شى: عن أبي حمزة، عن أبي جعفر عليه السلام قال: طوبى شجرة يخرج من جنة عدن غرسها ربها بيده.

From Abu Hamza,

'From Abu Ja'far-asws having said: '*Tooba* is a tree coming out from the Garden of Eden. Its Lord-azwj Planted it with His-azwj Hands''.[231]

64 – شى: عن أبي قتيبة تميم بن ثابت، عن ابن سيرين في قوله: " طوبى لهم وحسن مآب " قال: طوبى شجرة في الجنة أصلها في حجرة علي، ليس في الجنة حجرة إلا فيها غصن من أغصانها.

[229] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 61
[230] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 62
[231] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 63

From Abu Quteyba Tameem Bin Sabit, from Ibn Sirreen,

'Regarding His-azwj Words: '***(the tree of) Tooba would be for them and an excellent resort [13:29]***, he said, '*Tooba* is a tree in the Paradise. Its roots are in the chamber of Ali-asws. There isn't any chamber in the Paradise except in it is a branch from its branches''.[232]

65 – جا: ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن سعيد بن جناح عن عبد الله بن محمد، عن جابر بن يزيد، عن أبي جعفر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: الجنة محرمة على الانبياء حتى أدخلها، ومحرمة على الامم كلها حتى يدخلها شيعتنا أهل البيت.

Ibn Qawlawiya, form his father, from Sa'ad, from Ibn Isa, from Saeed Bin Junah, from Abdullah Bin Muhammad, from Jabir Bin Yazeed,

'From Abu Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The Paradise is Forbidden unto the Prophet-as until I-saww enter it, and Forbidden unto the communities, all of them, until our-saww Shias of the People-asws of the Household enter it''.[233]

66 – كش: ابن قتيبة، عن يحيى بن أبي بكر قال: قال النظام لهشام بن الحكم: إن أهل الجنة لا يبقون في الجنة بقاء الابد فيكون بقاؤهم كبقاء الله ومحال أن يبقوا كذلك، فقال هشام: إن أهل الجنة يبقون بمبق لهم والله يبقى بلامبق وليس هو كذلك، فقال: محال أن يبقوا الابد،

Ibn Quteyba, from Yahya Bin Abu Bakr who said,

Al-Nazam said to Hisham Bin Al-Hakam, 'The people of the Paradise will not be remaining a permanent remaining, for their remaining would become like the remaining of Allah-azwj, and it is impossible that they remain like that (as much as) Allah-azwj'.

قال: قال: ما يصيرون ؟ قال: يدركهم الخمود، قال: فبلغك أن في الجنة ما تشتهي الانفس ؟ قال: نعم، قال: فإن اشتهوا أو سألوا ربهم بقاء الابد ؟

He (the narrator) said, 'He (Hisham) said, 'What would they become?' He said, 'They would become lethargic' (exhausted). He said, 'Then, in your language, there is in the Paradise whatever the soul desires?' He said, 'Yes'. He said, 'Supposing they desire, or ask their Lord-azwj for the permanent remaining?'

قال: إن الله تعالى لا يلهمهم ذلك، قال فلو أن رجلا من أهل الجنة نظر إلى ثمرة على شجرة فمد يده ليأخذها فتدلت إليه الشجرة والثمار ثم حانت منه لفتة فنظر إلى ثمرة اخرى أحسن منها فمد يده اليسرى ليأخذها فأدركه الخمود ويداه متعلقان بشجرتين فارتفعت الاشجار وبقي هو مصلوبا، فبلغك أن في الجنة مصلوبين ؟

He said, 'Surely Allah-azwj the Exalted would not Inspire them that'. He said, 'If a man from the people of Paradise were to look at a fruit upon a tree, and he extends his hand to take it, the

[232] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 64
[233] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 65

tree and the fruit would stoop down to him, then that would be a gesture from him. Then he would look at another fruit better than it, and so he extends his left hand towards it in order to take it. Thus, the lethargy would come to him, and his hands would both be attached with the two trees, and the trees would be raised and he would remain combined, so has it reached you that in the Paradise there are combined ones?'

قال: هذا محال قال: فالذي أتيت به أمحل منه: أن يكون قوم قد خلقوا وعاشوا فادخلوا الجنان تموتهم فيها يا جاهل ؟.

He said, 'This is impossible'. He said, 'And that which you came with is even more impossible than it, that there would happen to be a people who have been Created and living and entering the Gardens, they would be dying in it, O ignorant one?''.[234] (P.s. – This is not a Hadeeth)

67 – يل، فض: بالاسناد يرفعه إلى عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى المساء قال لي جبرئيل عليه السلام: قد أمرت الجنة والنار أن تعرض عليك،

By the chain raising it to Abdullah Bin Masoud who said,

'Rasool-Allah-saww said: 'When I-saww ascended to the sky, Jibraeel-as said to me-saww: 'The Paradise and the Fire have been Commanded to display (themselves) unto you-saww'.

قال: فرأيت الجنة وما فيها من النعيم، ورأيت النار وما فيها من العذاب، والجنة فيها ثمانية أبواب، على كل باب منها أربع كلمات، كل كلمة خير من الدنيا وما فيها لمن يعلم ويعمل بها، وللنار سبعة أبواب، على كل باب منها ثلاث كلمات، كل كلمة خيرمن الدنيا وما فيها لمن يعلم ويعمل بها،

He-saww said: 'I-saww saw the Paradise and whatever is therein from the Bounties, and I-saww saw the Fire and whatever is therein from the Punishments. And the Paradise, there are eight Doors in it, upon each Door from it are four phrases, each phrase being better than the world and whatever is in it for the one who knows and acts with these. And for the Fire, there are seven Doors, upon each Door from it are three phrases, each phrase being better than the world and whatever is in it for the one who knows and acts with these.

فقال لي جبرئيل عليه السلام: اقرء يا محمد ما على الابواب فقرأت ذلك، أما أبواب الجنة فعلى أول باب منها مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، لكل شئ حيلة وحيلة العيش أربع خصال: القناعة، و بذل الحق، وترك الحقد، ومجالسة أهل الخير.

Jibraeel-as said to me: 'Read, O Muhammad-saww, what is upon the doors'. So, I-saww read that. As for the doors of the Paradise, upon each door from it is inscribed: "There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, and Ali-asws is Guardian-asws of Allah-azwj. For everything there is a means and a means of the livelihood are four qualities – the

[234] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 66

contentment, and exertion for the Truth, and leaving the hatred, and sittings of the people of goodness".

وعلى الباب الثاني مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، لكل شئ حيلة وحيلة السرور في الآخرة أربع خصال: مسح رؤوس اليتامي، والتعطف على الارامل، والسعي في حوائج المؤمنين، و التفقد للفقراء والمساكين.

And upon the second Door is inscribed: "There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, and Ali-asws is Guardian-asws of Allah-azwj. For everything is a means and a means of the happiness in the Hereafter are four qualities – wiping the head of the orphans (with affection), and the compassion upon the widows, and the striving regarding the needs of the Momineen, and the visiting (checking up on) the poor and the needy".

وعلى الباب الثالث مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، لكل شئ حيلة وحيلة الصحة في الدنيا أربع خصال: قلة الكلام، وقلة المنام، وقلة المشي، وقلة الطعام.

And upon the third Door is inscribed: "There is no god except Allah-azwj. Muhammad-saww is a Rasool-saww of Allah-azwj, and Ali-asws is Guardian-asws of Allah-azwj. For everything is a means and a means of the health in the world are four qualities – scarcity of the speech, and scarcity of the sleep, and scarcity of the walking, and scarcity of the food".

وعلى الباب الرابع مكتوب: لاإله إلا الله، محمد رسول الله، علي ولي الله، من كان يؤمن بالله واليوم الآخر فليكرم ضيفه من كان يؤمن بالله واليوم الآخر فليكرم جاره، من كان يؤمن بالله واليوم الآخر فليكرم والديه، من كان يؤمن بالله واليوم الآخر فليقل خيرا أو يسكت.

And upon the fourth Door is inscribed: "There is no god except Allah-azwj, Muhammad-saww is a Rasool-saww of Allah-azwj, Ali-asws is Guardian-asws of Allah-azwj. One who believed in Allah-azwj and the Last Day, then let him honour his guests; one who believed in Allah-azwj and the Last Day, then let him honour his neighbour; and one believed in Allah-azwj and the Last Day, then let him honour his parents; one who believed in Allah-azwj and the Last Day, then let him speak good (speech) or be silent".

وعلى الباب الخامس مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، من أراد أن لا يظلم فلا يظلم، ومن أراد أن لا يشتم فلا يشتم، ومن أراد أن لا يذل فلا يذل، ومن أراد أن يستمسك بالعروة الوثقى في الدنيا والآخرة فليقل: لا إله إلا الله، محمد رسول الله، علي ولي الله.

And upon the fifth Door is inscribed: "There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, Ali-asws is Guardian-asws of Allah-azwj. One who wants that he should not be oppressed, then he should not be unjust; and one who wants he not be insulted, then he should not insult; and one who wants that he not be humiliated, then he should not humiliate; and one who wants to adhere with the Firmest Handhold in the world and the Hereafter, then let him say, 'There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, Ali-asws is Guardian-asws of Allah-azwj.

وعلى الباب السادس مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، من أراد أن يكون قبره وسيعا فسيحا فليبن المساجد، ومن أراد أن لا تأكله الديدان تحت الارض فليسكن المساجد، ومن أحب أن يكون طريا مطرا لايبلى فليكنس المساجد، ومن أحب أن يرى موضعه في الجنة فليكس المساجد بالبسط.

And upon the sixth Door it is inscribed: “There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, Ali-asws is Guardian-asws of Allah-azwj. One who wants his grave to be expansive, spacious, then let him build Masjids; and one who wants not to be eaten by the insects under the ground, then let him settle the Masjids; and one who loves to become fresh, freshened not decayed, then let him clean the Masjids; and one who loves that he sees his place in the Paradise, then let him cover the Masjids with praying mats”.

وعلى الباب السابع مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، بياض القلب في أربع خصال: عيادة المريض، واتباع الجنائز، وشراء الاكفان، ورد القرض

And upon the seventh Door it is inscribed: “There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, and Ali-asws is Guardian-asws of Allah-azwj. The heart whitens (brightens) in four qualities – consoling the sick, and following the funerals, and buying the shrouds, and repaying the loan”.

وعلى الباب الثامن مكتوب: لا إله إلا الله، محمد رسول الله، علي ولي الله، من أراد الدخول من هذه الابواب فليتمسك بأربع خصال: (ع) السخاء، وحسن الخلق، والصدقة، والكف عن أذى عباد الله تعالى.

And upon the eight Door it is inscribed: “There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, and Ali-asws is Guardian-asws of Allah-azwj. One who want the entry from these Doors, then let him adhere with four qualities – the generosity, and good manners, and the charity, and the refraining from harming the servants of Allah-azwj the Exalted”.

ورأيت على أبواب النار مكتوبا على الباب الاول ثلاث كلمات: من رجا الله سعد، ومن خاف الله أمن، والهالك المغرور من رجا غير الله وخاف سواه

And I-saww saw upon the Doors of the Fire, inscribed upon the first Door were three phrases: “One who hopes in Allah-azwj would be happy, and one who fears Allah-azwj would be safe, and destroyed is the arrogant one who hopes in other than Allah-azwj and fears besides Him-azwj”.

وعلى الباب الثاني: من أراد أن لا يكون عريانا يوم القيامة فليكس الجلود العارية في الدينا، من أراد أن لا يكون عطشانا يوم القيامة فليسق العطاش في الدنيا، من أراد أن لا يكون يوم القيامة جائعا فليطعم البطون الجائعة في الدنيا.

And upon the second Door: “One who wants not to be naked on the Day of Judgment, then let him clothe the skin of a bare one in the world; one who wants not to become thirsty on the Day of Judgment, then let him quench the thirsty one in the world; one who wants not to be hungry on the Day of Judgment, then let him feed the bellies of the hungry ones in the world”.

وعلى الباب الثالث مكتوب: لعن الله الكاذبين، لعن الله الباخلين، لعن الله الظالمين.

And upon the third Door is inscribed: "May Allah-azwj Curse the liars! May Allah-azwj Curse the stingy ones! May Allah-azwj Curse the unjust ones!"

وعلى الباب الرابع مكتوب: ثلاث كلمات: أذل الله من أهان الاسلام، أذل الله من أهان أهل البيت، أذل الله من أعان الظالمين على ظلمهم للمخلوقين.

And upon the fourth Door are inscribed three phrases: "May Allah-azwj Disgrace one who weakens Islam! May Allah-azwj Disgrace one who weakens the People-asws of the Household (of Rasool-Allah-saww)! May Allah-azwj Disgrace one who assists the unjust ones upon their injustices towards the people!"

وعلى الباب الخامس مكتوب ثلاث كلمات: لا تتبعوا الهوى فالهوى يخالف الايمان، ولا تكثر منطقك فيما لا يعنيك فتسقط من رحمة الله، ولا تكن عونا للظالمين.

And upon the fifth Door are inscribed three phrases: "Do not pursue the whims, for the whims oppose the *Eman*; and do not frequent the talking regarding what does not concern you for you will drop from the Mercy of Allah-azwj; and do not become a supporter of the oppressors".

وعلى الباب السادس مكتوب: أنا حرام على المجتهدين، أنا حرام على المتصدقين، أنا حرام على الصائمين.

And upon the sixth Door it is inscribed: "I am Prohibited unto the Strivers! I am Prohibited unto the charitable ones! I am Prohibited unto the Fasting ones!"

وعلى الباب السابع مكتوب ثلاث كلمات: حاسبوا نفوسكم قبل أن تحاسبوا، ووبخوا نفوسكم قبل أن توبخوا، وادعوا الله عزوجل قبل أن تردوا عليه ولا تقدروا على ذلك.

And upon the seventh Door are inscribed three phrases: "Reckon your own selves before you are Reckoned with; and reproach your own selves before you are Reproached; and supplicate to Allah-azwj Mighty and Majestic before you return to Him-azwj so that you are no longer able upon that!'[235]

68 – كش: علي بن الحسن بن فضال، عن مروك بن عبيد، عن محمد بن عيسى القمي قال: توجهت إلى أبي الحسن الرضا عليه السلام فاستقبلني يونس مولى آل يقطين فقال: لي: أين تذهب ؟ قلت: اريد أبا الحسن عليه السلام، قال: فقال: اسأله عن هذه المسألة قل له: خلقت الجنة بعد ؟ فإني أزعم أنها لم تخلق،

Ali Bin Al Hassan Bin Fazal, from Marouk Bin Ubeyd, from Muhammad Bin Isa Al Qummy who said,

I headed to Abu Al-Hassan Al-Reza-asws, and Yunus, a slave of the family of Yaqteen met me and said to me, 'Where are you going?' I said, 'I want to see Abu Al-Hassan-asws'. He said, 'Ask

[235] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 67

him-asws about this issue – say to him-asws, 'Will the Paradise be Created afterwards?' For I claim that it has yet to be created'.

قال: فدخلت على أبي الحسن عليه السلام قال: فجلست عنده فقلت له: إن يونس مولى آل يقطين أودعني إليك رسالة، قال: وماهي ؟ قال: قلت: قال: أخبرني عن الجنة خلقت بعد ؟ فإني أزعم أنها لم تخلق، قال كذب فأين جنة آدم ؟.

He said, 'So I came up to Abu Al-Hassan-asws and sat in his-asws presence, and said to him-asws, 'Yunus, a slave of the family of Yaqteen gave me a message to you-asws'. He-asws said: 'And what is it?' I said, 'Inform me about the Paradise, would it be created afterwards? For I claim that it has not been created yet''. He-asws said: 'He is lying! So where is the Garden of Adam-as?''[236]

69 – كش: علي بن محمد، عن محمد بن أحمد، عن ابن يزيد، عن مروك بن عبيد، عن يزيد بن حماد، عن ابن سنان قال: قلت لابي الحسن عليه السلام: إن يونس يقول: إن الجنة والنار لم يخلقا، قال: فقال: ماله لعنه الله فأين جنة آدم ؟.

Ali Bin Muhammad, from Muhammad Bin Ahmad, from Ibn Yazeed, from Marwak Bin Ubeyd, from Yazeed Bin Hamad, from Ibn Sinan who said,

'I said to Abu Al-Hassan-asws, 'Yunus is saying that the Paradise and the Fire are not created yet'. He-asws said: 'What is the matter with him? May Allah-azwj Curse him! So, where is the Garden of Adam-as?''.[237]

70 – تم: الصفار، عن محمد بن عيسى، عن ابن أسباط، عن رجل، عن صفوان الجمال قال: قال أبو عبد الله عليه السلام: إذا كان يوم القيامة نظر رضوان خازن الجنة إلى قوم لم يمروا به فيقول: من أنتم ؟ ومن أين دخلتم ؟

Al Saffar, from Muhammad Bin Isa, from Ibn Asbat, from a man, from Safwan Al Jamal who said,

'Abu Abdullah-asws said: 'When it will be the Day of Judgment, Rizwan the keeper of the Paradise would look at a people who had not passed by him, so he will be saying: 'Who are you? And from where did you enter?''

قال: يقولون: إياك عنا فإنا قوم عبدنا الله سرا فأدخلنا الله سرا.

He-asws said: 'They would be saying, 'Beware of us, for we are a people who worshipped Allah-azwj secretly, so Allah-azwj Entered us (into the Paradise) secretly''.[238]

71 – جع: سئل النبي صلى الله عليه وآله عن أنهار الجنة كم عرض كل نهر منها ؟ فقال: صلى الله عليه وآله: عرض كل نهر مسيرة خمسين مائة عام، يدور تحت القصور والحجب، تتغنى أمواجه وتسبح وتطرب في الجنة كما يطرب الناس في الدنيا.

The Prophet-saww was asked about the rivers of the Paradise, 'How much is the width of a river of it?' He-saww said: 'The width of a river is a travel distance of five hundred years. It circles

[236] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 68
[237] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 69
[238] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 70

(flows) beneath the castles and the Veils. Its waves sing and Glorify and chant in the Paradise just as the people are chanting in the world''.[239]

72 – وقال عليه السلام: أكثر أنهار الجنة الكوثر تنبت الكواعب الاتراب عليه، يزوره أولياء الله يوم القيامة.

And he[-asws] said: 'The largest of the rivers of the Paradise is *Al-Kausar*. The Houries grown upon it. The friends of Allah[-azwj] would visit it on the Day of Judgment'.

فقال عليه السلام: خطيب أهل الجنة أنا محمد رسول الله.

He[-asws] said: 'A speaker of the people of the people of the Paradise surely is Muhammad[-saww] Rasool[-saww] of Allah[-azwj]''.[240]

73 – عن النبي صلى الله عليه وآله قال: للرجل الواحد من أهل الجنة سبعمائة ضعف مثل الدنيا، وله سبعون ألف قبة، وسبعون ألف قصر، وسبعون ألف حجلة، وسبعون ألف إكليل، وسبعون ألف حلة، وسبعون ألف حوراء عيناء، وسبعون ألف وصيف، وسبعون ألف ذؤابة، وأربعون إكليلا، وسبعون ألف حلة.

From the Prophet[-saww] having said: 'For the one man from the inhabitants of the Paradise would be seven hundred multiple like the world, and for him would be seventy thousand domes, and seventy thousand castles, and seventy thousand arrival rooms, and seventy thousand crowns, and seventy thousand apparels, and seventy thousand Maiden Houries, and seventy thousand servants, and seventy thousand maids, and forty garlands, and seventy thousand ornaments''.[241]

74 – وسئل النبي صلى الله عليه وآله ما بناؤها ؟ قال: لبنة من ذهب، ولبنة من فضة، وملاطها المسك الاذفر، وترابها الزعفران، وحصاؤها اللؤلؤ والياقوت، من دخلها يتنعم لا ييأس أبدا، ويخلد لا يموت أبدا، لا يبلى ثيابه ولا شبابه.

And the Prophet[-saww] was asked, 'What it is construction?' He[-saww] said: 'Bricks of gold, and bricks of silver, and its mortar is of strong musk, and is soil is of saffron, and its pebbles are of pearls and the rubies. One who enters it will enjoy not despairing ever, and live eternally not dying ever. Neither would his clothes wear out nor his youth''.[242]

75 – م: قال الامام عليه السلام في حديث طويل يذكر فيه معجزات النبي صلى الله عليه وآله و أن ابن أبي سم طعاما ودعا النبي صلى الله عليه وآله وأصحابه ليقتلهم، فدفع الله عنهم غائلة السم، ووسع عليهم البيت، وبارك لهم في الطعام،

The Imam (Hassan Al Askari[-asws]) said in a lengthy Hadeeth mentioning in it the miracles of the Prophet[-saww], and that Ibn Abayy poisoned the food and invited the Prophet[-saww] and his[-saww] companions in order to kill them, but Allah[-azwj] dispelled from them the effects of the poison, and Expanded the house upon them, and Blessed for them in the food:

[239] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 71
[240] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 72
[241] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 73
[242] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 74

فقال: قال رسول الله صلى الله عليه وآله: إني إذا تذكرت ذلك البيت كيف وسعه الله بعد ضيقه وفي ذلك الطعام بعد قلته وفي ذلك السم كيف أزال الله تعالى غائلته أذكر ما يزيد الله تعالى في منازل شيعتنا وخيراتهم في جنات عدن في الفردوس،

He-asws said: 'So Rasool-Allah-saww said: 'When you discussed the room – how Allah-azwj Expanded it after its narrowness, and regarding the Multiplication of that food after its scarceness, and regarding that poison, how Allah-azwj the Exalted Removed its scourge from Muhammad-saww and the ones besides him-saww, and how much He-azwj Expanded it (and how much He-azwj) Multiplied it! Remember what Allah-azwj the Exalted would Increase in the houses of our-asws Shias and their good ones, in the Gardens of Eden and in Al-Firdows'.

إن من شيعتنا لمن يهب الله له في الجنان من الدرجات والمنازل والخيرات مالا يكون الدنيا وخيراتها في جنبها إلا كالرمل في البادية الفضفاضة

Among our-asws Shias would be one for whom Allah-azwj the Exalted would Endow for him in the Gardens, from the ranks and the houses and the goodness, what the world and its goodness in its sides does not happen to be except like a grain of sand in the wilderness of the desert.

فما هو إلا أن يرى أخا له مؤمنا فقيرا فيتواضع له ويكرمه ويعينه ويمونه ويصونه عن بذل وجهه له حتى يرى الملائكة الموكلين بتلك المنازل والقصور، وقد تضاعفت حتى صارت في الزيادة كما كان هذا الزائد في هذا البيت الصغير الذي رأيتموه فيما صار إليه من كبره وعظمه وسعته،

So it would not be, except that he would see a *Momin* brother of his, being poor, so he would be consoling to him, and honour him, and assist him, and favour him, and protect him from falling of his face (respect), until the Angels of Proximity would see those dwelling and the castles to have been Multiplied, to the extent that they would become in the increase – just as this increase in this small room – which you all saw it, in what it came to from its largeness, and its greatness, and its expansion.

فتقول الملائكة: يا ربنا لا طاقة لنا بالخدمة في هذه المنازل فامددنا بملائكة يعاوننا،

So the Angels are saying, 'O our Lord-azwj! There is no strength for us regarding (building) these dwellings, so Help us with (other) Angels to be assisting us'.

فيقول الله: ماكنت لاحملكم مالا تطيقون، فكم تريدون مددا ؟ فيقولون: ألف ضعفنا،

So Allah-azwj is Saying: "I-azwj would not Load upon you what you wouldn't be enduring. So how many (Angels) are you wanting for assistance?" So, they are saying, 'A thousand multiple of us'.

وفيهم من المؤمنين من تقول الملائكة: نستزيد مددا ألف ألف ضعفنا، وأكثر من ذلك على قدر قوة إيمان صاحبهم وزيادة إحسانه إلى أخيه المؤمن

And among them from the *Momineen*, would be one the Angels would be saying, 'We have to be increased for help by a thousand (and) thousand (million) multiple, and more than that – upon a measurement of the strength of the *Eman* of their owners, and the increase of his favours to his *Momin* brother'.

فيمددهم الله بتلك الاملاك، وكلما لقى هذا المؤمن أخاه فبره زاد الله في ممالكه وفي خدمه في الجنة كذلك.

So Allah-azwj the Exalted would be Helping those Angels with that. And every time this *Momin* meets his brother, so he is righteous with him, Allah-azwj Increases him in his kingdom and in his servants in the Paradise, similar to that''.[243]

76 – جع: قال أمير المؤمنين عليه السلام: قال النبي صلى الله عليه وآله: إن في الجنة سوقا ما فيها شرى ولا بيع إلا الصور من الرجال والنساء، من اشتهى صورة دخل فيها،

Amir Al Momineen-asws said: 'The Prophet-saww said: 'In the Paradise there is a market. There is neither any buying nor any selling in it except the pictures of the men and the women. One who desires a picture would enter into it.

وإن فيها مجمع حور العين يرفعن أصواتهن بصوت لم يسمع الخلائق بمثله: نحن الناعمات فلا نبأس أبدا، ونحن الطاعمات فلا نجوع أبدا، ونحن الكاسيات فلا نعرى أبدا، ونحن الخالدات فلا نموت أبدا، ونحن الراضيات فلا نسخط أبدا، ونحن المقيمات فلا نظعن أبدا، فطوبى لمن كنا له وكان لنا، نحن خيرات حسان، أزواجنا أقوام كرام.

And therein is a gathering of Maiden Houries raising their voices with voices the creatures have not heard the like of it: 'We are the blissful ones not despairing ever! And we are the satiated and will not be hungry ever! And we are the clothed ones not being bare ever! And we are the eternal ones not dying ever! And we are the agreeable ones nor getting angry ever! And we are the staying ones not departing ever! So, beatitude is for who we would be for, and he would be for us! We are the good and beautiful ones and our husbands are honourable people!''[244]

77 – وقال النبي صلى الله عليه وآله: شبر من الجنة خير من الدنيا وما فيها.

And the Prophet-saww said: 'A palms width from the Paradise is better than the world and whatever is in it''.[245]

78 – وكان أمير المؤمنين عليه السلام يقول: إن أهل الجنة ينظرون إلى منازل شيعتنا كما ينظر الانسان إلى الكواكب.

And Amir Al-Momineen-asws was saying: 'The people of the Paradise would be looking at the houses of our-asws Shias just as the human beings tend to look at the stars''.[246]

[243] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 75
[244] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 76
[245] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 77
[246] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 78

79 – وكان يقول: من أحبنا فكان معنا، ومن قاتل معنا بيده فهو معنا في الدرجة ومن أحبنا بقلبه، إلى آخر الحديث.

And he-asws was saying: 'One who loves us-asws, he would be with us-asws, and one who fights alongside us-asws by his hand, he would be with us-asws in the Level, and one who loves us-asws with his heart' – up to the end of the Hadeeth''.[247]

80 – عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: إن في الجنة شجرة يقال لها طوبى، ما في الجنة دار ولا قصر ولا حجر ولا بيت إلا وفيه غصن من تلك الشجرة وإن أصلها في داري.

From Anas Bin Malik who said,

'Rasool-Allah-saww said: 'In the Paradise there is a tree called '*Tooba*'. There is neither a house, nor a castle, nor a chamber, nor a room except and it is a branch from that tree, and that its roots are in my-saww house'.

ثم أتى عليه ما شاء الله، ثم حدثهم في يوم آخر: إن في الجنة شجرة يقال لها طوبى، ما في الجنة قصر ولا دار ولا بيت إلا وفيه من ذلك الشجر غصن وإن أصلها في دار علي.

Then there came upon him-saww whatever Allah-azwj so Desired, then he-saww narrated to them during another day: 'In the Paradise there is a tree called '*Tooba*'. There is neither a castle in the Paradise, nor a house, nor a room except and it is a branch from that tree, and that its roots are in the house of Ali-asws'.

فقام عمر فقال: يا رسول الله أو ليس حدثتنا عن هذه وقلت: أصلها في داري ؟ ثم حدثت وتقول: أصلها في دار علي !

Umar stood up and he said, 'O Rasool-Allah-saww! Or isn't is to that you-saww narrated to us about this and said, 'Its roots are in my-saww house'? Then you-saww are narrating and saying: 'Its roots are in the house of Ali-asws!'

فرفع النبي صلى الله عليه وآله رأسه فقال :أوما علمت أن داري ودار علي واحد، وحجرتي وحجرة علي واحد، وقصري وقصر علي واحد، وبيتي وبيت علي واحد، ودرجتي ودرجة علي واحد، وستري وستر علي واحد ؟

The Prophet-saww raised his-saww head and said: 'Or, do you not know that my-saww house and house of Ali-asws is one, and my-saww chamber and chamber of Ali-asws is one, and my-saww castle and castle of Ali-asws is one, and my room and room of Ali-asws is one, and my-saww level and level of Ali-asws is one, and my-saww veil and veil of Ali-asws is one?'

فقال عمر: يارسول الله إذا أراد أحدكم أن يأتي أهله كيف يصنع ؟

Umar said, 'O Rasool-Allah-saww! When one of you-asws wants to go to his-asws wife, how would he-asws do it?'

[247] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 79

فقال النبي صلى الله عليه وآله: إذا أراد أحدنا أن يأتي أهله ضرب الله بيني وبينه حجابا من نور فإذا فرغنا من تلك الحاجة رفع الله عناذلك الحجاب.

The Prophet-saww said: 'Whenever one of us-asws intends to go to his-asws wife, Allah-azwj would Strike between me-saww and him-asws, Veils of light. When we-asws are free from that need, Allah-azwj would Lift the Veils at that'.

فعرف عمر حق علي عليه السلام فلم يحسد أحدا من أصحاب رسول الله صلى الله عليه وآله ما حسده.

So, Umar recognised the right of Ali-asws, but no one from the companions of Rasool-Allah-saww envied (Ali-asws) what he (Umar) envied''.[248]

81 – بشا: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن أحمد بن أبي جعفر البيهقي، عن علي بن جعفر المدني، عن عبد الله بن محمد المروزي، عن سفيان ابن عيينة، عن ليث، عن مجاهد، عن ابن عباس قال: يأتي على أهل الجنة ساعة يرون فيها نور الشمس والقمر فيقولون: أليس قد وعدنا ربنا أن لا نرى فيها شمسا ولا قمرا ؟

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Abu Ja'far Al Bayhaqi, from Ali Bin Ja'far Al Madany, from Abdullah Bin Muhammad Al Marouzy, from Sufyan Ibn Ayayna, from Lays, from Mujahid, from Ibn Abbas who said,

'There will come a time upon the people of the Paradise they would be seeing the sun and the moon therein, and they would say, 'Hasn't our Lord-azwj Promised us that we will neither see a sun nor a moon in it?'

فينادي مناد: قد صدقكم ربكم وعده لا ترون فيها شمسا ولا قمرا، ولكن هذا رجل من شيعة علي بن أبي طالب عليه السلام يتحول من غرفة إلى غرفة، فهذا الذي أشرق عليكم من نور وجهه.

A Caller would Call out: 'Your Lord-azwj has Spoken the Truth that you will neither see a sun nor a moon in it, but this is a man from the Shias of Ali-asws Bin Abu Talib-asws transferring from a room to a room, so this is which shined upon you from the light of his face"'.[249]

82 – نبه: قال رجل لرسول الله صلى الله عليه وآله: يا أبا القاسم أتزعم أن أهل الجنة يأكلون ويشربون ؟

A man said to Rasool-Allah-saww, 'O Abu Al-Qasim-saww! Are you claiming that the people of the Paradise would be eating and drinking?'

قال: نعم والذي نفسي بيده إن أحدهم ليعطى قوة مائة رجل في الاكل والشرب،

He-saww said: 'Yes, by the One-azwj in Whose Hand is my-saww soul! One of them would be given the strength of a hundred men regarding the eating and the drinking'.

[248] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 80
[249] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 81

قال: فإن الذي يأكل تكون له الحاجة والجنة طيب لا خبث فيها !

He said, 'So, the one who eats, there happens to be the need for him (toilet), and the Paradise is good, there is nothing obnoxious in it!'

قال: عرق يفيض من أحدهم كرشح المسك فيضمر بطنه.

He-saww said: 'Perspiration would effuse from one of them like sprinkling of the musk, so his belly would shrink (back to normal)''.[250]

83 – أبو أيوب الانصاري عنه صلى الله عليه وآله: ليلة اسري بي مربي إبراهيم عليه السلام فقال: مرامتك أن يكثروا من غرس الجنة فإن أرضها واسعة وتربتها طيبة، قلت: وما غرس الجنة ؟ قال: " لا حول ولا قوة إلا بالله ".

Abu Ayoub Al Ansary,

'From him-saww: 'On the night of Ascension (*Mi'raj*) Ibrahim-as passed by me-saww and he-as said: 'Order your-saww community that they should frequent in planting the Paradise, for its land is vast and its soil is good'. I-saww said: 'And what (should they) plant in the Paradise?' He-as said: '(The phrase) 'There is neither Might nor Strength except with Allah-azwj''.[251]

84 – كنز: محمد بن العباس، عن أحمد بن عبد الله الدقاق، عن أيوب بن محمد الوراق، عن عجاج بن محمد، عن الحسن بن جعفر، عن الحسن قال: سألت عمران ابن حصين وأبا هريرة عن تفسير قوله تعالى: " ومساكن طيبة " فقالا: على الخبير سقطت، سألنا عنها رسول الله صلى الله عليه وآله فقال: قصر من لؤلؤ في الجنة، في ذلك القصر سبعون دارا من ياقوتة حمراء، في كل دار سبعون بيتا من زمردة حمراء في كل بيت سبعون سريرا على كل سرير سبعون فراشا من كل لون، على كل فراش امرأة من الحور العين، في كل بيت سبعون مائدة، على كل مائدة سبعون لونا من الطعام، في كل بيت سبعون وصيفا ووصيفة،

Muhammad Bin Al Abbas, from Ahmad Bin Abdullah al Daqaq, from Ayoub Bin Muhammad Al Waraq, from Ajaj Bin Muhammad, from Al Hassan Bin Ja'far, from Al Hassan who said,

'I asked Imran Ibn Haseyn and Abu Hureyra about the interpretation of the Words of the Exalted: ***and goodly dwellings [61:12]***, they both said, 'You have come to the expert. We asked Rasool-Allah-saww about it and he-saww said: 'A castle of pearls in the Paradise. In that castle there are thousand houses of red rubies, in each house are seventy rooms of green emeralds, in every room there are seventy beds, upon each bed there are seventy beds of every colour, upon each bed is a woman from the Maiden Houries, in every room there are seventy tables, upon each table there are seventy types of foods, in every room there are seventy butlers and maids'.

وقال، فيعطي الله المؤمن من القوة في غداة واحدة أن يأتي على ذلك كله.

[250] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 82
[251] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 83

And said, 'Allah-azwj would Give the Momin from the strength regarding the one dinner, that he would come upon that, all of it''.[252]

85 – كنز: محمد بن العباس، عن أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن حسين بن مخارق، عن أبي حمزة، عن أبي جعفر، عن أبيه، علي بن الحسين عليهم السلام عن جابر بن عبد الله رضي الله عنه، عن النبي صلى الله عليه وآله قال: قوله تعالى: " ومزاجه من تسنيم " قال: هو أشرف شراب في الجنة يشربه محمد وآل محمد، وهم المقربون السابقون: رسول الله صلى الله عليه وآله وعلي بن أبي طالب والائمة وفاطمة وخديجة صلوات الله عليهم و ذريتهم الذين اتبعتهم بإيمان ليتسنم عليهم من أعالي دورهم.

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Husayn Bin Makhariq, from Abu Hamza,

'From Abu Ja'far-asws, from his-asws father Ali-asws Bin Al-Husayn-asws, from Jabir Bin Abdullah-ra, from the Prophet-saww having said regarding the Words of the Exalted: ***And its mixture would be from Tasneem [83:27]***, he-saww said: 'It is the nobles of the drinks in the Paradise. It would be drunk by Muhammad-saww and the Progeny-asws of Muhammad-saww, and they-asws are the ones of Proximity, the Foremost: Rasool-Allah-saww, and Ali-asws Bin Abu Talib-asws, and the Imams-asws, and (Syeda) Fatima-asws, and (Syeda) Khadeeja-as, and their-asws offspring, those who followed them-asws with *Eman* to protect them-asws from the top in their eras''.[253]

86 – وروي عنه عليه السلام أنه قال: تسنيم أشرف شراب في الجنة يشربه محمد وآل محمد صرفا، ويمزج لاصحاب اليمين وسائر أهل الجنة.

And it is reported from him-asws having said: '*Tasneem* is the noblest of drinks in the Paradise. It would be drunk by Muhammad-saww and the Progeny-asws of Muhammad-saww in its pure form, and it would be blended for the companions of the right hand and the rest of the people of the Paradise''.[254]

87 – فر: فرات بن إبراهيم الكوفي معنعنا، عن ابن عباس رضي الله عنه في قوله تعالى: " طوبى لهم وحسن مآب " قال النبي صلى الله عليه وآله: لما اسري بي فدخلت الجنة فإذا أنا بشجرة كل ورقة منها تغطي الدنيا وما فيها، تحمل الحلي والحلل والطعام ماخلا الشراب، وليس في الجنة قصر ولا دار ولا بيت إلا فيه غصن من أغصانها، و صاحب القصر والدار والبيت حلية وحلله وطعامه منها،

Furat Bin Ibrahim Al Kufy, from Ibn Abbas,

Regarding the Words of the Exalted: '***(the tree of) Tooba would be for them and an excellent resort [13:29]***, the Prophet-saww said: 'When there was an Ascension with me-saww, I-saww entered the Paradise, and there I-saww was by a tree, each leaf of which could cover the world and whatever is in it. It bears the ornaments and the garments and the foods, apart from the drinks; and there is neither a castle, nor a house, nor a room except in it is a branch from its

[252] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 84
[253] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 85
[254] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 86

branches, and the owner of the castle, and the house, and the room would get his ornaments, and his apparels, and his foods from it'.

فقلت: يا جبرئيل ما هذه الشجرة ؟ قال: هذه طوبى فطوبى لك ولكثير من امتك، قلت: فأين منتهاها ؟ يعني أصلها – قال: في دار علي بن أبي طالب ابن عمك عليه السلام.

I-saww said: 'O Jibraeel-as! What is this tree?' He-as said: 'This is '*Tooba*', it is for you-saww and a lot from your-saww community'. I-saww said: 'So where is its end point?' – meaning its roots. He-as said: 'In the house of Ali -asws Bin Abu Talib-asws, son-asws of your-saww uncle-asws''.[255]

88 – فر: إسماعيل بن إسحاق بن إبراهيم الفارسي معنعنا، عن أبي جعفر محمد بن علي، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء فصرت في السماء الدنيا حتى صرت في السماء السادسة فإذا أنا بشجرة لم أر شجرة أحسن منها ولا أكبر منها،

Ismail Bin Is'haq Bin Ibrahim Al Farsy,

'From Abu Ja'far Muhammad-asws Bin Ali-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'When there was an Ascension with me-saww to the sky, I-saww travelled in the sky of the world until I-saww came to be in the sixth sky, and there I-saww was with a tree, I-saww had not seen a tree more beautiful than it nor any bigger than it'.

فقلت لجبرئيل: يا حبيبي ما هذه الشجرة ؟ قال: طوبى يا حبيبي، قال: فقلت: ماهذا الصوت العالي الجهوري ؟ قال: هذا صوت طوبى، قلت: أي شئ يقول ؟ قال: يقول: واشوقاه إليك يا علي بن أبي طالب – عليه السلام –.

I said to Jibraeel-as: 'O Jibraeel-as! What is this tree?' He-as said: '*Tooba*, O my-as beloved'. I-saww said: 'What is this loud rumbling sound?' He-as said: 'This is the voice of *Tooba*'. I-saww said: 'Which thing is it saying?' He-as said: 'It is saying: 'O my longing for you-asws, O Ali-asws Bin Abu Talib-asws!''[256]

89 – فر: عبيد بن كثير معنعنا، عن سلمان رضي الله عنه قال: قال بعض أزواج النبي صلى الله عليه وآله: يارسول الله مالك تحب فاطمة حبا ما تحب أحدا من أهل بيتك ؟ قال إنه لما اسرى بي إلى السماء انتهى بي جبرئيل عليه السلام إلى شجرة طوبى، فعمد إلى ثمرة من أثمار طوبى ففركه بين إصبعيه، ثم أطعمنيه

Ubeyd Bin Kaseer,

'Fom Salman-ra having said: 'One of the wives of the Prophet-saww said: 'O Rasool-Allah-saww! What is the matter with you-saww loving (Syeda) Fatima-asws what you-saww do not love anyone from your-saww family?' He-saww said: 'When there was an Ascension with me-saww to the sky, Jibraeel-as ended with me-saww to the *Tooba* tree. Then he-as deliberated to a fruit from the fruits of *Tooba* and separated it between his-as fingers, then fed it to me-saww.

[255] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 87
[256] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 88

ثم مسح يده بين كتفي، ثم قال: يا محمد إن الله تعالى يبشرك بفاطمة من خديجة بنت خويلد،

Then he[-as] wipes his[-as] hand between my[-saww] shoulders, then said: 'O Muhammad[-saww]! Allah[-azwj] the Exalted Gives you[-saww] the glad tidings of (Syeda) Fatima[-asws] from Khadeeja Bint Khuwaylid[-as]'.

فلما أن هبطت إلى الارض فكان الذي كان فعلقت خديجة بفاطمة، فأنا إذا اشتقت إلى الجنة أدنيتها فشممت ريح الجنة، فهي حوراء إنسية.

So, when I[-saww] descended to the earth, and it happened what happened, Khadeeja[-as] was Blessed with (Syeda) Fatima[-asws], therefore whenever I[-saww] desired to the Paradise, I[-saww] go near her[-asws] and smell the aroma of the Paradise, for she[-asws] is a human Hourie''.[257]

90 - فر: الحسين بن سعيد معنعنا، عن ابن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وآله: إن في الجنة لشجرة يقال لها طوبى، ما في الجنة دار إلا فيها غصن أغصانها، أحلى من الشهد، وألين من الزبد، أصلها في داري وفرعها في دار علي بن أبي طالب عليه السلام.

Al Husayn Bin Saeed, from Ibn Abbas who said,

'Rasool-Allah[-saww] said: 'In the Paradise there is a tree called '*Tooba*'. There is no house in the Paradise except in it there is a branch from its branches, sweeter than the honey, and softer than the butter. Its roots are in my[-saww] house, and its branch is in the house of Ali[-asws] Bin Abu Talib[-asws]''.[258]

91 - فر: الحسين بن القاسم، والحسين بن محمد بن مصعب، وعلي بن حمدون - زاد بعضهم على بعض الحرف والحرفين ونقص بعضهم الحرف والحرفين والمعنى واحد إن شاء الله - قالوا: حدثنا عيسى بن مهران معنعنا عن أمير المؤمنين علي بن أبي طالب عليه السلام قال: لما نزلت على روسول الله صلى الله عليه وآله " طوبى لهم وحسن مآب " قام مقداد بن الاسود الكندي إلى النبي صلى الله عليه وآله فقال: يارسول الله وما طوبى ؟

Al Hassan Bin Al Qasam, and Al Husayn Bin Muhammad Bin Mas'ab, and Ali Bin Hamdoun – some of them have increased upon other, the word, and the two words, and some of them have reduced the word and the two words, and the meaning is one, Allah[-azwj] Willing – they said, 'It was narrated to us by Isa Bin Mihran,

'From Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] having said: 'When it was Revealed unto Rasool-Allah[-saww]: ***(the tree of) Tooba would be for them and an excellent resort [13:29]***, Miqdad Bin Al-Aswad Al-Kindy stood up to the Prophet[-saww] and said: 'O Rasool-Allah[-saww]! And what is '*Tooba*'?'

[257] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 89
[258] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 90

قال: يا مقداد شجرة في الجنة لو يسير الراكب الجواد لسار في ظلها مائة عام قبل أن يقطعها، ورقها وقشورها برود خضر وزهرها رياض، وأفنانها سندس وأستبرق، وثمرها حلل خضر، وطعمها زنجبيل وعسل، وبطحاؤها ياقوت أحمر وزمرد أخضر، وترابها مسك وعنبر، وحشيشها منبع وألنجوج يتأجج من غير وقود، يتفجر من أصلها السلسبيل و الرحيق والمعين،

He-saww said: 'O Miqdad-ra! (It is) a tree in the Paradise, if the fast rider were to travel, he would travel in its shade for a hundred years before he cuts across it; and its leaf and its husks are cool green, and its blossoms are robes, and its palms are silk and brocade, and its fruits are green apparels, and its foods are *Zanjabeel* and honey, and its trunk is of red ruby and green emeralds, and its soil is of musk and amber, and its grass is impervious, and the blooms are shining without being inflamed. The (river) *Al Salsabeel* springs from its roots, and the (sealed) nectar, and *Al-Maeen*.

وظلها مجلس من مجالس شيعة أمير المؤمنين علي بن أبي طالب عليه السلام يألفونه ويتحدثون بجمعهم، وبيناهم في ظلها يتحدثون إذ جاءتهم الملائكة يقودون نجباء جبلت من الياقوت ثم نفخ الروح فيها مزمومة بسلاسل من ذهب، كأن وجوهها المصابيح نضارة وحسنا، وبرها خز أحمر ومرعزى أبيض مختلطان، لم ينظر الناظرون إلى مثله حسنا وبهاء، وذلل من غير مهلة، نجباء من غير رياضة، عليها رحال ألواحها من الدر والياقوت المفضضة باللؤلؤ والمرجان، صفائحها من الذهب الاحمر ملبسة بالعبقري والارجوان،

And in its shade would be gatherings from the gatherings of the Shias of Amir Al-Momineen Ali-asws Bin Abu Talib-asws, synthesising it and discussing with all of them; and while they are discussing in its shade, the Angels would come to them, the noble ones pulling trays filled with rubies, then a soul would be blown into it, reined by chains of gold as if their faces are the lanterns, fresh and beautiful, and their furs being of red wool, and their white plaits intertwined. A look of a beholder has not look at the like of its beauty and glory, physically from without any exercising, upon them would be panels of gems and rubies flickering with the pearls and the coral, their panels being of red gold clothed with purple designed cushions.

فأناخوا تلك النجائب إليهم، ثم قالوا لهم: ربكم يقرؤكم السلام ويراكم وينظر إليكم، ويحبكم وتحبونه، ويزيدكم من فضله وسعته فإنه ذو رحمة واسعة وفضل عظيم،

They would push those trolleys to them, then say to them, 'Your Lord-azwj is Conveying the Greetings to you all and Sees you and is Looking at you, and Loves you and you love Him-azwj, and is Increasing for you from His-azwj Grace and His-azwj Extensiveness, for He-azwj with Capacious Mercy and Magnificent Grace'.

قال: فيحمل كل رجل منهم على راحلته فينطلقون صفا واحدا معتدلا، ولا يمرون بشجرة من أشجار الجنة إلا أتحفتهم بثمارها، ورحلت لهم عن طريقهم كراهية أن يثلم طريقتهم وأن يفرق بين الرجل و رفيقه،

He-saww said: 'Every man from them would load upon his ride and they would be going in one straight row, and they will not be passing by a tree from the trees of the Paradise, except it would gift them its fruits. And they would depart from their road disliking there being a gap in their road and that there would be a separation between the man and his friend.

فما دفعوا إلى الجبار جل جلاله قالوا: ربنا أنت السلام ولك يحق الجلال والاكرام، فيقول الله تعالى: مرحبا بعبادي الذين حفظوا وصيتي في أهل بيت نبيي، ورعوا حقي، وخافوني بالغيب، وكانوا مني على كل حال مشفقين،

They would turn to the Compeller, Majestic is His-azwj Majesty, they will say, 'Our Lord-azwj! You-azwj are Al-Salaam, and for You-azwj is the Right of the Majesty and the Honour'. Allah-azwj the Exalted will Say: "Congratulations to My-azwj servants, those who preserved My-azwj Bequest regarding the People-asws of the Household of My-azwj Prophet-saww, and nurtured My-azwj Rights and feared Me-azwj in the private, and were fearful from Me-azwj upon every state!"

قالوا: أما وعزتك و جلالك ما قدرناك حق قدرك، وما أدينا إليك كل حقك، فأذن لنا في السجود،

They would say, 'But, by You-azwj Mighty and You-azwj Majesty! We have not appreciated You-azwj as is the right of appreciating You-azwj, and we have not fulfilled every Right of Yours-azwj, therefore permit us for the *Sajdah*s'.

قال لهم ربهم: إني وضعت عنكم مؤونة العبادة، وأرحت عليكم أبدانكم، وطال ما أنصبتم لي الابدان، وعنتم الوجوه، فالآن افضيتم إلى روحي ورحمتي فاسألوني ما شئتم و تمنوا علي اعطكم أمانيكم، فإني لن أجزيكم اليوم بأعمالكم ولكن برحمتي وكرامتي وطولي وارتفاع مكاني وعظم شأني، ولحبكم أهل بيت نبيي،

Their Lord-azwj will Say to them: "I-azwj have Dropped from you all the exertion of the worship, and Rested your bodies upon you, and you have been exerting the bodies for Me-azwj for long and distressed your faces. So now, you have come to My-azwj Spirit and My-azwj Mercy, therefore ask Me-azwj whatever you so desire to, and wish to Me-azwj, I-azwj will Grant your wishes, for I-azwj will never Recompense you today based on your deeds, but by My-azwj Mercy and My-azwj Benevolence and My-azwj Extensiveness, and Loftiness of My-azwj Position, and Greatness of My-azwj Glory, and for your loving the People-asws of the Household of My-azwj Prophet-saww!"

فلا يزال يرفع أقدار محبي علي بن أبي طالب عليه السلام في العطايا والمواهب حتى أن المقصر من شيعته ليتمنى في امنيته مثل جميع الدنيا منذ يوم خلقها الله إلى يوم أفناها،

So, He-azwj will not cease to raise the worth of the ones who love Ali-asws Bin Abu Talib-asws regarding the Presents and the Gifts until the reducer (Muqassir) from his-asws Shias would wish among his wishes like the entirety of the world since the day Allah-azwj Created it up to the day it perishes.

فيقول لهم ربهم: لقد قصرتم في أمانيكم ورضيتم بدون ما يحق لكم فانظروا إلى مواهب ربكم، فإذا بقباب و قصور في أعلى عليين من الياقوت الاحمر والاخضر والاصفر والابيض، فلولا أنها مسخرة إذا للمعت الابصار منها،

Their Lord-azwj would Say to them: "You have been deficient in your wishes and are pleased with lower than what is deserving for you. Look at the Gifts of your Lord-azwj!" And there would be domes and castles in the high Illiyeen from rubies, the red and the green and the yellow and the white. Had these not been subdues the sights would have been blinded from these.

فما كان من تلك القصور من الياقوت الاحمر فهو مفروش بالعبقري الاحمر يزهر نورها، وما كان منها من الياقوت الاخضر فهو مفروش بالسندس الاخضر، وما كان منها من الياقوت الابيض فهو مفروش بالحرير الابيض، وما كان منها من الياقوت الاصفر فهو مفروش بالرياش الاصفر مبثوثة بالزمرد الاخضر والفضة البيضاء والذهب الاحمر،

So, whatever would be from those castles of red rubies, so it would be furnished with red cushions radiating its light; and whatever was from these from the green rubies, it would be furnished by the green silk; and whatever was from these from white rubies, it would be furnished with the white silk; and whatever was from these from the yellow rubies, it would be furnished with the yellow towels spread out with the green emeralds and the white silver and the red gold.

قواعدها وأركانها من الجوهر، يثور من أبوابها و أعراصها نور مثل شعاع الشمس عنده مثل الكوكب الدري في النهار المضئ، وإذا على باب كل قصر من تلك القصور جنتان مدهامتان فيهما عينان نضاختان وفيهما من كل فاكهة زوجان،

Its pillars and its corners are from the gems; light *Eman*ates from its doors and its courtyard like the rays of the sun with it being like the shining stars in the passing rivers. And upon the door of each castle from those castles are tow gardens, ***Plush green in colour [55:64] In both of them are two springs gushing forth [55:66] In both of them are two pairs of every fruit [55:52]***.

فلما أن أرادوا أن ينصرفوا إلى منازلهم ركبوا على براذين من نور بأيدي ولدان مخلدين، بيد كل واحد منهم حكمة برذون من تلك البراذين لجمها وأعنتها من الفضة البيضاء، وأثفارها من الجوهر، فلما دخلوا منازلهم وجدوا الملائكة يهنؤونهم بكرامة ربهم حتى إذا استقروا قرارهم قيل لهم: هل وجدتم ما وعد ربكم حقا ؟ قالوا: نعم ربنا رضينا فارض عنا،

When they intend to leave to go to their houses, they would ride upon lions of light assisted by eternal youths, in the hand of each you from them would be a lion from those lions, its reins being of white silver, and its décor being of jewellery. When they enter their houses, they will find Angels congratulating them with the honouring of their Lord-azwj until when they settle down, He-azwj would Say to them, "Did you find it to be true what your Lord-azwj Promised you?" They would say, 'Yes, our Lord-azwj! We are pleased, so be Pleased from us'.

قال: برضاي عنكم وبحبكم أهل بيت نبيي أحللتم داري وصافحتكم الملائكة، فهنيئا هنيئا غير محذور وليس فيه تنغيص،

He-azwj would Say: "He-azwj is Pleased from you and with your love for the People-asws of the Household of My-azwj Prophet-saww! I-saww have Legalised My-azwj House (Paradise) and the Angels would shake your hands, therefore congratulation, congratulations, without any prohibitions and there isn't any embitterment!"

فعندها قالوا: الحمدلله الذي أذهب عنا الحزن إن ربنا لغفور شكور.

At that, they will say, 'The Praise is for Allah-azwj Who Removed the grief from us! Our Lord-azwj is Forgiving, Grateful''.[259]

92 – فر: محمد بن الحسن بن إبراهيم معنعنا عن أبي جعفر عليه السلام في قوله تعالى: " الذين آمنوا وعملوا الصالحات طوبى لهم وحسن مآب " فبلغني أن طوبى شجرة الجنة، منابته في دار علي بن أبي طالب وهي له ولشيعته، وعلى تلك الشجرة أسفاط فيها حلل من سندس وإستبرق يكون للعبد منها ألف سفط، في كل سفط مائة ألف حلة ليس منها حلة إلا مخالفة للون الاخرى إلا أن ألوانها كلها خضر من سندس وإستبرق،

Muhammad Bin Al Hassan Bin Ibahim,

'From Abu Ja'far-asws regarding the Words of the Exalted: ***Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]***: 'It has reached me-asws that *Tooba* is a tree of Paradise, growing in the house of Ali-asws Bin Abu Talib-asws, and it is for him-asws and his-asws Shias. And upon that tree there are container in which are garments of silk and brocade. There would happen to be a thousand container for the servant from it, in each container being a hundred thousand garments. There isn't any garment from it except it is of a different colour to the other one, except that all of them are green from silk and brocade.

فهذا أعلى تلك الشجرة، ووسطها ظللهم يظل عليهم، يسير الراكب في ظل تلك الشجرة مائة عام قبل أن يقطعها، وأسفلها ثمرتها متدلى على بيوتهم، يكون منها القضيب مثل القصبة فيه مائة لون من الفواكه، ما رأيت ولم تر، وما سمعت ولم تسمع، متدلى على بيوتهم، كلما قطعوا منها ينبت مكانها، يقول الله تعالى: " لا مقطوعة ولا ممنوعة " وتدعى تلك الشجرة طوبى،

So, this is at the top of the tree, and its middle would shade upon them. The rider would ride in the shade of that tree for a hundred yards before he cuts across it; and its bottom has fruits stooping down upon their houses. The twig from it is like the twig wherein are a hundred types of fruits, you have not seen nor will you see, and you have not heard and will not hear of, stooping upon their houses. Every time they cut from it, another one would grow in its place. Allah-azwj is Saying: ***Neither interrupted nor forbidden [56:33]***. And that tree is called '*Tooba*'.

ويخرج نهر من أصل تلك الشجرة فيسقي جنة عدن وهي قصر من لؤلؤة واحدة ليس فيها صدع ولا وصل، لو اجتمع أهل الاسلام كلها على ذلك القصر لهم فيه سعة، لها ألف ألف باب، وكل باب مصراعان من زبرجد وياقوت، اثنا عشر ميلا، لا يدخلها إلا نبي أو صديق أو شهيد أو متحاب في الله، أو ضعيف من المؤمنين تلك منازلهم وهي جنة عدن.

And a river comes out from the base of that tree and it irrigates the Garden of Eden, and it is a castle of one pearl, neither having a crack in it nor a flaw. If the people of Islam, all of them were to gather upon that castle, they would not have the capacity for them. There are a million doors for it, and each door has two shutters of emeralds and rubies for twelve miles.

[259] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 91

None shall enter it except a Prophet-as, or a truthful, or a martyr, or one loving for the Sake of Allah-azwj, or a guest from the Momineen of those houses, and it is the Garden of Eden''.[260]

93 – كا: علي بن إبراهيم، عن محمد بن عيسى، عن أبي جميلة، قال: قال أبو عبد الله عليه السلام: قال الله تبارك وتعالى: يا عبادي الصديقين تنعموا بعبادتي في الدنيا فإنكم تتنعمون بها في الآخرة.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Jameela who said,

'Abu Abdullah-asws said: 'Allah-azwj Blessed and Exalted Said: "O My-azwj servants, the truthful ones! Enjoy with My-azwj worship in the world, so you would be enjoying with it in the Hereafter''.[261]

94 – كا: العدة، عن أحمد بن محمد، عن علي بن الحكم، عن داود العجلي مولى أبي المعزاقال: سمعت أبا عبد الله عليه السلام يقول: ثلاث اعطين سمع الخلائق: الجنة، والنار، والحور العين، فإذا صلى العبد وقال اللهم أعتقني من النار وأدخلني الجنة وزوجني من الحور العين قالت النار: يا رب إن عبدك قد سألك أن تعتقه مني فأعتقه وقالت الجنة: يا رب إن عبدك قد سألك إياي فأسكنه، وقالت الحور العين: يا رب إن عبدك قد خطبنا إليك فزوجه منا،

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ajaly a slave of Abu Al Magra'a who said,

'I heard Abu Abdullah-asws saying: 'Three have been Given (the power to) hear the creatures – the Paradise, and the Fire and the Maiden Houries. So, when the servant prays a *Salāt* and says, 'O Allah-azwj! Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me', the Fire says: 'O Lord-azwj! Your-azwj servant has asked You-azwj to *Eman*cipate him from me, so *Eman*cipate him'; and the Paradise says: 'O Lord-azwj! Your-azwj servant has asked You-azwj for me, so Settle him in me'; and the Maiden Houries say: 'O Lord-azwj! Your-azwj servant has proposed to You-azwj for us, so Marry from us to him'.

فإن هو انصرف من صلاته ولم يسأل من الله شيئا من هذا قلن الحور العين: إن هذا العبد فينا لزاهد وقالت الجنة: إن هذا لعبد في لزاهد، وقالت النار: إن هذا العبد في لجاهل.

So, if he finishes from his *Salāt* and did not ask Allah-azwj for anything from this, the Maiden Houries say: 'This servant is being an ascetic from us'; and the Paradise says: 'This servant is being an ascetic regarding me'; and the Fire says, 'This servant is ignorant regarding me'' (was rejecting me).[262]

95 – كا: العدة، عن البرقي، عن زكريا المؤمن، عن داود بن فرقد، أو قتيبة الاعشى، عن أبي عبد الله عليه السلام قال: قال أصحاب رسول الله صلى الله عليه وآله: يارسول الله فداك آباؤنا وامهاتنا إن أصحاب المعروف في الدنيا عرفوا بمعروفهم، فبم يعرفون في الآخرة ؟

[260] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 92
[261] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 93
[262] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 94

A number of our companions, from Ahmad Bin Abu Abdullah, from Zakariyya Al Momin, from Dawood Bin Farqad, or Quteyba Al A'asha,

'From Abu Abdullah-asws having said: 'The companions of Rasool-Allah-saww said: 'O Rasool-Allah-saww! May our fathers and our mothers be sacrificed for you-saww! The performers of the acts of kindness in the world are known for their acts of kindness, so how will they be known in the Hereafter?'

فقال: إن الله تبارك وتعالى إذا أدخل أهل الجنة الجنة أمر ريحا عبقة طيبة فلزقت بأهل المعروف فلا يمر أحد منهم بملا من أهل الجنة إلا وجدوا ريحه فقالوا: هذا من أهل المعروف.

So he-saww said: 'When Allah-azwj Blessed and Exalted Enters the people of the Paradise into the Paradise, would Command a misty aromatic wind, so it would affix itself to the people (performers) of the acts of kindness. Thus, not one of them would pass by a group from the inhabitants of the Paradise except that they would find its aroma, so they would say, 'This one is from the people (performer) of the acts of kindness''.[263]

96 – كا: علي، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن أسحاق ابن عمار، عن أبي عبد الله عليه السلام قال: إن للجنة بابا يقال له المعروف، لا يدخله إلا أهل المعروف، وأهل المعروف في الدنيا هم أهل المعروف في الآخرة.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Ammar,

'From Abu Abdullah-asws having said: 'For the Paradise is a Door called '(The Door of) Kindness'. None shall enter it except for the people (performers) of the acts of kindness in the world. They would be the people (performers) of the acts of kindness in the Hereafter (too by giving their good deeds to others)''.[264]

97 – كا: محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل، عن صالح بن عقبة، عن المفضل، عن أبي عبد الله عليه السلام قال: إن المؤمن ليتحف أخاه التحفة، قلت: وأي شئ التحفة ؟ قال: من مجلس، ومتكأ، وطعام، وكسوة وسلام، فتطاول الجنة مكافاة له، ويوحي الله عزوجل إليها: أني قد حرمت طعامك على أهل الدنيا إلا على نبي أو وصي نبي،

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Al Mufazzal,

(It has been narrated) from Abu Abdullah-asws having said: 'The *Momin*, let him present his brother with a gift'. I said, 'And which thing is the gift?' He-asws said: 'From (allocating) a seat, and a pillow, and food, and clothing, and a greeting. So the Paradise prolongs the Rewards for him, and Allah-azwj Mighty and Majestic Reveals unto it: "I-azwj have Prohibited your food upon the people of the world except upon a Prophet-saww, or a successor-as of a Prophet-as.

[263] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 95
[264] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 96

فإذا كان يوم القيامة أوحى الله عزوجل إليها: أن كافي أوليائي بتحفهم، فتخرج منها وصفاء ووصائف معهم أطباق مغطاة بمناديل من لؤلؤ، فإذا نظروا إلى جهنم وهولها وإلى الجنة وما فيها طارت عقولهم وامتنعوا أن يأكلوا فينادي مناد من تحت العرش: إن الله عزوجل قد حرم جهنم على من أكل من طعام جنته فيمد القوم أيديهم فيأكلون. *

When it will be the Day of Judgement, Allah-azwj Mighty and Majestic would Reveal unto it: "Reward My-azwj servants for their gifts!" So male and female attendants would be coming out from it having platters with them covered by towels of pearls. When they look towards Hell and its horrors, and towards the Paradise and what is therein, their intellects would fly off and they would refuse to eat. A Caller would Call out from beneath the Throne: 'Allah-azwj Mighty and Majestic has Prohibited Hell upon the one who eat from the good of His-azwj Paradise'. The group of people would be extending their hands, and they would be eating''.[265]

98 – كا: علي، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر عليه السلام قال: إن رسول الله صلى الله عليه وآله سئل عن قول الله عزوجل: " يوم نحشر المتقين إلى الرحمن وفدا " فقال: يا علي إن الوفد لا يكونون إلا ركبانا، اولئك رجال اتقوا الله فأحبهم الله عز ذكره واختصهم ورضي أعمالهم فسماهم المتقين.

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated the following:

Abu Ja'far-asws having said that: 'The Rasool-saww of Allah-azwj was asked about the Statement of Allah-azwj: ***On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]***, so he-saww said: 'O Ali-asws! Surely the delegation will not come up except on rides. These will be the men who feared Allah-azwj, so Allah-azwj Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثم قال له: يا علي أما والذي فلق الحبة وبرأ النسمة إنهم ليخرجون من قبورهم، وإن الملائكة لتستقبلهم بنوق من نوق العز، عليها رحائل الذهب مكللة بالدر والياقوت، وجلائلها الاستبرق والسندس، وخطمها جدل الارجوان، تطير بهم إلى المحشر

Then he-saww said to him-asws: 'O Ali-asws! By the One-azwj Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مع كل رجل منهم ألف ملك من قدامه وعن يمينه وعن شماله، يزفونهم زفا حتى ينتهوا بهم إلى باب الجنة الاعظم، وعلى باب الجنة شجرة إن الورقة منها ليستظل تحتها ألف رجل من الناس، وعن يمين الشجرة عين مطهرة مزكية،

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf

[265] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 97

from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'.

قال: فيسقون منها شربة شربة فيطهر الله بها قلوبهم من الحسد، ويسقط عن أبشارهم الشعر، وذلك قول الله عزوجل: " وسقاهم ربهم شرابا طهورا " من تلك العين المطهرة.

He-saww said: 'They will quench themselves with a drink from it, so Allah-azwj will Purify their hearts by it from the envy and their bodily hair will drop off, and that is the Statement of Allah-azwj: ***and their Lord would Quench them with a pure drink [76:21]***. It will be from that pure fountain'.

قال: ثم ينصرفون إلى عين اخرى عن يسار الشجرة فيغتسلون فيها وهي عين الحياة فلا يموتون أبدا، قال: ثم يوقف بهم قدام العرش وقد سلموا من الآفات و الاسقام والحر والبرد أبدا،

He-saww said: 'Then they will leave to go to another Fountain on the right of the Tree. So, they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He-saww said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

قال: فيقول الجبار جل ذكره للملائكة الذين معهم: احشروا أوليائي إلى الجنة ولا توقفوهم مع الخلائق فقد سبق رضاي عنهم ووجبت رحمتي لهم، وكيف اريد أن اوقفهم مع أصحاب الحسنات والسيئات ؟

Rasool-Allah-saww said: 'Then the Compeller Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: "Usher My-azwj friends to the Paradise and do not pause them with the creatures from I-azwj am already Pleased with them and My-azwj Mercy has been Obligated for them, and how can I-azwj Want them to be paused, the companions of the good with that of the evil?'

قال: فتسوقهم الملائكة إلى الجنة فإذا انتهوا بهم إلى باب الجنة الاعظم ضرب الملائكة الحلقة ضربة عظيمة تصرصريرا (فبلغ خ ل) يبلغ صوت صريرها كل حوراء أعدها الله عزوجل لاوليائه في الجنان، فيتباشرون بهم إذا سمعوا صرير الحلقة فيقول بعضهم (فيتباشرن بهم إذا سمعن صرير الحلقة فيقول بعضهن ظ) لبعض: قد جاءنا أولياء الله فيفتح لهم الباب

He-saww said: 'The Angels will lead them to the Paradise. So, when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah-azwj has Prepared for His-azwj friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (doorbell), so some of them will say to the others, 'The friends of Allah-azwj have come to us, so open the Door for them'.

فيدخلون الجنة وتشرف عليهم أزواجهم من الحور العين والآدميين فيقلن: مرحبا بكم فما كان أشد شوقنا إليكم ! ويقول لهن أولياء الله مثل ذلك.

They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah-azwj will say to them similarly'.

فقال علي عليه السلام: يا رسول الله أخبرنا عن قول الله عزوجل: " غرف مبنية من فوقها غرف " بماذا بنيت يارسول الله ؟ فقال: يا علي تلك غرف بناها الله عزوجل لاوليائه بالدر والياقوت والزبرجد، سقوفها الذهب محبوكة بالفضة، لكل غرفة منها ألف باب من الذهب، على كل باب منها ملك موكل به، فيها فرش مرفوعة بعضها فوق بعض من الحرير والديباج بألوان مختلفة وحشوها المسك والكافور و العنبر، وذلك قول الله عزوجل: " وفرش مرفوعة "

Ali-asws said: 'O Rasool-saww Allah-azwj! Inform us about the Statement of Allah-azwj; ***However, for those who fear their Lord, for them would be rooms built from above these rooms, [39:20]***, O Rasool-saww Allah-azwj'. So he-saww said: 'O Ali-asws! Those are mansions which Allah-azwj has Built for His-azwj friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Word of Allah-azwj: ***And raised furnishings [56:34]***.

إذا ادخل المؤمن إلى منازله في الجنة ووضع على رأسه تاج الملك والكرامة البس حلل الذهب والفضة والياقوت والدر منظوم في الاكليل تحت التاج.

When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown'.

قال: والبس سبعين حلة حرير بألوان مختلفة وضروب مختلفة منسوجة بالذهب والفضة واللؤلؤ والياقوت الاحمر، فذلك قوله عزوجل: " يحلون فيها من أساور من ذهب ولؤلؤا ولباسهم فيها حرير " فإذا جلس المؤمن على سريره اهتز سريره فرحا، فإذا استقر بولي الله عزوجل منازله في الجنان استأذن عليه الملك الموكل بجنانه ليهنئه بكرامة الله عز وجل إياه، فيقول له خدام المؤمن من الوصفاء والوصائف: مكانك فإن ولي الله قد اتكأ على أريكته وزوجته الحوراء تهيأ له فاصبر لولي الله،

Rasool-Allah-saww said: 'And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Word of Allah-azwj: ***They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23]***. So, when the Momin sits upon his bed, it will vibrate with joy. When the friend of Allah-azwj settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah-azwj, and they will come to him. The servants of the Momin from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah-azwj is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah-azwj'.

قال: فتخرج عليه زوجته الحوراء من خيمة لها تمشي مقبلة وحولها وصائفها وعليها سبعون حلة منسوجة بالياقوت واللؤلؤ والزبرجد من مسك وعنبر، وعلى رأسها تاج الكرامة، وعليها نعلان من ذهب مكللتان بالياقوت واللؤلؤ، شراكهما ياقوت أحمر، فإذا دنت من ولي الله فهم أن يقوم إليها شوقا فتقول له: يا ولي الله ليس هذا يوم تعب ولا نصب فلا تقم، أنا لك و أنت لي،

Rasool-Allah-saww said: 'So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. When she approaches the friend of Allah-azwj, he would understand it and he would get up for her in desire, so she will say to him, 'O friend of Allah-azwj, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me'.

فيعتنقان مقدار خمسمائة عام من أعوام الدنيا لا يملها ولا تمله،

'They will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قال: فإذا فتر بعض الفتور من غير ملالة نظر إلى عنقها فإذا عليها قلائد من قصب من ياقوت أحمر وسطها لوح صفحته درة مكتوب فيها: أنت ياولي الله حبيبي، وأنا الحوراء حبيبتك إليك تناهت نفسي، وإلي تناهت نفسك،

Rasool-Allah-saww said: 'So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, "You, O friend of Allah-azwj is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me".

ثم يبعث الله إليه ألف ملك يهنؤونه بالجنة ويزوجونه بالحوراء، قال: فينتهون إلى أول باب من جنانه فيقولون للملك الموكل بأبواب جنانه: استأذن لنا على ولي الله فإن الله بعثنا إليه نهنئه، فيقول لهم الملك: حتى أقول للحاجب، فيعلمه مكانكم.

Then Allah-azwj will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool-Allah-saww said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah-azwj, for Allah-azwj has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

قال: فيدخل الملك إلى الحاجب وبينه وبين الحاجب: ثلاث جنان حتى ينتهي إلى أول باب، فيقول للحاجب: إن على باب العرصة ألف ملك أرسلهم رب العالمين ليهنؤوا ولي الله وقد سألوني أن آذن لهم عليه، فيقول الحاجب: إنه ليعظم علي أن أستاذن لاحد على ولي الله وهو مع زوجته الحوراء،

'He-saww said: 'The Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. He will say to the guard that, 'A

thousand Angels are awaiting at the door, having been Sent by the Lord-azwj of the world, Blessed and Exalted, to congratulate the friend of Allah-azwj and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah-azwj as he is with his Hourie wife'.

قال: وبين الحاجب وبين ولي الله جنتان، قال: فيدخل الحاجب إلى القيم فيقول له: إن على باب العرصة ألف ملك أرسلهم رب العزة يهنؤون ولي الله فاستأذن فيتقدم القيم إلى الخدام فيقول لهم: إن رسل الجبار على باب العرصة وهم ألف ملك أرسلهم الله يهنؤون ولي الله فأعملوه بمكانهم،

He-saww said: 'And in between the guard and the friend of Allah-azwj are two Gardens'. He-saww said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord-azwj of Honour has Sent to congratulate the friend of Allah-azwj, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah-azwj has Sent to congratulate the friend of Allah-azwj, so make their places known to him'.

قال: فيعلمونه فيؤذن للملائكة فيدخلون على ولي الله وهو في الغرفة ولها ألف باب، وعلى كل باب من أبوابها ملك موكل به، فإذا اذن للملائكة بالدخول على ولي الله فتح كل ملك بابه الموكل، به قال: فيدخل القيم كل ملك من باب من أبواب الغرفة، قال: فيبلغونه رسالة الجبار عزوجل، وذلك قول الله عزوجل: " والملائكة يدخلون عليهم من كل باب " من أبواب الغرفة " سلام عليكم " إلى آخر الآية.

He-saww said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. They will come up to the friend of Allah-azwj, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. He will allow the Angels to enter to be with the friend of Allah-azwj by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He-saww said: 'So they would then convey the Message of the Compeller-azwj Majestic and Mighty to him and that is the Word of Allah-azwj: ***And the Angels would be entering from every door to (meet) them [13:23]***, from the doors of the Mansion, ***Greetings be upon you [13:24]*** - up to the end of the Verse'.

قال: وذلك قوله عزوجل: " وإذا رأيت ثم رأيت نعيما وملكا كبيرا " يعني بذلك ولي الله وما هو فيه من الكرامة والنعيم والملك العظيم الكبير، إن الملائكة من رسل الله عز ذكره يستأذنون عليه، فلا يدخلون عليه إلا بإذنه، فذلك الملك العظيم الكبير.

Rasool-Allah-saww said: 'And that is the Word of the Majestic and Mighty: ***And when you see, then you will see Blessings and a great Kingdom [76:20]***, meaning by that the friend of Allah-azwj and what he would be in from the Prestige and the Bounties, and the Magnificent and Great Kingdom. The Angels Sent by the Message from Allah-azwj Mighty is His-azwj Mention, would seek permission for their entrance to him. They do not come up to him except by his permission. So that is the Magnificent and Great Kingdom'.

قال: والانهار تجري من تحت مساكنهم، وذلك قول الله عزوجل: " تجري من تحتهم الانهار " والثمار دانية منهم وهو قوله عزوجل: " ودانية عليهم ظلالها و ذللت قطوفها تذليلا " من قربها منهم يتناول المؤمن من النوع الذي يشتهيه من الثمار بفيه وهو متكئ، وإن الانواع من الفاكهة ليقلن لولي الله: ياولي الله كلني قبل أن تأكل هذا قبلي،

He-saww said: 'And the rivers would flow from underneath his dwelling and that is the Word of Allah-azwj: ***They, for them would be Gardens of Eden, the rivers flowing beneath these. [18:31]***. And the fruits would come near to them and it is the Word of Mighty and Majestic: ***And it shades would stoop unto them, and its selections would droop with humbleness [76:14]***. The Momin would eat from the varieties of fruits by its category whilst leaning (relaxed upon the couch), and the varieties of the fruits will say to the friend of Allah-azwj, 'Eat me before you eat this one'.

قال: وليس من مؤمن في الجنة إلا وله جنان كثيرة معروشات وغير معروشات، وأنهار من خمر، وأنهار من ماء، وأنهار من لبن، وأنهار من عسل، فإذا دعى ولي الله بغذائه اتي بما تشتهي نفسه عند طلبه الغذاء من غير أن يسمي شهوته،

He-saww said: 'And there is none from the Momin in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So, if the friend of Allah-azwj calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire'.

قال: ثم يتخلى مع إخوانه ويزور بعضهم بعضا، ويتنعمون في جنات في ظل ممدود في مثل مابين طلوع الفجر إلى طلوع الشمس، أطيب من ذلك لكل مؤمن سبعون زوجة حوراء وأربع نسوة من الآدميين، والمؤمن ساعة مع الحوراء وساعة مع الآدمية، وساعة يخلو بنفسه على الارائك متكئا ينظر بعض المؤمنين إلى بعض،

He-saww said: 'Then he would seclude himself with his wife, and some of them would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that. Each of the Momin would have seventy wives from the Houries, and four women from the humans, and the Momin would spend an hour with the Hourie, and an hour with the human (wife), and an hour alone with himself, being relaxed leaning on his couch, some looking at some others'.

وإن المؤمن ليغشاه شعاع نور وهو علي أريكته ويقول لخدامه: ماهذا الشعاع اللامع لعل الجبار لحظني ؟ فيقول له خدامه: قدوس قدوس جل جلاله، بل هذه حوراء من نسائك ممن لم تدخل بها بعد أشرفت عليك من خيمتها شوقا إليك وقد تعرضت لك وأحبت لقاءك، فلما أن رأتك متكئا على سريرك تبسمت نحوك شوقا إليك، فالشعاع الذي رأيت والنور الذي غشيك هو من بياض ثغرها وصفائه ونقائه ورقته،

The Momin would be covered by a shining beam of light and he would be upon his couch, and he would say to his servants, 'What is this beam of light? Perhaps it is the Brilliance of the Compeller-azwj Who has Observed me'. His servants would say to him, 'Holy is He-azwj! Holy is He-azwj! Majestic is His-azwj Majesty! But, this is a Hourie from your women (wives) whom you have never entered into. She just looked out of her tent towards you in her desire for you,

and wants to present herself to you, and would love to meet with you. When she saw you relaxed upon your couch, she smiled in her desire for you. So that was the brilliant beam that you saw and the light which you were covered in, it was from the whiteness of her mouth (teeth), and her cleanliness, and her purity, and her tenderness'.

فيقول ولي الله: ائذنوا لها فتنزل إلي، فيبتدر إليها ألف وصيف وألف وصيفة يبشرونها بذلك، فتنزل إليه من خيمتها وعليها سبعون حلة منسوجة بالذهب والفضة، مكللة بالدر والياقوت والزبرجد، صبغهن المسك والعنبر بألوان مختلفة، يرى مخ ساقها من وراء سبعين حلة، طولها سبعون ذراعا، وعرض مابين منكبيها عشرة أذرع،

He-saww said: 'So the friend of Allah-azwj would say, 'Grant her permission'. A thousand servants and a thousand maids would descend to her to give her the good news of that. She would then come to him from her tent, and she would have upon her seventy garments interwoven with the gold, and silver, laced with gems and the sapphire, and the emeralds cover with musk and ambergris, of different colours. The marrow of her leg would be seen from underneath the seventy garments of seventy cubits of length, and the (distance) between her shoulders would be of ten cubits.

فإذا دنت من ولي الله أقبل الخدام بصحاف الذهب والفضة فيها الدر والياقوت والزبرجد، فينثرونها عليها، ثم يعانقها وتعانقه فلا تمل ولا يمل.

When she approaches the friend of Allah-azwj, the servants would welcome her by a tray of gold and the silver in which would be gems, and the sapphire, and the emeralds, so they would display these to her. Then he would embrace her and she would embrace him. Neither would he be weary nor would she be weary'.

قال: ثم قال أبو جعفر عليه السلام: أما الجنان المذكورة في الكتاب فإنهن جنة عدن، وجنة الفردوس، وجنة نعيم، وجنة المأوى،

He the (narrator) said, 'Then Abu Ja'far-asws said: 'But rather the Gardens Mentioned in the Book are the Garden of *Eden*, and the Garden of *Al-Firdows*, and Garden of *Naeem*, and Garden of *Al-Ma'wa*'.

قال: وإن لله عزوجل: جنانا محفوفة بهذه الجنان، وإن المؤمن ليكون له من الجنان ما أحب واشتهى يتنعم فيهن كيف يشاء، وإذا أراد المؤمن شيئا إنما دعواه إذا أراد أن يقول: سبحانك اللهم، فإذا قالها تبادرت إليه الخدام بما اشتهى من غير أن يكون طلبه منهم أو أمر به، وذلك قول الله جل وعز: " دعويهم فيها سبحانك اللهم وتحيتهم فيها سلام " يعني الخدام،

He-asws said: 'And Allah-azwj has Surrounded these Gardens with other Gardens, and that the Momin would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Momin intends a thing, or covets it, he would call for it by saying, 'Glory be to You-azwj, O Allah-azwj!' So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah-azwj Mighty and Majestic: ***Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace' [10:10]***, meaning the servants'.

قال: " وآخر دعواهم أن الحمد لله رب العالمين " يعني بذلك عند ما يقضون من لذاتهم من الجماع والطعام والشراب يحمدون الله عزوجل عند فراغهم،

He-asws said: ***and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10]***, meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah-azwj Mighty and Majestic during their being free from that'.

وأما قوله: " اولئك لهم رزق معلوم " قال: يعلمه الخدام فيأتون به أولياء الله قبل أن يسألوهم إياه،

And as for His-azwj Word: ***They, for them is a known sustenance [37:41]***, he-asws said: 'The servants know of it, so they bring it to the friend of Allah-azwj before he even asks them for it'.

وأما قوله عزوجل: " فواكه وهم مكرمون " قال: فإنهم لا يشتهون شيئا في الجنة إلا اكرموا به.

And as for the Statement of the Mighty and Majestic: ***Fruits, and they shall be Honoured [37:42]***, he-asws said: 'They will not desire anything in the Paradise, except that they will be honoured with it''.[266]

99 – كا: الحسين بن محمد، عن المعلى، عن محمد بن جمهور، عن شاذان، عن أبي الحسن موسى عليه السلام قال: قال لي أبي: إن في الجنة نهرا يقال له جعفر، على شاطئه الايمن درة بيضاء فيها ألف قصر، في كل قصر ألف قصر لمحمد وآل محمد صلى الله عليه وآله، وعلى شاطئه الايسر درة صفراء فيها ألف قصر، في كل قصر ألف قصر لابراهيم وآل إبراهيم عليهم السلام.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Shazaan, who has narrated the following:

Abu Al-Hassan Musa-asws having said; 'My-asws father-asws said to me-asws that in the Paradise is a river called Ja'far. On its right bank is a white pearl in which are a thousand castles. In each of the castles are a thousand castles for Muhammad-saww and the Progeny-asws of Muhammad-saww. And upon its left bank is a yellow pearl, in which are a thousand castles. In each of the castles for Ibrahim-as and the Progeny-asws of Ibrahim-as''.[267]

100 – كا: علي، عن أبيه عن ابن محبوب، عن أبي أيوب، عن الحلبي قال سألت أبا عبد الله عليه السلام عن قول الله عزوجل: " فيهن خيرات حسان " قال: هن صوالح المؤمنات العارفات،

From him, from his father, from Ibn Mahboub, from Abu Ayyub, from Al-Halby who said:

I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic: ***Therein are the good and beautiful females [55:70]***, said: 'These would be the righteous believing women, who had recognised (Al-Wilayah)'.

[266] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 98
[267] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 99

قال: قلت: " حور مقصورات في الحيام " قال: الحور هن البيض المضمومات (المضمرات خ ل) المخدرات في خيام الدر والياقوت والمرجان، لكل خيمة أربعة أبواب، على كل باب سبعون كاعبا حجابا لهن، ويأتيهن في كل يوم كرامة من الله عز ذكره ليبشر الله عزوجل بهن المؤمنين.

He (the narrator) said, 'I said, ***Houries restrained in the pavilions [55:72]***. He-asws said: 'The Houries like protected eggs, preserved in the tents of the pearls, and the sapphire, and the coral. For every tent would be four doors, and on every door would be seventy veiled ones, and there will be coming them, Prestige from Allah-azwj every day for giving good news to the Momin by these (Houries)'.[268]

101 - كا: محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن يزيد النوفلي، عن الحسين بن أعين أخي مالك بن أعين قال: سألت أبا عبد الله عليه السلام عن قول الرجل للرجل: جزاك الله خيرا ما يعني به ؟

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Yazeed Al-Nawfaly, from Al-Husayn Bin Ayn the brother of Malik Bin Ayn who said:

I asked Abu Abdullah-asws about the words which a person would say to another person, ' جَزَاكَ اللَّهُ خَيْراً' 'May Allah-azwj Reward you with goodness (Khair)', what is meant by it?'

قال أبو عبد الله عليه السلام: إن خيرا نهر في الجنة مخرجه من الكوثر، والكوثر مخرجه من ساق العرش، عليه منازل الاوصياء وشيعتهم، على حافتي ذلك النهر جواري نابتات، كلما قلعت واحدة نبتت اخرى، سمي بذلك النهر

Abu Abdullah-asws said: 'Khair' is a river in the Paradise, a tributary from Al-Kausar. And Al-Kausar comes out from the Pillar of the Throne around which are houses of the successors-asws, and their-asws Shiites. On the banks of that river maids (Houries) grow. Every time one is taken, another one grows in its place, and they have been named after that river (Khair).

وذلك قوله: " فيهن خيرات حسان " وإذا قال الرجل لصاحبه: جزاك الله خيرا فإنما يعني بذلك تلك المنازل التي أعدها الله عزو جل لصفوته وخيرته من خلقه.

And that is the Word of the Exalted: ***Therein are the good and beautiful females [55:70]***. If the man says to his companion, 'May Allah-azwj Reward you with goodness (Khaira)', it means by that those dwellings which Allah-azwj Mighty and Majestic has Prepared for His-azwj elite, and the good ones from His-azwj creatures''.[269]

102 - وعنه، عن أحمد بن محمد، عن ابن أبي عمير، عن الحسين بن عثمان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن في الجنة نهرا حافتاة حور نابتات، فإذامر المؤمن بإحداهن فأعجبته اقتلعها فأنبت الله عزوجل مكانها.

And from him, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Abu Baseer,

[268] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 100
[269] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 101

'From Abu Abdullah-asws having said: 'In the Paradise there is a river. Houries are growing in its two banks, so when the Momin passes by one of these, and is fascinated by her, he would uproot her, and Allah-azwj Mighty and Majestic would Grow another one in her place''.[270]

103 – نهج: قال أمير المؤمنين عليه السلام في صفة الجنة: درجات متفاضلات ومنازل متفاوتات، لا ينقطع نعيمها، ولا يظعن مقيمها، ولا يهرم خالدها، ولا ييأس ساكنها.

Nahj (Al Balagah) –

'Amir Al-Momineen-asws said in the description of the Paradise: 'Its levels are by the superiority, and different (types of) houses. Its Bounties are not terminated, nor will its stayers depart from it, nor will the eternal ones age, nor will its dwellers despair''.[271]

104 – نبه، نهج: قال عليه السلام: فلو رميت ببصر قلبك نحو ما يوصف لك منها لعزفت نفسك عن بدائع ما اخرج إلى الدنيا من شهواتها ولذاتها وزخارف مناظرها، ولذهلت بالفكر في اصطفاق أشجار غيبت عروقها في كثبان المسك على سواحل أنهارها، وفي تعليق كبائس اللؤلؤ الرطب في عساليجها وأفنانها، وطلوع تلك الثمار مختلفة في غلف أكمامها، تجنى من غير تكلف فتأتي على منية مجتنيها، ويطاف على نزالها في أفنية قصورها بالاعسال المصفقة، والخمور المروقة،

Nahj (Al Balagah) –

'He-asws said: 'If you were to cast the sight of your heart around what is described to you from it, you would it would turn yourself away from the displays of what comes out to the world, from its lustful desires, and its pleasures, and the adornments of its sceneries, and you will be lost with the thinking regarding the rustling of the trees whose roots are hidden in the dunes of musk upon the coasts of its rivers, and in the attraction of the bunches of fresh pearls in the twigs and branches of those trees, and in the appearance of different fruits from under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and wine will be handed round to those who settle down in the courtyards of its palaces.

قوم لم تزل الكرامة تتمادى بهم حتى حلوا دار القرار، وأمنوا نقلة الاسفار، فلو شغلت قلبك أيها المستمع بالوصول إلى ما يهجم عليك من تلك المناظر المونقة لذهقت نفسك شوقا إليها، ولتحملت من مجلسي هذا إلى مجاورة أهل القبور استعجالا بها، جعلنا الله وإياكم ممن سعى بقلبه إلى منازل الابرار برحمته.

They are a people whom honour has always followed till they were made to settle in the house of eternal abode, and they obtained rest from the movement of journeying. O listener! If you busy yourself in advancing towards these wonderful scenes which will rush towards you, then your heart will certainly die due to eagerness for them, and you will be prepared to seek the company of those in the graves straight away from my audience here and hasten

[270] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 102
[271] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 103

towards them. Allah may, by His mercy, include us and you too among those who strive with their hearts for the abodes of the virtuous''.[272]

105 – نهج: قال أمير المؤمنين عليه السلام: واعلموا أن من يتق الله يجعل له مخرجا من الفتن ونورا من الظلم، ويخلده فيما اشتهت نفسه، وينزله منزل الكرامة عنده في دار اصطنعها لنفسه، ظلها عرشه، ونورها بهجته، وزوارها ملائكته، ورفقاؤها رسله،

Nahj (Al Balagah) –

'Amir Al-Momineen-asws said: 'And know that ***one who fears Allah, He would Make an outlet for him [65:2]*** from the strife and a light from the darkness and abide him eternally in what he desires for himself, and descend him in a house of honour with Him-azwj, in a house he would choose for himself. Its shade would be His-azwj Throne, and its light would be His-azwj Glory, and its visitors would be His-azwj Angels, and its friends would be His-azwj Rasools-as'.

ثم قال صلى الله عليه وآله: فبادروا بأعمالكم تكونوا مع جيران الله، رافق بهم رسله، وأزارهم ملائكته، وأكرم أسماعهم عن أن تسمع حسيس نار أبدا، وصان أجسادهم أن تلقى لغوبا ونصبا، ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم.

Then he-asws said: 'Hasten with your deeds to become from the neighbours of Allah-azwj! His-azwj Rasools-as would be their friends, and His-azwj Angels would be his visitors, and He-azwj will Honour their ears from not hearing the hiss of the Fire, ever, and Protect their bodies from wearing out and exhaustion. ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]***''.[273]

106 – م: قال صلى الله عليه وآله: قال النبي صلى الله عليه وآله عند حنين الجذع بمفارقته صلى الله عليه وآله و صعوده المنبر: والذي بعثني بالحق نبيا إن حنين خزان الجنان وحورها وقصورها إلى من يوالي محمدا وعليا وآلهما الطيبين ويبرء من أعدائهما لاشد من حنين هذا الجذع إلى رسول الله صلى الله وعليه وآله،

He-asws said: 'The Prophet-saww said during the yearning of the trunk at his-saww separation, and he-saww ascended the pulpit: ''By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww, the yearning of the Gardens, and the maiden Houries, and the rest of its castles and its houses, to the one who befriends Muhammad-saww, and Ali-asws, and their-asws goodly Progeny-asws, and disavow from their-asws enemies, is more intense than the yearning of this trunk which you saw (yearning) to Rasool-Allah-saww.

وإن الذي يسكن حنينهم وأنينهم ما يرد عليهم من صلاة أحدكم معاشر شيعتنا محمد وآله الطيبين، أو صلاة نافلة، أو صوم، أو صدقة

And that which settles down their moaning and groaning is what returns upon them from the *Salawat* one of you – community of our-asws Shias – upon Muhammad-saww and his-saww goodly Progeny-asws, or his *Salat* for the Sake of Allah-azwj, an optional one, or a Fast, or a charity.

[272] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 104
[273] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 105

وإن من عظيم ما يسكن حنينهم إلى شيعة محمد وعلي ما يتصل بهم من إحسانهم إلى إخوانهم المؤمنين، ومعونتهم لهم على دهرهم، يقول أهل الجنان بعضهم لبعض: لا تستعجلوا صاحبكم فما يبطئ عنكم إلا للزيادة في الدرجات العاليات في هذه الجنان بإسداء المعروف إلى إخوانه المؤمنين،

And that, from the greatest of what settles down their moaning to a Shia of Muhammad[-saww] and Ali[-asws] is what arrives with them from their good deeds to their Momineen brothers, and his assisting to them upon their lives. The inhabitants of the Gardens are saying to each other, 'Do not be hasty for your companion, for he has not been delayed from you except for the increase in the lofty ranks in these Gardens by providing to his *Momineen* brothers.

وأعظم من ذلك مما يسكن حنين سكان الجنان وحورها إلى شيعتنا ما يعرفهم الله من صبر شيعتنا على التقية،

And greater than that from what settles the groaning of the dwellers of the Gardens and its Houries to our[-asws] Shias is what Allah[-azwj] Introduces them from the patience of our[-asws] Shias upon the *Taqiyya* (dissimulation).

فحينئذ تقول خزان الجنان وحورها: لنصبرن على شوقنا إليهم كما يبصرون على سماع المكروه في ساداتهم و أئمتهم، وكما يتجرعون الغيظ ويسكتون عن إظهار الحق لما يشاهدون من ظلم من لا يقدرون على دفع مضرته،

So this is where the keepers of the Gardens and its Houries observe patience upon our desire to them and our yearning, just as they (Shias) are being patient upon hearing the abhorrence(s) regarding their chiefs and their Imams[-asws], and just as they are swallowing the anger and are remaining silent from manifesting the Truth – due to what they are witnessing from the injustices of the ones who they are not able upon repelling his harm.

فعند ذلك يناديهم ربنا عزوجل: يا سكان جناني ويا خزان رحمتي مالبخل أخرت عنكم أزواجكم وساداتكم، ولكن ليستكملوا نصيبهم من كرامتي بمواساتهم إخوانهم المؤمنين، والاخذ بأيدي الملهوفين، والتنفيس عن المكروبين، وبالصبر على التقية من الفاسقين الكافرين، حتى إذا استكملوا أجزل كراماتي نقلتهم إليكم على أسر الاحوال وأغبطها فابشروا،

So during that, our Lord[-azwj] Mighty and Majestic Calls out to them: "O dwellers of My[-azwj] Gardens, and O Keepers of My[-azwj] Mercy! It is not due to miserliness that I[-azwj] am delaying from you all (the arrival of) your spouses and your chiefs, but (it is) in order to complete their shares from My[-azwj] Prestige – by their being consoling to their Momineen brothers, and holding the hands of the distraught ones, and venting their distresses, and with being patient upon the *Taqiyya* (dissimulation) from the mischievous ones and the *Kafirs*, until when My[-azwj] Prestige(s) are complete, I[-saww] shall Transfer them to you upon a joyful state and its most enchanting".

فعند ذلك يسكن حنينهم وأنينهم. اقول: سيأتي تمامه في أبواب معجزات النبي صلى الله عليه وآله.

Thus, during that, their moaning and their groaning settles down''.[274]

[274] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 106

107 – فس: والدليل علي أن الجنان في السماء قوله تعالى: " لا تفتح لهم أبواب السماء ولا يدخلون الجنة " والدليل على أن النار في الارض قوله تعالى في سورة مريم: " فوربك لنحشرنهم والشياطين ثم لنحضرنهم حول جهنم جثيا " ومعنى حول جهنم البحر المحيط بالدنيا يتحول نيرانا، وهو قوله تعالى: " وإذا البحار سجرت " ومعنى جثيا أي على ركبهم، ثم قال تعالى: " ونذر الظالمين فيها جثيا " يعني في الارض إذا تحولت نيرانا.

And the evidence upon that the Gardens are in the sky are the Words of the Exalted: ***the doors of the sky would not be Opened for them nor would they be entering the Paradise [7:40]***. And the evidence that the Fire is in the earth are the Words of the Exalted in Surah Maryam-as: ***So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]***, and the meaning of 'around Hell' is the ocean encompassing with the world having been transformed into fires, and it is the Word of the Exalted: ***And when the oceans overflow [81:6]***, and the meaning of 'Jasyan' i.e. upon their knees. Then the Exalted Said: ***and We will Leave the unjust ones kneeling therein [19:72]*** – meaning in the earth when the fires are around them''.[275] (P.s. – This is not a Hadeeth)

108 – م: قال عليه السلام في قوله تعالى: " وإذ أخذنا ميثاقكم ورفعنا فوقكم الطور " بعد بيان أمر الله في الكتاب لبني إسرائيل أن يقروا بمحمد وآله، و عدم قبولهم، ورفع الجبل فوقهم، ثم إقرار بعضهم باللسان دون القلب،

He-asws said regarding the Words of the Exalted: ***And when We Took a Covenant from you and We Raised the (Mount) Toor above you: [2:63]*** – After explaining the Command of Allah-azwj in the Book to the children of Israel that they should accept Muhammad-saww and his-saww Progeny-asws, and their negation, and He-azwj Raised the mountain above them, then some of them accepted with the tongue besides the heart.

قال: فنظر القوم إلى الجبل وقد صار قطعتين: قطعة منه صارت لؤلؤة بيضاء فجعلت تصعد و ترقى حتى خرقت السماوات وهم ينظرون إليها ألى أن صارت إلى حيث لا تلحقها أبصارهم، وقطعة صارت نارا ووقعت على الارض بحضرتهم فخرقتها ودخلتها وغابت عن عيونهم،

he-asws said: 'So the people looked at the mountain and it had become two pieces – a piece from it became pearly white, and it went rising until it reached the skies, and they were looking on at it, until it came to be where their visions could not reach and a piece became a fireball and fell upon the ground in their presence. It pierced it and entered into it and disappeared from their eyes.

فقالوا: ما هذان المفترقان من الجبل، فرق صعد لؤلؤا، وفرق انحط نار ؟ قال لهم موسى: أما القطعة التي صعدت في الهواء فإنها وصلت إلى السماء فخرقتها إلى أن لحقت بالجنة، فاضعفت أضعافا كثيرة لا يعلم عددها إلا الله، وأمر الله أن يبنى منها للمؤمنين بما في هذا الكتاب قصور ودور ومنازل ومساكين مشتملة على أنواع النعم التي وعدها المتقين من عباده من الاشجار والبساتين والثمار والحور الحسان والمخلدين من الولدان كاللئالي المنثورة وسائر نعيم الجنة وخيراتها،

[275] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 107

They said, 'Where these two separate pieces of the mountain – a piece ascends as pearls and a piece descends as fire?' Musa-as said to them 'As for the piece which ascended into the air – it arrived to the sky and pierced into it and joined up with the Paradise. It increased with a manifold multiplication, no one knows its number except Allah-azwj. And Allah-azwj Commanded that there should be built for the Momineen from it, with what is in the Book – castles, and houses, and places, and dwellings, containing a variety of Bounties – which He-azwj has Promised with to the pious ones from His-azwj servants – from the trees, and the orchards, and the fruits, and the beautiful Houries, and the eternal ones from the (service) boys like scattered pearls – and the rest of the Bounties of the Paradise and its goodness.

وأما القطعة التي انحطت إلى الارض فخرقتها ثم التي تليها إلى أن لحقت بجهنم فاضعفت أضعافا كثيرة، وأمر الله تعالى أن يبنى منها للكافرين بما في هذا الكتاب قصور ودور ومساكن ومنازل مشتملة على أنواع العذاب التي وعدها الله الكافرين من عباده من بحار نيرانها وحياض غسلينها وغساقها وأودية قيحها ودمائها وصديدها وزبانيتها بمرزباتها وأشجار زقومها وضريعها وحياتها وعقاربها وأفاعيها وقيودها وأغلالها و سلاسلها وأنكالها، وسائر أنواع البلايا والعذاب المعد فيها.

And as for the piece which fell to the earth, so it broke into pieces, then which followed it to it met up with Hell, and it multiplied a manifold multiplication. And Allah-azwj the Exalted Commanded that there should be built for the Kafirs with what is in this Book, castles, and houses, and dwellings, and buildings upon a variety of Punishments which has Promised for the *Kafir*s from His-azwj servants – from the oceans of fires, and the ponds of its lavas, and its discharges, and valleys of its vomits, and its bloods, and its pus, and its *Zabaniyya* (Angels of Hell) with their weapons, and trees of its *Zaqoom* (bitter fruits), and its thorny bushes, and its serpents, and its scorpions, and is snakes, and its handcuffs, and its shackles, and its chains and its fetters, and the rest of the types of the afflictions and the Punishments prepared therein''.[276]

109 – م: في قوله تعالى: " ختم الله على قلوبهم " وساق حكاية علي عليه السلام إلى أن قال: ثم قال رسول الله صلى الله عليه وآله: إن الله يعلم من الحساب مالا يبلغه عقول الخلق، إنه يضرب ألفا وسبعمائة في ألف وسبعمائة ثم ما ارتفع من ذلك في مثله إلى أن يفعل ذلك ألف مرة، ثم آخر ما يرتفع من ذلك عدد ما يهبه الله لك يا علي

Regarding the Words of the Exalted: ***Allah has Set a seal upon their hearts [2:7]***, and related the narration of Ali-asws having said: 'Then Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He-azwj would Multiply one thousand and seven hundred by one thousand and seven hundred, (then whatever is raised (total) from that, (Multiply) by the like of it, until He-azwj Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He-azwj Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah-azwj would Gift to you-asws, O Ali-asws.

في الجنة من القصور: قصر من ذهب، وقصر من فضة، وقصر من لؤلؤ، وقصر من زبرجد، وقصر من جوهر، وقصر من نور رب العزة، وأضعاف ذلك من العبيد والخدم والخيل والنجب تطير بين سماء الجنة وأرضها،

[276] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 108

There will be for you-asws in the Paradise, from the castles – a castle of gold, and a castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord-azwj of the worlds – and He-azwj would Add on top of that, from the servants, and the attendants, and the horses, and the (winged) animals flying between the sky of the Paradise and its ground'.

فقال علي عليه السلام: حمدا لربي وشكرا.

So Ali-asws said: 'I-asws praising my-asws Lord-azwj and thanking'.

قال رسول الله صلى الله عليه وآله: وهذا العدد فهو عدد من يدخلهم الجنة ويرضى عنهم لمحبتهم لك، وأضعاف هذا العدد من يدخلهم النار من الشياطين والجن والانس ببغضهم لك ووقيعتهم فيك وتنقيصهم إياك.

Rasool-Allah-saww said: 'And this is the number of the ones Allah-azwj would Enter them into the Paradise, and be Pleased from them with their love for you-asws, and Add to this number, from the ones He-azwj would Enter into the Fire, from the Satans-la from the Jinn and the human beings, due to their hatred for you-asws, and their belittling you-asws and their derogation of you-asws''.[277]

110 - م: في قوله تعالى: " وإذا قيل لهم آمنوا بما أنزل الله " قال: فمنهم من يقول: قد كنت لعلي عليه السلام بالولاية شاهدا، ولآل محمد صلى الله عليه وآله محبا، وهو في ذلك كاذب يظن أن كذبه ينجيه، فيقال لهم: سوف نستشهد على ذلك عليا عليه السلام فتشهد أنت يا أبا الحسن فتقول: الجنة لاوليائي شاهدة، والنار لاعدائي شاهدة،

Regarding the Words of the Exalted: ***And when it is said to them, 'Believe in what Allah Revealed', [2:91]***, he-asws said: 'He-asws said: 'So from them would be one saying, 'I used to testify with the *Wilayah* for Ali-asws Bin Abu Talib-asws, and was one who loved the Progeny-asws of Muhammad-saww', and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, 'Soon you would be testified upon that by Ali-asws (in verification or otherwise)'. So you-asws will be testifying, O Abu Al-Hassan-asws, and you-asws would be saying: 'The Paradise will testify for my-asws friends, and the Fire would testify against my-asws enemies'.

فمن كان منهم صادقا خرجت إليه رياح الجنة ونسيمها فاحتملته فأوردته إلى أعلى غرفها وأحلته دار المقامة من فضل ربه، لا يمسهم فيها نصب ولا يمسهم فيها لغوب،

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord-azwj. Neither will he be touched by the difficulties nor the weariness.

[277] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 109

ومن كان منهم كاذبا جاءته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله وترفعه في الهواء وتورده نار جهنم.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, ***Neither having the coolness of the shade nor availing against the flame [77:31]***. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قال رسول الله صلى الله عليه وآله: وكذلك أنت قسيم الجنة والنار تقول: هذا لي، وهذا لك.

Rasool-Allah-saww said: 'Thus, due to that, you-asws are the distributor of the Paradise and the Fire. You-asws would be saying to it: 'This one is for me-asws, and this one is for you''.[278]

111 – م: قال رسول الله صلى الله عليه وآله: من أعان ضعيفا في بدنه على أمره أعانه الله على أمره، ونصب له في القيامة ملائكة يعينونه على قطع تلك الاهوال وعبور تلك الخنادق من النار حتى لا يصيبه من دخانها، وعلى سمومها، وعلى عبور الصراط إلى الجنة أمنا

Rasool-Allah-saww said: 'The one who assists one weak in his body upon his matter, Allah-azwj the Exalted would Assist him upon his matters, and He-azwj would Appoint an Angel for him during the Day of Judgment who would assist him upon cutting off those horrors, and cross over those ditches of Fire, until he would not be hit from its smoke nor from its toxins, and (assist him) upon crossing the Bridge to the Paradise, securely'.

– وساق الحديث إلى أن قال –: وإن الله عزوجل إذا كان أول يوم من شعبان أمر بأبواب الجنة فتفتح، ويأمر شجرة طوبى فتطلع أغصانها على هذه الدنيا،

And he-asws continued the Hadeeth until he-saww said: 'Allah-azwj Mighty and Majestic, whenever it is the first day of Shaban, Commands with the gateways of the Paradise, so they are opened, and He-azwj Commands the tree of *Tooba*, and its branches emerge upon this world.

ثم ينادي منادي ربنا عزوجل: يا عباد الله هذه أغصان شجرة طوبى فتعلقوا بها تؤديكم إلى الجنان وهذه أغصان شجرة الزقوم فإياكم وإياها لا تؤديكم إلى الجحيم،

Then a caller from our Lord-azwj Mighty and Majestic calls out: 'O servants of Allah-azwj! These are the branches of the tree of *Tooba*, so attach yourselves with it (and) it will raise you to the Paradise! And these are the branches of the tree of Zaqoom, therefore beware of these, (as) these would deposit you to the Hell!'

ثم قال: فوالذي بعثني بالحق نبيا إن من تعاطى بابا من الخير في هذا اليوم فقد تعلق بغصن من أغصان شجرة طوبى فهو مؤديه إلى الجنان،

[278] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 110

Then he-saww said: 'By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! The one who come to a door of the goodness and the righteousness during this day, so he has attached with a branch from the branches of the tree of *Tooba*, and he would be deposited to the Gardens'.

ثم قال رسول الله صلى الله عليه وآله: فمن تطوع لله بصلاة في هذا اليوم فقد تعلق منه بغصن،

Then he-saww said: 'So the one who volunteers for Allah-azwj with the *Salat* during this day, so he has attached to a branch from it.

ومن تصدق في هذا اليوم فقد تعلق منه بغصن،

And the one who Fasts during it, so he has attached to a branch from it.

ومن عفا عن مظلمة فقد تعلق منه بغصن،

And the one who pardons an injustice, so he has attached to a branch from it.

ومن أصلح بين المرء وزوجه والوالد وولده والقريب وقريبه والجار وجاره والاجنبي وأجنبيه فقد تعلق منه بغصن،

And the one who reconciles between the man and his wife, or the parent and his child, or the relative with his relative, or the neighbour and his neighbour, or the foreigner man, or the foreigner woman, so he has attached to a branch from it.

ومن خفف عن معسر من دينه أو حط عنه فقد تعلق منه بغصن،

And the one who lightens an insolvent one from his debts, or write is off from him, so he has attached to a branch from it.

ومن نظر في حسابه فرأى دينا عتيقا قد يئس منه صاحبه فأداه فقد تعلق منه بغصن،

And the one who look into his own accounting, so he sees an old debt – its borrower having had despaired from (paying) it, so he writes it off, so he has attached to a branch from it.

ومن كفل يتيما فقد تعلق منه بغصن،

And the one who takes responsibility for an orphan, so he has attached to a branch from it.

ومن كف سفيها عن عرض مؤمن فقد تعلق منه بغصن،

And the one who stops a foolish one from bothering a *Momin*, so he has attached to a branch from it.

ومن قعد لذكر الله ولنعمائه يشكره فقد تعلق منه بغصن،

And the one who sits mentioning Allah-azwj and His-azwj Bounties, and thanks Him-azwj upon it, so he has attached to a branch from it.

ومن عاد مريضا ومن شيع فيه جنازة ومن عزى فيه مصابا فقد تعلق منه بغصن،

And the one who consoles a sick one, so he has attached to a branch from it, and the one who escorts wherein is a funeral, and the one who comforts an injured one, so he has attached to a branch from it.

ومن بر فيه والديه أو أحدهما في هذا اليوم فقد تعلق منه بغصن،

And the one who is kind to his parents, or one of them during this day, so he has attached to a branch from it.

ومن كان أسخطهما قبل هذا اليوم فأرضاهما في هذا اليوم فقد تعلق منه بغصن،

The one who had angered them before this day, so he pleases them during this day, so he has attached to a branch from it.

وكذلك من فعل شيئا من سائر أبواب الخير في هذا اليوم فقد تعلق منه بغصن.

And like that, the one who does anything – from the rest of the doors of goodness during this day, so he has attached to a branch from it'.

ثم قال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا وإن من تعاطى بابا من الشر والعصيان في هذا اليوم فقد تعلق بغصن من أغصان الزقوم فهو مؤديه إلى النار،

Then Rasool-Allah-saww said: 'By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! And the one who comes to a door from the (acts of) evil and the disobedience during this day, so he has attached to a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire'.

ثم قال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا فمن قصر في صلاته المفروضة وضيعها فقد تعلق بغصن منه،

Then Rasool-Allah-saww said: 'By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! So, the one who is deficient in his Obligatory *Salat* and wasted them, so he has attached to a branch from it.

ومن جاءه في هذا اليوم فقير ضعيف يشكو إليه سوء حاله وهو يقدر على تغيير حاله من غير ضرر يلحقه وليس هناك من ينوب عنه ويقوم مقامه فتركه يضيع ويعطب ولم يأخذ بيده فقد تعلق بغصن منه،

And the one to whom comes a poor, a weak one during this day – (and) he recognises his bad state, and he is able upon changing his state from without facing harm (himself), and there isn't anyone over there who can represent him and stand in his place, so he neglects him,

forsaking him to be destroyed, and does not hold his hand, so he has attached to a branch from it.

ومن اعتذر إليه مسئ فلم يعذره ثم لم يقتصر به على قدر عقوبة إساءته بل أربى عليه فقد تعلق بغصن منه،

And the one to whom a felon presents excuses to him but he does not excuse him, then he is not deficient with him upon a measurement of relative punishment, but exceeds upon it, so he has attached to a branch from it.

ومن أفسد بين المرء وزوجه، أو الوالد وولده، أو الاخ وأخيه، أو القريب وقريبه، أوبين جارين أو خليطين أو أجنبيين فقد تعلق بغصن منه،

The one who spoils between the man and his wife, or the parent and his child, or the brother and his brother, or the relative and his relative, and between two neighbours, or two mingling ones, or two strangers, so he has attached to a branch from it.

ومن شدد على معسر وهو يعلم إعساره فزاد غيظا وبلاء فقد تعلق بغصن منه،

And the one who is harsh upon the insolvent and he knows of his insolvency, so he increases rage and the scourge, so he has attached to a branch from it.

ومن كان عليه دين فكسره على صاحبه وتعدى عليه حتى أبطل دينه فقد تعلق بغصن منه،

And the upon whom was a debt, so he breaks it (deficient in paying it) to its owner, and transgresses upon him until it invalidates his debt, so he has attached to a branch from it.

ومن جفى يتيما وآذاه وتهضم ماله فقد تعلق بغصن منه،

One who is disloyal to an orphan and harms him, and devours his wealth, so he has attached to a branch from it.

ومن وقع في عرض أخيه المؤمن وحمل الناس على ذلك فقد تعلق بغصن منه،

And the one who discredits regarding the honour of his *Momin* brother, and carried the people upon (doing) that, so he has attached with a branch from it.

ومن تغنى بغناء حرام يبعث فيه على المعاصي فقد تعلق بغصن منه،

And the one who sings with Prohibited singing (music), sending him upon (an act of) disobedience, so he has attached with a branch from it.

ومن قعد يعدد قبائح أفعاله في الحروب وأنواع ظلمه لعباد الله فافتخر بها فقد تعلق بغصن منه،

And the one who sits counting the ugliness of his deeds during the wards and the variety of his injustices to the servants of Allah-azwj, and he prides with these, so he has attached with a branch from it.

ومن كان جاره مريضا فترك عيادته استخفافا بحقه فقد تعلق بغصن منه،

The one who neighbour was sick, and he neglects consoling him taking lightly with his rights, so he has attached with a branch from it.

ومن مات جاره فترك تشييع جنازته تهاونا به فقد تعلق بغصن منه،

And the one whose neighbour dies, and he neglects escorting his funeral being careless with it, so he has attached with a branch from it.

ومن أعرض عن مصاب وجفاه إزراء عليه واستصغارا له فقد تعلق بغصن منه،

And the one who turns away from an injured person and shunning him out of contempt upon him, and belittling to him, so he has attached with a branch from it.

ومن عق والديه أو أحدهما فقد تعلق بغصن منه،

And the one who is disloyal to his patents or one of them, so he has attached with a branch from it.

ومن كان قبل ذلك عاقا لهما فلم يرضهما في هذا اليوم وهو يقدر على ذلك فقد تعلق بغصن منه،

And the one who was disloyal to them before, but did not please them during this day, and (although) he was able upon that, so he has attached with a branch from it.

وكذا من فعل شيئا من سائر أبواب الشر فقد تعلق بغصن منه،

And like that is the one who does something from the rest of the doors of the evil, so he has attached with a branch from it.

والذي بعثني بالحق نبيا إن المتعلقين بأغصان شجرة الزقوم تخفضهم تلك الاغصان إلى الجحيم.

By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! The ones attached with the Zaqoom tree, that branch would lower them into the blazing Fire'.

ثم رفع رسول الله صلى الله عليه وآله طرفه إلى السماء مليا وجعل يضحك ويستبشر، ثم خفض طرفه إلى الارض فجعل يقطب ويعبس.

Then Rasool-Allah-saww raised his-saww glance towards the sky for a moment and went on to smile and was cheerful – then dropped his glance towards the ground, and he-saww went on to grimace and frown.

ثم أقبل على أصحابه ثم قال: والذي بعث محمدا بالحق نبيا لقد رأيت شجرة طوبى ترتفع أغصانها وترفع المتعلقين بها إلى الجنة، ورأيت منهم من تعلق منها بغصن ومنهم من تعلق بغصنين أو بأغصان على حسب اشتمالهم على الطاعات،

Then he-saww turned towards his-saww companions and he-saww said: 'By the One-azwj Who Sent Muhammad-saww with the Truth as a Prophet-saww! I-saww have seen the *Tooba* tree raising its branches and raising the ones attached with these, to the Paradise, and I-saww saw from them, the one who had attached with a branch from it, and from them one who had attached with two branches from it, or (more) branches – upon a measurement of their inclusion upon the acts of obedience.

وإني لارى زيد بن حارثة فقد تعلق بعامة أغصانها فهي ترفعه إلى أعلى علائها فبذلك ضحكت و استبشرت،

And I-saww saw Zayd Bin Harisa to have attached with the generality of its branches, and it raised him to the highest of the high. Therefore, due to that, I-saww smiled and was cheerful.

ثم نظرت إلى الارض فوالذي بعثني بالحق نبيا لقد رأيت شجرة الزقوم تنخفض أغصانها وتخفض المتعلقين بها إلى الجحيم، ورأيت منهم من تعلق بغصن، ومنهم من تعلق بغصنين، أو بأغصان على حسب اشتمالهم على القبائح، وإني لارى بعض المنافقين قد تعلق بعامة أغصانها فهي تخفضه إلى أسفل دركاتها فلذلك عبست وقطبت.

Then I-saww looked at the ground, and, by the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! I have seen the Zaqoom tree lowering its branches – and lowering the ones attached with these – to the blazing Fire. And I-saww saw from them, one who had attached to a branch, and I-saww saw from them one who had attached to two branches from it, or with (more) branches, upon a reckoning of their inclusion upon the ugliness (evil deeds). And I-saww saw some of the hypocrites to have attached with the generality of its branches, and these were lowering them to the lowers of its (Hell's) level. Therefore, due to that, I-saww frowned and grimaced.

ثم اعاد رسول الله صلى الله عليه وآله بصره إلى السماء ينظر إليها مليا وهو يضحك ويستبشر، وإلى الارض ينظر إليها مليا وهو يقطب ويعبس،

He (Imam Hassan Al-Askari-asws) said: 'The Rasool-Allah-saww returned his-saww sight towards the sky, looking at it for a while, and he-saww was smiling and cheerful. Then he-saww lowered his-saww sight towards the ground, and he-saww grimaced and frowned.

ثم أقبل على أصحابه فقال: يا عباد الله أما لو رأيتم ما رآه نبيكم محمد إذا لا ظمأتم لله بالنهار أكبادكم، ولجوعتم له بطونكم ولا سهرتم له ليلكم، ولانصبتم فيه أقدامكم وأبدانكم، ولانفذتم بالصدقة أموالكم، وعرضتم للتلف في الجهاد أرواحكم،

Then he-saww turned towards his-saww companions and he-saww said: 'O servants of Allah-azwj! But, had you seen what your Prophet-saww Muhammad-saww saw, then you would have kept your liver thirsty for the Sake of Allah-azwj by the day (Fasting), and kept your bellies hungry for Him-azwj, and would have kept vigil for Him-azwj during your nights, and you would have established your feet and your bodies during it, and would have depleted your wealth by (giving) the charities, and would have exposed your selves to the damage regarding the Jihad'.

قالوا: وما هو يا رسول الله فداك الآباء والامهات والبنون والبنات والاهلون والقرابات ؟

They said, 'And what is it, O Rasool-Allah-saww? May our fathers, and mothers, and the sons, and the daughter, and the family members, and the relatives be sacrificed for you-saww'.

قال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا لقد رأيت تلك الاغصان من شجرة طوبى عادت إلى الجنة فنادى منادي ربنا خزانها: يا ملائكتي انظروا كل من تعلق بغصن من أغصان طوبى في هذا اليوم فانظروا إلى مقدار منتهى ظل ذلك الغصن فأعطوه من جميع الجوانب مثل مساحته قصورا ودورا وخيرات،

So Rasool-Allah-saww said: 'By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! I-saww have seen those branches from the *Tooba* tree return to the Paradise. So a caller of our Lord-azwj Mighty and Majestic called out to its keeper: "O My-azwj Angels! Look at each one who attached with a branch from the branches of *Tooba*, during this day. Then look at the measurement of the end-point of the shade of that branch, and give him from the entirety of sides, similar to its area, castles, and gems, and goodness!"

فأعطوا ذلك، فمنهم من اعطي مسيرة ألف سنة من كل جانب، ومنهم من اعطي ضعفه، ومنهم من اعطي ثلاثة أضعافه، أو أربعة أضعافه، أو أكثر من ذلك على قدر قوة إيمانهم وجلالة أعمالهم،

So they were given that – and from them was one who was given (castles etc.) to a travel distance of a thousand years, from every side; and from them was one given a multiple of it; and from them was one given a multiple of three, and a multiple of four, and more than that upon a measurement of the strength of their *Eman*, and the majesty of their deeds.

ولقد رأيت صاحبكم زيد بن حارثة اعطي ألف ضعف ما اعطي جميعهم على قدر فضله عليهم في قوة الايمان وجلالة الاعمال، فلذلك ضحكت واستبشرت،

And I-saww have seen your companion Zayd Bin Harisa give a thousand multiple of the entirety of them – upon a measurement of his merits over them regarding the strength of the *Eman* and the majesty of the deeds. Therefore, due to that, I-saww smiled and was cheerful.

ولقد رأيت تلك الاغصان من شجرة الزقوم عادت إلى النار فنادى منادي ربنا خزانها: انظروا كل من تعلق بغصن من أغصان شجرة الزقوم في هذا اليوم فانظروا إلى منتهى مبلغ حر ذلك الغصن وظلمته فابنوا له مقاعد من النار من جميع الجوانب مثل مساحته قصور نيران وبقاع نيران وحيات وعقارب وسلاسل وأغلال و قيود وأنكال يعذب بها،

And I-saww have seen those branches from the Zaqoom tree returning to Hell. So a caller of our Lord-azwj called out to its keeper: "O My-azwj Angels! Look at the one who attached with a branch from the branches of the Zaqoom tree, during this day. Then look at the end-point reaching a limit of the branch and its shade. Then build for him a seat of the Fire from the entirety of the sides, like its area – castles of fires, and deep caves, and serpents, and scorpions, and chains, and shackles, and restrictions, and anklets to punish with!"

فمنهم من اعدله فيها مسيرة سنة، أو سنتين، أو مائة سنة، أو أكثر على قدر ضعف إيمانهم وسوء أعمالهم،

So, from them was one was prepared for him therein, a travel distance of a year, or two years, or one hundred years, or more, upon a measurement of a multiple of their *Eman* and the evilness of their deeds.

ولقد رأيت لبعض المنافقين ألف صعف ما اعطي جميعهم على قدر زيادة كفره وشره فلذلك قطبت وعبست.

And I-saww have seen for some of the hypocrites, a thousand multiple of what was given to the entirety of them, upon a measurement of an increase of his *Kufr* and his evil. Therefore, due to that, I-saww grimaced and frowned'.

ثم نظر رسول الله صلى الله عليه وآله إلى أقطار الارض وأكنافها فجعل يتعجب تارة، و ينزعج تارة، ثم أقبل على أصحابه فقال: طوبى للمطيعين كيف يكرمهم الله بملائكته، والويل للفاسقين كيف يخذلهم الله ويكلهم إلى شياطينهم،

Then Rasool-Allah-saww looked at the countries of the earth and its fringes, so he-saww went on wondering at times, and being upset at times. Then he-saww faced towards his-saww companions, and he-saww said: 'Beatitude is for the obedient ones! How Allah-azwj is Honouring them with His-azwj Angels. And woe be unto the evil-doers! How Allah-azwj is Abandoning them and Leaving them to their Satans-la.

والذي بعثني بالحق نبيا إني لارى المتعلقين بأغصان شجرة طوبى كيف قصدتهم الشياطين ليغووهم، فحملت عليهم الملائكة يقتلونهم و يثخنونهم ويطردونهم عنهم،

By the One-azwj Who Sent me-saww with the Truth as a Prophet-saww! I-saww the ones attached with the branches of the *Tooba* tree, how the Satans-la aimed to stray them, but the Angels attacked upon them, killing them, and slaughtering them and repelling them-la from them.

وناداهم منادي ربنا: يا ملائكتي ألا فانظروا كل ملك في الارض إلى منتهى مبلغ نسيم هذا الغصن الذي تعلق به متعلق فقاتلوا الشياطين عن ذلك المؤمن وأخروهم عنه،

So a caller of our Lord-azwj called out to them: "O My-azwj Angels! Indeed, look at every Angel in the earth – up to the end-point of the aroma of this branch which the attached one is attached with – so fight against the Satans-la from that *Momin* and keep them-la away from him!"

وإني لارى بعضهم وقد جاءه من الاملاك من ينصره على الشياطين ويدفع عنه المردة

So I-saww saw one of them, and there had come to him from the Angels, one who helped him against the Satans-la and repelled the renegade from him'.

– وساق الحديث إلى أن بين فضل شهر رمضان، وحال من رعى حرمته ومن لم يرعها، وما يقال لهذين الصنفين يوم القيامة إلى أن قال –: فهم في الجنة خالدون لا يشيبون فيها ولا يهرمون، ولا يتحولون عنها ولا يخرجون، ولا يقلقون فيها ولا يغتمون، فهم فيها سارون مبتهجون آمنون مطمئنون، ولا خوف عليهم ولاهم يحزنون،

And he-asws continued the Hadeeth until he-saww explained the merits of the Month of Ramazan, and the state of the one who respects its sanctity and one who does not respect it, and what would be said to these two types on the Day of Judgment, until he-saww said: 'So they would be in the Paradise eternally. Neither will they be greying therein nor be growing old, nor be transferred from it, nor be thrown out, nor be worrying in it, nor be gloomy in it. But, they would be cheerful, happy, thrilled, secure, content therein. Neither would there be fear upon them nor would they be grieving.

وأنتم في النار خالدون تعذبون فيها وتهانون، ومن نيرانها إلى زمهريرها تنقلون، وفي حميمها تغتسلون، ومن زقومها تطعمون، وبمقامعها تقمعون، وبضروب عذابها تعاقبون، الاحياء أنتم فيها ولا تموتون أبد الآبدين إلا من لحقته منكم رحمة رب العالمين، فخرج منها بشفاعة محمد أفضل النبيين بعد العذاب الاليم والنكال الشديد.

And you would be in the Fire eternally, being Punished therein and being abased; and from its fires to its severe frost being transferred; and in its pus they would be immersed, and from its Zaqoom (bitter fruit) they would be fed, and by its iron rods they would be struck (in the heads), and by the strikes of its Punishments they would be afflicted - neither will you be living therein nor would you be dying for ever and ever, except the one from you who is met with a Mercy of the Lord-azwj of the worlds, so he would exit from it by the intercession of Muhammad-saww the most superior of the Prophets-as, after having been touched by the painful Punishment and the severe torment''.[279]

112 – لى: عن أنس بن مالك قال: توفي ابن لعثمان بن مظعون فاشتد حزنه عليه حتى اتخذ من داره مسجدا يتعبد فيه، فبلغ ذلك رسول الله فأتاه فقال له: يا عثمان إن الله تبارك وتعالى لم يكتب علينا الرهبانية، إنما رهبانية امتي الجهاد في سبيل الله،

From Anas Bin Malik who said,

A son of Usman Bin Mazoun died his grief was intense over him. He took his house as a Masjid and worshipped therein. That reached Rasool-Allah-saww, so he-saww said to him: 'O Usman! Allah-azwj Blessed and Exalted did not Prescribed the monasticism upon us. But rather, monasticism of my-saww community is the Jihad in the Way of Allah-azwj.

يا عثمان بن مظعون للجنة ثمانية أبواب، وللنار سبعة أبواب، فما يسرك أن لا تأتي بابا منها إلا وجدت ابنك إلى جنبك، آخذا بحجزتك، يشفع لك إلى ربك ؟ قال: بلى،

[279] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 111

O Usman Bin Mazoun! There are eight Doors for the Paradise, and seven Doors for the Fire. Does it not cheer you that you will come not to a Door from these except and you will find your son by your side, grabbing your side, interceding for you to your Lord-azwj?' He said, 'Yes'.

ثم قال: يا عثمان من صلى صلاة الفجر في جماعة ثم جلس يذكر الله عزوجل حتى تطلع الشمس كان له في الفردوس سبعون درجة، مابين درجتين كحضر الفرس الجواد المضمر سبعين سنة، ومن صلى الظهر في جماعة كان له في جنات عدن خمسون درجة بعد مابين كل درجتين كحضر الفرس الجواد خمسين سنة.

Then he-saww said: 'O Usman! One who prays *Salat* Al-Fajr in a congregation, then sits to mention (*Zikr* of) Allah-azwj Mighty and Majestic until the sun emerges, there would be seventy levels for him in *Al-Firdows*, what is between two level is like the galloping of the strong race horse for seven years; and one who prays Al-Zohr in a congregation, there would be fifty levels for him in the Gardens of Eden, after what is between the two levels like the galloping of the strong race horse for fifty years''.[280]

113 – لى: بالاسناد الذي سيأتي في باب فضائل شهر رجب عن أبي سعيد الخدري، عن النبي صلى الله عليه وآله قال: من صام من رجب يوما أغلق بابا من أبواب النيران،

By the chain which I would come within the chapter of the merits of the Month of Rajab, from Abu Saeed Al Khudry,

'From the Prophet-saww having said: 'One who Fasts one day from Rajab, a Door from the Doors of the Fire would be locked (to him)'.

ثم قال: ومن صام من رجب ثلاثة أيام جعل الله بينه وبين النار خندقا أو حجابا طوله مسيرة سبعين عاما،

Then he-saww said: 'And one who Fasts three days from Rajab, Allah-azwj will Make a ditch to be between him and the Fire, or a veil the length of which is a travel distance of seventy years'.

ثم قال: ومن صام من رجب سبعة أيام فإن لجهنم سبعة أبواب يغلق الله عليه بصوم كل يوم بابا من أبوابها،

Then he-saww said: 'And one who Fasts seven days from Rajab, as there are seven Doors for Hell, Allah-azwj will Lock a Door from the Doors for every day (he Fasts).

ومن صام من رجب ثمانية أيام فإن للجنة ثمانية أبواب يفتح الله له بصوم كل يوم بابا من أبوابها، وقال له: ادخل من أي أبواب الجنان شئت:

And one who Fasts eight days from Rajab, as there are eight Doors for the Paradise, Allah-azwj would Open for him a Door from the Doors for each day (he Fasts), and Say to him: "Enter from whichever Doors of the Garden you so desire to".

[280] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 112

ثم قال: ومن صام من رجب أربعة عشر يوما أعطاه الله من الثواب مالا عين رأت ولا اذن سمعت ولا خطر على قلب بشر من قصور الجنان التي بنيت بالدر والياقوت،

Then he-saww said: 'And one who Fasts fourteen days from Rajab, Allah-azwj will Give him from the Rewards what no eye has seen nor an ear heard nor what has occurred upon the heart of a mortal, from the castles of the Gardens which are built with the gems and the rubies'.

ثم قال: ومن صام من رجب ستة عشر يوما كان في أوائل من يركب على دواب من نور تطير بهم في عرصة الجنان إلى دار الرحمن،

Then he-saww said: 'And one who Fasts sixteen days from Rajab would be among the foremost ones to ride upon rides of light, flying with them in the courtyards of the Gardens to the House of the Beneficent'.

ثم قال: ومن صام من رجب ثمانية عشر يوما زاحم إبراهيم في قبته في قبة الخلد على سرر الدر والياقوت،

Then he-saww said: 'And one who Fasts eighteen days from Rajab, would rival Ibrahim-as regarding his-as dome in the domes of the eternity upon a bed of gems and rubies.

ومن صام من رجب تسعة عشر يوما بنى الله له قصرا من لؤلؤ رطب بحذاء قصر آدم إبراهيم عليهما السلام في جنة عدن فيسلم عليهما ويسلمان عليه تكرمة له وإيجابا لحقه،

And one who Fasts nineteen days from Rajab, Allah-azwj will Build for him a castle of wet pearls parallel to the castles of Adam-as (and) Ibrahim-as in the Garden of Eden, so he will greet upon them-as, and they-as would greet upon him as an honour for him and in favour of his right'.

ثم قال: ومن صام من رجب ثلاثين يوما نادى مناد من السماء: يا عبد الله أما ما مضى فقد غفر لك فاستأنف العمل فيما بقي وأعطاه الله عزوجل في الجنان كلها في كل جنة أربعين ألف مدينة من ذهب في كل مدينة أربعون ألف ألف قصر، في كل قصر أربعون ألف ألف بيت، في كل بيت أربعون ألف ألف مائدة من ذهب، على كل مائدة أربعون ألف ألف قصعة، في كل قصعة أربعون ألف ألف لون من الطعام والشراب،

Then he-saww said: 'And one who Fasts thirty days from Rajab, a Caller would Call out from the sky: "O servant of Allah-azwj! As for what has passed, so it has been Forgiven for you, therefore resume the deeds in what remains (of your life)!" And Allah-azwj Mighty and Majestic will Give him in all the Gardens, in each Garden, forty thousand cities of gold, in each city forty million castles, in each castle forty million houses, in each house forty million tables of gold, upon each table forty million bowl, in each bowl forty million types of food and drink.

لكل طعام وشراب من ذلك لون على حدة، وفي كل بيت أربعون ألف ألف سرير من ذهب، طول كل سرير ألفا ذراع في ألفي ذراع، على كل سرير جارية من الحور، عليها ثلاثمائة ألف ذؤابة من نور، تحمل كل ذؤابة منها ألف ألف وصيفة تغلفها بالمسك والعنبر إلى أن يوافيها صائم رجب.

For every food and drink from that variety would be upon a limit, and in every house would be forty million beds of gold, the length of each bed is of a thousand cubit by a thousand cubit, upon each between would be a maid from the Houries, upon her being three hundred thousand forelocks of light. Each forelock from her would bear a million twists engulfed by the musk and the amber' – until he completes the Fasts of Rajab''.[281]

114 – ما: جماعة، عن أبي المفضل، عن جعفر بن محمد بن جعفر، عن أيوب بن محمد، عن سعد بن مسلمة، عن جعفر بن محمد، عن آبائه، عن علي صلوات الله عليهم قال: قال رسول الله صلى الله عليه وآله: إن السخاء شجرة من أشجار الجنة لها أغصان متدلية في الدنيا، فمن كان سخيا تعلق بغصن من أغصانها فساقه ذلك الغصن إلى الجنة،

A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far, from Ayoub Bin Muhammad, from Sa'aed Bin Maslama,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] forefathers[-asws], from Ali[-asws] having said: 'Rasool-Allah[-saww] said: 'Al-Sakha'a (generosity) is a tree from the trees of the Paradise, for it are branches dangling in the world. The one who was generous, he would adhere with a branch from its branches, and that branch would usher him to the Paradise.

والبخل شجرة من أشجار النار لها أغصان متدلية في الدنيا فمن كان بخيلا تعلق بغصن من أغصانها فساقه ذلك الغصن إلى النار.

And Al-Bakhal (stinginess) is a tree from the trees of the Fire. For it are branches dangling in the world. The one who was stingy would adhere to a branch from its branches, and that branch would usher him to the Fire''.[282]

115 – ع: أبي، عن سعد، عن أحمد بن الحسن، عن عمرو بن سعيد، عن مصدق عن عمار، عن أبي عبد الله عليه السلام في الرجل يصلي وعليه خاتم حديد قال: لا، ولا يتختم به الرجل لانه من لباس أهل النار،

My father, from Sa'ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq, from Amaar,

'From Abu Abdullah[-asws] regarding the man who prays *Salat* and upon him is an iron ring'. He[-asws] said: 'No, and the man should not wear it because it is from the apparels of the people of the Fire'.

وقال: لا يلبس الرجل الذهب ولا يصلي فيه لانه من لباس أهل الجنة.

And he[-asws] said: 'The man should not wear the gold nor pray *Salat* in it, because it is from the apparels of the people of the Paradise''.[283]

116 – فر: عن ابن عباس، عن أمير المؤمنين عليه السلام قال: دخل رسول الله صلى الله عليه وآله ذات يوم على فاطمة عليها السلام وهي حزينة، فقال لها – وساق الحديث في أحوال القيامة إلى أن قال –: فتقولين: يا رب أرني الحسن والحسين،

[281] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 113
[282] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 114
[283] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 115

From Ibn Abbas,

‘From Amir Al-Momineen-asws having said: ‘Rasool-Allah-saww came one day to see (Syeda) Fatima-asws, and she-asws was grieving, so he-saww said to her: - and he-asws continued the Hadeeth regarding the horrors of the Day of Judgment up to he-saww said: ‘So you-asws will be saying: ‘O Lord-azwj! Show me-asws Al-Hassan-asws and Al-Husayn-asws’.

فيأتيانك وأوداج الحسين تشخب دما وهو يقول: يا رب خذ لي اليوم حقي ممن ظلمني، فيغضب عند ذلك الجليل ويغضب لغضبه جهنم والملائكة أجمعون، فتزفرجهنم عند ذلك زفرة،

They will come to you-asws with the vein of Al-Husayn-asws dripping blood and he-asws would be saying: ‘O Lord-azwj! Take my-asws rights today from the ones who oppressed me-asws’. The Majestic would be Wrathful at that, and the Angels in their entirety would be angered at His-azwj Anger, and Hell will exhale at that an exhalation.

ثم يخرج فوج من النار ويلتقط قتلة الحسين وأبناءهم وأبناء أبنائهم، فيقولون: يا رب إنا لم نحضر الحسين فيقول الله لزبانية جهنم: خذوهم بسيماهم: بزرقة العيون، وسواد الوجوه، وخذوا بنواصيهم فألقوهم في الدرك الاسفل من النار، فإنهم كانوا أشد على أولياء الحسين من آبائهم الذين حاربوا الحسين فقتلوه، فتسمع أشهقتهم في جهنم

Then a horde will come out from the Fire and had gathered for the killing of Al-Husayn-asws, and their sons and sons of their sons, and they will be saying, ‘O Lord-azwj! We did not attend (the killing of) Al-Husayn-asws’. Allah-azwj will Say to Zabaniyya (Angels) of Hell: “Seize them by their marks – by the blueness of the eyes, and blackness of the faces! Seize them by the forelocks and thrown them into the lowest of the levels of the Fire, for they were severe upon the friends of Al-Husayn-asws, than their forefathers who had battled against Al-Husayn-asws and killed him-asws!” So, their screams would be heard in Hell’.

– وساق الحديث إلى أن قال – فإذا بلغت باب الجنة تلقتك اثنتا عشر ألف حوراء لم يلتقين أحدا قبلك ولا يلتقين أحدا كان بعدك، بأيديهم حراب من نور على نجائب من نور جعلها من الذهب الاصفر والياقوت الاحمر، أزمتها من لؤلؤ رطب، على كل نجيب أبرقة من سندس منضود،

- and he continued the Hadeeth up to he-asws said: ‘When you-asws reach the Door of the Paradise, twelve thousand Houries would meet you-asws, not having met anyone (else) before you-asws, nor will they be meeting anyone (else) after you-asws. In their hands would be flames of light upon holders of light made from the yellow gold and the red ruby, its holders being from wet pearls. Upon each holder would be layered pillows of silk.

فإذا دخلت الجنة تباشر بك أهلها، ووضع لشيعتك موائد من جوهر على عمد من نور فيأكلون منها والناس في الحساب، وهم فيما اشتهت أنفسهم خالدون

So, when you-asws do enter the paradise, its inhabitants would sprinkle (incensed water) on you, and tables of gems would be placed upon pillars of light. They will be eating from it while

the people would be in the Reckoning, and they (shias) would be in whatever they desire for themselves, for all eternity.

وإذا استقر أولياء الله في الجنة زارك آدم ومن دونه من النبيين، وإن في بطنان الفردوس اللؤلؤتين من عرق واحد: لؤلؤة بيضاء، ولؤلؤة صفراء، فيها قصور ودور فيها سبعون ألف دار، البيضاء منازل لنا ولشيعتنا، والصفراء منازل لابراهيم وآل إبراهيم صلوات الله عليهم أجمعين.

And when you[-asws] settle the friends of Allah[-azwj] in the Paradise, Adam[-as] will visit you[-asws] and the ones besides him[-as] from the Prophets[-as], and that in the interior of *Al-Firdows* are two pearls from one perspiration – white pearls, and yellow pearls. In it are castles and houses. In it are seventy thousand houses. The white houses are for us[-asws] and our[-asws] Shias, and the yellow houses are for Ibrahim[-as] and the Family of Ibrahim[-as], may *Salawat* be upon them all''.[284]

117 – ما: عن أبي منصور السكري، عن جده علي بن عمر، عن إسحاق بن مروان القطان، عن أبيه، عن عبيد بن مهران العطار، عن يحيى بن عبد الله بن الحسن، عن أبيه وعن جعفر بن محمد عليه السلام عن أبيهما، عن جدهما عليهما السلام قالا: قال رسول الله صلى الله عليه وآله: إن في الفردوس لعينا أحلى من الشهد، وألين من الزبد، وأبرد من الثلج، وأطيب من المسك، منها طينة خلقنا الله عزوجل منها وخلق منها شيعتنا، وهي الميثاق الذي أخذ الله عزوجل عليه ولاية علي بن أبي طالب عليه السلام.

From Abu Mansour Al Sakry, from his grandfather Ali Bin Umar, from Is'haq Bin Marwan Al Qatan, from his father, from Ubeyd Bin Mihran Al Attar, from Yahya Bin Abdullah Bin Al Hassan, from his father,

'From Ja'far[-asws] Bin Muhammad[-asws] from their father[-asws], from their grandfather[-asws] both said: 'Rasool-Allah[-saww] said: 'In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and cooler than the snow, and more aromatic than the musk; from it is the clay Allah[-azwj] Mighty and Majestic Created us[-asws] from it and Created our[-asws] Shias from it, and it is the Covenant which Allah[-azwj] Mighty and Majestic Took upon it the *Wilayah* of Ali[-asws] Bin Abu Talib[-asws]'.

قال عبيد: فذكرت لمحمد ابن علي بن الحسين هذا الحديث قال: صدقت هكذا أخبرني أبي، عن جدي، عن النبي صلى الله عليه وآله.

Ubeyd said, 'I mentioned this Hadeeth to Muhammad son of Ali[-asws] Bin Al-Husayn[-asws]. He said, 'You speak the truth. That is how my father[-asws] informed me, from my grandfather[-asws], from the Prophet[-saww]''.[285]

118 – ع: الطالقاني، عن محمد بن يوسف الحلال، عن محمد بن الخليل، عن عبد الله بن بكر، عن حميد الطويل، عن أنس بن مالك قال: سأل عبد الله بن سلام النبي صلى الله عليه وآله عن أول طعام أهل الجنة، فقال صلى الله عليه وآله: وأما أول طعام يأكله أهل الجنة فزيادة كبد الحوت.

[284] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 116
[285] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 117

Al Talaqany, from Muhammad Bin Yusuf Al Hilal, from Muhammad Bin Al Khaleel, from Abdullah Bin Bakr, from Humeyd Al Taweel, from Anas Bin Malik who said,

'Abdullah Bin Salam asked the Prophet-saww about the first meal of the people of the Paradise, so he-saww said: 'And as for the first meal the people of the Paradise would eat, so mostly the from the liver of the fish''.[286]

119 - ع: علي بن أحمد بن محمد، عن حمزة العلوي، عن علي بن الحسين، عن إبراهيم بن موسى الفراء، عن محمد بن ثور، عن جعفر بن يحيى بن أبي كثير، عن عبد الله ابن مرة، عن ثوبان أن يهوديا جاء إلى النبي صلى الله عليه وآله فسأله عن مسائل فكان فيما سأله: فما أول ما يأكله أهل الجنة إذا دخلوها ؟ قال: كبد الحوت، قال: فما شرابهم على أثر ذلك ؟ قال: السلسبيل، قال: صدقت، الخبر.

Ali Bin Ahmad Bin Muhammad, from Hamza Al Alawy, from Ali Bin Al Husayn, from Ibrahim Bin Musa Al Fara'a, from Muhammad Bin Sowr, from Ja'far Bin Yahya Bin Abu Kaseer, from Abdullah Ibn Mara, from Sowban,

'A Jew came to the Prophet-saww and asked him questioned, and it was among what he asked him-saww, 'So what is the fish of what the people of Paradise would be eating when they enter it?' He-saww said: 'Liver of the fish'. He said, 'So what would be their drink upon the effects (follow up) of that?' He-saww said: 'Al-Salsabeel'. He said, 'You-saww speak the truth'.[287]

120 - فر: عن الحسين بن سعيد، عن ابن عباس، عن النبي صلى الله عليه وآله قال: طوبى شجرة في الجنة غرسها الله بيده، ونفخ فيه من روحه تنبت الحلي والحلل و الثمار، متدلية على أفواه أهل الجنة، وإن أغصانها لترى من وراء سور الجنة في منزل علي بن أبي طالب عليه السلام لم يحرمها وليه، ولن ينالها عدوه.

From Al Husayn Bin Saeed, from Ibn Abbas,

'From the Prophet-saww having said: '*Tooba* is a tree in the Paradise. Allah-azwj Planted it by His-azwj Hands, and Blew His-azwj Spirit into it. It grows the ornaments and the garments, and the fruits would be stooping unto the mouths of the people of the Paradise, and that its branches can be seen from behind a wall of the Paradise in the house of Ali-asws Bin Abu Talib-asws. His-asws friends would not be forbidden from it, and his-asws enemies will never attain it''.[288]

121 - فر: عن جعفر بن أحمد رفعه، عن سلمان رضي الله عنه، عن النبي صلى الله عليه وآله أنه قال: والله يا علي إن شيعتك ليؤذن لهم في الدخول عليكم في كل جمعة، وإنهم لينظرون إليكم من منازلهم يوم الجمعة كما ينظر أهل الدنيا إلى النجم في السماء، وإنكم لفي أعلى عليين في غرفة ليس فوقها درجة أحد من خلقه.

From Ja'far Bin Ahmad raising it,

'From Salman-ra, from the Prophet-saww having said: 'By Allah-azwj, O Ali-asws! Your-asws Shias, there would be permission for them regarding the entry to see you-asws during every Friday, and they would be looking at you-asws from their houses on the Day of Friday just as the people

[286] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 118
[287] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 119
[288] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 120

of the world tend to look at the star in the sky, and you-asws will be in the high *Illiyeen* in a chamber, above which there isn't any level from His-azwj creatures''.[289]

122 – فر: جعفر بن محمد بن سعيد الاحمسي رفعه، عن أبي ذر رحمه الله، عن النبي صلى الله عليه وآله في خبر المعراج قال: ثم عرج بي إلى السماء السادسة فتلقتني الملائكة وسلموا علي وقالوا لي مثل مقالة أصحابهم، فقلت: يا ملائكتي تعرفوننا حق معرفتنا ؟

Ja'far Bin muhammad Bin Saeed Al Ahmasy, raising it,

'From Abu Zarr-ra, from the Prophet-saww in a Hadeeth of the Ascension (*Mi'raj*) having said: 'Then I-saww ascended to the sixth sky, and the Angels met me-saww and greeted unto me-saww like the words of their counterparts (in the other skies). I-saww said: 'O Angels! Do you recognise us-asws as is the right of recognising us-asws?'

فقالوا: بلى يا نبي الله لم لا نعرفكم وقد خلق الله جنة الفردوس وعلى بابها شجرة ليس فيها ورقة إلا عليها مكتوب حرفان بالنور: لا إله إلا الله محمد رسول الله، علي بن أبي طالب عروة الله الوثيقة، وحبل الله المتين، وعينه في الخلائق أجمعين، و سيف نقمته على المشركين. فاقرأه منا السلام وقد طال شوقنا إليه.

They said, 'Yes, O Prophet-saww of Allah-azwj! Why should we not recognise you-saww and Allah-azwj has Created the Garden of Al-Firdows, and upon its Door there is a tree, there isn't any leaf except upon it is inscribed two phrases with 'Noor' (the Light): "There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj, Ali-asws Bin Abu Talib-asws is the Firmest Handhold of Allah-azwj, and the Strong Rope of Allah-azwj, and His-azwj Eye among the creatures altogether, and a sword of His-azwj Vengeance upon the associaters? Therefore, convey the greeting to him-asws from us, and our yearning to him-asws has prolonged''.[290]

123 – فر: علي بن خلف الشيباني رفعه عن ابن عباس، عن النبي صلى الله عليه وآله أنه قال لعلي عليه السلام: هذا جبرئيل يخبرني عن الله أن الله يبعثك وشيعتك يوم القيامة ركبانا غير رجال على نجائب رحلها من النور، فتناخ عند قبورهم فيقال لهم: اركبوا يا أولياء الله،

Ali Bin Khalaf Al Shaybani, raising it from Ibn Abbas,

'From the Prophet-saww having said to Ali-asws: 'This is Jibraeel-as informing me-saww from Allah-azwj that Allah-azwj will Resurrect you-asws and your-asws Shias on the Day of Judgment as riders, apart from the men upon nobilities, its rides being of light. They would be by their graves, and it would be said to them: 'Ride, O friends of Allah-azwj!'

فيركبون صفا معتدلا أنت إمامهم إلى الجنة حتى إذا صاروا إلى الفحص ثارت في وجوههم ريح يقال لها: المثيرة فتذري في وجوههم المسك الاذفر، فينادون بصوت لهم: نحن العلويون، فيقال لهم: فانتم آمنون ولا خوف عليكم اليوم ولا أنتم تحزنون.

So, they would be riding in rows in a straight line. You-asws would be in front of them to the Paradise, until when they come to the checking, an aroma called Al-Maseyra would spread in

[289] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 121
[290] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 122

their faces, and the strong musk would be sprinkled in their faces, and they will be calling out with a voice of theirs, 'We are the Alawites'. He-azwj will Say to them: "You are hereby secured, and there will neither be fear upon you today nor will you be grieving!"'.[291]

124 – فر: عن أبي القاسم العلوي رفعه، عن أبي هريرة، عن النبي صلى الله عليه وآله قال: علي له في الجنة قصر من ياقوتة حمراء، أسفلها من زبرجد أخضر، وأعلاها من ياقوتة حمراء وثلثا القصر مرصع بأنواع الياقوت والجوهر، عليه شرف يعرف بتسبيحه وتقديسه وتحميده وتمجيده، الخبر.

From Abu Al Qasim Al Alawy, raising it from Abu Hureyra,

'From the Prophet-saww having said: 'Ali-asws, for him-asws in the Paradise is a castle of red rubies. Its bottom is from green emeralds, and its top is from red rubies, and two thirds of the castle is encircled with a variety of the rubies and the gems. Upon him-asws there is a nobility whereby his-asws *Tasbeeh* (Extollation of Glorification), and his-asws *Taqdees* (Extollation of Holiness), and his-asws *Tahmeed* (Extollation of Praise), and his-asws *Tajmeed* (Sublimity) is recognised''.[292]

125 – فر: علي بن محمد الزهري رفعه، عن سلمان الفارسي رضي الله عنه – و ساق الحديث في تجهيز النبي صلى الله عليه وآله سرية إلى جهاد قوم إلى أن قال –: فمن منكم يخرج إليهم قبل أن ينظر في ديارنا وحريمنا لعل الله أن يفتح يديه وأضمن له على الله اثنا عشر قصرا في الجنة –

Ali Bin Muhammad Al Zuhry, raising it,

'From Salman Al-Farsy-ra, and he continued the Hadeeth regarding the preparation by the Prophet-saww of a brigade to Jihad against a people', up to he-saww said: 'So, the one from you who goes out to them (enemies) before they look into our houses and our sanctities, perhaps Allah-azwj would Give victory upon his hands, and I-saww guarantee for him, upon Allah-azwj, twelve castles in the Paradise' –

وساقه إلى أن قال –: فقال أمير المؤمنين عليه السلام: فداك أبي وامي يا رسول الله صف لي هذه القصور،

And he-saww continued the Hadeeth, until he (the narrator) said: 'So, Amir Al-Momineen-asws said: ''May my-asws father-as and my-asws mother-as be sacrificed for you-saww! Describe this castle for us'.

فقال رسول الله صلى الله عليه وآله: يا علي بناء هذه القصور لبنة من ذهب ولبنة من فضة، ملاطها المسك الاذفر والعنبر، حصباؤها الدر والياقوت ترابها الزعفران، كثيبها الكافور، في صحن كل قصر من هذه القصور أربعة أنهار: نهر من عسل، ونهر من خمر، ونهر من لبن، ونهر من ماء، محفوف بالاشجار من المرجان،

Rasool-Allah-saww said: 'O Ali-asws! The construction of these castles is from bricks of gold and bricks of silver. Its mortar is of the strong musk and the amber, its pebbles are of the gems and the rubies, its soil is the saffron. In the courtyard of each castle from these castles are

[291] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 123
[292] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 124

four rivers – and river of honey, and a river of wine, and a river of milk, and a river of water beset with the trees of coral.

على حافتي كل نهر من هذه الانهار خيم من درة بيضاء لاقطع فيه ولا فصل، قال لها: كوني فكانت، يرى باطنها من ظاهرها، وظاهرها من باطنها، في كل خيمة سرير مفصص بالياقوت الاحمر، قوائمها من الزبرجد الاخضر، على كل سرير حوراء من الحور العين، على كل حور سبعون حلة خضراء وسبعون حلة صفراء، يرى مخ ساقيها خلف عظمها وجلدها وحليها وحللها، كما ترى الخمرة الصافية في الزجاجة البيضاء،

Upon the banks of each river from these rives are tents of white gems, neither there being any cuts in it nor any separation. He-azwj Said to these: “Be!” And they came into being. Its interior can be seen from its exterior, and its exterior from its interior. In every tent there is a bed lobate with the red rubies, its pillars are from green emeralds. Upon each bed there is a Hourie from the Maiden Houries, upon each Hourie there are seventy green garments, and seventy yellow ornaments. The marrow of her leg can be seen behind her bones, and her skin, and her garments and her ornaments, just as you tend to see the clear liquid in the transparent glass.

مكللة بالجواهر، لكل حور سبعون ذؤابة، كل ذؤابة بيد وصيف، وبيد كل وصيف مجمر تبخر تلك الذؤابة، يفوح من ذلك المجمر بخار لا يفوح بنار ولكن بقدرة الجبار.

She would be covered with the jewellery. For every Hourie would be seventy forelocks, each forelock plaited by hand and a maid, and in the hand of each maid would be an incense burner perfuming that forelock. There would be a chant from that incense burner vapour: ‘I am not chanting by fire, but by the Power of the Compeller!’’.[293]

126 – ثو: بإسناده، عن أبي الحسن عليه السلام قال: رجب نهر في الجنة أشد بياضا من اللبن، وأحلى من العسل، من صام يوما من رجب سقاه الله من ذلك النهر.

By his chain,

‘From Abu Al-Hassan-asws having said: ‘*Rajab* is a river in the Paradise, intensely whiter than the milk, and sweeter than the honey. One who Fasts a day from (month of) Rajab, Allah-azwj will Quench him from that river’’.[294]

127 – ثو: بإسناده، عن ابن عباس، عن النبي صلى الله عليه وآله قال: من صام ثلاثة أيام من شعبان رفع له سبعون ألف درجة من الجنان من الدر والياقوت، ومن صام تسعة عشر يوما من شعبان اعطي سبعون ألف قصر من الجنان من در وياقوت، ومن صام اثنين وعشرين يوما من شعبان كسي سبعين حلة من سندس وإستبرق.

By his chain, from Ibn Abbas,

[293] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 125
[294] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 126

'From the Prophet-saww having said: 'One who Fasts three days from (month of) Shaban, there would be raised for him seventy thousand levels from the Gardens from the gems and the rubies. And one who Fasts nineteen days from Shaban would be Given seventy thousand castles from the Gardens from the gems and rubies. And one who Fasts twenty-two days from Shaban would be clothed by seventy garments from silk and brocade''.[295]

128 - ثو: بإسناده عن أمير المؤمنين عليه السلام في ثواب التهليلات في عشر ذي الحجة قال: من قال ذلك كل يوم عشر مرات أعطاه الله عزوجل بكل تهليلة درجة في الجنة من الدر والياقوت، مابين كل درجتين مسيرة مائة عام للراكب المسرع،

By his chain,

'From Amir Al-Momineen-asws regarding the Rewards of the Extollations proclaimed during the 10th of Zilhajj (during Hajj), said: 'One who says that ten times during every day, Allah-azwj Mighty and Majestic would Give him for every Extollation proclaimed, a level in the Paradise from the gems and the rubies, what is between the two levels a travel distance of one hundred years of the fast riders.

في كل درجة مدينة فيها قصر من جوهرة واحدة لا فصل فيها، في كل مدينة من تلك المدائن من الدور والصحون (القصورخ ل) والغرف والبيوت والفرش والازواج والسرر والحور العين ومن النمارق والزرابي والموائد والخدم والانهار والاشجار والحلي والحلل مالا يصف خلق من الواصفين،

In every level is a city wherein are castles of single gems, there not being any separation in it; in every city from those cities, from the houses, and the courtyards, and the chambers, and the rooms, and the furnishings, and the spouses, and the beds, and the Maiden Houries, and from the cushions and the *Zaraby* (rugs), and the meals, and the servants, and the rivers, and the trees, and the garments and the ornaments, what no person from the describers can possibly describe.

فإذا خرج من قبره أصاب كل شعرة منه نورا، وابتدره سبعون ألف ملك يمشون أمامه وعن يمينه وعن شماله حتى ينتهي إلى باب الجنة، فإذا دخلها قاموا خلفه وهو أمامهم حتى ينتهي إلى مدينة ظاهرها ياقوتة حمراء، وباطنها زبرجدة خضراء، فيها من أصناف ما خلق الله عزوجل في الجنة فإذا انتهوا إليها

When he exits from his grave, every hair from him would attain radiance, and seventy thousand Angels will advance walking in front of him, and on his right and on his left until he ends up to the Door of the Paradise. When he enters it, they would stand behind him and he would be in front of them, until they end up to a city, its exterior would be of red ruby, and its interior of green emeralds. Therein, from the variety would be what Allah-azwj Mighty and Majestic Created in the Paradise.

قالوا: ياولي الله هل تدري ما هذه المدينة ؟ قال: لا، فمن أنتم ؟ قالوا: نحن الملائكة الذين شهدناك في الدنيا يوم هللت الله عزوجل بالتهليل، هذه المدينة بما فيها ثوابا لك، وابشر بأفضل من هذا في داره دار السلام، في جواره عطاء لا ينقطع أبدا.

[295] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 127

They (Angels) will say, 'O friend of Allah-azwj! Do you know which this city is?' He will say, 'No. But, who are you?' They will say, 'We are the Angels, those who witnessed you in the word on the day you extolled the Holiness of Allah-azwj Mighty and Majestic with the proclamation. This is the city due to what is regarding it of the Reward for you'. And receive glad tidings of better than this in His-azwj House, the House of Peace, in His-azwj vicinity, gifts which there would not be terminated, ever!''.[296]

129 – من تفسير النعماني فيما رواه عن أمير المؤمنين عليه السلام وسيأتي بإسناده في كتاب القرآن قال عليه السلام: وأما الرد على من أنكر خلق الجنة والنار فقال الله تعالى: " عند سدرة المنتهى عندها جنة المأوى " وقال رسول الله صلى الله عليه وآله: دخلت الجنة فرأيت فيها قصرا من ياقوت أحمر، يرى داخله من خارجه، وخارجه من داخله من نوره،

From Tafseer Al Numany –

'Among what is reported from Amir Al-Momineen, and I (Majlisi) will come with its chain in the book of the Quran – he-asws said: 'And as for the rebuttal upon the one who denies the Creation of the Paradise and the Fire, Allah-azwj the Exalted Said: ***At the Lote Tree [53:14] By the Garden of abode [53:15]***. And Rasool-Allah-saww said: 'I-saww entered the Paradise and I-saww saw therein castles of red ruby, its interior could be seen from its exterior, and its exterior could be seen from its interior, due to its radiance.

فقلت: يا جبرئيل لمن هذا القصر ؟ فقال: لمن أطاب الكلام، وأدام الصيام، وأطعم الطعام، وتهجد بالليل والناس نيام،

I-saww said: 'O Jibraeel-as! For whom are these castles?' For the ones who are of good speech, and continued the Fasting, and fed the food, and kept vigil at night (with *Salat*) while the people slept'.

فقلت: يا رسول الله وفي امتك من يطيق هذا ؟ فقال لي: ادن مني فدنوت، فقال: أتدري ما إطابة الكلام ؟ فقلت: الله ورسوله أعلم فقال: هو " سبحان الله والحمد لله ولا إله إلا الله والله أكبر "

I-asws said, 'O Rasool-Allah-saww! And among your-saww community there are ones who can endure that?' He-saww said to me-asws: 'Come near me-saww'. So, I-asws went near him-saww, and he-saww said: 'Do you-asws know what makes good the speech?' I-asws said: '(The phrase) 'Allah-azwj and His-azwj Rasool-saww are more knowing'. He-saww said: 'Glory be to Allah-azwj, and The Praise is for Allah-azwj, and there is no god except Allah-azwj, and Allah-azwj is the Greatest!'

أتدري ما إدامة الصيام ؟ فقلت: الله ورسول أعلم، فقال: من صام شهر رمضان ولم يفطر منه يوما،

Do you-asws know what is continuation of the Fasting?' I-asws said: 'Allah-azwj and His-azwj Rasool-saww are more knowing'. He-saww said: 'One who Fasts a Month of Ramazan and does not break even one day from it'.

أتدري ما إطعام الطعام ؟ فقلت: الله ورسوله أعلم، فقال: من طلب لعياله ما يكف به وجوههم،

[296] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 128

Do you-asws know what is feeding the food?' I-asws said: 'Allah-azwj and His-azwj Rasool-saww are more knowing'. He-saww said: 'One who seeks for his dependants what their faces (honour) would be sufficed with'.

أتدري ما التهجد بالليل والناس نيام ؟ فقلت: الله ورسوله أعلم فقال: من لا ينام حتى يصلي العشاء الآخرة، ويريد بالناس هنا اليهود والنصارى لانهم ينامون بين الصلاتين.

Do you-asws know what is the vigil of the night while the people sleep?' I-asws said: 'Allah-azwj and His-azwj Rasool-saww are more knowing'. He-saww said: 'One who does not sleep until he has prayed *Salat* Al-Isha the last, and what is intended by the people over here are the Jews and the Christians, because they tend to sleep between the two *Salat*s'.

وقال صلى الله عليه وآله: لما اسري بي إلى السماء دخلت الجنة فرأيت فيها قيعان، ورأيت فيها ملائكة يبنون لبنة من ذهب ولبنة من فضة وربما أمسكوا، فقلت لهم: ما بالكم قد أمسكتم ؟ فقالوا: حتى تجيئنا النفقة، فقلت: وما نفقتكم ؟ قالوا: قول المؤمن: سبحان الله والحمد لله ولا إله إلا الله والله أكبر، فإذا قال بنينا، وإذا أمسك أمسكنا.

And he-saww said: 'When there was an Ascension with me-saww to the sky, I-saww entered the Paradise and I-saww saw therein two coasts, and I-saww saw therein Angels building bricks of gold and bricks of silver, and sometimes they would withhold. I-saww said to them: 'What is the matter with you having withheld?' They said, 'Until the expenses come to us'. I-saww said to them: 'And what are your expenses?' They said, 'The words of the Momin in the world, 'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god but Allah-azwj, and Allah-azwj is the Greatest!' So, when he does say that, we build, and when he withholds, we withhold''.

وقال صلى الله عليه وآله: لما اسرى بي ربي إلى سبع سماواته أخذ جبرئيل بيدي وأدخلني الجنة وأجلسني على درنوك من درانيك الجنة وناولني سفرجلة فانفلقت نصفين وخرجت حوراء منها، فقامت بين يدي وقالت: السلام عليك يا محمد، السلام عليك يا أحمد، السلام عليك يا رسول الله،

And he-saww said: 'When my-saww Lord-azwj Ascended me-saww to His-azwj seven skies, Jibraeel-as grabbed my-saww hand and entered me-saww into the Paradise, and made be to be seated upon a rug from the rugs of the Paradise and gave me-saww a quince. I-saww split it into two and a Hourie came out from it and stood in front of me-saww and said, 'The greetings be upon you-saww, O Muhammad-saww! The greetings be upon you-saww, O Ahmad-saww! The greetings be upon you-saww, O Rasool-Allah-saww!'

فقلت: وعليك السلام من أنت ؟ فقالت: أنا الراضية المرضية خلقني الجبار من ثلاثة أنواع: أعلاي من الكافور، ووسطي من العنبر، وأسفلي من المسك، وعجنت بماء الحيوان، قال لي ربي: كوني فكنت لاخيك ووصيك علي بن أبي طالب. وهذا ومثله دليل على خلق الجنة، وبالعكس من ذلك الكلام في النار.

I-saww said: 'And upon you be the greetings, who are you?' She said, 'I am the satisfying, the satisfied. The Compeller Created me from three types – My upper part is from the camphor, and my middle is from the amber, and my lower part is from the musk, and I am kneaded with water of (river) Al-Haywaan. My Lord-azwj Said to me: "Be!" So I came into being for your-saww

brother-asws, and your-saww successor Ali-asws Bin Abu Talib-asws'. And this is like an evidence upon the Creation of the Paradise, and the one is opposes from that speech would be in the Fire''.[297]

130 – فس: وأما الرد على من أنكر خلق الجنة والنار فقوله: " عند سدرة المنتهى عندها جنة المأوى " وسدرة المنتهى في السماء السابعة وجنة المأوى عندها

And as for the rebuttal upon the one who denies the Creation of the Paradise and the Fire are His-azwj Words: ***At the Lote Tree [53:14] By the Garden of abode [53:15]***. And the Lote Tree is in the seventh sky and the Garden of abode (Ma'va) is by it. (P.s. – up to here is not a Hadeeth)

قال علي بن إبراهيم: حدثني أبي، عن حماد، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء دخلت الجنة فرأيت قصرا. وساق الحديث الاول إلى قوله: فإنهم ينامون فيما بينهما.

Ali Bin Ibrahim said, 'My father narrated to me, from Hamad,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'When there was an Ascension with me-saww to the sky, I-saww entered the Paradise and I-saww saw castles', and he-asws continued the first Hadeeth up to his-saww words: 'They were sleeping regarding what is between the two of them-asws''.[298]

" ثم قال: وبهذا الاسناد قال: قال: رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء إلى آخر الحديث الثاني. ثم روى ما روينا عنه في أول الباب من حديث تقبيل فاطمة عليها السلام ووصف شجرة طوبى، ثم قال: ومثل ذلك كثير مما هو رد على من أنكر المعراج وخلق الجنة والنار.

Then he said, 'And by this chain, said,

'Rasool-Allah-saww said: 'When there was an Ascension with me-saww to the sky' – up to the end of the second Hadeeth. Then he reported what we reported from him in the first chapter from a Hadeeth of kissing (Syeda) Fatima-asws (by Rasool-Allah-saww), and the description of the Tree of *Tooba*, then said: 'And similar to that are a lot from what is a rebuttal of the one who denies the *Mi'raj* (Ascension) and the Creation of the Paradise and the Fire''.[299]

131 – ن: بإسناد التميمي، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: وسط الجنة لي ولاهل بيتي.

By a chain of Al Tameemy,

[297] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 129
[298] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 130
[299] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 130

‘From Al-Reza-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘The centre of the Paradise is for me-saww and the People-asws of my-saww Household’’.[300]

132 – ل: ماجيلويه، عن محمد العطار، عن محمد بن أحمد، عن ابن أبي الخطاب وأحمد بن الحسن بن علي، عن علي بن أسباط، عن الحسن بن يزيد، عن محمد بن سالم رفعه إلى أمير المؤمنين عليه السلام في قوله تعالى: " طوبى لهم وحسن مآب " قال: هي شجرة غرسها الله عزوجل بيده ونفخ فيها من روحه، وإن أغصانها لترى من وراء سور الجنة تنبت بالحلي والحلل والثمار متدلية على أفواههم.

Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Ibn Abu Al Khattab and Ahmad Bin Al Hassan Bin Ali, from Ali Bin Asbat, from Al Hassan Bin Yazeed, from Muhammad Bin Salim,

‘Raising it to Amir Al-Momineen-asws regarding the Words of the Exalted: ***(the tree of) Tooba would be for them and an excellent resort [13:29]***, he-asws said: ‘It is a tree Allah-azwj Mighty and Majestic Planted by His-azwj Hands and Blew His-azwj Spirit into it, and that its branches can be seen from behind the walls of the Paradise, with the garments and the ornaments, and the fruits stooping doe upon their mouths’’.[301]

133 – ل: بسندين عن ابن عباس قال: خط رسول الله صلى الله عليه وآله أربع خطط في الارض وقال: أتدرون ما هذا ؟ قلنا: الله ورسوله أعلم، فقال رسول الله صلى الله عليه وآله: أفضل نساء الجنة أربع: خديجة بنت خويلد، وفاطمة بنت محمد – صلى الله عليه وآله – ومريم بنت عمران، وآسية بنت مزاحم امرأة فرعون.

By two chains from Ibn Abbas who said,

‘Rasool-Allah-saww drew four lines in the ground and said: ‘Do you know what this is?’ We said, ‘Allah-azwj and His-azwj Rasool-saww are more knowing!’ Rasool-Allah-saww said: ‘The superior women of the Paradise are four – Khadeeja Bint Khuwaylid-as, and Fatima-asws Bint Muhammad-saww, and Maryam Bint Imran, and Aasiya Bint Mazaham-as wife of Pharaoh-la’’.[302]

134 – مع: ابن المتوكل، عن السعد آبادي، عن البرقي، عن ابن فضال، عن رجل، عن حفص بن غياث، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: السخاء شجرة في الجنة أصلها، وهي مظلة على الدنيا، من تعلق بغصن منها اجتره إلى الجنة.

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Ibn Fazal, from a man, from Hafs Bin Gayas,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww said: ‘*Al-Sakha*’a (generosity) is a tree in the Paradise originally, and it is shading upon the world. One who attaches with a branch from it, it would take him to the Paradise’’.[303]

[300] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 131
[301] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 132
[302] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 133
[303] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 134

135 – م: في قوله تعالى: " ولا تقربا هذه الشجرة " قال عليه السلام: هي شجرة تميزت بين أشجار الجنة، إن سائر أشجار الجنة كان كل نوع منها يحمل نوعا من الثمار والمأكول، وكانت هذه الشجرة وجنسها تحمل البر والعنب والتين والعناب وسائر أنواع الفواكه والثمار والاطعمة، فلذلك اختلف الحاكون بذكر الشجرة فقال بعضهم: هي برة، وقال آخرون: هي عنبة، وقال آخرون: هي عنابة.

Regarding the Words of the Exalted: ***and do not approach this tree [2:35]***, he-asws said: 'This tree is distinguished from between the (other) trees of Paradise. The rest of the trees of Paradise each bear one type of fruit and edibles whilst this tree bears the wheat, and the grapes, and the figs, and the Jujube berries, and rest of the varieties of the fruits and berries and edibles. This is where relaters differed with regards to this tree. So, some of them said, 'It is of wheat', and the others said, 'It is of grapes', and the others said, 'It is of figs', and the others said, 'It is of berries''.[304]

136 – م: فيما سيأتي في أبواب مناقب أمير المؤمنين عليه السلام قال النبي صلى الله عليه وآله لعلي عليه السلام: فإن الله يخزي عنك الشيطان وعن محبيك،

Among what I (Majlisi) would be coming within the chapters of merits of Amir Al-Momineen-asws – (Imam Hassan Al-Askari-asws said): 'The Prophet-saww said to Ali-asws: 'So Rasool-Allah-saww said: 'So Allah-azwj the Exalted would Disgrace the Satan-la on your-asws behalf, and from those that love you-asws.

ويعطيك في الآخرة بعدد كل حبة خردل مما أعطيت صاحبك ومما ينميه الله منه درجة في الجنة أكبر من الدنيا من الارض إلى السماء،

And He-azwj would Give you (in the Hereafter), with the number of every mustard seed (size) from what you-asws gave your-asws companion (and with regards to what you-asws wished for him from Allah-azwj, and regarding what he wished it from Allah-azwj, a level of gold from the Paradise), larger than the world, from the earth up to the sky.

وبعدد كل حبة منها جبلا من فضة كذلك، وجبلا من لؤلؤ وجبلا من ياقوت وجبلا من جوهر وجبلا من نور رب العزة كذلك، وجبلا من زمرد وجبلا من زبرجد كذلك، وجبلا من مسك وجبلا من عنبر كذلك،

And with the number of every seed from it, a mountain of silver like that, and a mountain of pearls, and a mountain of rubies, and a mountain of jewels, and a mountain of Light of the Lord-azwj of Might like that, and a mountain of emeralds, and a mountain of aquamarines like that, and a mountain of musk, and a mountain of ambergris like that.

وإن عدد خدمك في الجنة أكثر من عدد قطر المطر والنبات وشعور الحيوانات.

[304] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 135

And the number of your-asws servants in the Paradise is more than the number of the drops of rain, and the vegetation, and the hairs of the animals''.[305]

137 – م: قال رسول الله صلى الله عليه وآله: من رعى قرابات أبويه اعطي في الجنة ألف درجة، مابين كل درجتين حضر الفرس الجواد المضمر مائة سنة، إحدى الدرجات من فضة والاخرى من ذهب، واخرى من لؤلؤ، واخرى من زمرد واخرى من زبرجد، واخرى من مسك، واخرى من عنبر واخرى من كافور، فتلك الدرجات من هذه الاصناف،

Rasool-Allah-saww said: 'The one who takes care of the right of the relatives of his parents – would be Granted in the Paradise, a thousand levels, the distance between every two levels being sprint of a steed horse a sprinting of one hundred years – one of the levels would be of silver, and another of gold, and another of pearls, and another of emeralds, and another of aquamarine, and another of musk, and another of amber, and another of camphor. So those levels would be of these qualities.

ومن رعى حق قربى محمد وعلي اوتي من فضائل الدرجات و زيادة المثوبات على قدر زيادة فضل محمد وعلي على أبوي نسبه –

And the one who takes care of the rights of the relatives of Muhammad-saww and Ali-asws, would be Given from the superior levels and additional Rewards – in accordance of the additional preference of Muhammad-saww and Ali-asws over his own parents'.

وساق الحديث إلى أن قال في شأن رجل آثر قرابة رسول الله صلى الله عليه وآله على قرابته بعد بيان أن اعطي مالا كثيرا – قال:

And the Hadeeth continues up to he-saww said in glory of a man who preferred the relatives of Rasool-Allah-saww over his own relatives, after explaining that he was given a lot of wealth, said: '

ثم أتاه رسول الله صلى الله عليه وآله فقال: يا عبد الله هذا جزاؤك في الدنيا على إيثار قرابتي على قرابتك، ولاعطينك في الآخرة بكل حبة من هذا المال في الجنة ألف قصر أصغرها أكبر من الدنيا، مغرز إبرة منها خير من الدنيا وما فيها –

Then Rasool-Allah-saww came to him (in his dream) and he-saww said: 'O servant of Allah-azwj! This is your recompense in the world upon preferring my-saww relatives over your own relatives, and you shall be given in the Hereafter, in exchange of each grain from this wealth, in the Paradise, a thousand castles, the smallest of these being bigger than the world, an insertion (eye) of a needle from it being better than the world and whatever is in it'.

وساقه إلى أن قال –: ومن مسح يده برأس يتيم رفقا به جعل الله له في الجنة بكل شعرة مرت تحت يده قصرا أوسع من الدنيا بما فيها، وفيها ما تشتهي الانفس وتلذ الاعين وهم فيها خالدون –

And he-saww continued up to he-saww said: 'And the one who honours them, Allah-azwj will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah-azwj would Make for him a castle in the Paradise, for every hair which passed under

[305] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 136

his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.

وساقه إلى أن قال -: قال الحسين بن علي عليهما السلام: من كفل لنا يتيما قطعته عنا غيبتنا واستتارنا فواساه من علومنا التي سقطت إليه حتى أرشده وهداه قال الله عز وجل: يا أيها العبد الكريم المواسي إني أولى بهذا الكرم، اجعلوا له يا ملائكتي في الجنان بعدد كل حرف علمه ألف ألف قصر، وأضيفوا إليها ما يليق بها من سائر النعم -

And he[-asws] continued up to he[-asws] said: 'And Al-Husayn[-asws] Bin Ali[-asws] said: 'The one who guarantees an orphan of ours[-asws], the one cut off from us[-asws] by an ordeal being veiled from us[-asws], so he extends to him from our[-asws] teachings which have come to him – until he sets him right and guides him, Allah[-azwj] Mighty and Majestic would Say to him: "O you benevolent servant, the consoling one! I[-azwj] am foremost with the Benevolence! O My Angels! Make for him in the Gardens by the number of every letter he taught, a million castles, and incorporate to these whatever is suitable with these from the rest of the Bounties!"

وساقه إلى أن قال -: وقالت فاطمة عليها السلام - وقد اختصم إليها امرأتان فتنازعتا في شئ من أمر الدين: إحداهما معاندة، والاخرى مؤمنه، ففتحت على المؤمنه حجتها فاستظهرت على المعاندة، ففرحت فرحا شديدا -

And he[-asws] continued up to he[-asws] said: 'And (Syeda) Fatima[-asws] said, and two women had brought their dispute to her[-asws], they had disputed regarding something from the matters of Religion – one of the two was an obstinate one and the one was a Momina. So she[-asws] opened her[-asws] arguments upon the Momina and she overcame upon the obstinate one, and she was happy with an intense happiness'.

فقالت فاطمة عليها السلام: إن فرح الملائكة باستظهارك عليها أشد من فرحك، وإن حزن الشيطان ومردته بخزيها عنك أشد من حزنها،

So (Syeda) Fatima[-asws] said: 'The happiness of the Angels due to your victory over her is more intense than your happiness, and that the grief of Satan[-la] and his[-la] renegades due to your grieving her is more intense than her grief.

وإن الله عزوجل قال للملائكة: أوجبوا لفاطمة بما فتحت على هذه المسكينة الاسيرة من الجنان ألف ألف ضعف ماكنت أعددت لها، واجعلوا هذه سنة في كل من يفتح على أسير مسكين فيغلب معاندا مثل ألف ألف ماكان معدا له من الجنان -

And Allah[-azwj] Mighty and Majestic Said to the Angels: "Obligate for (Syeda) Fatima[-asws] due to her[-asws] opening (victorious arguments) upon this poor captive (woman) – a million manifold from the Gardens what you had prepared for her, and make this (action of hers[-asws]) as a Sunnah regarding everyone who opens up (victorious arguments) upon a captive, poor one, so he (ends up) overcoming an obstinate on – the like of a million what had already been prepared for him from the Gardens!"'

وساقه إلى أن قال -: وقال جعفر بن محمد عليهما السلام: من كان همه في كسر النواصب عن المساكين الموالين لنا أهل البيت يكسرهم عنهم، ويكشف عن مخازيهم، ويبين أعوارهم، ويفخم أمر محمد وآله جعل الله همة أملاك الجنان في بناء قصوره ودوره،

يستعمل بكل حرف من حروف حججه على أعداء الله أكثر من عدد أهل الدنيا أملاكا، قوة كل واحد تفضل من حمل السماوات والارضين،

And he-asws continued up to he-asws said: 'And Ja'far-asws Bin Muhammad-asws said: 'The one whose main concern was to break (the hold of) the *Nasibis* (Hostile ones) from the poor Momineen of ours-asws, the People-asws of the Household, breaking them away from them, and uncovering their filth and manifesting their flaws, and make them admire the matter of Muhammad-asws and his-saww Progeny-asws, Allah-azwj would Make the main concern of the Angels of the Garden to be the construction of his castles and his houses, for every letter he utilised from the letters of his arguments against the enemies of Allah-azwj – Angels of 'a number' more than the people of the world - the strength of each one being better (more) than carrying the skies and the earths.

فكم من بناء وكم من نعمة وكم من قصور لايعرف قدرها إلا رب العالمين –

So how many a building, and how many from the Bounties, and how many from the castles – no one knows its measurement except for the Lord-azwj of the worlds'.

وساقه إلى أن قال –: قال رسول الله صلى الله عليه وآله: إن الله عزوجل أمر جبرئيل ليلة المعراج فعرض علي قصور الجنان فرأيتها من الذهب والفضة، ملاطها المسك والعنبر، غير أني رأيت لبعضها شرفا عالية ولم أر لبعضها،

And he-asws continued the Hadeeth up to he-asws said: 'And Rasool-Allah-saww said: 'And that is that Allah-azwj Mighty and Majestic Commanded Jibraeel-as on the night of the Ascension (*Mi'raj*), and he-as displayed unto me-saww the castles of the Gardens. So I-saww saw these as being of gold and silver, its mortar being of musk and amber; apart from that I-saww for some of them I saw high honour, and did not see for some of these'.

فقلت: يا حبيبي جبرئيل ما بال هذه بلا شرف كما لسائر تلك القصور ؟ فقال: يا محمد هذه قصور المصلين فرائضهم، الذين يكسلون عن الصلاة عليك وعلى آلك بعدها،

So I-saww said: 'O my-saww beloved Jibraeel-as! What is the matter these ones are without nobility like what is for the rest of the castles?' So he-as said: 'O Muhammad-saww! These castles are of those who prayed their Obligatory *Salat*s, (but) they were too lazy from sending *Salawat* upon you-saww and upon your-saww Progeny-asws after (having prayed) it.

فإن بعث مادة لبناء الشرف من الصلاة على محمد وآله الطيبين بنيت له الشرف، وإلا بقيت هكذا، فيقال حتى يعرف سكان الجنان: إن القصر الذي لا شرف له هو للذي كسل صاحبه بعد صلاته عن الصلاة على محمد وآله الطيبين،

So if the materials are sent for the noble construction, from the (sending of) *Salawat* upon Muhammad-saww and his-saww goodly Progeny-asws, the nobility is built for him, or else it remains like this, until the dwellers of the Gardens recognise that the castle – which there is no nobility for it, it is which its owner was too lazy after (having prayed) his *Salat* – from sending *Salawat* upon Muhammad-saww and his-saww goodly Progeny'.

ورأيت فيها قصورا منيعة مشرفة عجيبة الحسن، ليس لها أمامها دهليز ولا بين يديها بستان ولا خلفها، فقلت: ما بال هذه القصور لا دهليز بين يديها ولا بستان خلفها ؟ فقال: يا محمد هذه قصور المصلين الصلوات الخمس الذين يبذلون بعض وسعهم في قضاء حقوق إخوانهم المؤمنين دون جميعها، فلذلك قصورهم بغير دهليز أمامها ولا بساتين خلفها.

And I-saww saw therein castles which were lofty, shining, of wondrous beauty, there was neither a courtyard in front of it, nor an orchard in front of it, nor behind it. So I-saww said: 'What is the matter these castles have no courtyard in front of them nor an orchard behind its castle?' So he-saww said: 'O Muhammad-saww! These are castles of those who prayed the *Salat*, the five (daily) *Salat*, those who were only exerting part of their efforts in fulfilling the rights of their Momineen brethren besides the entirety of it. Therefore, due to that, their castles are curtailed, without there being a courtyard in front of it, and without there being an orchard behind it''.[306]

138 – م: قال عليه السلام في بيان ثواب الصلاة: وإذا قال: بسم الله الرحمن الرحيم الحمد لله رب العالمين فقرأ فاتحة الكتاب وسورة قال الله تعالى لملائكته: أما ترون عبدي هذا كيف تلذذ بقراءة كلامي ؟

He-asws said regarding the explanation of the Rewards of the *Salat*: 'So when he says, In the Name of Allah-azwj the Beneficent, the Merciful. The Praise is for Allah-azwj, Lord-azwj of the worlds', (بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ- الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ), thus reciting the Opening of the Book (Chapter 1 – Al-Hamd), and a (another) Chapter, Allah-azwj the Exalted Says to His-azwj Angels: "Are you not seeing how he is deriving pleasure in reciting My-azwj Speech?

اشهدكم يا ملائكتي لاقولن له يوم القيامة: اقرء في جناتي وارق في درجاتي، فلا يزال يقرأ ويرقى بعدد كل حرف درجة من ذهب، ودرجة من فضة، ودرجة من لؤلؤ، ودرجة من جوهر، ودرجة من زبرجد أخضر، ودرجة من زمرد أخضر، ودرجة من نور رب العزة

I-azwj Adjure you all, O My-azwj Angels! I-azwj shall be saying to him on the Day of Judgment: "Recite in My-azwj Gardens and ascend its levels!" So, he would not cease reciting and ascending levels by a number of every letter – a level of gold, and a level of silver, and a level of pearls, a level of jewels, and a level of green aquamarine, and a level of green emeralds, and a level of the Light of the Lord-azwj of the Might'.

– وساقه إلى أن قال في بيان الزكاة –: فإن من أعطى من زكاته طيبة بها نفسه أعطاه الله بكل حبة منها قصرا في الجنة من ذهب، وقصرا من فضة، وقصرا من لؤلؤ، وقصرا من زبرجد، وقصرا من زمرد، وقصرا من جوهر، وقصرا من نور رب العالمين.

And he-asws continued up to he-asws said in an explanation of the Zakat: 'So the one who give the *Zakat* from his wealth, making good himself with it, Allah-azwj would Give him, with every seed from it, a castle in the Paradise of gold, and castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord-azwj of the worlds''.[307]

[306] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 137
[307] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 138

139 - فس: " لهم دار السلام " قال: يعني الجنة وسميت دار السلام ؟ للسلامة فيها من الاحزان والآلام.

For them is the house of peace [6:127], he said, 'It means the Paradise, and it has been named as the house of peace due to the peace therein from the griefs and the pains''.[308]

140 - فس: قال الصادق عليه السلام على باب الجنة مكتوب: الصدقة بعشرة، والقرض بثمانية عشر.

Al-Sadiq[-asws] said: 'Upon the Door of the Paradise it is inscribed: "The charity is the ten (multiple), and the loan is with eighteen (multiple)''.[309]

141 - فس: " ادخلوا الجنة أنتم وأزواجكم تحبرون " أي تكرمون " يطاف عليهم بصحاف من ذهب وأكواب " أي قصاع وأواني " وفيها ما تشتهيه الانفس " إلى قوله **"** **:**منها تأكلون " فإنه محكم.

Enter the Paradise, you and your wives, (to be) delighted [43:70] – i.e. honoured. ***They shall be sent around to them with golden bowls and mugs, [43:71]***, i.e. bowls and utensils, ***and therein would be what the souls yearn for [43:71]*** – up to His[-azwj] Words: ***of which you would be eating [43:73]***. It is Decisive. (P.s. – Up to here is not a Hadeeth)

وأخبرني أبي، عن الحسن بن محبوب، عن ابن سنان، عن أبي عبد الله عليه السلام قال: إن الرجل في الجنة يبقى على مائدته أيام الدنيا، و يأكل في أكلة واحدة بمقدار أكله في الدنيا.

And my father informed me, from Al Hassan Bin Mahboub, from Ibn Sinan,

'From Abu Abdullah[-asws] having said: 'The man from the Paradise would remain upon his meal for (for a duration of) the days of the world, and he would eat from in one meal a measurement of his (entire) meals of the world''.[310]

142 - فس: " وأنهار من خمر " قال: أي خمرة إذا تناولها ولي الله وجد رائحة المسك فيها.

and rivers of wine [47:15], he said, 'I.e. wine, when a friend of Allah[-azwj] attains it, he would find the aroma of musk in it''.[311] (P.s. – This is not a Hadeeth)

143 - فس: " لالغو فيها ولا تأثيم " قال: ليس في الجنة خناء ولا فحش، ويشرب المؤمن ولا يأثم، ثم حكى عزوجل قول أهل الجنة فقال: " وأقبل بعضهم على بعض يتسائلون " قال: في الجنة " قالوا إنا كنا قبل في أهلنا مشفقين " أي خائفين من العذاب " فمن الله علينا ووقانا عذاب السموم " قال: السموم الحر الشديد

They will neither be hearing therein anything vain nor sinful talk [56:25]. He said, 'There is neither any singing in the Paradise nor an immorality, and the Momin would drink and he will not talk sinfully. Then the Mighty and Majestic Related the words of the people of the

[308] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 139
[309] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 140
[310] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 141
[311] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 142

Paradise, so He-azwj Said: ***And some of them shall face unto others questioning, [52:25]*** – in the Paradise, ***Saying, 'Surely we used to be fearful regarding our families, [52:26]*** – i.e. scared from the punishment, ***But Allah Conferred upon us and Saved us from the Punishment of toxic fumes [52:27]***, he said, 'The toxin is the intense heat''.[312] (P.s. – This is not a Hadeeth)

144 – قل، يب: محمد بن أحمد بن داود، عن أحمد بن محمد بن عمار، عن أبيه، عن علي بن الحسن بن فضال، عن محمد بن عبد الله بن زرارة، عن أحمد بن محمد بن أبي نصر قال: كنا عند الرضا عليه السلام والمجلس غاص بأهله فتذاكروا يوم الغدير فأنكره بعض الناس، فقال الرضا عليه السلام: حدثني أبي، عن أبيه قال: إن يوم الغدير في السماء أشهر منه في الارض،

Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Ammar, from his father, from Ali Bin Al Hassan Bin Fazal, from Muhammad Bin Abdullah Bin Zurara, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'We were in the presence of Al-Reza-asws and the gathering was full with its people, and they mentioned the day of Al Ghadeer, but some of the people denied it. Al-Reza-asws said: 'My-asws father-asws narrated to me-asws from his-asws father-asws having said: 'The day of Al-Ghadeer in the sky is more well-known than it is in the earth.

إن لله في الفردوس الاعلى قصرا لبنة من فضة ولبنة من ذهب، فيه مائة ألف قبة من ياقوتة حمراء، ومائة ألف خيمة من ياقوت أخضر، ترابه المسك و العنبر، فيه أربعة أنهار: نهر من خمر، ونهر من ماء، ونهر من لبن، ونهر من عسل، حواليه أشجار جميع الفواكه، عليه طيور أبدانها من لؤلؤ، وأجنحتها من ياقوت، و تصوت بألوان الاصوات،

For Allah in upper part of Al-Firdows there are castles of bricks of silver and from bricks of gold. Therein are a hundred thousand domes of red ruby, and a hundred thousand tents of green rubies. Its soil is the musk and the amber. There are four rivers therein – a river of wine, and a river of water, and a river of milk, and a river of honey. Around these are trees of the entirety of the fruits, upon it are bird whose bodies are from pearls and their wings are of rubies, and they speak with a variety of voices.

فإذا كان يوم الغدير ورد إلى ذلك القصر أهل السماوات يسبحون الله ويقدسونه ويهللونه، تتطاير تلك الطيور فتقع في ذلك الماء، وتتمرغ على ذلك المسك والعنبر، فإذا اجتمعت الملائكة طارت فتنفض ذلك عليهم، وإنهم في ذلك اليوم ليتهادون نثار فاطمة عليها السلام،

Whenever it would be the day of Al-Ghadeer, there come to that castle the inhabitants of the skies Glorifying Allah-azwj and Extolling His-azwj Holiness and His-azwj Oneness. Those birds fly around and come down in that water and roll upon that musk and amber. So, when the Angels gather, they fly and sprinkle that upon them, and during that day they shower the confetti upon (Syeda) Fatima-asws.

فإذا كان آخر ذلك اليوم نودوا: انصرفوا إلى مراتبكم فقد أمنتم الخطاء والزلل إلى قابل في مثل هذا اليوم تكرمة لمحمد و علي عليهما السلام.

[312] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 143

When it would be end of that day, they would be called out: 'Leave to your ranks for you are secure from the mistakes and the slips (errors) up to the next year of the likes of this day as an honour to Muhammad-saww and Ali-asws''.[313]

145 – كا: علي، عن أبيه، عن ابن محبوب، عن معلى بن رئاب، ويعقوب السراج، عن أبي عبد الله عليه السلام أن أمير المؤمنين عليه السلام خطب الناس فقال فيها: ألا وإن التقوى مطايا ذلل حمل عليها أهلها، واعطوا أزمتها فأوردتهم الجنة، وفتحت لهم أبوابها، و وجدوا ريحها وطيبها، وقيل لهم: ادخلوها بسلام آمنين، الخطبة.

Ali, from his father, from Ibn Mahboub, from Moalla Bin Raib, and Yaqoub Al Saraj,

'From Abu Abdullah-asws that Amir Al-Momineen-asws addressed the people and he-asws said in it: 'Indeed! And the piety is like a humble ride which takes its rider, along with its rein, to the Paradise, and its Doors will be opened up for them, and they will find its aroma and goodness. And it will be said to them: 'Enter it in peace and security' – the sermon''.[314]

146 – كا: العدة، عن الفضيل بن عبد الوهاب، عن إسحاق بن عبيدالله، عن عبيدالله بن الوليد الوصافي رفعه قال: قال رسول الله صلى الله عليه وآله: من قال: لاإله إلا الله غرست له شجرة في الجنة من ياقوتة حمراء، منبتها في مسك أبيض، أحلى من العسل، وأشد بياضا من الثليج، وأطيب ريحا من المسك، فيها أمثال ثدي الابكار تعلو (تفلق ظ) عن سبعين حلة، الخبر.

The number (of reporters), from Al Fazeyl Bin Abdul Wahab, from Is'haq Bin Ubeydullah, from Ubeydullah Bin Al Waleed Al Wasafy, raising it, said,

'Rasool-Allah-saww said: 'One who says, 'There is no god except Allah-azwj', a tree of red ruby would be planted for him in the Paradise. It would grow in white musk sweeter than the honey and intensely whiter than the snow, and more aromatic of smell than the musk. Therein would be (fruits) the like of virgin breasts emerging from seventy coverings''.[315]

147 – لى: عن ابن عباس، عن النبي صلى الله عليه وآله قال: لو علمتم مالكم في شهر رمضان لزدتم لله تعالى شكرا: إذا كان أول ليلة منه غفر الله عزوجل لامتي الذنوب كلها سرها وعلانيتها، ورفع لكم ألفي ألف درجة، وبنى لكم خمسين مدينة،

From Ibn Abbas,

From the Prophet-saww having said: 'If you knew what is for you regarding the Month of Ramazan you would increase thanking Allah-azwj the Exalted – Whenever it is the first night from it, Allah-azwj Mighty and Majestic Forgives the sins of my-saww community, all of them, its private ones and its public ones, and Raises for you a million levels, and Builds for you fifty cities'.

[313] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 144
[314] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 145
[315] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 146

قال :وأعطاكم الله عزوجل في اليوم الثالث بكل شعرة على أبدانكم قبة في الفردوس من درة بيضاء، في أعلاها اثنا عشر ألف بيت من النور، وفي أسفلها اثنا عشر ألف بيت في كل بيت ألف سرير، على كل سرير حوراء، يدخل عليكم كل يوم ألف ملك، مع كل ملك هدية.

He-saww said: 'And Allah-azwj Mighty and Majestic Gives you during the third day, for every hair upon your bodies, a dome in Al-Firdows from white gems, and its upper part are twelve thousand houses of fire, and its lower part are twelve thousand house, in every house there are a thousand beds, upon each bed there are Houries. A million Angels would enter to see you every day, along with each Angels would be a gift.

وأعطاكم الله عزوجل اليوم الرابع في جنة الخلد سبعين ألف قصر في كل قصر سبعون ألف بيت، في كل بيت خمسون ألف سرير، على كل سرير حوراء، بين يدي كل حوراء ألف وصيفة، خمار إحداهن خير من الدنيا وما فيها.

And Allah-azwj Mighty and Majestic Gives you on the fourth day, in the eternal Gardens, seventy thousand castles, in each castle being seventy thousand rooms, and in each room there are fifty thousand beds, upon each bed would be a Hourie, in front of each Hourie would be a thousand maids, a scarf of each one of them is better than the worlds and whatever is in it.

وأعطاكم الله اليوم الخامس في جنة المأوى ألف ألف مدينة، في كل مدينة سبعون ألف بيت، في كل بيت سبعون ألف مائدة، على كل مائدة سبعون ألف قصعة، وفي كل قصعة ستون ألف لون من الطعام لا يشبه بعضها بعضا.

Allah-azwj Gives you on the fifth day in the Garden of Ma'va, a million cities, in each city there are seventy thousand houses, in each house there are seventy thousand tables, upon each table there are seventy thousand bowl, and in each bowl would be sixty thousand types of foods not resembling each other.

وأعطاكم الله عزوجل اليوم السادس في دار السلام مائة ألف مدينة، في كل مدينة مائة ألف دار، في كل دار مائة ألف بيت، في كل بيت مائة ألف سرير من ذهب، طول كل سرير ألف ذراع، على كل سرير زوجة من الحور العين، عليها ثلاثون ألف ذؤابة منسوجة بالدر والياقوت، تحمل كل ذؤابة مائة جارية.

And Allah-azwj Mighty and Majestic Gives you during the sixth day in the House of Peace, one hundred thousand cities, in each city there are a thousand doors, in each door there are a hundred thousand rooms, in each room there are a thousand beds of gold, the length of each bed being a thousand cubits, upon each bed would be a wife from the Maiden Houries, upon her are thirty thousand forelocks woven with the gems and the rubies, each forelock being carried by a hundred maids.

وأعطاكم الله عزوجل اليوم السابع في جنة النعيم ثواب أربعين ألف شهيد، وأربعين ألف صديق –

Allah-azwj Mighty and Majestic Gives you on the seventh day, in the Garden of Bliss, Rewards of forty thousand martyrs, and forty thousand truthful ones.'

وساقه إلى أن قال –: ويوم خمسة وعشرين بنى الله عزوجل لكم تحت العرش ألف قبة خضراء، على رأس كل قبة خيمة من نور،

- and he-saww continued until he-saww said: 'And on the twenty fifth day, Allah-azwj Mighty and Majestic Builds for you a thousand green domes beneath the Throne, upon the top of each dome there is a tent of light.

يقول الله عزوجل: يا امة محمد أنا ربكم وأنتم عبيدي وإمائي، استظلوا بظل عرشي في هذه القباب، وكلوا واشربوا هنيئا فلا خوف عليكم ولا أنتم تحزنون،

Allah-azwj Mighty and Majestic Says: "O community of Muhammad-saww! I-azwj am your Lord-azwj and you are My-azwj servants and My-azwj maids. Take shade with the shade of My-azwj Throne in these domes, and eat and drink plentifully for there is no fear upon you nor will you be grieving.

يا امة محمد و عزتي وجلالي لابعثنكم إلى الجنة يتعجب منكم الاولون والآخرون، ولا توجن كل واحد منكم بألف تاج من نور، ولا ركبن كل واحد منكم على ناقة خلقت من نور، زمامها من نور، وفي ذلك الزمام ألف حلقة من ذهب، وفي كل حلقة ملك قائم عليها من الملائكة، بيد كل ملك عمود من نور حتى يدخل الجنة بغير حساب –

O community of Muhammad-saww! By My-azwj Mighty and My-azwj Majesty! I-azwj will be Sending you all to the Paradise the former ones and the later ones will be astounded, and each one of you would be crowned with a thousand crowns of light, and I-azwj shall Make each one of you to ride upon a she-camel Created from light, its reins being of light, and in that rein would be a thousand rings of gold, and in each ring being an Angel from the Angels standing upon it, in the hand of each Angel being a pillar of light, until he enters the Paradise without any Reckoning".

وساقه إلى أن قال –: ويوم ثمانية وعشرين جعل الله لكم في جنة الخلد مائة ألف مدينة من نور، وأعطاكم الله عزوجل في جنة المأوى مائة ألف قصر من فضة، وأعطاكم الله عزوجل في جنة النعيم مائة ألف دار من عنبر أشهب،

And he-saww continued the Hadeeth until he-saww said: 'And on the twenty-eight day, Allah-azwj will Make for you in the eternal Garden, a thousand cities of gold, and Allah-azwj Mighty and Majestic will Give you in the Garden of Al-Ma'va one hundred thousand castles of silver, and Allah-azwj Mighty and Majestic will Give you in the Garden of Bliss, a thousand houses of grey musk.

وأعطاكم الله عزوجل في جنة الفردوس مائة ألف مدينة، في كل مدينة ألف حجرة، وأعطاكم الله عزوجل في جنة الجلال مائة ألف منبر من مسك، في جوف كل منبر ألف بيت من زعفران، في كل بيت ألف سرير من در وياقوت، على كل سرير زوجة من الحور العين.

And Allah-azwj Mighty and Majestic will Give you in the Garden of Al-Firdows, a hundred thousand cities, in each city are a thousand chambers. And Allah-azwj Mighty and Majestic will Give you in the Garden of the Majesty, a hundred thousand pulpits of musk, in the insider of

every pulpit would be a thousand houses of saffron, in each house would be a thousand bed of gems and rubies, upon each bed would be a wife from the Maiden Houries.

فإذا كان يوم تسعة وعشرين أعطاكم الله عزوجل ألف ألف محلة، في جوف كل محلة قبة بيضاء، في كل قبة سرير من كافور أبيض، على ذلك السرير ألف فراش من السندس الاخضر، فوق كل فراش حوراء عليها سبعون ألف حلة، وعلى رأسها ثمانون ألف ذؤابة، كل ذؤابة مكللة بالدر والياقوت —

When it will be the twenty-ninth day, Allah-azwj Mighty and Majestic will Give you a million districts, in the interior of every district would be a white dome, in each dome is a bed of white camphor, upon that bed are a thousand furnishings of green silk, above each furnishing would be a Houries having seventy thousand garments upon her, and upon her head would be eighty thousand forelocks, each forelock intertwined with the gems and the rubies.

وساقه إلى أن قال –: وللجنة باب يقال له الريان، لا يفتح إلى يوم القيامة، ثم يفتح للصائمين والصائمات من امة محمد صلى الله عليه وآله، ثم ينادي رضوان خازن الجنة: يا امة محمد هلموا إلى الريان، فيدخل امتي من ذلك الباب إلى الجنة فمن لم يغفر له في شهر رمضان ففي أي شهر يغفر له ؟ !.

And he-saww continued until he-saww said: 'And for the Paradise there is a Door called Al-Rayan, which will not open until the Day of Judgment, then it will be opened for the Fasting men and the Fasting women from the community of Muhammad-saww. Then Rizwan, the keeper of the Paradise will call out: 'O community of Muhammad-saww! Come on to Al-Rayan!' Thus, my-saww community would enter from that Door to the Paradise, so the one who does not get Forgiven during a Month of Ramazan, then in which month would there be Forgiveness for him?''.[316]

148 – لى: الحسن بن محمد بن يحيى، عن يحيى بن الحسن، عن إبراهيم بن علي، والحسن بن يحيى، عن نصربن مزاحم، عن أبي خالد، عن زيد بن علي، عن آبائه، عن علي عليهم السلام قال: كان لي عشر من رسول الله صلى الله عليه وآله لم يعطهن أحد قبلي، ولا يعطاهن أحد بعدي، قال لي: يا علي أنت أخي في الآخرة، وأنت أقرب الناس مني موقفا يوم القيامة، ومنزلي ومنزلك في الجنة متواجهان كمنزل الاخوين.

Al Hassan Bin Muhammad Bin Yahya, from Yahya Bin Al Hassan, from Ibrahim Bin Ali and Al Hassan Bin Yahya, from Nasr Bin Mazaham, from Abu Khalid,

'From Zayd son of Ali-asws (Bin Al-Husayn-asws), from his forefathers-asws, from Ali-asws having said: 'There were ten for me-asws from Rasool-Allah-saww he-saww did not give to anyone before me-asws, nor did he-saww give to anyone after me-asws. He-saww said to me: 'O Ali-asws! You-asws are my-saww brother-asws in the Hereafter, and you-asws are the closest of the people from me-saww pausing on the Day of Judgment, and my-saww house and your-asws house in the Paradise are facing each other like the houses of the brothers''.[317]

[316] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 147
[317] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 148

149 - ما: المفيد، عن علي بن محمد الكاتب، عن الحسن بن علي الزعفراني، عن إبراهيم بن محمد الثقفي، عن عثمان بن أبي شيبة، عن عمرو بن ميمون، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال أمير المؤمنين علي بن أبي طالب عليه السلام على منبر الكوفة: ايهاالناس إنه كان لي من رسول الله صلى الله عليه وآله عشر خصال لهن أحب إلي مما طلعت عليه الشمس،

Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Usman Bin Abu Shayba, from Amro Bin Maymoun,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] father[-asws], from his[-asws] grandfather[-asws] having said: 'Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] said upon the pulpit of Al-Kufa: 'O you people! Surely, there were for me[-asws] from Rasool-Allah[-saww], ten characteristics more beloved to me[-asws] than whatever the sun emerges upon'.

قال: قال لي رسول الله صلى الله عليه وآله: يا علي أنت أخي في الدنيا والآخرة وأنت أقرب الخلائق إلي يوم القيامة في الموقف بين يدي الجبار، ومنزلك في الجنة مواجه منزلي كما يتواجه منزل الاخوين في الله عزوجل.

He[-asws] said: 'Rasool-Allah[-saww] said to me: 'O Ali[-asws]! You[-asws] are my[-saww] brother[-asws] in the world and the Hereafter, and you[-asws] would be the closest of the people to me[-saww] on the Day of Judgment during the pausing in front of the Compeller, and your[-asws] house in the Paradise faces my[-saww] house just as the houses of the two brothers for the Sake of Allah[-azwj] Mighty and Majestic''.[318]

150 - لى: ابن شاذويه، عن الحميري، عن أبيه، عن ابن يزيد، عن ابن أبي عمير، عن أبان بن عثمان، عن أبان بن تغلب، عن أبي جعفر محمد بن علي الباقر، عن أبيه علي بن الحسين سيد العابدين، عن أبيه الحسين بن علي سيد الشهداء، عن أبيه علي ابن أبي طالب سيد الأوصياء عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من صلى علي ولم يصل على آلي لم يجد ريح الجنة، وإن ريحها لتوجد من مسيرة خمسمائة عام.

Ibn Shazawiya, from Al Humeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Tabligh,

'From Abu Ja'far Muhammad[-asws] Bin Ali Al-Baqir[-asws], from his[-asws] father Ali[-asws] Bin Al-Husayn[-asws] chief of the worshippers, from his father Al-Husayn[-asws] Bin Ali[-asws] chief of the martyrs, from his[-asws] father Ali[-asws] Ibn Abu Talib[-asws] chief of the succesors[-as] having said: 'Rasool-Allah[-saww] said: 'One who sends Salawat upon me[-saww] and does not send Salawat upon my[-saww] Family[-asws] will not find the aroma of the Paradise, and even though its aroma would be found from a travel distance of five hundred years''.[319]

[318] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 149
[319] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 150

151 - لى: أبي، عن سعد عن سلمة بن الخطاب، عن محمد بن الليث، عن جابر ابن إسماعيل، عن الصادق جعفر بن محمد، عن أبيه عليهما السلام أن رجلا سأل علي بن أبي طالب عليه السلام عن قيام الليل بالقرآن فقال - وساق الحديث إلى أن قال -: ومن صلى ليلة تامة تاليا لكتاب الله راكعا وساجدا وذاكرا -

My father, from Sa'ad, from Salma Bin Al Khatab, from Muhammad Bin Al Lays, from Jabir Ibn Ismail,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws, from his-asws father-asws that a man asked Ali-asws Bin Abu Talib-asws about standing in the night with the Quran (recitation), so he-asws said – and the Hadeeth continued up to he-asws said: 'And the one who prays *Salat* the complete night would be a follower of the Book, in *Ruku* and in *Sajdah* and while doing *Zikr*' -

وساقه إلى أن قال -: يقول الرب تبارك وتعالى لملائكته: يا ملائكتي انظروا إلى عبدي أحيا ليلة ابتغاء مرضاتي أسكنوه الفردوس، وله فيها مائة ألف مدينة، في كل مدينة جميع ما تشتهي الانفس وتلذ الاعين وما لا يخطر على بال، سوى ما أعددت له من الكرامة والمزيد والقربة.

And he-asws continued up to he-asws said: 'The Lord-azwj Blessed and Exalted would be Saying to His-azwj Angels: "O My-azwj Angels! Look at My-azwj servant reviving the night seeking My-azwj Pleasure. I-azwj shall Settle him in Al-Firdows, and for him in it would be one hundred thousand cities, in each city would be the entirety of whatever the soul desires, and delight the eyes, and what cannot even occur upon a mind, besides what is Prepared for him from the honours and the increase and the nearness''.[320]

152 - لى: ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، عن الصادق جعفر بن محمد عليهما السلام أنه قال - وساق الحديث إلى أن قال -: وعليكم بتلاوة القرآن فان درجات الجنة على عدد آيات القرآن، فإذا كان يوم القيامة يقال لقارئ القرآن: اقرأ وارق، فكلما قرأ آية رقى درجة، الحديث.

Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws having said, - and the Hadeeth continues up to he-asws said: 'And upon you is with the recitation of the Quran, for there are levels of the Paradise upon a number of the Verses of the Quran. So, when it will be the Day of Judgment, He-azwj will Say to the reciter of the Quran: "Recite and ascend!" So, every time he recites a Verse, he would ascend a level''.[321]

153 - لى: عن وهب بن وهب القرشي، عن الصادق جعفر بن محمد، عن أبيه عن جده عليهم السلام قال: قال رسول الله صلى الله عليه وآله: للجنة باب يقال له باب المجاهدين، يمضون إليه فإذا هو مفتوح وهم متقلدون سيوفهم والجمع في الموقف، الملائكة ترحب بهم.

From Wahab Bin Wahab Al Qarshy,

[320] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 151
[321] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 152

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws, from his-asws father-asws from his-asws grandfather-asws having said: 'Rasool-Allah-saww said: 'For the Paradise there is a Door called 'Door of the Jihadis'. They (Holy fighters) would be going to it and it would be open, and they would be wearing their swords, and gather in the pausing, and the Angels would be desirous with them''.[322]

154 – لى: الفامي، عن الحميري، عن أبيه، عن البرقي، عن أبيه، عن محمد ابن سنان، عن أبي الجارود، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله :من قال: " سبحان الله " غرس الله له بها شجرة في الجنة، ومن قال: " الحمدلله " غرس الله له بها شجرة في الجنة، ومن قال: " لاإله إلا الله " غرس الله بها شجرة في الجنة، ومن قال: " الله أكبر " غرس الله له بها شجرة في الجنة،

Al Famy, from Al Humeyri, from his father, from Al Barqy, from his father, from Muhammad Ibn Sinan, from Abu Al Jaroud,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'One who says, 'Glory be to Allah-azwj', Allah-azwj would Plant for him a tree in the Paradise due to it; and one who says, 'The Praise is for Allah-azwj', Allah-azwj would Plant for him a tree in the Paradise due to it; and one who says, 'There is no god except Allah-azwj', Allah-azwj would Plant a tree for him in the Paradise due to it; and one who says 'Allah-azwj is the Greatest', Allah-azwj would Plant a tree for him in the Paradise due to it'.

فقال رجل من قريش: يارسول الله إن شجرنا في الجنة لكثير ! قال: نعم، ولكن إياكم أن ترسلوا عليها نيرانا فتحرقوها وذلك أن الله عزوجل يقول: " يا أيها الذين آمنوا أطيعوا الله واطيعوا الرسول ولا تبطلوا أعمالكم.

A man from Quraysh said, 'O Rasool-Allah-saww! There would be a lot of trees for us in the Paradise!' He-saww said: 'Yes, but beware of sending fires upon these so you will incinerate them, and that is because Allah-azwj Mighty and Majestic is Saying: ***O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]***''.[323]

155 – لى: ابن الوليد، عن ابن أبان، عن الاهوازي، عن ابن ابي عمير، عن البطائني، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال للشيعة: قد ضمنا لكم الجنة بضمان الله وضمان رسوله ما على درجات الجنة أحد أكثر أزواجا منكم، فتنافسوا في فضائل الدرجات، أنتم الطيبون، ونساؤكم الطيبات، كل مؤمنة حوراء عيناء، وكل مؤمن صديق، الخبر.

Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer,

'From Abu Abdullah-asws having said to the Shias: 'We-asws have guaranteed the Paradise for you all by the Guarantee of Allah-azwj and guarantee of His-azwj Rasool-saww. There will not be upon the levels of the Paradise anyone of more wives than you all, therefore compete regarding the superior levels. You are good and your wives are good, every *Momina* would a Maiden Hourie, and every *Momin* would be a Truthful''.[324]

[322] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 153
[323] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 154
[324] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 155

156 – ما: المفيد، عن أحمد بن الحسن، عن أبيه، عن محمد العطار، عن الخشاب، عن علي بن النعمان، عن بشير الدهان قال: قلت لابي جعفر عليه السلام: جعلت فداك أي الفصوص اركبه على خاتمي ؟

Al Mufeed, from Ahmad Bin Al Hassan, from his father, from Muhammad Al Attar, from Al Khashab, from Ali Bin Al Numan, from Bashir Al Dahan who said,

'I said to Abu Ja'far-asws, 'May I be sacrificed for you-asws! Which of the stones should I mount upon my ring?'

قال: يا بشير أين أنت عن العقيق الاحمر والعقيق الاصفر والعقيق الابيض، فإنها ثلاثة جبال في الجنة، فأما الاحمر فمطل على دار رسول الله صلى الله عليه وآله، وأما الاصفر فمطل على دار فاطمة صلوات الله عليها، وأما الابيض فمطل على دار أمير المؤمنين عليه السلام، والدور كلها واحدة،

He-asws said: 'O Bashir! Where are you from the red agate and the yellow agate and the white agate, for these three are mountains in the Paradise? As for the red, it overlooks upon the house of Rasool-Allah-saww. And as for the yellow, it emerges over the house of (Syeda) Fatima-asws. And as for the white, it overlooks over the house of Amir Al-Momineen-asws, and the houses, all of these, are one.

يخرج منها ثلاثة أنهار، من تحت كل جبل نهر أشد بردا من الثلج، وأحلى من العسل، وأشد بيا ضامن الدر، لا يشرب منها إلا محمد وآله وشيعتهم، ومصبها كلها واحد، ومجراها من الكوثر وإن هذه الثلاثة جبال تسبح الله وتقدسه وتمجده وتستغفر لمحبي آل محمد عليهم السلام.

Three rivers come out from it, from beneath each mountain there is a river intensely colder than the snow, and sweeter than the honey, and intensely whiter than the gem. None shall drink from it except Muhammad-saww and the Progeny-asws of Muhammad-saww and their-asws Shias, and all their pouring is one, and their flow is from Al-Kausar, and that these three mountains Glorify Allah-azwj and Extol His-azwj Holiness, and His-azwj Glory, and seek Forgiveness for the ones who love the Progeny-asws of Muhammad-saww''.[325]

157 – ع: الحسن بن يحيى بن ضريس، عن أبيه، عن عمارة السكري، عن إبراهيم بن عاصم، عن عبد الله بن هارون الكرخي، عن أحمد بن عبد الله بن يزيد بن سلام بن عبيدالله مولى رسول الله صلى الله عليه وآله، عن أبيه، عن يزيد بن سلام، أنه سأل النبي صلى الله عليه وآله: لم سميت الجنة جنة ؟ قال: لانها جنينة خيرة نقية، وعند الله تعالى ذكره مرضية.

Al Hassan Bin Yahya Bin Zareys, from his father, from Amarah Al Sakry, from Ibrahim Bin Aasim, from Abdullah Bin Haroun Al Karkhy, from Ahmad Bin Abdullah Bin Yazeed Bin Salam Bin Ubeydullah, a slave of Rasool-Allah-saww, from his father, from Yazeed Bin Salam,

[325] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 156

‘He asked the Prophet-saww, ‘Why has the Paradise been named as ‘Garden’?’ He-saww said: ‘Because it is a good, pure garden, and in the Presence of Allah-azwj, Exalted is His-azwj Mention, satisfied’’.[326]

158 – ل: الحسن بن علي بن محمد، عن محمد بن علي بن إسماعيل، عن علي بن محمد بن عامر، عن عمرو بن عبدوس، عن هاني بن المتوكل، عن محمد بن علي، عن عياض، عن أبيه، عن جده، عن أبي أيوب الانصاري قال: قال رسول الله صلى الله عليه وآله: لما خلق الله عز وجل الجنة خلقها من نور عرشه، ثم أخذ من ذلك النور وأصاب عليا و أهل بيته ثلث النور،

Al Husayn Bin Ali Bin Muhammad, from Muhammad Bin Ali Bin Ismail, from Ali Bin Muhammad Bin Aamir, from Amro Bin Abdous, from Hany Bin Al Mutawakkal, from Muhammad Bin Ali, from Ayaz, from his father, from his grandfather, from Abu Ayoub Al Ansary who said,

‘Rasool-Allah-saww said: ‘When Allah-azwj Mighty and Majestic Created the Paradise, Created it from the Light of His-azwj Throne. Then He-azwj Took from that Light and Gave a third of that Light to Ali-asws and the People-asws of his-asws Household.

فمن أصابه من ذلك النور اهتدى إلى ولاية آل محمد، ومن لم يصبه من ذلك النور ضل عن ولاية آل محمد.

So, the one who attains from that Light would be Guided to the *Wilayah* of the Progeny-asws of Muhammad-saww, and one who does not attain from that Light would stray from the Wilayah of the Progeny-asws of Muhammad-saww’’.[327]

159 – ما: جماعة، عن أبي المفضل، عن جعفر بن محمد العلوي، عن موسى بن عبد الله بن موسى بن عبد الله بن الحسن، عن أبيه عن جده، عن أبيه عبد الله، عن أبيه وخاله علي بن الحسين، عن الحسن والحسين، عن علي بن أبي طالب صلوات الله عليهم قال: جاء رجل من الانصار إلى النبي صلى الله عليه وآله فقال: يا رسول الله ما أستطيع فراقك، وإني لادخل منزلي فأذكرك فأترك ضيعتي وأقبل حتى أنظر إليك حبا لك، فذكرت إذا كان يوم القيامة وادخلت الجنة فرفعت في أعلى عليين فكيف لي بك يا نبي الله ؟

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Alawy, from Musa Bin Abdullah Bin Musa Bin Abdullah Bin Al Hassan, from his father, from his grandfather, from his father Abdullah,

‘From his father-asws and uncle Ali-asws Bin Al-Husayn-asws, from Al-Hassan-asws and Al-Husayn-asws, from Ali-asws Bin Abu Talib-asws having said: ‘A man from the Helpers came to the Prophet-saww and said, ‘O Rasool-Allah-saww! I cannot bear your-saww separation, and I enter my house and I remember you-saww, so I leave my work and come back until I look at you-saww out of love for you-saww. You-saww mentioned that when it will be the Day of Judgment and you-saww enter the Paradise, you-saww will be raised in the high *Illiyeen*, then how would it be for me with you-saww, O Prophet-saww of Allah-azwj?’

[326] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 157
[327] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 158

فنزل: " ومن يطع الله والرسول فاولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن اولئك رفيقا " فدعا النبي صلى الله عليه وآله الرجل فقرأها عليه وبشره بذلك.

So, it was Revealed: ***And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]***. So, the Prophet-saww called the man and read it to him and gave him the glad tidings of that''.[328]

160 - ع: القطان، عن السكري، عن الجوهري، عن عمربن عمران، عن عبيدالله بن موسى، عن جبلة المكي، عن طاوس، عن ابن عباس، عن النبي صلى الله عليه وآله قال: لما عرج بي إلى السماء وانتهيت إلى السماء السادسة نوديت: يا محمد نعم الاب أبوك إبراهيم، ونعم الاخ أخوك علي،

Al Qatan, from Al Sakry, from Al Jowfary, from Umar Bin Umran, from Ubeydullah Bin Musa, from Jabalah Al Makky, from Tawoos, from Ibn Abbas,

'From the Prophet-saww having said: 'When there was an Ascension with me-saww to the sky and I-saww ended up to the sixth sky, I-saww was Called out: "O Muhammad-saww! The best of the fathers is your-saww father-as Ibrahim-as, and the best of the brothers is your-saww brother-asws Ali-asws!"

فلما صرت إلى الحجب أخذ جبرئيل عليه السلام بيدي فأدخلني الجنة فإذا أنا بشجرة من نور في أصلها ملكان يطويان الحلي والحلل إلى يوم القيامة

When I-saww came to the veils, Jibraeel-as grabbed my-saww hand and entered me-saww into the Paradise, and there I-saww was by a tree of Light. There were two Angels at its roots folding the garments and the ornaments up to the Day of Judgment.

فقلت: حبيبي جبرئيل لمن هذه الشجرة ؟ فقال: هذه لاخيك علي بن أبي طالب عليه السلام وهذان الملكان يطويان له الحلي والحلل إلى يوم القيامة،

I-saww said: 'My-saww beloved Jibraeel-as! For whom is this tree?' He-as said: 'This is for your-saww brother Ali-asws Bin Abu Talib-asws and these two Angels are folding the garments and the ornaments for him-asws up to the Day of Judgment'.

ثم تقدمت أمامي فإذا أنا برطب ألين من الزبد، وأطيب من المسك، وأحلى من العسل، فأخذت رطبة فأكلتها فتحولت الرطبة نطفة في صلبي، فلما أن هبطت إلى الارض واقعت خديجة فحملت بفاطمة، ففاطمة حوراء إنسية، فإذا اشتقت إلى الجنة شممت رائحة فاطمة عليها السلام.

Then I-saww went ahead in front of me-saww, and there I-saww was with dates softer than the butter, and more aromatic than the musk, and sweeter than the honey. So, I-azwj took a date and ate it, and the date transformed into a seed in my-saww ribs. When I-saww descended to the

[328] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 159

earth, I-saww slept with Khadeeja-as and she-as was Blessed with (Syeda) Fatima-asws. Thus, Fatima-asws is a human Hourie. Whenever I-saww desired to the Paradise, I-saww smell the aroma of Fatima-asws''.[329]

161 - ك: بإسناده عن أبي الطفيل، عن علي عليه السلام في أجوبته عليه السلام عن مسائل اليهودي - إلى أن قال -: وأما منزل محمد صلى الله عليه وآله من الجنة في جنة عدن وهي وسط الجنان، وأقربها من عرش الرحمن جل جلاله، والذين يسكنون معه في الجنة هؤلاء الائمة الاثنا عشر.

By his chain from Abu Al Tufayl,

'From Ali-asws regarding his-asws answering the questions of the Jew, up to he-asws said: 'And as for the house of Muhammad-saww from the Paradise, in the Garden of Eden, and it is in the middle of the Gardens, and the closest from the Throne of the Beneficent, Majestic is His-azwj Majesty, and those who would be dwelling with him-saww in the Paradise are the twelve Imams-asws''.[330]

162 - لى: أحمد بن محمد بن حمدان، عن محمد بن عبد الرحمن الصفار، عن محمد بن عيسى الدامغاني، عن يحيى بن المغيرة، عن حريز، عن الاعمش، عن عطية، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: ليلة اسري بي إلى السماء أخذ جبرئيل بيدي فأدخلني الجنة وأجلسني على درنوك من درانيك الجنة، فناولني سفرجلة

Ahmad Bin Muhammad Bin Hamdan, from Muhammad Bin Abdul Rahman Al Safar, from Muhammad Bin Isa Al Damagany, from Yahya Bin Al Mugheira, from Hareez, from Al Amsh, from Atiya, from Abu Saeed Al Khudry who said,

'Rasool-Allah-saww said: 'The night I-saww was ascended with to the sky, Jibraeel-as grabbed my-saww hand and entered me-saww into the Paradise and made me-saww to be seated upon a rug from the rugs of the Paradise, and gave me-saww a quince.

فانفلقت بنصفين، فخرجت منها حوراء كأن أشفار عينيها مقاديم النسور، فقالت: السلام عليك يا أحمد، السلام عليك يا رسول الله، السلام عليك يا محمد، فقلت: من أنت رحمك الله ؟

I-saww split it into two halves and a Hourie came out from it. Her eyelashes were bent like the nails. She said, 'The greetings be upon you-saww, O Ahmad-saww! The greetings be upon you-saww, O Rasool-Allah-saww! The greetings be upon you-saww, O Muhammad-saww!' I-saww said: 'Who are you? May Allah-azwj have Mercy on you'.

قالت: أنا الراضية المرضية، خلقني الجبار من ثلاثة أنواع: أسفلي من المسك، وأعلاي من الكافور، ووسطي من العنبر، وعجنت بماء الحيوان، قال الجبار: كوني فكنت، خلقت لابن عمك ووصيك ووزيرك علي بن أبي طالب عليه السلام.

She said, 'I am the satisfying, the satisfied. The Compeller Created me from three types – My lower part is from musk, and my upper part is from the camphor, and my middle is from the

[329] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 160
[330] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 161

amber, and I was kneaded by water of the (river) Al-Haywaan. The Compeller Said: "Be!" So, I came into being. I have been Created for your-saww cousin and your-saww successor-asws and your-saww Vizier, Ali-asws Bin Abu Talib-asws''.[331]

P.s. – No. 163 is missing.

164 – ما: جماعة عن أبي المفضل، عن إسحاق بن محمد بن مروان، عن يحيى بن سالم، عن حماد بن عثمان، عن جعفر بن محمد، عن آبائه عليهم السلام، عن النبي صلى الله عليه وآله قال: لما اسري بي إلى السماء دخلت الجنة فرأيت فيها قصرا من ياقوت أحمر يرى باطنه من ظاهره لضيائه ونوره، وفيه قبتان من در وزبرجد، فقلت: يا جبرئيل لمن هذا القصر ؟ قال: هو لمن أطاب الكلام، وأدام الصيام، وأطعم الطعام، وتهجد بالليل والناس نيام.

A group, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan, from Yahya Bin Salim, from Hamad Bin Usman,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from the Prophet-saww having said: 'When I-saww was ascended with to the sky, I-saww entered the Paradise and I-saww saw therein castles of red rubies. Its interior could be seen from its exterior due to the illumination of its light, and in it were two domes of gems and emeralds, so I-saww said: 'O Jibraeel-as! From whom are these castles?' He-as said: 'It is for one who is good of speech, and continual of Fasting, and feeds the food, and keeps vigil at night while the people sleep''.[332]

165 – فر: بإسناده عن حذيفة اليماني قال: دخلت عائشة على النبي صلى الله عليه وآله وهو يقبل فاطمة عليها السلام، فقالت: يارسول الله أتقبلها وهي ذات بعل ؟ فقال لها – وساق حديث المعراج إلى أن قال – ثم أخذ جبرئيل عليه السلام بيدي فأدخلني الجنة وأنا مسرور فإذا أنا بشجرة من نور مكللة بالنور، في أصلها ملكان يطويان الحلي والحلل،

By his chain from Huzeyfa Al Yamany who said,

'Ayesha came to the Prophet-saww and he-saww kissed (Syeda) Fatima-asws, so she said, 'O Rasool-Allah-azwj! Are you-saww kissing her-asws and she-asws is with a husband?' So, he-saww said – and the Hadeeth of *Mi'raj* (Ascension) continued until he-saww said: 'Then Jibraeel-as grabbed my-saww hand and entered me-saww into the Paradise and I-saww was joyful, and there I-saww was by a tree of light covered with the light. In its roots were two Angels folding the garments and the ornaments.

ثم تقدمت أمامي فإذا أنا بتفاح لم أرتفاحا هو أعظم منه، فأخذت واحدة ففلقتها فخرجت علي منها حوراء كأن أشفارها مقاديم أجنحة النسور، فقلت: لمن أنت ؟ فبكت وقالت: لابنك المقتول ظلما الحسين بن علي بن أبي طالب عليه السلام،

Then I-saww went ahead in front of me-saww and there I-saww was with an apple, I-saww had not seen an apple larger than it. So, I-saww took one and split it, and a Hourie came out from it, and her eyelashes were as if they were bent like nails. I-saww: 'Who are you for?' She wept and said, 'For your-saww son-asws who was killed thirsty, Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws'.

[331] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 162
[332] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 164

ثم تقدمت أمامي فإذا أنا برطب ألين من الزبد، وأحلى من العسل، فأخذت رطبة فأكلتها وأنا أشتهيها فتحولت الرطبة نطفة في صلبي، فلما هبطت إلى الارض واقعت خديجة فحملت بفاطمة، ففاطمة حوراء انسية، فإذا اشتقت إلى رائحة الجنة شممت رائحة ابنتي فاطمة عليها السلام.

Then I[-saww] went ahead in front of me[-saww] and there I[-saww] was with a date softer than the butter, and sweeter than the honey. I[-saww] took a date and ate it, and I[-saww] desired it, and the date transformed into a seed in my[-saww] ribs. When I[-saww] descended to the earth and slept with Khadeeja[-as], she[-as] was Blessed with Fatima[-asws]. Thus, Fatima[-asws] is a human Hourie. Whenever I[-saww] crave to the aroma of Paradise, I[-saww] smell the aroma of my[-saww] aroma Fatima[-asws]''.[333]

166 - يه: الدقاق، عن الاسدي، عن البرمكي، عن جعفر بن أحمد، عن عبد الله بن الفضل، عن المفضل بن عمر، عن جابر الجعفي، عن جابر الانصاري قال: لما زوج رسول الله صلى الله عليه وآله فاطمة من علي عليه السلام أتاه اناس من قريش فقالوا: إنك زوجت عليا بمهر خسيس،

Al Daqaq, from Al Asady, from Al Barmakky, from Ja'far Bin Ahmad, from Abdullah Bin Al Fazal, from Al Mufazzal Bin Umar, from Jabir Al Ju'fy, from Jabir Al Ansary who said,

'When Rasool-Allah[-saww] got (Syeda) Fatima[-asws] married to Ali[-asws], some people from Quraysh came to him[-saww] and they said, 'You[-saww] got her[-asws] married to Ali[-asws] with a (so) little dowry'.

فقال لهم: ما أنا زوجت عليا، ولكن الله تعالى زوجه ليلة أسرى بي عند سدرة المنتهى، فأوحى الله عزوجل إلى السدرة: أن انثري، فنثرت الدر والجوهر على الحور العين، فهن يتهادينه ويتفاخرن به ويقلن: هذا من نثار فاطمة بنت محمد صلى الله عليه وآله.

He[-saww] said to them: 'I[-saww] did not marry her[-asws] to Ali[-asws], but Allah[-azwj] Got him[-asws] married on the night I[-saww] ascended to the Lote Tree. Allah[-azwj] Mighty and Majestic Revealed unto the Lote Tree: "Shower confetti!" So, it will shower confetti of the gems and the jewellery upon the Maiden Houries, and they would be gifting it to each other and priding with it and saying, 'This is from the confetti of (Syeda) Fatima[-asws] daughter[-asws] of Muhammad[-saww]''.[334]

167 - ل: أبو علي الحسن بن علي، عن سليمان بن أيوب المطلبي، عن محمد بن محمد المصري، عن موسى بن إسماعيل بن موسى بن جعفر، عن أبيه، عن آبائه عليهم السلام، عن علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: ادخلت الجنة فرأيت على بابها مكتوبا بالذهب: لا إله إلا الله، محمد حبيب الله، علي ولي الله، فاطمة أمة الله، الحسن والحسين صفوة الله، على مبغضيهم لعنة الله.

Abu Ali Al Hassan Bini Ali, from Suleyman Bin Ayoub Al Matlaby, from Muhammad Bin Muhammad Al Misry,

'From Musa Bin Ismail, son of Musa[-asws] Bin Ja'far[-asws], from his[-asws] father[-asws], from his[-asws] forefathers[-asws], from Ali[-asws] Bin Abu Talib[-asws] having said: 'Rasool-Allah[-saww] said: 'I[-saww] entered the Paradise and I[-saww] saw inscribed upon its Door in gold: "There is no god except

[333] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 165
[334] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 166

Allah-azwj, Muhammad-saww is Rasool-Allah-saww, Ali-asws is Guardian-asws of Allah-azwj, (Syeda) Fatima-asws is a maid of Allah-azwj, and Al-Hassan-asws and Al-Husayn-asws are elites of Allah-azwj, upon their haters is the Curse of Allah-azwj!"'[335]

168 – عدة: قال رسول الله صلى الله عليه وآله: لو أن ثوابا من ثياب أهل الجنة القي على أهل الدنيا لم يحتمله أبصارهم ولماتوا من شهوة النظر إليه.

A number (of reporters),

'Rasool-Allah-saww said: 'If a cloth from the clothes of the people of the Paradise were to be thrown upon the people of the world, their sights would not bear it and they would die from the desire of looking at it''.

وقد ورد عنهم عليهم السلام: كل شئ من الدنيا سماعه أعظم من عيانه، وكل شئ من الآخرة عيانه أعظم من سماعه.

And it has been reported from them-asws: 'All things in the world, its ears are larger than its eyes, and all things from the Hereafter, its eyes are larger than its ears'.

وفي الوحي القديم: أعددت لعبادي مالا عين رأت، ولا اذن سمعت، ولا خطر بقلب بشر.

And in the ancient Revelation: "I-azwj has Prepared for My-azwj servants that which no eye has seen, nor an ear hear (of it), nor a heart of a mortal conceived"'.[336]

169 – ثو: بإسناده عن أبي عبد الله عليه السلام قال: من قرأ سورة الزمر واستخفها من لسانه يبنى له في الجنة ألف مدينة، في كل مدينة ألف قصر، في كل قصر مائة حوراء،

By his chain,

'From Abu Abdullah-asws having said: 'The one who recites Surah Al-Zumar (Chapter 39) would be light of his tongue. Allah-azwj would Give him nobility in the world as well as in the Hereafter, and have him honoured (even if he is) without wealth and without family to the extent that he would be held in awe by anyone who looks at him, and Prohibit his body upon the Fire, and Build for him a thousand cities in the Paradise. In every city would be a thousand castles; in every castle would be one hundred Houries.

وله مع هذا عينان تجريان، وعينان نضاختان، وعينان (جنتان ظ) مدهامتان، وحور مقصورات في الخيام، وذواتا أفنان، ومن كل فاكهة زوجان.

[335] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 167
[336] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 168

Along with this, there would be for him, two flowing springs, and two springs gushing forth, and two plush Gardens, and Houries confined to the pavilions, and pearl branches, and every pair of fruit''.[337]

170 – وبإسناده عنه عليه السلام: من أدمن قراءة حمعسق بعثه الله يوم القيامة ووجهه كالثلج أو كالشمس حتى يقف بين يدي الله عزوجل فيقول: أدمنت عبدي قراءة حمعسق لم تدر ما ثوابها، أما لو دريت ماهي وما ثوابها لما مللت من قراءتها، ولكن سأجزيك جزاءك،

And by his chain,

'From him[-asws]: 'One who is habitual is recitation of ***Ha Meem [42:1] Ayn Seen Qaf [42:2]*** (Surah Al-Shura) Allah[-azwj] would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah[-azwj] Mighty and Majestic, so He[-azwj] would Say: "My[-azwj] servant! You were habitual in reciting: ***Ha Meem [42:1] Ayn Seen Qaf [42:2]*** (Surah Al-Shura), and do you know what its Rewards are? But if only you knew what it is and what its Rewards are, you would not have tired of reciting it. But I[-azwj] will Recompense you with your Recompense!"

أدخلوه الجنة، وله فيها قصر من ياقوتة حمراء، أبوابها وشرفها و درجها منها، يرى ظاهرها من باطنها، وباطنها من ظاهرها، وله فيها حور أتراب من الحور العين، وألف جارية، وألف غلام من الولدان المخلدين الذين وصفهم الله تعالى.

He[-azwj] Enter him into the Paradise, and for him therein would be a castle of red sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah[-azwj] the Exalted has Described''.[338]

171 – وبإسناده عنه عليه السلام: من قرأ سورة إنا أرسلنا محتسبا صابرا في فريضة أو نافلة أسكنه الله تعالى مساكن الابرار، وأعطاه ثلاث جنان مع جنته كرامة من الله، وزوجه مائتي حوراء، وأربعة آلاف ثيب.

And by his chain,

'From him[-asws]: 'One who recites Surah ***Surely We Sent Nuh to his people [71:1]*** (Surah Nuh[-as]) habitually, steadily, patiently in an Obligatory (*Salat*) or an optional (*Salat*), Allah[-azwj] the Exalted would Settle him in the dwellings of the righteous, and Give him three Gardens along with his Garden as an honour from Allah[-azwj], and get him married to two hundred Houries, and four thousand non-virgins''.[339]

172 – وبإسناده عن أبي جعفر عليه السلام قال: من قرأ سورة هل أتى على الانسان في كل غداة خميس زوجه الله من الحور ثمانمائة عذراء، وأربعة آلاف ثيب، وحورا من الحور العين، وكان مع محمد صلى الله عليه وآله.

[337] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 169
[338] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 170
[339] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 171

And by his chain,

'Abu Ja'far-asws having said: 'The one who recites: ***Didn't there come upon the human being*** (Surah Al-Dahr) every morning of Thursday, Allah-azwj would get him married to eighty virgin Houries, and four thousand non-virgins, and a Hourie from the Maiden Houries, and he would be with the Muhammad-saww''.[340]

173 – ثو: بإسناده عن ابن عباس وغيره، عن النبي صلى الله عليه وآله في خطبة طويلة قال: من عمل في تزويج بين مؤمنين حتى يجمع بينهما زوجه الله عزوجل ألف امرأة من الحور العين، كل امرأة في قصر من در وياقوت،

By his chain from Ibn Abbas and someone else,

'From the Prophet-saww in a lengthy sermon, said: 'One who works regarding a marriage between Momineen until he gathers between two, Allah-azwj Mighty and Majestic would get him married to a thousand women from the Maiden Houries, each woman would be in a castle of gems and rubies.

ومن بنى مسجدا في الدنيا بنى الله له بكل شبر منه أو بكل ذراع مسيرة أربعين ألف عام مدينة من ذهب وفضة ودر وياقوت وزمرد وزبرجد، في كل مدينة أربعون ألف ألف قصر، في كل قصر أربعون ألف ألف دار، في كل دار أربعون ألف ألف بيت، في كل بيت أربعون ألف ألف سرير، على كل سرير زوجة من الحور العين،

And one who builds a Masjid in the world, Allah-azwj will Build for him with every palm's width from it, or with every cubit, a city of a travel distance of a thousand years from gold, and silver, and gems, and rubies, and emeralds, and aquamarine. In every city would be forty million castles, in every castle being forty million houses, in every forty million rooms, and in every room forty million beds, upon each bed being a wife from the Maiden Houries.

ولكل زوجة ألف ألف وصيف وأربعون ألف ألف وصيفة، في كل بيت أربعون ألف ألف مائدة، على كل مائدة أربعون ألف ألف قصعة، في كل قصعة أربعون ألف ألف لون من الطعام، ويعطي الله وليه من القوة ما يأتى على تلك الازواج وعلى ذلك الطعام وعلى ذلك الشراب في يوم واحد.

And for every wife would be a million servants and forty million maids, in each house would be forty million tables, upon each table would be forty million bowls, in each bowl forty million types of food. And Allah-azwj would Give His-azwj friend from the strength what he would be able to come to those spouses and upon that food, and upon that drinks in one day.

ومن تولى أذان مسجد من مساجد الله فأذن فيه وهو يريد وجه الله أعطاه الله ثواب أربعين ألف ألف صديق، وأربعين ألف ألف شهيد، وأدخل في شفاعته أربعين ألف ألف امة، في كل امة أربعون ألف ألف رجل، وكان له جنة من الجنات، في كل جنة أربعون ألف ألف مدينة، في كل مدينة أربعون ألف ألف قصر، في كل قصر أربعون ألف ألف دار، في كل دار أربعون ألف ألف بيت،

[340] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 172

And one who is in charge of Azaan in a Masjid from the Masjids of Allah-azwj and proclaims an Azaan in it and he intends the Face of Allah-azwj, Allah-azwj would Give him Rewards of forty million truthful ones, and forty million martyrs, and he would enter in his intercession forty million communities, in each community being forty million men, and for him would be a Garden from the Gardens, in each Garden being forty million cities, in each city being forty million castles, in each castle being forty million houses, in each house from it would be like the world forty million rooms.

في كل بيت أربعون ألف ألف سرير، على كل سرير زوجة من الحور العين، (سعة خ) كل بيت منها مثل الدنيا أربعون ألف ألف مرة، لكل زوجة أربعون ألف ألف وصيف، وأربعون ألف ألف وصيفة، في كل بيت أربعون ألف ألف مائدة، على كل مائدة أربعون ألف ألف قصعة، في كل قصعة أربعون ألف ألف نوع من الطعام، لو نزل به الثقلان لكان لهم في أدنى بيت من بيوتها ما شاؤوا من الطعام والشراب والطيب واللباس والثمار والتحف والطرائف والحلي والحلل، كل بيت يكتفى بما فيه من هذه الاشياء عما في البيت الآخر.

In each room would be forty million beds, upon each bed would be a wife from the Maiden Houries, each room from it would be like the world forty million times over, for every wife would be forty million servants, and forty million maids, in each room would be forty million tables, upon each table would be forty million bowls, in each bowl would be forty million variety of foods. If the Jinn and the humans were to descend with it, there would be for them in the lowest of a room from its rooms whatever they desired from the foods, and the drinks, and the perfumes, and the clothes, and the fruits, and the gifts, and the juices, and the ornaments, and the garments. Each room would suffice with whatever is in it from these things from what is in the other room''.[341]

174 - مع: أبي، عن سعد، عن البرقي، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله: أخبرني جبرئيل عليه السلام أن ريح الجنة توجد من مسيرة ألف عام ما يجدها عاق، ولا قاطع رحم، ولا شيخ زان، ولا جار إزاره خيلاء، ولا فتان، ولا منان، ولا جعظري،

My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'Jibraeel-as informed me-asws that the aroma of the Paradise would be found from a travel distance of a thousand years – neither will one who is disloyal to his parents find it, nor a terminator of the relationships, nor an elderly adulterer, nor a neighbour whose trouser is snobbish, nor a glamorous (alluring one), nor an indecent, nor a *Ja'zary*'.

قال: قلت: فما الجعظري ؟ قال: الذي لا يشبع من الدنيا.

[341] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 173

He (the narrator) said, 'I said, 'So what is the *Ja'zary*?' He-asws said: 'The one who is not satiated from the world''.[342]

175 – مع: بإسناده عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: إن في الجنة بابا يدعى الريان، لايدخل منه إلا الصائمون.

By his chain, from Anas Bin Malik who said,

'Rasool-Allah-saww said: 'In the Paradise there is a Door called Al-Rayan. None shall enter it except the Fasting ones''.[343]

176 – مع: أحمد بن محمد بن الصقر، عن موسى بن إسحاق القاضي، عن أبي بكر بن شيبة، عن حريز بن عبد الحميد، عن عبد العزيز بن رفيع، عن أبي ظبيان، عن ابن عباس أنه قال: دار السلام: الجنة، وأهلها لهم السلامة من جميع الآفات و العاهات والامراض والاسقام، ولهم السلامة من الهرم والموت وتغير الاحوال عليهم، وهم المكرمون الذين لا يهانون أبدا، وهم الاعزاء الذين لا يذلون أبدا، وهم الاغنياء الذين لا يفتقرون أبدا،

Ahmad Bin Muhammad Bin Al Saqar, from Musa Bin Is'haq the judge, from Abu Bak Bin Shayba, from Hareyz Bin Abdul Hameed, from Abdul Aziz Bin Rafi'e, from Abu Zabyan, from Ibn Abbas who said,

'The House of Peace is the Paradise, and the safety would be released for them from the entirety of the affliction and the deformities, and the diseases, and the illnesses, and for them would be safety from the senility, and the death, and the changing of the states upon them, and they would be honoured, those not disgraced ever, and would be honoured not humiliation ever, and they would be rich those who will not be impoverished ever.

وهم السعداء الذين لا يشقون أبدا، وهم الفرحون المسرورون الذين لا يغتمون ولا يهتمون أبدا، وهم الاحياء الذين لا يموتون أبدا، فمنهم في قصور الدر والمرجان، أبوابها مشرعة إلى عرش الرحمن، والملائكة يدخلون عليهم من كل باب، سلام عليكم بما صبرتم فنعم عقبى الدار.

And they would be fortunate, those will not be wretched ever, and they would be happy, the cheerful not being gloomy not being distressed ever, and they would be living, those will not be dying ever. From them would be in the castles of gems and the coral, its door would be facing towards the Throne of the beneficent, ***And the Angels would be entering from every door to (meet) them [13:23] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]***''.[344]

177 – ك: أبي وابن الوليد، عن سعد، عن ابن أبي الخطاب، عن الحكم بن مسكين، عن المفضل بن صالح، عن جعفر بن محمد عليهما السلام – وساق الحديث الطويل في أجوبة أمير المؤمنين عليه السلام عن مسائل اليهودي إلى أن قال –: قال اليهودي:

[342] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 174
[343] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 175
[344] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 176

وأين يسكن نبيكم من الجنة ؟ قال: في أعلاها درجة، وأشرفها مكانا، في جنات عدن، قال: صدقت والله إنه لبخط هارون وإملاء موسى عليهما السلام.

My father and Ibn Al Waleed, from Sa'ad, from Ibn Abu Al Khatab, from Al Hakam Bin Miskeen, from al Mufazzal Bin Salih,

'From Ja'far[asws] Bin Muhammad[asws] – and the lengthy Hadeeth continues regarding the answers of Amir Al-Momineen[asws] about the questions of the Jew up to he (the narrator) said, 'The Jew said, 'And where will your[asws] Prophet[saww] settle in the Paradise?' He[asws] said: 'In the uppermost level and its noblest place in the Garden of Eden'. He said, 'You[asws] speak the truth, by Allah[azwj], it is so in the handwriting of Haroun[as] and dictated by Musa[as]''.[345]

178 – سن: بإسناده عن محمد بن قيس، عن أبي جعفر عليه السلام قال سمعته يقول: عرض إبليس لنوح عليه السلام وهو قائم يصلي، فحسده على حسن صلاته فقال: يا نوح إن الله عزوجل خلق جنة عدن بيده وغرس أشجارها، واتخذ قصورها، وشق أنهارها، ثم أطلع إليها فقال: قد أفلح المؤمنون، لا وعزتي لا يسكنها ديوث.

By his chain, from Muhammad Bin Qays,

'From Abu Ja'far[asws], he (the narrator) said, 'I heard him[asws] saying: 'Iblees[la] appeared to Noah[as] and he[as] was standing praying *Salat*, and he[la] envied him[as] upon the excellence of his[as] *Salat*. He[la] said, 'O Noah[as]! Allah[azwj] Mighty and Majestic Created the Garden of Eden by His[azwj] Hands and Planted its trees, and Took its castles, and Cleft its rivers, then Notified to these and Said: "The Momineen have succeeded. No, by My[azwj] Mighty, a cuckold will not Dwell in it''.[346]

179 – ما: بإسناده عن أنس قال: قال رسول الله صلى الله عليه وآله: آتي يوم القيامة باب الجنة وأستفتح، فيقول الخازن: من أنت ؟ فأقول: أنا محمد، فيقول: بك امرت أن لا أفتح لاحد قبلك.

By his chain, from Anas who said,

'Rasool-Allah[saww] said: 'I[saww] would come to the Door of the Paradise would come on the Day of Judgment for it to be opened, and the Keeper would be saying, 'Who are you[saww]?' I[saww] would say: 'I[saww] am Muhammad[saww]!' He would say, 'For you[saww] I have been Commanded that I should not open for anyone before you[saww]''.[347]

180 – فس: قال الصادق عليه السلام: لا يكون في الجنة من البهائم سوى حمارة بلعم ابن باعور، وناقة صالح، وذئب يوسف، وكلب أهل الكهف.

[345] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 177
[346] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 178
[347] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 179

Al-Sadiq[-asws] said: 'There will not happen to be in the Paradise any animals besides the donkey of Bal'am Bin Baour, and she-camel of Salih[-as], and the wolf of Yusuf[-as], and dog of the people of the cave''.[348]

181 - قال الطبرسي رحمه الله في قوله تعالى: " فأما الذين آمنوا وعملوا الصالحات فهم في روضة يحبرون " قال: ابن عباس أي يكرمون، وقيل: يلذذون بالسماع، عن يحيى بن أبي كثير والاوزاعي.

Al Tabarsy said,

'Regarding the Words of the Exalted: ***So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]***, Ibn Abbas said, 'I.e. they would be honoured', and it is said they would be deriving pleasures with the listening', from Yahya Bin Abu Kaseer Al Ahwazy. (P.s. – Up to here is not a Hadeeth)

أخبرنا عبيدالله بن محمد البيهقي، عن جده أحمد بن الحسين، عن عبد الملك بن أبي عثمان، عن علي بن بندار، عن جعفر بن محمد الفرياني، عن سليمان بن عبد الرحمن، عن خالد بن يزيد بن أبي مالك، عن أبيه عن خالد بن معدان، عن أبي أمامة الباهلي أن رسول الله صلى الله عليه وآله قال: مامن عبد يدخل الجنة إلا ويجلس عند رأسه وعند رجليه ثنتان من الحور العين تغنيانه بأحسن صوت سمعه الانس والجن، وليس بمزمار الشيطان، ولكن بتمجيدالله وتقديسه.

It was informed to us by Ubeydullah Bin Muhammad al Nayhaqi, from his grandfather Ahmad Bin Al Husayn, from Abdul Malik Bin Abu Usman, from Ali Bin Bandar, from Ja'far Bin Muhammad Al Faraiby, from Suleyman Bin Abdul Rahman, from Khalid Bin Yazeed Bin Abu Malik, from his father, from Khalid Bin Ma'dan, from Abu Amama Al Bahily,

'Rasool-Allah[-saww] said: 'There is none from a servant entering the Paradise except and there would sit by his head and by his leg two from the Maiden Houries singing (reciting) to him by excellent voice, the human being and the Jinn have (ever) heard, and it isn't by the flute of Satan[-la], but it would be Glorifying Allah[-azwj] and Extolling His[-azwj] Holiness''.[349]

182 - وعن أبي الدرداء قال: كان رسول الله صلى الله عليه وآله يذكر الناس فذكر الجنة وما فيها من الازواج والنعيم، وفي القوم أعرابي فجثا لركبتيه وقال: يارسول الله هل في الجنة من سماع ؟

And Abu Al Darda'a who said,

'Rasool-Allah[-saww] reminded the people and he[-saww] mentioned and whatever is in it from the spouses and the Bounties, and among the group was a Bedouin, so he knelt on his knees and said, 'O Rasool-Allah[-saww]! Is there in the Paradise anything to listen to?'

قال: نعم يا أعرابي، إن في الجنة لنهرا حافتاه أبكار من كل بيضاء، يتغنين بأصوات لم تسمع الخلائق بمثلها قط، فذلك أفضل نعيم الجنة،

[348] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 180
[349] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 181

He-saww said:' O Bedouin! In the Paradise there is a river, on the banks of it are virgins from every whiteness, and they would be singings with voices the creatures have not heard the like of it at all, so that is the superior Bounty of the Paradise'.

قال الراوي: سألت أبا الدرداء: بم يتغنين ؟ قال: بالتسبيح.

The reporter said, 'I asked Abu Al-Darda'a, 'What would they be singing?' He said, 'The Glorification''.[350]

183 – وعن إبراهيم: أن في الجنة لاشجارا عليها أجراس من فضة، فإذا أراد أهل الجنة السماع بعث الله ريحا من تحت العرش فتقع في تلك الاشجار فتحرك تلك الاجراس بأصوات لو سمعها أهل الدنيا لماتوا طربا.

And from Ibrahim,

'In the Paradise there are trees upon which are silver bells. Whenever the people of the Paradise want to hear, Allah-azwj Sends a wind from beneath the Throne and it cuts through those trees and moves those belles with such sounds, if the people of the world were to hear it, they would die of ecstasy''.[351] (P.s. – This is not a Hadeeth)

184 – وعن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: الجنة مائة درجة، مابين كل درجة منها كما بين السماء والارض، والفردوس أعلاها سموا، وأوسطها محلة، ومنها يتفجر أنهار الجنة،

And from Abu Hureyra who said,

'Rasool-Allah-saww said: 'The Paradise has a hundred levels, what is between every level from it like what is between the sky and the earth. And Al-Firdows is its uppermost, and its middle is a district, and from it the rivers of the Paradise burst forth'.

فقام إليه رجل فقال: يارسول الله إني رجل حبب إلي الصوت، فهل لي في الجنة صوت حسن ؟

A man stood up to him-saww and said, 'O Rasool-Allah-saww! I am a man who loves the sounds, so is there for me in the Paradise any beautiful sounds?'

فقال: إي والذي نفسي بيده، إن الله تعالى يوحي إلى شجرة في الجنة أن أسمعي عبادي الذين اشتغلوا بعبادتي وذكري عن عزف البرابط والمزامير، فترفع صوتا لم يسمع الخلائق بمثله قط من تسبيح الرب.

He-saww said: 'By the One-azwj in Whose Hand is my-saww soul! Allah-azwj the Exalted would Reveal to a tree in the Paradise: "Make My-azwj servants, those who were pre-occupied with My-azwj worship and My-azwj *Zikr*, (but did not) hear sounds of violins and flutes. Such sounds would arise which the creatures have not hear the like of it, of the Glorification of the Lord-azwj''.[352]

[350] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 182
[351] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 183
[352] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 184

185 – فر: علي بن محمد بن عمر الزهري بإسناده عن زيد بن علي عليه السلام قال: دخل على النبي صلى الله عليه وآله رجل من أصحابه ومعه جماعة فقال: يا رسول الله أين شجرة طوبى ؟ فقال: في داري في الجنة،

Ali Bin Muhammad Bin Umar Al Zuhry, by his chain,

'From Zayd son of Ali[-asws] (Bin Al-Husayn[-asws]) who said, 'A man from his[-saww] companions came to the Prophet[-saww] and with him was a group, and he said, 'O Rasool-Allah[-saww]! Where is the Tree of *Tooba*?' He[-saww] said: 'In my[-saww] house in the Paradise'.

قال: ثم سأله آخر فقال: في دار علي بن أبي طالب – عليه السلام – في الجنة،

He (the narrator) said, 'Then another one asked him[-saww], so he[-saww] said: 'In the house of Ali[-asws] Bin Abu Talib[-asws] in the Paradise'.

فقال: يارسول الله سألناك آنفا فقلت: في داري ثم قلت: في دار علي بن أبي طالب ! فقال له: إن داري وداره في الدنيا والآخرة في مكان واحد إلا أنا إذا هممنا بالنساء استترنا بالبيوت.

He said, 'O Rasool-Allah[-saww]! We asked you[-saww] just now and you[-saww] said: 'I my[-saww] house', then you[-saww] said: 'In the house of Ali[-asws] Bin Abu Talib[-asws]!' He[-saww] said: 'My[-saww] house and his[-asws] house in the world and the Hereafter is in one place, except when we[-asws] deliberate of being with the women, we[-asws] will be veiled in our[-asws] houses''.[353]

186 – من كتاب صفات الشيعة للصدوق عن القطان، عن ابن زكريا، عن ابن حبيب، عن ابن بهلول، عن ابن عمارة، عن أبيه قال: قال الصادق عليه السلام: ليس من شيعتنا من أنكر أربعة أشياء: المعراج، والمسألة في القبر، وخلق الجنة والنار، والشفاعة.

From the book 'Sifaat Al Shia' of Al Sadouq, from Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Ibn Amara, from his father who said,

'Al-Sadiq[-asws] said: 'There isn't from our[-asws] Shias one who would deny four things – The *Mi'raj* (Ascension), and the questioning in the grave, and creation of the Paradise and the Fire, and the intercession''.[354]

187 – وعن ابن عبدوس، عن ابن قتيبة، عن الفضل، عن الرضا عليه السلام قال: من أقر بتوحيد الله – وساق الحديث إلى أن قال –: وأقر بالرجعة، والمتعتين، وآمن بالمعراج، والمسألة في القبر، والحوض، والشفاعة، وخلق الجنة والنار، والصراط، والميزان، والبعث والنشور، والجزاء والحساب، فهو مؤمن حقا وهو من شيعتنا أهل البيت.

From Ibn Abdous, from Ibn Quteyba, from Al Fazl,

'From Al-Reza[-asws] having said: 'One who acknowledge the *Tawheed* of Allah[-azwj]' – and he continued the Hadeeth up to he[-asws] said: 'And he acknowledge the Return, and the two *Mut'as* (Temporary marriage and the Umrah Tamatto), and believes in the *Mi'raj* (Ascension),

[353] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 185
[354] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 186

and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Publication (of the deeds), and the Recompensing and the Reckoning, then he is a Momin truly, and he is from our-asws Shias of the People-asws of the Household''.[355]

188 - ومن كتاب فضائل الشيعة للصدوق رحمه الله بإسناده عن العباس بن يزيد قال: قلت لابي عبد الله عليه السلام ذات يوم: جعلت فداك قول الله عزوجل: " وإذا رأيت ثم رأيت نعيما وملكا كبيرا " ؟

From the book 'Fazail Al Shia' of Al Sadouq, by his chain from Al Abbas Bin Yazeed who said,

'I said to Abu Abdullah-asws one day, 'May I be sacrificed for you-asws! The Words of the Mighty and Majestic: ***And when you see, then you will see Blessings and a great Kingdom [76:20]***?'

قال: فقال لي: إذا أدخل الله أهل الجنة الجنة أرسل رسولا إلى ولي من أوليائه، فيجد الحجبة على بابه، فيقولون له: قف حتى نستأذن لك، فما يصل إليه رسول الله إلا بإذن، وهو قوله: " وإذا رأيت ثم رأيت نعيما وملكا كبيرا ".

He (the narrator) said, 'He-asws said to me: 'When Allah-azwj Enters the people of the Paradise into the Paradise, He-azwj would Send a messenger to a friend from His-azwj friends, but he will find a guard at his door who will say to him, 'Pause, until I seek permission for you'. A messenger of Allah-azwj will not arrive to him except by permission, and it is His-azwj Word: ***And when you see, then you will see Blessings and a great Kingdom [76:20]***?''.[356]

189 - ين: ابن النعمان، عن داود بن فرقد، عن أبي عبد الله عليه السلام قال: إن العمل الصالح ليذهب إلى الجنة فيمهد لصاحبه كما يبعث الرجل غلاما فيفرش له، ثم قرأ: " أما الذين آمنوا وعملوا الصالحات فلانفسهم يمهدون ".

Ibn Al Nu'man, from Dawood Bin Farqad,

'From Abu Abdullah-asws having said: 'The righteous deeds would go to the Paradise, paving the way for its owner, just as the man tends to send a servant to prepare the bed for him'. Then he-asws recited: ***and ones who do righteous deeds, so they are preparing for their own selves, [30:44]***''.[357]

190 - ين: إبراهيم بن أبي البلاد، عن عبد الله بن الوليد، عن أبي جعفر عليه السلام قال: إن أول أهل الجنة دخولا إلى الجنة أهل المعروف، وإن أول أهل النار دخولا أهل المنكر.

Ibrahim Bin Abu Al Balad, from Abdullah Bin Al Waleed,

[355] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 187
[356] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 188
[357] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 189

‘From Abu Ja’far-asws having said: ‘The first ones of the people of the Paradise to enter the Paradise would be the people of the good deeds, and that the first ones of the people of the Fire to enter the Fire would be the people of the evil deeds’’.[358]

191 – ين: ابن أبي عمير، عن منصور، عن إسحاق بن عمار، عن أبي عبد الله عليه السلام قال: إن للجنة بابا يقال له المعروف، لا يدخله إلا أهل المعروف.

Ibn Abu Umeyr, from Mansour, from Is’haq Bin Amaar,

‘From Abu Abdullah-asws having said: ‘For the Paradise there is a Door called ‘Al-Marouf’ (good deeds), not shall enter it except the people of the good deeds’’.[359]

192 – ين: القاسم، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إذا كان المؤمن يحاسب تنتظره أزواجه على عتبات الابواب كما ينتظرون أزواجهن في الدنيا من عند العتبة،

Al Qasim, from Ibn Abu Hamza, from Abu Baseer,

‘From Abu Abdullah-asws having said: ‘When the Momin will be Reckoned with, his wives will be awaiting him upon the thresholds of the doors just as their wives await them in the world by the threshold’.

قال: فيجئ الرسول فيبشرهن، فيقول: قد والله انقلب فلان من الحساب، قال: فيقلن: بالله ؟ فيقول: قد والله لقد رأيته انقلب من الحساب، قال: فإذا جاءهن قلن: مرحبا وأهلا، ما أهلك الذين كنت عندهم في الدنيا بأحق بك منا.

He-asws said: ‘The messenger would come and give them glad tidings and he would be saying, ‘By Allah-azwj! So and so has returned from the Reckoning’. She would say, ‘By Allah-azwj?’ He would say, ‘By Allah-azwj! He has returned from the Reckoning’. When he does come to them, she would say, ‘Congratulations and welcome! Your family members, those who were with them in the world are not more rightful with you than us’’.[360]

193 – ين: ابن محبوب، عن ابن رئاب، عن أبي بصير، عن أحدهما عليهما السلام قال: إذا كان يوم الجمعة وأهل الجنة في الجنة وأهل النار في النار عرف أهل الجنة يوم الجمعة لما يرون من تضاعف اللذة والسرور، وعرف أهل النار يوم الجمعة وذلك أنه تبطش بهم الزبانية.

Ibn Mahboub, from Ibn Raib, from Abu Baseer,

‘From one of them-asws (5th or 6th Imam-asws) having said: ‘When it will be the Day of Friday and the people of the Paradise are in the Paradise and the people of the Fire are in the Fire, the people of the Paradise would recognise the day of Friday when they see from the additional

[358] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 190
[359] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 191
[360] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 192

pleasures and happiness, and the people of the Fire would recognise the day of Friday, and that it because the Zabaniyya (Angels of Hell) would be brutal with them''.[361]

194 - ين: بهذا الاسناد عن أبي جعفر عليه السلام قال: إذا كان يوم القيامة نادت الجنة ربها فقالت: يا رب أنت العدل قد ملات النار من أهلها كما وعدتها ولم تملاني كما وعدتني،

By this chain,

'From Abu Ja'far[-asws] having said: 'When it will be the Day of Judgment, the Paradise would call out to its Lord[-azwj], she would say: 'O Lord[-azwj]! You[-azwj] are the Just. The Fire has been filled up from its people just as You[-azwj] had Promised it, and You[-azwj] have not Filled me up just as You[-azwj] had Promised me'.

قال فيخلق الله خلقا لم يروا الدنيا فيملا بهم الجنة، طوبى لهم.

He[-asws] said: 'So, Allah[-azwj] will Create people who had not seen the world, and fill up the Paradise with them. Beatitude for them''.[362]

195 - ين: القاسم بن محمد، عن علي، عن أبي بصير قال: قال أبو عبد الله عليه السلام: لا تقولوا جنة واحدة، إن الله عزوجل يقول: " درجات بعضها فوق بعض ".

Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'Abu Abdullah[-asws] said: 'Do not say there is one Garden. Allah[-azwj] Mighty and Majestic is Saying: ***Levels above each other***''.[363] (P.s. – cannot find the Verse,)

196 - ين: ابن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن أدنى أهل الجنة منزلة من الشهداء من له اثنا عشر ألف زوجة من الحور العين، وأربعة آلاف بكر، واثنا عشر ألف ثيب، تخدم كل زوجة منهن سبعون ألف خادم، غير أن الحور العين يضعف لهن، يطوف على جماعتهن في كل أسبوع،

Ibn Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali (Bin Al-Husayn[-asws]), from his forefathers[-asws] having said: 'Rasool-Allah[-saww] said: 'The lowest of the people of the Paradise in status from the martyrs would be one for whom will be twelve thousand wives from the Maiden Houries, and four thousand virgins, and twelve thousand non-virgins. Each of the wives from them would have seventy thousand servants, apart from that the Maiden Houries would have additional for them, circling around their community during every week.

[361] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 193
[362] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 194
[363] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 195

فإذا جاء يوم إحديهن أو ساعتها اجتمعن إليها يصوتن بأصوات لا أصوات أحلى منها ولا أحسن حتى ما يبقى في الجنة شئ إلا اهتز لحسن أصواتهن، يقلن: ألا نحن الخالدات فلا نموت أبدا، ونحن الناعمات فلا نبأس أبدا، ونحن الراضيات فلا نسخط أبدا.

When the day of one of them comes, or her time, they would gather to her making sounds with voices, no voice being sweeter than it, nor more excellent, until there does not remain anything in the Paradise except and it would be happy to the excellence of their voices. They would be saying, 'Indeed! We are the eternal, so we will not be dying, ever. And we are the blissful, so we will not be frowning, ever. And we are the satisfied, so we will not be angry, ever''.[364]

197 - ين: إبراهيم بن أبي البلاد، عن أبيه، عن بعض أصحابهم الفقهاء قال: لما خلق الله الجنة وأجرى أنهارها وهدل ثمارها وزخرفها قال: وعزتي لا يجاورني فيك بخيل. توضيح: هدله يهدله هدلا: أرسله إلى أسفل وأرخاه، ذكره الفيروز آبادي.

Ibrahim Bin Abu Al Balad, from his father, from one of their companions of the jurists who said,

'When Allah-azwj Created the Paradise and Flowed its rivers, and Dangled its fruits and its adornment, Said: "By My-azwj Might! No one stingy regarding you will be in My-azwj Vicinity"'.[365]

198 - ين: محمد بن الحصين، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن الله خلق جنة لم يرها عين ولم يطلع عليها مخلوق، يفتحها الرب تبارك وتعالى كل صباح فيقول: ازدادي طيبا ازدادي ريحا، فتقول: قد أفلح المؤمنون، وهو قول الله تعالى: " فلاتعلم نفس ما اخفي لهم من قرة أعين جزاء بما كان يعملون "

Muhammad Bin Al Haseyn, from Abu Baseer,

'From Abu Abdullah-asws having said: 'Allah-azwj Created a Garden, no eye has seen and He-azwj has not Notified any creature upon it. The Lord-azwj Blessed and Exalted Opens it every morning and He-azwj Says: "Increase in aroma! Increase in breeze!" So, it is saying, 'The Momineen have succeeded', and it is the Word of Allah-azwj the Exalted: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]***''.[366]

199 - ين: محمد بن سنان قال: حدثني رجل، عن أبي خالد الصيقل، عن أبي جعفر عليه السلام قال: إن (أهل ظ) الجنة توضع لهم موائد عليها من سائر ما يشتهونه من الاطعمة التي لا ألذ منها ولا أطيب، ثم يرفعون عن ذلك إلى غيره.

Muhammad Bin Sinan who said, 'A man narrated to me, from Abu Khalid Al Sayqal,

'From Abu Ja'far-asws having said:' The people of the Paradise, meal would be placed for them which are difference from what they had been craving for from the foods, which there would

[364] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 196
[365] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 197
[366] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 198

be none from pleasurable than these nor more aromatic. Then they will be raised from that to other''.[367]

200 – ين: النضر بن سويد، عن درست، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: لو أن حوراء من حور الجنة أشرفت على أهل الدنيا وأبدت ذؤابة من ذوائبها لامتن أهل الدنيا – أو لاماتت أهل الدنيا – وإن المصلي ليصلي فإذا لم يسأل ربه أن يزوجه من الحور العين قلن: ما أزهد هذا فينا !.

Al Nazar Bin Suweyd, from Dorost, from one of his companions,

'From Abu Abdullah[-asws] said: 'If a Hourie from the Houries of the Paradise were to overlook upon the people of the world, and manifest a forelock from her forelocks, the people of the world would die; and the praying one prays a *Salat* and when he does not ask his Lord[-azwj] to get him married to the Maiden Hourie, she says, 'How ascetic is this one regarding us!''.[368]

201 – نوادر الراوندي، بإسناده عن جعفر بن محمد، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لما خلق الله تعالى جنة عدن خلق لبنها من ذهب يتلالؤ و مسك مدوف، ثم أمرها فاهتزت ونطقت فقالت: أنت الله لاإله إلا أنت الحي القيوم، فطوبى لمن قدر له دخولي،

(The book) 'Nawadir' of Al Rawandy, by his chain,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww] said: 'When Allah[-azwj] Created the Garden of Eden, Created its bricks from shiny gold and strong musk, then Commanded it, so it trembled and spoke, and it said: 'You[-azwj] are Allah[-azwj]! There is no god except You[-azwj], the living, the Eternal. Beatitude is for one entering me has been Determined'.

قال الله تعالى: وعزتي وجلالي وارتفاع مكاني لا يدخلك مدمن خمر، ولا مصر على ربا، ولا قتات وهو النمام، ولا ديوث وهو الذي لا يغار و يجتمع في بيته على الفجور، ولا قلاع وهو الذي يسعى بالناس عند السلطان ليهلكم، ولا خيوف وهو النباش، ولا ختار وهو الذي لا يوفي بالعهد.

Allah[-azwj] the Exalted Said: 'By My[-azwj] Mighty and My[-azwj] Majesty and the Loftiness of My[-azwj] Position! Neither will a habitual of wine enter it, nor one resolute upon the interest, nor a slanderer and he is a gossiper, nor a cuckold and he is the one who has no shame and he gathers in his house upon the immoralities, nor a *Qala'a* and he is the one who strives with the people in the presence of the ruling authority to destroy them, nor a *Khuyuf* and he is the grave-robber, nor a *Kahtaar* and he is the one who does not fulfil the agreement''.[369]

202 – وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله: حملة القرآن عرفاء أهل الجنة، والمجاهدون في سبيل الله تعالى قواد أهل الجنة، والرسل سادات أهل الجنة.

[367] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 199
[368] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 200
[369] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 201

And by this chain, said,

'Rasool-Allah-saww said: 'The bearers of the Quran are the high ones of the people of the Paradise, and the fighters in the Way of Allah-azwj the Exalted are the guides of the people of the Paradise, and the Rasools-as are the Chiefs of the people of the Paradise''.[370]

203 – نهج: قال أمير المؤمنين عليه السلام: ما خير بخير بعده النار، ولا شر بشربعده الجنة، وكل نعيم دون الجنة محقور، وكل بلاء دون النار عافية.

Nahj (Al Balagah) –

'Amir Al-Momineen-asws said: 'There is no good with a good (if) after it is the Fire, and there is no evil with an evil (if) after it is the Paradise, and every Bounty besides the Paradise is inferior, and every affliction besides the Fire (Hell) is well-being''.[371]

204 – وقال الصادق عليه السلام: إن الناس يعبدون الله على ثلاثة أصناف: صنف منهم يعبدونه رجاء ثوابه فتلك عبادة الخدام، وصنف منهم يعبدونه خوفا من ناره فتلك عبادة العبيد، وصنف منهم يعبدونه حبا له فتلك عبادة الكرام.

And Al-Sadiq-asws said:' The people are worshipping Allah-azwj upon three types – There is a type from them who are worshipping Him-azwj hoping for His-azwj Rewards, so that is the worship of the servants; and there is a type from them who are worshipping Him-azwj fearing from His-azwj Fire, so that is the worship of the slaves; and there is a type from them who are worshipping Him-azwj out of love for Him-azwj, so that is the worship of the honourable people''.[372]

205 – ختص: أحمد بن محمد بن عيسى، عن سعيد بن جناح، عن عوف بن عبد الله الازدي، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إذا أراد الله تبارك وتعالى قبض روح المؤمن قال: يا ملك الموت انطلق أنت وأعوانك إلى عبدي فطال ما نصب نفسه من أجلي، فأتني بروحه لاريحه عندي،

Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janah, from Awf Bin Abdullah Al Azdy, from one of our companions,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Whenever Allah-azwj Blessed and Exalted Wants to Capture the soul of a Momin, He-azwj Says: "O Angel of death! You and your assistants go to My-azwj servant, for he has set himself up for Me-azwj for a long time, and bring his soul to Me-azwj to relax in My-azwj Presence!"

فيأتيه ملك الموت بوجه حسن، وثياب طاهرة، وريح طيبة، فيقوم بالباب فلا يستأذن بوابا، ولا يهتك حجابا، ولا يكسر بابا، معه خمسمائة ملك أعوان، معهم طنان الريحان، والحرير الابيض، والمسك الاذفر فيقولون: السلام عليك يا ولي الله ابشر فإن الرب يقرؤك السلام، أما إنه عنك راض غير غضبان، وابشر بروح وريحان وجنة نعيم،

[370] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 202
[371] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 203
[372] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 204

So, the Angel of death comes to him with a beautiful face, and clean clothes and aromatic smell, and he stands at the door. He neither knocks a door, nor tears a curtain, nor breaks a door. With him are five hundred assisting Angels. With them is sweet basil, and while silk, and strong musk, and he says, 'The greetings be upon you, O friend of Allah-azwj! Receive glad tidings, for the Lord-azwj Conveys the greetings to you. He-azwj is Pleased from you, not angry. And receive glad tidings of ***cool breeze and aroma and a Blissful Garden [56:89]***.

قال: أما الروح فراحة من الدنيا وبلائها، وأما الريحان من كل طيب في الجنة، فيوضع على ذقنه فيصل ريحه إلى روحه، فلا يزال في راحة حتى يخرج نفسه،

He-saww said: 'As for the cool breeze, it is the rest from the world and its problems, and as for the aroma, it is from every perfume in the Paradise, and it is placed upon his chins and its aroma arrives to his soul and it does not cease to be in rest until his soul exits.

ثم يأتيه رضوان خازن الجنة فيسقيه شربة من الجنة لا يعطش في قبره ولا في القيامة حتى يدخل الجنة ريانا، فيقول: يا ملك الموت رد روحي حتى يثني على جسدي وجسدي على روحي، قال: فيقول ملك الموت: ليثن كل واحد منكما على صاحبه،

Then Rizwan, the keeper of the Paradise come to him with a drink from the Paradise (and) he will not be thirsty in his grave nor during the Day of Judgment until he enters the Paradise fully quenched. He says, 'O Angel of death! Return my soul until it praises upon my body and my body upon my soul'. The Angel of death says, 'Let each one of you praise upon his counterpart'.

فيقول الروح: جزاك الله من جسد خير الجزاء، لقد كنت في طاعة الله مسرعا، وعن معاصيه مبطئا، فجزاك الله عني من جسد خير الجزاء، فعليك السلام إلى يوم القيامة، ويقول الجسد للروح مثل ذلك.

The souls says, 'May Allah-azwj Recompense the body with goodly Recompense. You were quick in the obedience of Allah-azwj, and hesitant in disobeying Him-azwj. So, may Allah-azwj Recompense you on my behalf the goodly Recompense. Greetings be upon you up to the Day of Judgment'. And the body says to the soul similar to that.

قال: فيصيح ملك الموت: أيتها الروح الطيبة اخرجي من الدنيا مؤمنة مرحومة مغتبطة، قال: فرقت به الملائكة، وفرجت عنه الشدائد، وسهلت له الموارد، و صار لحيوان الخلد،

He-saww said: 'The Angel of death shrieks: 'O you good soul! Come out from the world as a Momin, Mercied, happy'. The Angels disperse from him, and the difficulties are removed from him, and the return is eased for him, and he comes to be at (river) Al-Haywaan, the eternal'.

قال: ثم يبعث الله له صفين من الملائكة غير القابضين لروحه، فيقومون سماطين مابين منزله إلى قبره يستغفرون له ويشفعون له،

He-saww said: 'Then Allah-azwj Sends two rows of the Angels other than the soul capturing ones, and they stand silently in what is between his house up to his grave seeking Forgiveness for him and seeking intercession for him'.

قال: فيعلله ملك الموت ويمنيه ويبشره عن الله بالكرامة والخير كما تخادع الصبي امه، تمرخه بالدهن والريحان وبقاء النفس، ويفديه بالنفس والوالدين،

He-saww said: 'The Angel of death stands on his right and gives him glad tidings from Allah-azwj of the honours and the goodness just as the child tends to be coaxed by its mother, relaxing him with the (perfumed) oils and the aromas and the soul remain, and he rejoices with the self and the parents'.

قال: فإذا بلغت الحلقوم قال الحافظان اللذان معه: يا ملك الموت ارأف بصاحبنا وارفق فنعم الاخ كان ونعم الجليس لم يمل علينا ما يسخط الله قط، فإذا خرجت روحه خرجت كنخلة بيضاء وضعت في مسكة بيضاء، ومن كل ريحان في الجنة فأدرجت إدراجا، وعرج بها القابضون إلى السماء الدنيا،

He-saww said: 'So when it reaches the throat, the two preservers who are with him say, 'O Angel of death! Be merciful with our companion be kind, for he was the best brother and good comrade. He did not dictate upon us what angers Allah-azwj at all. So, when his soul exits, it comes out like a white palm tree placed in white clasp, and from every aroma in the Paradise, and it is gradual, slow, and the capturing ones ascend with it to the sky of the world'.

قال: فيفتح له أبواب السماء ويقول لها البوابون: حياها الله من جسد كانت فيه، لقد كان يمر له علينا عمل صالح ونسمع حلاوة صوته بالقرآن،

He-saww said: 'The doors of the sky are opened for him and the gate-keepers say, 'Salutation of Allah-azwj from a body in used to be in, for they have passed by us the righteous deeds of his and we heard the sweetness of his voice with the Quran'.

قال فبكى له أبواب السماء والبوابون لفقده ويقولون: يا رب قد كان لعبدك هذا عمل صالح وكنا نسمع حلاوة صوته بالذكر للقرآن، ويقولون: اللهم ابعث لنا مكانه عبدا يسمعنا ما كان يسمعنا، ويصنع الله ما يشاء،

He-saww said: 'The doors of the sky and the gate-keepers weep for him of losing him and they say, 'O Lord-azwj For this servant of Yours-azwj there were righteous deeds, and we used to listen to the sweetness of his voice with the *Zikr* of Al-Quran'. And they say, 'O Allah-azwj! Send to us his place of worship to hear what we used to her'. And Allah-azwj would Do whatever He-azwj so Desires.

فيصعد به إلى عيش رحب به ملائكة السماء كلهم أجمعون، ويشفعون له ويسغفرون له، ويقول الله تبارك وتعالى: رحمتي عليه من روح، ويتلقاه أرواح المؤمنين كما يتلقى الغائب غائبه، فيقول بعضهم لبعض :ذروا هذه الروح حتى تفيق فقد خرجت من كرب عظيم،

Then they ascend with him to a life welcomed by the Angels of the sky altogether, and they would be seeking intercession for him and seeking Forgiveness for him, and Allah-azwj Blessed and Exalted would Say: "My-azwj Mercy is upon him from a soul", and the souls of the Momineen would meet him just as the absentee meets his absent one, and they say to each other, 'Leave this soul until it wakes up, so he has come out from a great distress'.

وإذا هو إستراح أقبلوا عليه يسائلونه ويقولون: ما فعل فلان وفلان ؟ فإن كان قد مات بكوا واسترجعوا ويقولون: ذهبت به امه الهاوية فإنالله وإنا إليه راجعون،

And when he has rested they come to him asking him and saying, 'What happened to so and so, and so and so?' So if he had died, they cry and say, 'We are from Allah-azwj and to Him-azwj we are returning', and they say 'He has been taken away, his mother is the Fire, for we are from Allah-azwj and to Him-azwj we are returning''.

قال: فيقول الله: ردوها عليه، فمنها خلقتهم وفيها اعيدهم، ومنها اخرجهم تارة اخرى،

He-saww said: 'Allah-azwj Says: "Return him to it, for I-azwj Created them from it and in it I-saww shall Return them, and from it I-azwj shall Extract them for a second time!"'

قال: فإذا حمل سريره حملت نعشه الملائكة واندفعوا به اندفاعا والشياطين سماطين ينظرون من بعيد ليس لهم عليه سلطان ولا سبيل،

He-saww said: 'When his bed (bier) is carried, the Angels escort it and they rush with him with a rushing, and the Satans-la silently looking on from afar, there not being any authority for them upon him nor any way.

فإذا بلغوا به القبر توثبت إليه بقاع الارض كالرياض الخضر، فقالت كل بقعة منها: اللهم اجعله في بطني،

When they reach with him to the grave, spots of the earth spring up to him like the green garden, and every spot from it says, 'O Allah-azwj! Make him to be in my interior''.

قال: فيجاء به حتى يوضع في الحفرة التي قضاها الله له، فإذا وضع في لحده مثل له أبوه وامه وزوجته وولده وإخوانه،

He-saww said: 'They come with him until they place him in the hole which Allah-azwj had Ordained it for him. When he is placed in his hole, there are resembled for him, his father, and his mother, and his wife, and his children, and his brothers'.

قال: فيقول لزوجته: ما يبكيك ؟ قال: فتقول، لفقدك، تركتنا معولين،

He-saww said: 'He says to his wife, 'What makes you cry?' She says, 'For losing you. You left us dependant (on others)'.

قال فتجئ صورة حسنة قال: فيقول: ما أنت ؟ فيقول: أنا عملك الصالح، أنا لك اليوم حصن حصين وجنة و سلاح بأمرالله قال: فيقول: أما والله لو علمت أنك في هذا المكان لنصبت نفسي لك، وما غرني مالي وولدي،

He-saww said: 'A beautiful image comes to him, so he says, 'What are you?' He says, 'I am your righteous deed. Today I would be a fortifying fortress for you and a shield, and a weapons by the Command of Allah-azwj'. He says, 'But, by Allah-azwj! If I had known you would be in this place, I would have set up myself for you, and my wealth and my children would not have deceived me''.

قال: فيقول: ياولي الله ابشر بالخير، فوالله إنه ليسمع خفق نعال القوم إذا رجعوا، ونفضهم أيديهم من التراب إذا فرغوا، قد رد عليه روحه وما علموا،

He-saww said: 'He says, 'O friend of Allah-azwj! Receive glad tidings of the goodness, for, by Allah-azwj, the footsteps of the slippers of the people would be heard when they return, shaking off their hands from the soil when they are free, his soul having returned to him and what they know''.

قال: فيقول له الارض: مرحبا يا ولي الله، مرحبا بك، أما والله لقد كنت احبك وأنت على متني، فأنا لك اليوم أشد حبا إذا أنت في بطني، أما وعزة ربي لاحسنن جوارك ولابردن مضجعك، ولاوسعن مدخلك، إنما أنا روضة من رياض الجنة، أو حفرة من حفر النار،

He-saww said: 'The ground says to him, 'Welcome, O friend of Allah-azwj! Welcome to you. But, by Allah-azwj, I used to love you while you were upon my surface, so today I would be intensely loving to you when you are in my interior. However, by my Lord-azwj, I shall improve your vicinity and cool your bed, and expand your entrance. But rather, I am a garden from the Gardens of the Paradise, or a pit from the Pits of the Fire''.

قال: ثم يبعث الله إليه ملكا فيضرب بجناحيه عن يمينه وعن شماله ومن بين يديه ومن خلفه فيوسع له من كل طريقة أربعين (فرسخا ظ) نورا، فإذا قبره مستدير بالنور،

He-saww said: 'Then Allah-azwj Sends an Angel to him who strikes him with his wind on his right and on his left, and in front of him and from behind him, and it expands for him from every direction for forty (*Farsakhs*) of light, and his grave would be surrounded with the light'.

قال: ثم يدخل عليه منكر ونكير وهما ملكان أسودان، يبحثان القبر بأنيابهما، ويطئنان في شعورهما، حدقتاهما مثل قدر النحاس، وأصواتهما كالرعد العاصف، وأبصارهما مثل البرق اللامع، فينتهرانه ويصيحان به ويقولان: من ربك ؟ ومن نبيك ؟ ومادينك ومن إمامك ؟

Then Munkar and Nakeer enter upon him and they are two black Angels rummaging the grave with their teeth, and grumbling in their raised hairs, they cheeks being like the brass, and their voices like the loud thunder, and their eyes like the blinding lightning. They rebuke him and shout at him and they say, 'Who is your Lord-azwj? And who is your Prophet-saww? And what is your Religion and who is your Imam-asws?'

فإن المؤمن ليغضب حتى ينتفض من الا دلال توكلا على الله من غير قرابة ولا نسب فيقول: ربي وربكم ورب كل شئ الله، ونبيي ونبيكم محمد خاتم النبيين، ودييني الاسلام الذي لا يقبل الله معه دينا، وإمامي القرآن مهيمنا على الكتب وهو القرآن العظيم،

If the Momin gets angry until he shivers from the evidence, relying upon Allah-azwj from without there being any relationship nor a lineage, he says, 'My Lord-azwj and your Lord-azwj and Lord-azwj of all things is Allah-azwj; and my Prophet-saww is Muhammad-saww last of the

Prophets-as; and my Religion is Islam which Allah-azwj does not Accept any Religion along with it; and my Imam is the Quran dominant upon (all) the Books and it is the great Quran'.

فيقولان: صدقت ووفقت وفقك الله وهداك، انظر ما ترى عند رجليك، فإذا هوبباب من نار فيقول: إنا لله وإنا إليه راجعون ما كان هذا ظني برب العالمين.

They say, 'You speak the truth, and you are harmonious, and Allah-azwj has Harmonised you and Guide you. Look at what you see by your legs'. And there would be a door of fire, and he says, 'We are from Allah-azwj and to Him-azwj we are returning! This was not my thought with the Lord-azwj of the worlds''.

قال: فيقولان له: يا ولي الله لا تحزن ولا تخش وابشر واستبشر ليس هذا لك و لا أنت له، إنما أراد الله تبارك وتعالى أن يريك من أي شئ نجاك ويذيقك برد عفوه قد اغلق هذا الباب عنك ولا تدخل النار أبدا،

He-saww said: 'They say to him, 'O friend of Allah-azwj! Do not grieve and do not fear, and receive glad tidings and be cheerful. This isn't for you nor are you for it. But rather, Allah-azwj Blessed and Exalted Wanted to Show you which thing He-azwj has Saved you from and will Make you taste the coolness of His-azwj Pardon. This door has been locked from you and you will not enter the Fire, ever.

انظر ما ترى عند رأسك ؟ فإذا هو بمنازله من الجنة وأزواجه من الحور العين، قال: فيشب وثبة لمعانقة حور العين لزوجة من أزواجه فيقولان له: يا ولي الله إن لك إخوة وأخوات لم يلحقوا، فنم قرير العين كعاشق في حجلته إلى يوم الدين،

Look! What do you see by your head?' And there would be his house from the Paradise, and his wives from the Maiden Houries. He would leap up to hug the Maiden Houries, a wife from his wives, but they would say to him, 'O friend of Allah-azwj! For you there are brothers and sister who have not caught up with you, so sleep with delighted eyes like a lover in his hopes up to the Day of the Religion (Judgment)'.

قال: فيفرش له ويبسط ويلحد،

He-saww said: 'So it is furnished for him and spread out and spaced out'.

قال: فوالله ما صبي قد نام مدللا بين يدي امه وأبيه بأثقل نومة منه،

He-saww said: 'By Allah-azwj! No child has slept in front of his mother and his father with a sleep heavier than it'.

قال: فإذا كان يوم القيامة تجيئه عنق من النار فتطيف به، فإذا كان مدمنا على تنزيل السجدة وتبارك الذي بيده الملك وهو على كل شئ قدير وقفت عنده تبارك وانطلقت تنزيل السجدة فقالت: أنا آت بشفاعة رب العالمين.

He-saww said: 'When it will be the Day of Judgment, a neck (column) of the Fire would come to him and be near him. So, if he was habitual upon (recitation of Surah) Al *Sajdah*, and ***Blessed***

is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1] (Surah Al Mulk), it would stop in his presence and (Surah) Al *Sajdah* would come and say, 'I have come with the intercession of the Lord-azwj of the worlds'.

قال: فتجيئ عنق من العذاب من قبل يمينه فيقول الصلاة: إليك عن ولي الله فليس لك إلى ما قبلي سبيل، فتأتيه من قبل يساره فيقول الزكاة: إليك عن ولي الله فليس لك إلى ما قبلي سبيل، فتأتيه من قبل رأسه فيقول القرآن: إليك عن ولي الله فليس لك إلى ما قبلي سبيل،

He-saww said: 'A column from the Punishments would come from his right and the *Salat* would say, 'To you on behalf of the friend of Allah-azwj and there isn't for you any way in front of me'. It would come from his left, but the *Zakat* would say, 'To you on behalf of the friend of Allah-azwj, and there isn't for you any way in front of me'. It would come from the direction of his head, by the Quran would say, 'To you on behalf of the friend of Allah-azwj, and there isn't for you any way in front of me'.

فيخرج عنق من النار مغضبا فيقول: دونكما ولي الله وليكما، قال: فيقول الصبر وهو في ناحية القبر: أما والله ما منعني أن ألي من ولي الله اليوم إلا أني نظرت ما عندكم فلما أن حزتم عن ولي الله عذاب القبر ومؤونته فأنا لولي الله ذخر وحصن عند الميزان وجسر جهنم والعرض عند الله:

A column of fire would come out furiously and say, 'Get away both of you from the friend of Allah-azwj and your friend'. But the patience would say, and it would be in a corner of the grave, 'But, by Allah-azwj! Nothing prevented me today from the friend of Allah-azwj except that I looked what was with you all. When you blunted the Punishment of the grave from the friend of Allah-azwj and supported him, so I am a hoard for the friend of Allah-azwj and a fortress at the Scale and bridge of Hell and the presentation in the Presence of Allah-azwj''.

فقال علي أمير المؤمنين صلوات الله عليه: يفتح لولي الله من منزله من الجنة إلى قبره تسعة وتسعين (تسعون ظ) بابا يدخل عليها روحها وريحانها وطيبها ولذتها ونورها إلى يوم القيامة، فليس شئ أحب إليه من لقاء الله،

Amir Al-Momineen-asws said: 'There would be opened for the friend of Allah-azwj, from his house in the Paradise to his grave, ninety-nine doors to enter upon him its breezes and its aromas and its perfumes and its pleasures and its lights, up to the Day of Judgment. So, there wouldn't be anything more beloved to him than Meeting Allah-azwj'.

قال: فيقول: يا رب عجل علي قيام الساعة حتى أرجع إلى أهلي ومالي، فإذا كانت صيحة القيامة خرج من قبره مستورة عورته، مسكنة روعته، قد اعطي الامن والامان، وبشر بالرضوان والروح والريحان والخيرات الحسان،

He-saww said: 'He would be saying, 'O Lord-azwj! Hasten upon me the establishment of the Hour until I return to my family and my wealth'. When it would be the Scream of the Day of Judgment, he would come out from his grave, his nakedness veiled, his fear calmed, having been given the safety and the security, and having received glad tidings of the satisfaction, and the breeze, and the aroma, and the beautiful good ones.

فيستقبله الملكان اللذان كانا معه في الحياة الدنيا فينفضان التراب عن وجهه وعن رأسه، ولا يفارقانه ويبشرانه ويمنيانه ويفرجانه كلما راعه شئ من أهوال القيامة قالا له: يا ولي الله لاخوف عليك اليوم ولاحزن، نحن للذين ولينا عملك في الحياة الدنيا ونحن أولياؤك اليوم في الآخرة، انظر تلكم الجنة التي اورثتموها بما كنتم تعملون.

Two Angels would welcome him, those who were with him in the life of the world, so they would dust off the soul from his face and from his head, and would not separate from him and give him glad tidings and securing him and calming him every time he is scared of anything from the horrors of the Day of Judgment. They say to him, 'O friend of Allah-azwj! There is neither are fear upon you to day nor any grief. We are those who were in charge of your deeds in the life of the world, and we are your friends today in the Hereafter. Look, thee is the Paradise which you are to inherit due to what you had been doing'.

قال: فيقام في ظل العرش فيدنيه الرب تبارك وتعالى حتى يكون بينه وبينه حجاب من نور فيقول له: مرحبا فمنها يبيض وجهه، ويسر قلبه، ويطول سبعون ذراعا من فرحته، فوجهه كالقمر، وطوله طول آدم، وصورته صورة يوسف، ولسانه لسان محمد صلى الله عليه وآله، وقلبه قلب أيوب،

He-saww said: 'He would stand in the shade of the Throne and the Lord-azwj Blessed and Exalted would Draw him nearer until there happens to be between him and Him-azwj Veils of Light, and He-azwj would Say to him: "Welcome!" From it, his face would be brightened and his heat would be cheered, and he would taller to seventy cubits from his happiness. So, his face would be like the moon, and his tallness like the tallness of Adam-as, and his face the face of Yusuf-as, and his tongue the tongue of Muhammad-saww, and his hear the heart of Ayoub-as.

كلما غفر له ذنب سجد، فيقول: عبدي اقرأ كتابك فيصطك فرائصه شفقا وفرقا، قال: فيقول: الجبار: هل زدنا عليك سيئاتك و نقصنا من حسناتك ؟

Every time a sin would be Forgiven for him, he would do *Sajdah*, so He-azwj would Say: "My-azwj servant! Read your book!" His limbs would tremble out of fear, and the Compeller would Say: "Have We-azwj Increased your evil deeds upon you and reduced from your good deeds?"

قال: فيقول: يا سيدي بل أنت قائم بالقسط، وأنت خير الفاصلين، قال: فيقول: عبدي أما استحييت ولا راقبتني ولا خشيتني ؟ قال: فيقول: سيدي قد أسأت فلا تفضحني فإن الخلائق ينظرون إلى، قال: فيقول الجبار: وعزتي يا مسئ لا أفضحك اليوم،

He-saww said: 'He would say, 'O my Master-azwj! But, You-azwj are Standing with the Fairness and You-azwj are the best Decided'. He-azwj would Say: "My-azwj servant! But, were you neither embarrassed, nor watchful of Me-azwj nor feared Me-azwj?" He would say, 'My Master-azwj! I have sinned, so do not exposed me, for the people are looking at me'. The Compeller would Say: "By My-azwj Mighty! O sinner, I-azwj will not Expose you today".

قال: فالسيئات فيما بينه وبين الله مستورة والحسنات بارزة للخلائق، قال: فكلما عيره بذنب قال: سيدي لسعيي إلى النار أحب إلي من أن تعيرني .قال: فيقول الجبار تبارك وتعالى: أتذكر يوم كذا وكذا أطعمت جائعا، و وصلت أخا مؤمنا كسوت يوما، حججت في الصحاري تدعوني محرما، أرسلت عينيك فرقا، سهرت ليلة شفقا، غضضت طرفك مني فرقا ؟

He-saww said: ‘So the evil deed what are between him and Allah-azwj would be Veiled, and the good deeds would be manifested to the people. So, every time He-azwj Faults him with a sin he would say, ‘My Master-azwj! My going to the Fire is more beloved to me than if You-azwj were to Expose me’. The Compeller Blessed and Exalted would Say: “Do you remember such and such a day you fed a hungry one, and helped a Momin brother clothing him one day, performing Hajj in My-azwj desert calling upon Me-azwj in Ihraam, I-azwj Sent a sect to help you. You kept vigil at night out of fear, angering your side from Me-azwj by a sect?

فإذا (فذاخ ل) بذا أماما أحسنت فمشكور، وأماما أسأت فمغفور، فعند ذلك ابيض وجهه، وسرقلبه، ووضع التاج على رأسه، وعلى يديه الحلي والحلل،

So as for what you did good, you are appreciated, and as for what you did evil, you are Forgiven”. At that, his face would brighten and his heart would cheer, and a crown would be placed upon his head, and ornaments and garments upon his hand’.

ثم يقول: يا جبرئيل انطلق بعبدي فأره كرامتي، فيخرج من عند الله قد أخذ كتابه بيمينه فيدحو به مد البصر فيبسط صحيفته للمؤمنين والمؤمنات وهو ينادي: " هاؤم اقرءوا كتابيه إني ظننت أني ملاق حسابيه فهو في عيشة راضية "

Then He-azwj will Say: “O Jibraeel-as! Go with My-azwj servant and show him My-azwj Benevolence!” He would exit from the Presence of Allah-azwj, having taken his book in his right hand and it would be illuminated for him to the extent of the sight, and his parchment would be spread out for the Momineen and the Mominaat, and ***he would be saying, ‘Behold! Read my book [69:19] I thought I would meet my Reckoning’ [69:20] So he would be in a pleasurable life [69:21]***.

فإذا انتهى إلى باب الجنة قيل له: هات الجواز، قال: هذا جوازي مكتوب فيه: بسم الله الرحمن الرحيم هذا جواز جائز من الله العزيز الحكيم لفلان بن فلان من رب العالمين،

So, when he ends up to the Door of the Paradise, it would be said to him, ‘Give (show) the permit!’ He would say, ‘This is my permit written in it, ‘In the Name of Allah-azwj the Beneficent, the Merciful! This is the permit of one Permitted from Allah-azwj the mighty the Wise, to so and so, son of so and so, from the Lord-azwj of the worlds’.

فينادي مناد يسمع أهل الجمع كلهم: ألا إن فلان بن فلان قد سعد سعادة لا يشقى بعدها أبدا،

A Caller will Call out making hear the people of the gathering, all of them: “Indeed! So and so, son of so and so is fortunate with a fortunacy, he will not be wretched after it, ever!”

قال: فيدخل فإذا هو بشجرة ذات ظل ممدود، وماء مسكوب، و ثمار مهدلة يخرج من ساقها عينان تجريان، فينطلق إلى إحداهما فيغتسل منها فيخرج عليه نضرة النعيم، ثم يشرب من الاخرى فلا يكون في بطنه مغص ولامرض ولاداء أبدا، و ذلك قوله: " وسقاهم ربهم شرابا طهورا "

He-saww said: 'He would enter and there he would be by a tree with ***extended shades [56:30] And water flowing constantly [56:31]***, and fruits hanging loosely, two springs flowing from its base. He will go to one of the two and wash from it, and ***the freshness of Bliss [83:24]***. Then he will drink from the other, so there will not happen to be any aches in his belly, nor illness, nor disease ever, and that is His-azwj Word: ***and their Lord would Quench them with a pure drink [76:21]***.

ثم تستقبله الملائكة فتقول: طبت فادخلها مع الخالدين، فيدخل فإذا هو بسماطين من شجر أغصانها اللؤلؤ، وفروعها الحلي والحلل، ثمارها مثل ثدي الجواري الابكار،

Then the Angels will welcome him and say to him: 'You are Blessed, so enter along with the other entrants.' He will enter. When he comes to the Tree (of *Tooba*), its branches will have pearls and jewellery (and) its fruits will be similar to the breasts of virgin maidens.

فتستقبله الملائكة معهم النوق و البراذين والحلي والحلل فيقولون: ياولي الله اركب ما شئت، والبس ما شئت، وسل (سرظ) 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-azwj, ride wherever you wish to, and wear whatsoever you desire, and disembark wherever you wish to.'

قال: فيركب ما اشتهى، ويلبس ما اشتهى، وهو على ناقة أوبرذون من نور، وثيابه من نور، وحليه من نور، يسير في دار النور، معه ملائكة من نور، وغلمان من نور، ووصائف من نور، حتى تهابه الملائكة مما يرون من النور، فيقول بعضهم لبعض: تنحوا فقد جاء وفد الحليم 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 والياقوت فتشرف عليه أزواجه فيقولون: مرحبا مرحبا انزل بنا، فيهم أن ينزل بقصره،

He-asws 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: فيقول الملائكة: سريا ولي الله فإن هذا لك وغيره، حتى ينتهي إلى قصر من ذهب مكلل بالدر والياقوت فتشرف عليه أزواجه فيقلن: مرحبا مرحبا ياولي الله انزل بنا، فيهم أن ينزل به فتقول له الملائكة: سريا ولي الله فإن هذا لك وغيره.

The Angels will say to him: 'Be gratified, O friend of Allah-azwj, 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-azwj, 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-azwj, for this is for you and other than it.'

قال: ثم ينتهي إلى قصر مكلل بالدر والياقوت فيهم بالنزول بقصره فيقول له الملائكة: سر يا ولي الله فإن هذا لك وغيره،

He-asws said: 'Then he will be given a palace of red sapphire, crowned with precious stones and sapphire. He will get down in his palace. The Angels will say to him: 'Be gratified, O friend of Allah-azwj, for this is for you, and another one.'

قال: فيسير حتى يأتي تمام ألف قصر كل ذلك ينفذ فيه بصره ويسير في ملكه أسرع من طرف العين، فإذا انتهى إلى أقصاها قصرا نكس رأسه فتقول الملائكة: مالك يا ولي الله ؟ قال: فيقول: والله لقد كاد بصري أن يختطف، فيقولون: يا ولي الله ابشر فإن الجنة ليس فيها عمى ولا صمم،

He-asws said: 'He will travel until he will be given all the one thousand palaces, all of those will settle in his vision, and he will travel in his kingdom journeying in the blink of an eye. When he finishes, he will lift his head. The Angels will say: 'What is the matter, O friend of Allah-azwj?' He will say, 'By Allah-azwj, my vision has been hijacked.' They will say: 'O friend of Allah-azwj, glad tidings are for you. This is the Paradise. There is no blindness therein, nor deafness.'

فيأتي قصرا يرى باطنه من ظاهره، وظاهره من باطنه، لبنة من فضة، ولبنة ذهب، ولبنة ياقوت، ولبنة در، ملاطه المسك، قد شرف بشرف من نور يتلالؤ، ويرى الرجل وجهه في الحائط وذاقوله: " ختامه مسك " 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 وآله الحور العين فقالت ام سلمة: بأبي أنت وامي يا رسول الله أما لنا فضل عليهن ؟ قال: بلى بصلاتكن وصيامكن و عبادتكن لله، بمنزلة الظاهرة على الباطنة،

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

وحدث أن الحور العين خلقهن الله في الجنة مع شجرها، وحبسهن على أزواجهن في الدنيا، على كل واحدة منهن سبعون حلة، يرى بياض سوقهن من وراء الحلل السبعين كما ترى الشراب الاحمر في الزجاجة البيضاء، وكالسلك الابيض في الياقوت الحمراء، يجامعها في قوة مائة رجل في شهوة أربعين سنة، وهن أتراب أبكار عذاري، كلما نكحت صارت عذراء

And it is narrated that the Maiden Houries, Allah-azwj Created them in the Paradise with its trees, and Withheld them for their husbands (who are) in the world. Upon each one of them are seventy garments. The whiteness of the legs can be seen from behind the seventy

garments, just as you see the red drink in the white glass, and like the white thread in the read ruby. He (the Momin) would copulate with her with the strength of one hundred men at the age of forty years, and these are young voluptuous virgins. Every time she copulates, she becomes a virgin (once again). (P.s. – This paragraph is not a Hadeeth)

" لم يطمثن إنس قبلهم ولا جان " يقول: لم يمسهن إنسي ولا جني قط " فيهن خيرات حسان " يعني خيرات الاخلاق، حسان الوجوه "كانهن الياقوت والمرجان " يعني صفاء الياقوت و بياض اللؤلؤ.

neither having been touched by a human before them nor Jinn [55:56] – He-azwj Saying that neither a human being nor a Jinn has touched them at all. ***Therein are the good and beautiful females [55:70]*** – meaning of good moral, beautiful of faces. ***As if they were the rubies and the coral [55:58]*** – meaning clear ruby and white pearl. (P.s. – This paragraph is not a Hadeeth)

قال: وإن في الجنة لنهرا حافتاه الجواري قال: فيوحي إليهن الرب تبارك و تعالى: أسمعن عبادي تمجيدي وتسبيحي وتحميدي، فيرفعن أصواتهن بألحان وترجيع لم يسمع الخلائق مثلها قط، فتطرب أهل الجنة،

He-asws said: 'And in the Paradise there is a river, on the two banks of which are the maids. The Lord-azwj Blessed and Exalted Reveals unto them: "Make them hear My-azwj Glory and My-azwj Glorification and My-azwj Praise!" They will raise their voices with the melodies and the reverberations the creatures have not heard the like of it at all. So, the people of the Paradise will be delighted.

وإنه لتشرف على ولي الله المرأة ليست من نسائه من السجف فملات قصوره ومنازله ضوءا ونورا، فيظن ولي الله أن ربه أشرف عليه، أو ملك من ملائكته، فيرفع رأسه فإذا هو بزوجة قد كادت يذهب نورها نور عينية،

And there will appear from the veils to the friend of Allah-azwj, a woman who is neither from his women, and his castles and his houses would be filled with illumination and radiance. The friend of Allah-azwj would guess that his Lord-azwj has Sent a noble one unto him or an Angels from His-azwj Angels. He will raise his head, and there he would be with a wife whose radiance would almost take his sight away'.

قال: فتناديه: قد آن لنا أن تكون لنا منك دولة، قال: فيقول لها: ومن أنت ؟ قال: فتقول: أنا ممن ذكر الله في القرآن: " لهم ما يشاؤن فيها ولدينا مزيد "

He-asws said: 'She will call out to him, 'It has been for use that there should happen to be for us, a governance from you'. He will say to her, 'And who are you?' She will say, 'I am from the one whom Allah-azwj Mentioned in the Quran: ***For them would be whatever they so desire therein, and with Us would be more yet [50:35]***.

فيجامعها في قوة مائة شاب ويعانقها سبعين سنة من أعمار الاولين، وما يدري أينظر إلى وجهها أم إلى خلفها أم إلى ساقها ؟ فما من شئ ينظر إليه منها إلا رأى وجهه من ذلك المكان من شدة نورها وصفائها،

So he would copulate with her with the strength of a hundred youths and would embrace her for a period of seventy years from the former ages. And he would not know whether he should look at her face, or at her back, or at her leg. There is no place where he looks at her except that he would see his own face (reflection) from that place due to the intensity of her light and her clearness.

ثم تشرف عليها اخرى أحسن وجها وأطيب ريحا من الاولى، فتناديه فتقول: قد آن لنا أن يكون لنا منك دولة، قال: فيقول لها ومن أنت ؟ فتقول: أنا من ذكر الله في القرآن: " فلا تعلم نفس ما اخفي لهم من قرة أعين جزاء بما كانوا يعملون ".

Then another one with a beautiful face would emerge, and more aromatic than the first one, and she would call out to him, 'Is there going to be a governance for us from you?' He would be saying, 'And who are you?' She would be saying, 'I am from the ones whom Allah-azwj has Mentioned in the Quran: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]***.'

قال: وما من أحد يدخل الجنة إلا كان له من الازواج خمسمائة حوراء، مع كل حوراء سبعون غلاما وسبعون جارية كأنهن (كأنهم ظ) اللؤلؤ المنثور، كأنهن اللولؤ المكنون

He-asws said: 'And there is no one who will enter the Paradise except and there would be for him from the wives, five hundred Houries, along with each Hourie being seventy servants and seventy maids, as if they were scattered pearls, as if they (Houries) are like hidden pearls'.

قال: " والملائكة يدخلون عليهم من كل باب سلام عليكم بما صبرتم فنعم عقبى الدار " فبيناهم كذلك إذ يسمعون صوتا من تحت العرش: يا أهل الجنة كيف ترون منقلبكم ؟ فيقولون: خير المنقلب منقلبنا وخير الثواب ثوابنا، قد سمعنا الصوت واشتهينا النظر إلى أنوار جلالك وهو اعظم ثوابنا وقد وعدته ولا تخلف الميعاد،

He-asws said: '***And the Angels would be entering from every door to (meet) them [13:23] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]***. While they would be like that when they will hear a voice from beneath the Throne: "O people of the Paradise! How are you viewing your shifting (from the world to the Paradise)?" They will say, 'The best of the shifting is our shifting, and the best of the Rewards are our Rewards. We have heard the voice and we desire to look at the Lights of Your-azwj Majesty, and it would be the greatest of our Reward, and we have been Promised it, and You-azwj do not break the Promises'.

فيأمر الله الحجب فيقوم سبعون ألف حجاب فيركبون على النوق والبراذين و عليهم الحلي والحلل فيسيرون في ظل الشجر حتى ينتهوا إلى دار السلام، وهي دار الله دار البهاء والنور والسرور والكرامة،

Allah-azwj will Command the guards, and seventy thousand guards would arise and they will ride upon the she-camels and the carriages, and upon them would be the ornaments and the garments, and they would travel in the shade of the tree until they end up to the House of Peace, and it is a House of Allah-azwj, House of the Glory and the Light and the joy and the honours.

فيسمعون الصوت فيقولون: يا سيدنا سمعنا لذاذة منطقك، فأرنا نور وجهك، فيتجلى لهم سبحانه وتعالى حتى ينظرون إلى نور وجهه – تبارك وتعالى – المكنون من عين كل ناظر،

They will hear the voice and they will say, 'O our Master-azwj! We hear the pleasure of Your-azwj Talk, but show us the Light of Your-azwj Face'. So, the Glorious and Exalted would Flash to them until they are looking at the Light of His-azwj Face, Blessed and Exalted, the hidden from the eye of every beholder.

فلا يتمالكون حتى يخروا على وجوههم سجدا فيقولون: سبحانك ما عبدناك حق عبادتك يا عظيم. قال: فيقول: عبادي ! ارفعوا رؤوسكم ليس هذه بدار عمل إنما هي دار كرامة ومسألة ونعيم قد ذهبت عنكم اللغوب والنصب،

They will not be able to control themselves until they will fall upon their faces in *Sajdah*, and they will say, 'Glory be to you! We did not worship You-azwj as is the right of Your-azwj worship, O Magnificent!' He-azwj Say: "My servants! Raise your head. This isn't a house of work, but rather it is a house of honour, and asking, and bliss. The exertion and the toil has been removed from you!"

فإذا رفعوها رفعوها وقد أشرقت وجوههم من نور وجهه سبعين ضعفا، ثم يقول تبارك وتعالى: يا ملائكتي أطعموهم و اسقوهم، فيؤتون بألوان الاطعمة لم يروا مثلها قط في طعم الشهد وبياض الثلج ولين الزبد، فإذا أكلوه قال بعضهم لبعض: كان طعامنا الذي خلفناه في الجنة عند هذا حلما.

When they raise them, they will raise them and their faces would be shining from the light of his Face seventy-fold. Then the Blessed and Exalted will Say: "O My-azwj Angels! Feed them and quench them!" They will come with the variety of the meals they had not seen the like of it at all, in the taste of the honey and whiteness of the snow and softness of the butter. So, when they eat it, some of them would say to the others, 'Our food which we left behind in the Paradise, compared to this, is just a dream'.

قال: ثم يقول الجبار تبارك وتعالى: يا ملائكتي اسقوهم، قال: فيؤتون بأشربة فيقبضها ولي الله فيشرب شربة لم يشرب مثلها قط،

He-asws said: 'Then the Compeller Blessed and Exalted would Say: "O My-azwj Angels! Quench them!" They will come with drink and the friend of Allah-azwj would grab it and drink a drink he had not drunk the like of it at all'.

قال: ثم يقول: يا ملائكتي طيبوهم فتأتيهم ريح من تحت العرش بمسك أشد بياضا من الثلج تغير وجوههم وجباههم وجنوبهم تسمى المثيرة فيستمكنون من النظر إلى نور وجهه، فيقولون: يا سيدنا حسبنا لذاذة منطقك والنظر إلى نور وجهك لا نريد به بدلا ولا نبتغي به حولا،

He-asws said: 'Then He-azwj will Say: 'O My-azwj Angels! Perfume them!" A breeze, named as Al-Maseyra, would come from beneath the Throne with musk intensely white than the snow. Their faces would change, and (so would) their foreheads, and their sides. They will be able to look at the Light of His-azwj Face and they will say, 'O our Master-azwj! It suffices us, the

pleasures of (hearing) Your-azwj Talk, and the looking to the Light of Your-azwj Face. We neither want any replacement with it, nor do we seek any transfer with it'.

فيقول الرب تبارك وتعالى: إني أعلم أنكم إلى أزواجكم مشتاقون، وأن أزواجكم إليكم مشتاقات، فيقولون: يا سيدنا ما أعلمك بما في نفوس عبادك ؟ ! فيقول: كيف لا أعلم وأنا خلقتكم، وأسكنت أرواحكم في أبدانكم، ثم رددتها عليكم بعد الوفاة فقلت: اسكني في عبادي خير مسكن، ارجعوا إلى أزواجكم،

The Lord-azwj Blessed and Exalted will Say: "I-azwj am more Knowing that you all that you are desirous to your wives, and that your wives are (also) desirous to you'. They will say, 'O our Master-azwj! How do You-azwj Know what is in the souls of Your-azwj servants?' He-azwj will Say: "How can I-azwj not Know and I-azwj Created you all, and Installed your souls in your bodies, then Returned these upon you after the expiry? I-azwj Said: 'Dwell among My-azwj servants the best dwelling. Return to your wives!"

قال: فيقولون: يا سيدنا اجعل لنا شرطا، قال: فإن لكم كل جمعة زورة مابين الجمعة إلى الجمعة سبعة آلاف سنة مما تعدون،

He-asws said: 'They will say, 'O our Master-azwj! Make (some) conditions to be for us'. He-azwj will Say: "For you during every Friday is visitation what is between the Friday to the Friday for seven thousand years from what you are counting'.

قال: فينصرفون فيعطى كل رجل منهم رمانة خضراء، في كل رمانه سبعون حلة لم يرها الناظرون المخلوقون، فيسيرون فيتقدمهم بعض الولدان حتى يبشروا أزواجهم وهن قيام على ابواب الجنان،

He-asws said: 'They will disperse and every man from them would be given a green pomegranate, in each pomegranate being seventy thousand apparels the beholders, the created beings have not seen. They will travel and some of the servants would walk in front of them until they hug their wives and they would be standing at the doors of the Gardens'.

قال: فما دنى منها نظرت إلى وجهه فأنكرته من غير سوء، فقالت: حبيبي ! لقد خرجت من عندي وما أنت هكذا، قال: فيقول: حبيبتي ! تلومينني ! أن أكون هكذا وقد نظرت إلى نور وجه ربي تبارك وتعالى فأشرق وجهي من نور وجهه،

He-asws said: 'He will approach them, and she will not look at his face and she would deny him from without any evil. She would say, 'O my beloved! You had gone out from my presence and you were not like this!' He would say, 'My beloved! You are blaming me? I became like that and I have looked at the Light of the Face of my Lord-azwj Blessed and Exalted, therefore my face shone from the Light of His-azwj Face'.

ثم يعرض عنها فينظر إليها نظرة فيقول: حبيبتي ! لقد خرجت من عندك وما كنت هكذا فتقول: حبيبي ! تلومني أن أكون هكذا وقد نظرت إلى وجه الناظر إلى نور وجه ربي فأشرق وجهي من وجه الناظر إلى نور وجه ربي سبعين ضعفا،

Then he would turn away from her, and look at her with (another) look and he will say, 'My beloved! I had gone out from your presence and you were not like this'. She would say, 'My beloved! You are blaming me that I have become like this, and I have (just now) looked at the

beholder to the Light of the Face of my Lord-azwj, therefore my face shone from the face of the beholder to the Light of the face of my Lord-azwj seventy-fold'.

فتعانقه من باب الخيمة والرب تبارك وتعالى يضحك إليهم فينادون بأصابعهم (بأصواتهم خ ل): الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور.

So, she will hug him at the door of the tent, and the Lord-azwj Blessed and Exalted would be Smiling at them, and they will call out with their fingers (voices), 'The Praise is for Allah-azwj Who Removed the grief from us. Surely our Lord-azwj if Forgiving, Appreciative'.

قال: ثم إن الرب تبارك وتعالى يأذن للنبيين فيخرج رجل في موكب حوله الملائكة والنور أمامهم، فينظر إليه أهل الجنة فيمدون أعناقهم إليه فيقولون: من هذا ؟ إنه لكريم على الله، فيقول الملائكة: هذا المخلوق بيده، والمنفوخ فيه من روحه والمعلم للاسماء هذا آدم، قد اذن له على الله،

He-asws said: 'Then the Lord-azwj Blessed and Exalted would give Permission to the Prophets-as, and a man would come out in a procession, the Angels being around him, and the Light being in front of them. The people of the Paradise would look at him and they will extend their necks towards him and say, 'Who is this? He is honourable unto Allah-azwj'. The Angels will say, 'This is the one Created by His-azwj Hands, the one into whom He-azwj Blew His-azwj Spirit, and the knower of the names, this is Adam-as. He-as has Permission for him-as unto Allah-azwj'.

قال: ثم يخرج رجل في موكب حوله الملائكة قد صفت أجنحتها والنور أمامهم قال: فيمد إليه أهل الجنة أعناقهم فيقولون: من هذا ؟ فتقول الملائكة هذا الخليل إبراهيم، قد أذن له على الله،

He-asws said: 'Then a man will come out in a procession, the Angels being around him, having spread their wings, and the light being in front of them. The people of the Paradise would extend their necks towards him and they will say, 'Who is this?' The Angels will say, 'This is the Friend (of the Beneficent) Ibrahim-as. He-as has Permission for him-as unto Allah-azwj'.

قال: ثم يخرج رجل في موكب حوله الملائكة قد صفت أجنحتها والنور أمامهم، قال: فيمد إليه أهل الجنة أعناقهم فيقولون: من هذا ؟ فيقول هذا موسى بن عمران الذي كلم الله موسى تكليما، قد اذن له على الله،

Then a man will come out in a procession, the Angels being around him having spread their wings and the light in front of them. The people of the paradise would extend their heads towards him and they will say, 'Who is this?' They will say, 'This is Musa-as Bin Imran-as whom Allah-azwj Spoke with a Speech. There is Permission for him-as unto Allah-azwj'.

قال: ثم يخرج رجل في موكب حوله الملائكة قد صفت أجنحتها والنور أمامهم فيمد إليه أهل الجنة أعناقهم فيقولون: من هذا الذي قد اذن له على الله ؟ فتقول الملائكة: هذا روح الله وكلمته، هذا عيسى بن مريم،

He-asws said: 'Then a man will come out in a procession, the Angels being around him having spread their wings, and the light in front of them. The people of Paradise would extend their necks towards him and they will say, 'Who is this one who has Permission for him unto Allah-

azwj?' The Angels will say, 'This is Spirit of Allah-azwj and His-azwj Word. This is Isa-as Bin Maryam-as'.

قال: ثم يخرج رجل في موكب في مثل جميع مواكب من كان قبله سبعين ضعفا، حوله الملائكة قد صفت أجنحتها والنور أمامهم، فيمد إليه أهل الجنة أعناقهم فيقولون: من هذا الذي قد اذن له على الله ؟ فتقول الملائكة: هذا المصطفى بالوحي المؤتمن على الرسالة سيد ولد آدم هذا النبي محمد صلى الله عليه وعلى أهل بيته وسلم كثيرا، قد اذن له على الله،

He-asws said: 'Then a man would come out in a procession seventy-fold the like of the entirety of the procession from the one who were before him. The Angels would be around him having spread their wings, and the light would be in front of them. The people of the Paradise would extend their necks towards him and they will say, 'Who is this who has Permission for him unto Allah-azwj?' The Angels will say, 'This is the one Chose with the Revelation, the Entrusted upon the Message, Chief of the children of Adam-as. This is the Prophet Muhammad-saww, and upon his-saww Family-asws be a lot of greetings. He-saww has Permission for him-saww unto Allah-azwj'.

قال: ثم يخرج رجل في موكب حوله الملائكة قد صفت أجنحتها والنور أمامهم، فيمد إليه أهل الجنة أعناقهم فيقولون: من هذا ؟ فيقول الملائكة: هذا أخو رسول الله صلى الله عليه وآله في الدنيا والآخرة.

He-asws said: 'Then a man will come out in a procession, the Angels being around him having spread their wings, and the light in front of them. The people of the Paradise would extend their necks towards him and they will say, 'Who is this?' The Angels will say, 'This is the brother-asws of Rasool-Allah-saww in the world and the Hereafter'.

قال: ثم يؤذن للنبيين والصديقين والشهداء، فيوضع للنبيين منابر من نور، وللصديقين سرر من نور، وللشهداء كراسي من نور، ثم يقول الرب تبارك وتعالى مرحبا بوفدي وزواري وجيراني، يا ملائكتي أطعموهم

He-asws said: 'Then they will be calling out to the Prophets-as and the truthful, and the martyrs, and they will place pulpits of light for the Prophets-as, and couches of light for the truthful, and chairs of light for the martyrs. Then the Lord-azwj Blessed and Exalted would Say: Welcome to My-azwj delegation and My-azwj visitors and My-azwj neighbours. O My-azwj Angels! Feed them!"

فطال ما أكل الناس وجاعوا، و طال ماروي الناس وعطشوا، وطال ما نام الناس وقاموا، وطال ما أمن الناس وخافوا، قال فيوضع لهم أطعمة لم يروا مثلها قط، على طعم الشهد، ولين الزبد، وبياض الثلج،

It would have been long since the people would have eaten and they would be hungry, and it would have been long since the people would have been quenched and they would be thirsty, and it would have been long since the people would have felt secure and they would be fearing. So, they would place the meals for them they had not seen the like of it at all, upon a taste of honey, and softness of the butter, and whiteness of the snow.

ثم يقول: يا ملائكتي فكهوهم، فيفكهونهم بألوان من الفاكهة لم يروا مثلها قط و رطب عذب دسم على بياض الثلج ولين الزبد،

Then He-azwj will Say: “O My-azwj Angels! Give them fruits!” So, they will give them from the fruits they had not seen the like of it at all, and fresh rich dates, upon the whiteness of the snow and softness of the butter’.

قال: ثم قال النبي صلى الله عليه وآله: إنة لتقع الحبة من الرمان فتستر وجوه الرجال بعضهم عن بعض، ثم يقول: يا ملائكتي اكسوهم، قال: فينطلقون إلى شجر في الجنة فيحبون منها حللا مصقولة بنور الرحمن

He-asws said: ‘Then the Prophet-saww said: ‘The (one) seed of the pomegranate would be cut, and it would veil the faces of the men, some of them from the others. Then He-azwj will Say: “O My-azwj Angels! Clothe them!” He-asws said: ‘So they will be going to a tree in the Paradise and would be gifted from it garments polished by the Light of the Beneficent.

ثم يقول: طيبوهم، فتأتيهم ريح من تحت العرش تسمى المثيرة أشد بياضا من الثلج تغير وجوههم وجباههم وجنوبهم، ثم يتجلى لهم تبارك وتعالى سبحانه حتى ينظروا إلى نور وجهه المكنون من عين كل ناظر،

Then He-azwj will Say: “Perfume them!” A breeze called Al-Maysara will come from beneath the Throne, being intensely whiter than the snow, changing their faced, and their foreheads and their sides. Then the Blessed and Exalted would Flash to them until they look at the Light of His-azwj Face, the hidden from the eye of every beholder.

فيقولون: سبحانك ما عبدناك حق عبادتك يا عظيم، ثم يقول الرب سبحانه تبارك وتعالى لا إله غيره: لكم كل جمعة زورة مابين الجمعة إلى الجمعة سبعة آلاف سنة مما تعدون

They will say, ‘Glory be to You-azwj! We did not worship You-azwj as is the right of worshipping You-azwj’. Then the Lord-azwj, Glorious Blessed and Exalted, there is no god apart from Him-azwj will Say: “For you all during every Friday is visitation, what is between the Friday to the Friday being seven thousand years of what you are counting’’.[373]

206 – وعنه، عن عوف بن عبد الله، عن جابر بن يزيد الجعفي، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: الجنة محرمة على الانبياء حتى أدخلها، و محرمة على الامم حتى يدخلها شيعتنا أهل البيت.

From him, from Awf Bin Abdullah, from Jabir Bin Yazeed Al Jufy,

‘From Abu Ja’far-asws having said: ‘Rasool-Allah-saww said: ‘The Paradise is Prohibited unto the Prophets-as until I-saww enter it, and Prohibited unto the communities until our-saww Shias of the People-asws of the Household enter it’’.[374]

207 – وعنه، عن عوف بن عبد الله، عن جابر، عن أبي جعفر عليه السلام قال: إن الرب تبارك وتعالى يقول: ادخلوا الجنة برحمتي، وانجوا من النار بعفوي، وتقسموا الجنة بأعمالكم، فوعزتي لانزلنكم دار الخلود ودار الكرامة،

[373] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 206
[374] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 207

From him, from Awf Bin Abdullah, from Jabir,

'From Abu Ja'far-asws having said: 'The Lord-azwj Blessed and Exalted will be Saying: "Enter the Paradise by My-azwj Mercy, and be Saved from the Fire by My-azwj Pardon, and the Paradise will be apportioned by your deeds. By My-azwj Mighty! I-azwj shall Settle you in the House of eternity and House of honour!"

فإذا دخلوها صاروا على طول آدم ستين ذراعا، وعلى ملد عيسى ثلاثا وثلاثين سنة، وعلى لسان محمد العربية، وعلى صورة يوسف في الحسن، ثم يعلو وجوههم النور، وعلى قلب أيوب في السلامة من الغل.

When they enter it, they would come to be upon a lengthy of Adam-as, sixty cubits, and upon the age of Isa-as thirty-three years, and upon the tongue of Muhammad-saww Arabic, and upon the face of Yusuf-as regarding the beauty. Then their faces would maintain (and increase) in the light, and they would be upon the heart of Ayoub-as regarding the safety from the rancour''.[375]

208 - وعنه، عن عوف، عن جابر، عن أبي جعفر عليه السلام قال: إن الجنان أربع وذلك قول الله: " ولمن خاف مقام ربه جنتان " وهو الرجل يهجم على شهوة من شهوات الدنيا وهي معصية فيذكر مقام ربه فيدعها من مخافته فهذه الآية فيه، فهاتان جنتان للمؤمنين والسابقين.

From him, from Awf, from Jabir,

'From Abu Ja'far-asws having said: 'The Gardens are four, and that is the Word of Allah-azwj: ***And for the one who fears to stand before his Lord are two Gardens [55:46]*** and he is the man who attacks his lust, from the lusts of the world and these are the sins, which serve as a reminder that he will have to stand before his Lord-azwj. This is the verse in which two Gardens have been Given to the Momineen and the foremost ones.

أما قوله: " ومن دونهما جنتان " يقول: من دونهما في الفضل، وليس من دونهما في القرب، وهما لاصحاب اليمين وهي جنة النعيم وجنة المأوى، وفي هذه الجنان الاربع فواكه في الكثرة كورق الشجر والنجوم،

And as for His-azwj Words: ***And besides these two are two (other) Gardens [55:62]*** he-asws said: 'Besides these are two (more) regarding status, and not regarding proximity. These are the companions of the right hand, and this is the Garden of Bounties and the Garden of Shelter, and in these two Gardens are fruits found in abundance like the leaves of the tree and the stars.

وعلى هذه الجنان الاربع حائط محيط بها طوله مسيرة خمسمائة عام لبنة من فضة، ولبنة ذهب، ولبنة در ولبنة ياقوت، وملاطه المسك والزعفران، وشرفه نور يتلالؤ، يرى الرجل وجهه في الحائط، وفي الحائط ثمانية أبواب، على كل باب مصراعان عرضهما كحضر الفرس الجواد سنة.

[375] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 208

And on these two Gardens are four walls surrounding it, the length of which is the travel of five hundred years, made of bricks of silver, and bricks of gold, and bricks of precious stones, and bricks of sapphire, with mortar of musk and saffron, with light radiating from it. A man can see his face in the wall, and in these walls are eight entrances, on each entrance has two gates, taking the racing horse a year to reach it''.[376]

209 - وعنه، عن عوف، عن جابر، عن أبي جعفر عليه السلام قال: إن أرض الجنة رخامها فضة، وترابها الورس والزعفران، وكنسها المسك، ورضراضها الدر والياقوت.

And from him, from Awf, from Jabir,

'From Abu Ja'far-asws having said: 'The ground of the Paradise, its marble is of silver, and its soil is the dye plant and the saffron, and its dust is of musk, and its gravel is or gems and rubies''.[377]

210 - وعنه، عن عوف، عن جابر عن أبي جعفر عليه السلام قال: إن أسرتها من در وياقوت وذلك قول الله: " على سرر موضونة " يعني أوساط السررمن قضبان الدر والياقوت، مضروبة عليها الحجال، والحجال من در وياقوت، أخف من الريش، وألين من الحرير، وعلى السرر من الفرش على قدر ستين غرفة من غرف الدنيا، بعضها فوق بعض، وذلك قول الله: " وفرش مرفوعة " وقوله: " على الارائك ينظرون " يعني بالارائك السرر الموضونة عليها الحجال.

And from him, from Awf, from Jabir,

'From Abu Ja'far-asws having said: 'Its thrones are of gems and rubies, and that is the Word of Allah-azwj: ***On decorated thrones [56:15]***, meaning the middle of the thrones are from sticks of the gems and rubies, the covering struck over it, and the covering is from gems and rubies, lighter than the feather, and softer than the silk. And upon the throne from the furnishings are upon a measurement of a room from the rooms of the world, one of top of the other, and that is the Words of Allah-azwj: ***And raised furnishings [56:34]***, and His-azwj Words: ***Upon the couches they would be gazing [83:23]***, meaning by the couches, the decorated thrones, upon them being the coverings''.[378]

211 - وعنه، عن عوف، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن أنهار الجنة تجري في غير اخدود أشد بياضا من الثلج، و احلى من العسل، وألين من الزبد، طين النهر مسك أذفر، وحصاه الدر والياقوت تجري في عيونه وأنهاره حيث يشتهي ويريد في جنانه ولي الله، فلو أضاف من في الدنيا من الجن والانس لاوسعهم طعاما وشرابا وحللا وحليا لا ينقصه من ذلك شئ.

And from him, from Awf, from Jabir,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'The rivers of the Paradise flow in without grooves, intensely whiter than the snow, and sweeter than the honey, and softer

[376] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 209
[377] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 210
[378] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 211

than the butter. The clay of the river is of strong musk, and its pebbles are of gems and rubies. The flow of its springs and its rivers is wherever a friend of Allah-azwj desires and wants in his Garden. If there is an addition of the ones in the world from the Jinn and the human beings, it would be capacious for them in food and drinks and garments, nothing would be deficient from that''.[379]

212 – وعنه، عن عوف، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن نخل الجنة جذوعها ذهب أحمر، وكربها زبرجد أخضر، وشماريخها در أبيض، وسعفها حلل خضر، ورطبها أشد بياضا من الفضة، وأحلى من العسل، و ألين من الزبد،

And from him, from Jabir,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'A palm tree of the Paradise, its trunk is of red gold, and its bark is of green emeralds, and its leaves are of white gems, and its vine are of green garments, and its dates are intensely whiter than the silver, and sweeter than the honey, and softer than the butter.

ليس فيه عجم طول العذق اثنا عشر ذراعا، منضودة من أعلاه إلى أسفله، لا يؤخذ منه شئ إلا أعاده الله كما كان، وذلك قول الله: " لا مقطوعة ولا ممنوعة " وإن رطبها لامثال القلال، وموزها ورمانها أمثال الدلي، وأمشاطهم الذهب ومجامرهم الدر.

There isn't any unripened (date) in it. The length of the cluster is of twelve cubits, filled (with dates) from its top to its bottom. Nothing is taken from it except Allah-azwj Returns it to just as it was, and that is the Word of Allah-azwj: ***Neither interrupted nor forbidden [56:33]***, and that its dates are like (size of) the jar, and its bananas and its pomegranates are like (size of) the bucket, and its combs are of gold and its incense burners are of gems''.[380]

213 – وعنه، عن عوف، عن جابر، عن أبي جعفر عليه السلام، عن النبي صلى الله عليه وآله في قول الله تبارك وتعالى: " طوبى لهم وحسن مآب " يعني وحسن مرجع، فأما طوبى فإنها شجرة في الجنة، ساقها في دار محمد صلى الله عليه وآله، ولو أن طائرا طار من ساقها لم يبلغ فرعها حتى يقتله الهرم،

From him, from Awf, from Jabir,

'From Abu Ja'far-asws, from the Prophet-saww regarding the Words of Allah-azwj Blessed and Exalted: ***(the tree of) Tooba would be for them and an excellent resort [13:29]*** – meaning 'And it is a good return'. As for *Tooba*, so it is a tree in the Paradise. Its trunk is in the house of Muhammad-saww, and it a bird were to fly from its trunk, it would not reach its branches until the old age kills it.

[379] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 212
[380] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 213

على كل ورقة منها ملك يذكر الله، وليس في الجنة دار إلا وفيه غصن من أغصانها، وإن أغصانها لترى من وراء سور الجنة، يحمل لهم ما يشاؤون من حليها وحللها وثمارها، لا يؤخذ منها شئ إلا أعاده الله كما كان، بأنهم كسبوا طيبا، وأنفقوا قصدا، وقدموا فضلا، فقد أفلحوا وأنجحوا.

Upon each leaf from it there is an Angel doing *Zikr* of Allah-azwj, and there isn't any house in the Paradise except and in it is a branch from its branches, and that its branch can be seen from behind the walls of the Paradise, carrying for them whatever they so desire, from its garments and its ornaments, and its fruits. Nothing is taken from it except Allah-azwj Returns it to be just as it was, because they used to earn goodly and spend moderately, and they gave extra. So, they have succeeded and attained salvation''.[381]

214 – وعنه، عن عوف، عن جابر، عن أبي جعفر عليه السلام قال: إن أهل الجنة جرد مرد مكحلين مكللين مطوقين مسورين مختمين ناعمين محبورين مكرمين، يطعى أحدهم قوة مائة رجل في الطعام والشراب والشهوة والجماع، قوة غذائه قوة مائة رجل في الطعام والشراب، ويجد لذة غدائه مقدار أربعين سنة، ولذة عشائه مقدار أربعين سنة، قد ألبس الله وجوههم النور، وأجسادهم الحرير، بيض الالوان صفر الحلي خضر الثياب.

From him, from Awf, from Jabir,

'From Abu Ja'far-asws having said: 'The people of the Paradise would be treasured, beardless, kohl-applied, crowned, enclosed, surrounded, blissful, delighted, honoured. Each one would be given the strength of a hundred men regarding the food and the drink, and the desire for the copulation, strength of its provision, strength of a hundred men regarding the food and the drink, and the pleasure of its lunch would be for a duration of forty years, and the pleasure of its dinner for a duration of forty years. Allah-azwj would have Clothed their faces in light, and their bodies in silk, white colours, yellow ornaments, green clothes''.[382]

215 – وعنه عن عوف، عن جابر، عن أبي جعفر عليه السلام قال: إن أهل الجنة يحيون فلا يموتون أبدا، ويستيقظون فلا ينامون أبدا، ويستغنون فلا يفتقرون أبدا ويفرحون فلا يحزنون أبدا، ويضحكون فلا يبكون أبدا، ويكرمون فلا يهانون أبدا، ويفكهون ولا يقطبون أبدا، ويحبرون ويسرون أبدا، ويأكلون فلا يجوعون أبدا، ويروون فلا يظمؤون أبدا، ويكسون فلا يعرون أبدا، ويركبون ويتزاورون أبدا،

And from him, from Awf, from Jabir,

'From Abu Ja'far-asws having said: 'The people of the Paradise would be living and not be dying ever, and will be aware and not sleeping ever, and would be rich not becoming impoverished ever, and would be happy not grieving ever, and would be laughing nor crying ever, and would be honoured not be humiliated ever, would be amusing nor frowning ever, and would be joyful and cheerful for ever, and they would be eating so they will not be hungry ever, they would be quenched so they will not be thirsty ever, and would be clothed so they will not be bare ever, and they would be riding and visiting each other for ever.

[381] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 214
[382] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 215

ويسلم عليهم الولدان المخلدون أبدا بأيديهم أباريق الفضة وآنية الذهب أبدا متكئين على سرر أبدا، على الارائك ينظرون أبدا، يأتيهم التحية والتسليم من الله أبدا، نسأل الله الجنة برحمته إنه على كل شئ قدير.

And the eternal youths would be greeting unto them for ever, in their hands would be silver pitchers and gold cups for ever, they would be reclining upon the couches for ever, upon the thrones they will be looking on for ever, coming to them with the welcoming and the greetings from Allah-azwj for ever. We ask Allah-azwj for the Paradise by His-azwj Mercy. He-azwj is Able upon all things''.[383]

216 – عدة: من كتاب الدعاء لمحمد بن الحسن الصفار يرفعه إلى الحسين بن سيف، عن أخيه علي، عن أبيه، عن سليمان، عن عثمان الاسود عمن رفعه قال: قال رسول الله صلى الله عليه وآله: يدخل الجنة رجلان كانا يعملان عملا واحدا فيرى أحدهما صاحبه فوقه فيقول: يا رب بما أعطيته وكان عملنا واحدا ؟ فيقول الله تبارك وتعالى: سألني ولم تسألني،

A number (of reporters), from the book 'Al Do'a' of Muhammad Bin Al Hassan Al Saffar, raising it to al Husayn Bin Sayf, from his brother Ali, from his father, from Suleyman, from Usman Al Aswad, from the one who raised it, said,

'Rasool-Allah-saww said: 'Two men will enter the Paradise as if they had both done one deed. One of them would see his companion and he will say, 'O Lord-azwj! Due to what have You-azwj Granted him and both of us had done one deed?' Allah-azwj Blessed and Exalted will Say: "He asked Me-azwj, and you did not ask Me-azwj".

ثم قال: سلوا الله وأجزلوا فإنه لا يتعاظمه شئ.

Then he-saww said: 'Keep asking Allah-azwj and be liberal, for nothing is too great (difficult) for Him-azwj''.[384]

217 – وبهذا الاسناد عن عثمان، عمن رفعه قال: قال رسول الله صلى الله عليه وآله: لتسألن الله أو يفيضن عليكم، إن لله عبادا يعملون فيعطيهم، وآخرين يسألونه صادقين فيعطيهم ثم يجمعهم في الجنة فيقول الذين عملوا: ربنا ! عملنا فأعطيتنا فبما أعطيت هؤلاء ؟

And by this chain from Usman, from the one who raised it, said,

'Rasool-Allah-saww said: 'Either you ask Allah-azwj or Allah-azwj Pours upon you. For Allah-azwj there are servants who are working and He-azwj Gives them, and others are asking Him-azwj sincerely and He-azwj Gives them. Then He-azwj will Gather them in the Paradise, so those who had worked would say, 'Our Lord-azwj! we worked so You-azwj Gave us, but due to what have You-azwj Given them?'

فيقول: عبادي ! أعطيتكم اجوركم ولم ألتكم من أعمالكم شيئا، وسألني هؤلاء فأعطيتهم وهو فضلي أوتيه من أشاء.

[383] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 216
[384] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 217

He-azwj will Say: "My servants! I-azwj Gave you and did not Reduce anything from your deeds, and they asked Me-azwj, so I-azwj Gave them, and it is My-azwj (extra) Grace, I-azwj Give it to one I-azwj so Desire to!"'.[385]

[385] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 218

*** (باب 24) * * (النار أعاذنا الله وسائر المؤمنين من لهبها وحميمها وغساقها وغسلينها * * (وعقاربها و حياتها و شدائدها ودركاتها بمحمد سيد المرسلين) * * (واهل بيته الطاهرين صلوات الله عليهم اجمعين) ***

CHAPTER 24 – THE FIRE ALLAH-azwj, WE AND THE REST OF THE MOMINEEN SEEK REFUGE FROM ITS FLAMES, AND ITS SCALDING WATER, AND ITS PUS DISCHARGES AND ITS WOUND DISCHARGES, AND ITS SCORPIONS, AND ITS SNAKES, AND ITS DIFFICULTIES, AND ITS LEVELS THROUGH MUHAMMAD-saww CHIEF OF THE MESSENGERS AND THE PEOPLE-asws OF HIS-saww HOUSEHOLD, THE PURE ONES, MAY SALAWAAT BE UPON THEM-asws ALL

الايات، البقرة " 2 " فإن لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة اعدت للكافرين 24 "

The verses – (Surah) Al Baqarah: ***But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]***

وقال تعالى ": والذين كفروا وكذبوا بآياتنا اولئك أصحاب النارهم فيها خالدون 39 "

And the Exalted Said: ***And those who are disbelieving and belying our Signs they are the inmates of the Fire, they would be abiding in it eternally [2:39]***

وقال تعالى ": وقالوا لن تمسنا النار إلا أياما معدودة قل أتخذتم عند الله عهدا فلن يخلف الله عهده أم تقولون على الله مالا تعلمون *

And the Exalted Said: ***And they are saying, 'Fire will never touch us except for a number of days'. Say: 'Have you taken an agreement with Allah, then Allah will never Break His Agreement; or are you saying upon Allah what you are not knowing?'. [2:80]***

بلى من كسب سيئة وأحاطت به خطيئته فاولئك أصحاب النارهم فيها خالدون 80 – 81 "

Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally [2:81]

وقال سبحانه ": ويوم القيامة يردون إلى أشد العذاب وما الله بغافل عما تعملون

And the Glorious Said: ***And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]***

* اولئك الذين اشتروا الحيوة الدنيا بالاخرة فلا يخفف عنهم العذاب ولاهم ينصرون 85 - 86 "

They are those who are buying the life of the world with (selling) the Hereafter, so the Punishment would not be Lightened from them nor will they be Helped [2:86]

وقال سبحانه ": وللكافرين عذاب مهين 90 "

And the Glorious Said: ***And for the Kafirs there is a disgraceful Punishment. [2:90]***

وقال تعالى ": و للكافرين عذاب اليم 104 "

And the Exalted Said: ***and for the Kafirs there is a painful Punishment [2:104]***

وقال تعالى ": ولهم في الآخرة عذاب عظيم 114 "

And the Exalted Said: ***and for them in the Hereafter is a grievous Punishment [2:114]***

وقال سبحانه ": ولا تسئل عن أصحاب الجحيم 119 "

And the Glorious Said: ***and you will not be Questioned about the companions of the Blazing Fire [2:119]***

وقال تعالى ": ومن كفر فامتعه قليلا ثم أضطره إلى عذاب النار وبئس المصير 126 "

And the Exalted Said: ***"And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination" [2:126]***

وقال تعالى ": إن الذين كفروا وماتوا وهم كفار اولئك عليهم لعنة الله والملائكة والناس أجمعين

And the Exalted Said: ***Surely those who are disbelieving and are dying while they are Kafirs, those, upon them is the Curse of Allah and the Angels and the people altogether. [2:161]***

* خالدين فيها لا يخفف عنهم العذاب ولاهم ينظرون 161 - 162 "

They will be in it eternally. The Punishment will not be Lightened from them nor would they be Respited [2:162]

وقال تعالى ": ولو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعا وأن الله شديد العذاب

And the Exalted Said: ***and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165]***

* إذ تبرأ الذين اتبعوا من الذين اتبعوا ورأوا العذاب وتقطعت بهم الاسباب

When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166]

* وقال الذين اتبعوا لو أن لنا كرة فنتبرأ منهم كما تبرءوا منا كذلك يريهم الله أعمالهم حسرات عليهم وماهم بخارجين من النار 166 - 167 "

And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]

وقال تعالى ": واعلموا أن الله شديد العقاب 196 "

And the Exalted Said: ***And fear Allah and know that Allah is Severe of the Punishment [2:196]***

وقال تعالى ": وإذا قيل له اتق الله أخذته العزة بالاثم فحسبه جهنم ولبئس المهاد 206 "

And the Exalted Said: ***And when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]***

وقال تعالى ": ومن يرتدد منكم عن دينه فيمت وهو كافر فاولئك حبطت أعمالهم في الدنيا والآخرة و اولئك أصحاب النارهم فيها خالدون 217 "

And the Exalted Said: ***and the one from you who returns from his Religion, and he dies while he is a Kafir, so they, their deeds would be Confiscated in the world and the Hereafter, and they are the inmates of the Fire; they would be in it eternally [2:217]***

وقال تعالى ": اولئك أصحاب النارهم فيها خالدن 257 "

And the Exalted Said: ***these are the inmates of the Fire; they would be in it eternally [2:257]***

وقال ": ومن عاد فاولئك أصحاب النارهم فيها خالدون 275.

And Said: ***and the one who returns (to it), so they are the inmates of the Fire, they would be in it eternally [2:275]***

آل عمران " 3 " إن الذين كفروا لن تغني عنهم أموالهم ولا أولادهم من الله شيئا واولئك هم وقود النار

(Surah) Aal-e-Imran: ***(As for) those who commit Kufr, never will their wealth nor their children avail them in the least from Allah, and these are they who are the fuel of the Fire [3:10]***

*كدأب آل فرعون والذين من قبلهم كذبوا بآياتنا فأخذهم الله بذنوبهم والله شديد العقاب

Like the behaviour of the people of Pharaoh and those ones before them; they belied Our Signs, so Allah Destroyed them due to their sins; and Allah is Severe of the Retribution [3:11]

* قل للذين كفروا ستغلبون وتحشرون إلى جهنم و بئس المهاد 10 – 12 "

Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12]

وقال ": فبشرهم بعذاب أليم 21 "

And Said: ***announce to them a painful Punishment [3:21]***

وقال تعالى ": ذلك بأنهم قالوا لن تمسنا النار إلا أياما معدودات وغرهم في دينهم ما كانوا يفترون 24 "

And the Exalted Said: ***That is because they are saying: 'The Fire will never touch us except for (a few) days; and it has deceived them, what they had been forging in their Religion [3:24]***

وقال تعالى ": خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون 88 "

And the Exalted Said: ***Eternally in it; their Punishment will neither be Lightened from them nor shall they be Respited [3:88]***

وقال تعالى ": إن الذين كفروا وماتوا وهم كفار لن يقبل من أحدهم ملؤ الارض ذهبا ولو افتدى به اولئك لهم عذاب أليم وما لهم من ناصرين 91 "

And the Exalted Said: ***Those who are committing Kufr and they are dying while they are Kafirs, the earth full of gold shall never be Accepted from one of them, even if he ransoms (himself) with it. These are they for whom is a Painful Punishment, and there would not be for them anyone from the helpers [3:91]***

وقال " إن الذين كفروا لن تغني عنهم أموالهم ولا أولادهم من الله شيئا واولئك أصحاب النارهم فيها خالدون 116 "

And Said: ***Those who are committing Kufr, neither will their wealth nor their children will avail them anything from Allah, and they are the inmates of the Fire. They would be eternally in it [3:116]***

وقال " واتقوا النار التي اعدت للكافرين 131 "

And Said: ***And fear the Fire which has been prepared for the Kafirs [3:131]***

وقال ": ومأواهم النار وبئس مثوى الظالمين 151 "

And Said: ***and their abode is the Fire, and evil is the abode of the unjust [3:151]***

وقال ": ومأويه جهنم وبئس المصير 162 "

And Said: ***And his abode is Hell; and it is an evil destination [3:162]***

وقال ": ولهم عذاب عظيم 167 "

And Said: ***and for them would be a grievous Punishment [3:176]***

وقال ": ولهم عذاب اليم 177 "

And Said: ***and for them is a painful Punishment [3:177]***

وقال ": ولهم عذاب مهين 178 "

And Said: ***and for them would be an abasing Punishment [3:178]***

وقال ": ونقول ذوقوا عذاب الحريق 181 "

And Said: ***and We will be Saying: "Taste the Punishment of the burning!" [3:181]***

وقال ": فمن زحزح عن النار وادخل الجنة فقد فاز 185 "

And Said: ***so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185]***

وقال ": فلا تحسبنهم بمفازة من العذاب ولهم عذاب أليم 188 "

And Said: ***so you should (also) not reckon them as having escaped from the Punishment, and for them would be a painful Punishment [3:188]***

وقال ": فقنا عذاب النار 191 "

And Said: ***Save us then from Punishment of the Fire [3:191]***

وقال " ثم مأواهم جهنم وبئس المهاد 179.

And Said: ***Then their abode is Hell, and (it is) the evil dwelling [3:197]***

النساء " 4 " إن الذين يأكلون أموال اليتامى ظلما إنما يأكلون في بطونهم نارا وسيصلون سعيرا 10 "

(Surah) Al Nisaa: ***(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]***

وقال تعالى ": ومن يعص الله ورسوله ويتعد حدوده يدخله نارا خالدا فيها وله عذاب مهين 14 "

And the Exalted Said: ***And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, and for him would be an abasing Punishment [4:14]***

وقال ": حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم كفار اولئك اعتدنا لهم عذابا أليما 18 "

And Said: ***until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]***

وقال ": ومن يفعل ذلك عدوانا وظلما فسوف نصليه نارا وكان ذلك على الله يسيرا. 30 "

And Said: ***And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]***

وقال ": وأعتدنا للكافرين عذابا مهينا 37 "

And Said: ***and We have Prepared for the Kafirs an abasing Punishment [4:37]***

وقال ": وكفى بجهنم سعيرا

And Said: ***and he would be sufficed with Hell as a Blazing Fire [4:55]***.

* إن الذين كفروا بآياتنا سوف نصليهم نارا كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب إن الله كان عزيزا حكيما 55 – 56 "

(As for) those who disbelieve in Our Signs, soon We shall Make them arrive to the Fire; Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; surely Allah was always Mighty, Wise [4:56]

وقال ": ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه وأعد له عذابا عظيما 93 "

And Said: ***And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it, and Allah would be Wrathful upon him and Curse him, and would Prepare for him a grievous Punishment [4:93]***

وقال تعالى ": فاولئك مأواهم جهنم وساءت مصيرا 97 "

And the Exalted Said: ***So they, their abode is Hell, and it is an evil fate [4:97]***

وقال سبحانه ": إن الله أعد للكافرين عذابا مهينا 102 "

And the Glorious Said: ***Surely Allah has Prepared for the Kafirs a humiliating Punishment [4:102]***

وقال تعالى ": ونصله جهنم وساءت مصيرا 115 "

And the Exalted Said: ***and his destination Hell; and it is an evil fate [4:115]***

وقال سبحانه ": اولئك مأواهم جهنم ولا يجدون عنها محيصا 121 "

And the Glorious Said: ***They, their abode is Hell and they will not be finding an escape from it [4:121]***

وقال تعالى ": إن الله جامع المنافقين والكافرين في جهنم جميعا 140 "

And the Exalted Said: ***then you would be like them; Allah will Gather together the hypocrites and the Kafirs in Hell altogether [4:140]***

وقال ": إن المنافقين في الدرك الاسفل من النار 145 "

And Said: ***The hypocrites would be in the lowest Level of the Fire [4:145]***

وقال تعالى ": إن الذين كفروا وظلموا لم يكن الله ليغفر لهم ولا ليهديهم طريقا

And the Exalted Said: ***Those who are committing Kufr and are being unjust, it would not happen that Allah will Forgive for them nor will He Guide them to a Path [4:168]***

* إلا طريق جهنم خالدين فيها أبدا وكان ذلك على الله يسيرا 168 - 169.

Except the Path of Hell, to abide therein forever, and that would be easy upon Allah [4:169]

المائدة " 5 " والذين كفروا وكذبوا بآياتنا اولئك أصحاب الجحيم (في موضعين) 10 و 86 "

(Surah) Al Maidah: ***And those who are committing Kufr and are belying the Signs, they are the inmates of the Blazing Fire [5:10]***

وقال سبحانه ": ولهم في الآخرة عذاب عظيم (في موضعين) 33 و 41. "

That is for them a recompense in the world, and for them in the Hereafter would be a grievous Punishment [5:33]

وقال ": إن الذين كفروا لو أن لهم ما في الارض جميعا ومثله معه ليفتدوا به من عذاب يوم القيامة ما تقبل منهم ولهم عذاب أليم

And Said: ***Surely those who are committing Kufr, even if whatever is in the earth in its entirety was to be for them and the like of it along with it, in order to ransom themselves***

with it from the Punishment of the Day of Judgment, it would not be Accepted from them, and for them would be a painful Punishment [5:36]

* يريدون أن يخرجوا من النار وماهم بخارجين منها ولهم عذاب مقيم 36 - 37.

They would be wanting to exit from the Fire, and they will not be exiting from it, and for them would be a lasting Punishment [5:37]

الانعام " 6 " لهم شراب من حميم وعذاب أليم بما كانوا يكفرون 70.

(Surah) Al Anaam: ***For them is a drink of scalding water and a painful Punishment due to what Kufr they had committed [6:70]***

الاعراف " 7 " ولقد ذرأنا لجهنم كثيرا من الجن والانس 179.

And We have Created many of the Jinn and the human beings for Hell. [7:179]

الانفال " 8 " وأن للكافرين عذاب النار 14 "

(Surah) Al Anfaal: ***and (know) that for the Kafirs is Punishment of the Fire [8:14]***

وقال تعالى ": ومن يولهم يومئذ دبره " إلى قوله ": ومأويه جهنم وبئس المصير 16 "

And the Exalted Said: ***And the one who turns his back to them on that day - and his abode is Hell, and the destination is evil [8:16]***

وقال ": واعلموا أن الله شديد العقاب 25 "

And Said: ***and know that Allah is Severe of the Punishment [8:25]***

وقال ": والذين كفروا إلى جهنم يحشرون

And Said: ***And those who are committing Kufr, to Hell they would be driven [8:36]***

* ليميز الله الخبيث من الطيب ويجعل الخبيث بعضه على بعض فيركمه جميعا فيجعله في جهنم اولئك هم الخاسرون 36 - 37.

For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37]

التوبة " 9 " وفي النارهم خالدون 17 "

(Surah) Al Tawbah: ***and they would be in the Fire eternally [9:17]***

وقال تعالى ": والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم بعذاب أليم

And the Exalted Said: ***and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34]***

* يوم يحمى عليها في نار جهنم فتكوى بها جباههم وجنوبهم وظهورهم هذا ما كنزتم لانفسكم فذوقوا ما كنتم تكنزون 34 - 35 "

On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35]

وقال ": وإن جهنم لمحيطة بالكافرين 49 "

And Said: ***and surely Hell would be encompassing with the Kafirs [9:49]***

وقال تعالى ": ألم يعلموا أنه من يحادد الله ورسوله فأن له نار جهنم خالدا فيها ذلك الخزي العظيم 63 "

And the Exalted: ***Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]***

وقال تعالى ": وعد الله المنافقين والمنافقات والكفار نار جهنم خالدين فيها هي حسبهم ولعنهم الله ولهم عذاب مقيم 68 "

And the Exalted Said: '***Allah has Promised the hypocritical men and the hypocritical women and the Kafirs the Fire of Hell, to abide therein eternally; it is sufficient for them; and Allah has Cursed them and for them would be ever-lasting Punishment [9:68]***

وقال ": وإن يتولوا يعذبهم الله عذابا أليما في الدنيا و الآخرة 74 "

And Said: ***and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter [9:74]***

وقال ": ولهم عذاب أليم 79 "

And Said: ***and for them would be a painful Punishment [9:79]***

وقال ": وقالوا لا تنفروا في الحر قل نار جهنم أشد حرا لو كانوا يفقهون

And Said: ***and they said, 'We will not go out in the heat'. Say: 'The Fire of Hell is more intense in heat', if they had been pondering [9:81]***

* فليضحكوا قليلا وليبكوا كثيرا جزاء بما كانوا يكسبون 81 - 82 "

So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82]

وقال ": إنهم رجس ومأويهم جهنم جزاء بما كانوا يكسبون 95 "

And Said: ***surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95]***

وقال سبحانه ": أفمن أسس بنيانه على تقوى من الله ورضوان خير أم من أسس بنيانه على شفا جرف هار فانهار به في نار جهنم 109.

And the Glorious Said: ***Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]***

يونس " 10 " والذين كفروا لهم شراب من حميم وعذاب أليم بما كانوا يكفرون 4 "

(Surah) Yunus-as: ***and those who are committing Kufr, for them would be a drink of scalding water and a painful Punishment due to their committing Kufr [10:4]***

وقال تعالى ": إن الذين لا يرجون لقائنا ورضوا بالحيوة الدنيا واطمأنوا بها و الذين هم عن آياتنا غافلون

And the Exalted Said: ***Surely those who are not wishing for meeting Us and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]***

* اولئك مأواهم النار بما كانوا يكسبون 7 – 8 "

They, their abode is the Fire due to what they had been earning [10:8]

وقال تعالى ": ثم قيل للذين ظلموا ذوقوا عذاب الخلد هل تجزون إلا بما كنتم تكسبون 52.

And the Exalted Said: ***Then it would be Said to those who were unjust: "Taste the eternal Punishment! Are you being Recompensed except due to what you had earned? [10:52]***

هود " 11 " من كان يريد الحيوة الدنيا وزينتها نوف إليهم أعمالهم فيها وهم فيها لا يبخسون

(Surah) Hud-as: ***One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15]***

* اولئك الذين ليس لهم في الآخرة إلا النار وحبط ما صنعوا فيها وباطل ما كانوا يعملون 15 – 16 "

They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16]

وقال تعالى ": ومن يكفر به من الاحزاب فالنار موعده 17.

And the Exalted Said: ***and the one who commits Kufr with it from the factions, then the Fire is its Promised place. [11:17]***

الرعد " 13 " وعقبى الكافرين النار 35.

(Surah) Al Ra'ad: ***and the end result of the Kafirs is the Fire [13:35]***

ابراهيم " 14 " وويل للكافرين من عذاب شديد 2 "

(Surah) Ibrahim-as: ***and woe is for the Kafirs from a severe Punishment [14:2]***

وقال تعالى ": واستفتحوا وخاب كل جبار عنيد

And the Exalted Said: ***And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]***

* من ورائه جهنم ويسقى من ماء صديد

Ahead of him is Hell and he would be Quenched from a watery pus [14:16]

* يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب غليظ 15 - 17 "

He would sip it and would hardly be able to swallow it, and the death would come to him from every place but he would not be dying, and ahead of him would be harsh Punishment [14:17]

وقال تعالى ": ألم تر إلى الذين بدلوا نعمة الله كفرا وأحلوا قومهم دار البوار

And the Exalted Said: '***Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]***

* جهنم يصلونها وبئس القرار

Into Hell they will be arriving, and evil is the settlement [14:29]

* وجعلوا لله أندادا ليضلوا عن سبيله قل تمتعوا فإن مصيركم إلى النار 28 - 30.

And they are making rivals to be for Allah in order to stray (people) from His Way. Say: 'Enjoy yourselves, surely your journey is to the Fire' [14:30]

الحجر " 5 " وإن جهنم لموعدهم أجمعين

(Surah) Al Hijr: ***And surely Hell is Promised to them altogether [15:43]***

* لها سبعة أبواب لكل باب منهم جزء مقسوم 43 - 44.

For it there are seven doors, each door being for an Assigned segment of them [15:44]

النحل " 16 " فادخلوا أبواب جهنم خالدين فيها فلبئس مثوى المتكبرين 29. "

(Surah) Al Nahl: ***Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29]***

وقال سبحانه ": وإذا رأى الذين ظلموا العذاب فلا يخفف عنهم ولاهم ينظرون

And the Glorious Said: ***And when those who are unjust see the Punishment, then it would neither be Lightened from them nor would they be Respited [16:85]***

* وإذا رأى الذين أشركوا شركائهم قالوا ربنا هؤلاء شركاؤنا الذين كنا ندعو من دونك فألقوا إليهم القول إنكم لكاذبون

And when those who associated see their associates, they shall say, 'Our Lord! These are our associates, those we were supplicating to from besides you'. But the words would be thrown back to them: "You are liars!" [16:86]

* وألقوا إلى الله يومئذ السلم وضل عنهم ما كانوا يفترون

And they shall cast the submission to Allah on that Day, and it would be lost from them, whatever they had been fabricating [16:87]

* الذين كفروا وصدوا عن سبيل الله زدناهم عذابا فوق العذاب بما كانوا يفسدون 85 - 88.

Those who are committing Kufr and are hindering from the Way of Allah, We shall Increase them in Punishment above the Punishment due to what they had been corrupting [16:88]

الاسراء " 17 " وجعلنا جهنم للكافرين حصيرا 8 "

(Surah) Al Asra'a: ***and We Made Hell to be a prison for the Kafirs [17:8]***

وقال سبحانه ": وأن الذين لا يؤمنون بالآخرة أعتدنا لهم عذابا أليما 10 "

And the Glorious Said: ***And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]***

وقال تعالى ": ثم جعلنا له جهنم يصلاها مذموما مدحورا 18 "

And the Exalted Said: ***then We Make Hell for him to arrive to it Condemned, Rejected [17:18]***

وقال تعالى ": ولا تجعل مع الله إلها آخر فتلقى في جهنم ملوما مدحورا 39 "

And the Exalted Said: ***and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]***

وقال تعالى ": ويخافون عذابه إن عذاب ربك كان محذورا 57 "

And the Exalted Said: ***and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]***

وقال تعالى ": مأويهم جهنم كلما خبت زدناهم سعيرا 97.

And the Exalted Said: ***their abode being Hell. Every time it abates, We will Increase them with blazes [17:97]***

الكهف " 18 " إنا أعتدنا للظالمين نارا أحاط بهم سرادقها وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا 29 "

We have Prepared for the ones unjust, a Fire which would surround them in enclosures. And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]

وقال تعالى ": إنا أعتدنا جهنم للكافرين نزلا 102 "

And the Exalted Said: ***Surely, We have Prepared Hell as a lodging [18:102]***

وقال ": ذلك جزاؤهم جهنم بما كفروا واتخذوا آياتي ورسلي هزوا 206.

And Said: ***That is their Recompense, Hell, due to their committing Kufr and taking My Signs and My Rasool in mockery [18:106]***

مريم " 19 " فوربك لنحشرنهم والشياطين ثم لنحضرنهم حول جهنم جثيا

(Surah) Maryam: ***So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]***

* ثم لننزعن من كل شيعة أيهم أشد على الرحمن عتيا

Then We will Remove from every sect, whichever of them was the most intensely rebellious against the Beneficent [19:69]

* ثم لنحن أعلم بالذين هم أولى بها صليا

Then We are more Knowing with those who are the foremost with it of being burnt [19:70]

* وإن منكم إلا واردها كان على ربك حتما مقضيا

And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]

* ثم ننجي الذين اتقوا ونذر الظالمين فيها جثيا 68 - 72.

Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72]

طه " 2 " إنه من يأت مجرما فإن له جهنم لا يموت فيها ولا يحيى 74 "

(Surah) Ta Ha: ***Surely, one who comes (to his Lord) as a criminal, then for him would be Hell. Neither will he die therein, nor live [20:74]***

وقال تعالى ": ولعذاب الآخرة أشد وأبقى 127.

And the Exalted Said: ***and the Punishment of the Hereafter is more severe and Lasting [20:127]***

الانبياء " 21 " ومن يقل منهم إني إله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين 29 "

(Surah) Al Anbiya: ***And one from them who says, 'I am a god besides Him', so that one We will Recompense him with Hell. Like that do We Recompense the unjust one [21:29]***

وقال تعالى ": إنكم وما تعبدون من دون الله حصب جهنم أنتم لها واردون

And the Exalted Said: ***You, and whatever you are worshipping from besides Allah, would be the fuel of Hell. You would be coming to it [21:98]***

* لو كان هؤلاء آلهة ما وردوها وكل فيها خالدون

If they had been gods, they would not be coming to it, and they would all be in it eternally [21:99]

* لهم فيها زفير وهم فيها لا يسمعون

For them therein shall be sighing, and they would not be hearing therein [21:100]

* إن الذين سبقت لهم منا الحسنى اولئك عنها مبعدون

Surely those for whom the good has preceded from Us, they would be remote from it [21:101]

* لا يسمعون حسيسها وهم فيما اشتهت أنفسهم خالدون 98 – 102.

They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]

الحج " 22 " ونذيقه يوم القيامة عذاب الحريق 9 "

(Surah) Al Hajj: ***and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]***

وقال ": فالذين كفروا قطعت لهم ثياب من نار يصب من فوق رؤسهم الحميم

And Said: ***As for those who are committing Kufr, there would be cut out for them clothes of fire, the boiling water would be pour from above their heads [22:19]***

* يصهر به ما في بطونهم والجلود

Due to it would melt whatever is in their bellies and the skins [22:20]

* ولهم مقامع من حديد

And for them would be rods of iron [22:21]

*كلما أرادوا أن يخرجوا منها من غم اعيدوا فيها وذوقوا عذاب الحريق 19 – 22 "

Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22]

وقال تعالى ": ومن يرد فيه بإلحاد بظلم نذقه من عذاب أليم 25 "

And the Exalted Said: ***and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]***

وقال ": والذين سعوا في آياتنا معاجزين اولئك أصحاب الجحيم 51 "

And Said: ***And those who strive in frustrating Our Signs, they would be the inmates of the Blazing Fire' [22:51]***

وقال ": قل أفانبئكم بشر من ذلكم النار وعدها الله الذين كفروا وبئس المصير 72.

And Said: ***Say: 'Shall I inform you of more evil than that for you all? The Fire! Allah Promised it to those who commit Kufr, and evil is the destination' [22:72]***

المؤمنين " 23 " ومن خفت موازينه فاولئك الذين خسروا أنفسهم في جهنم خالدون

(Surah) Al Momineen: ***And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]***

* تلفح وجوههم النار وهم فيها كالحون

The Fire shall scorch their faces, and they shall be aghast therein [23:104]

* ألم تكن آياتي تتلى عليكم فكنتم بها تكذبون

Did not My Verses happen to be recited unto you, but you were belying these? [23:105]

* قالوا ربنا غلبت علينا شقوتنا وكنا قوما ضالين

They shall say, 'O our Lord! Our wretchedness overcame upon us and we were a straying people' [23:106]

* ربنا أخرجنا منها فإن عدنا فإنا ظالمون

Our Lord! Extract us from it, then if we were to repeat, so we would be unjust [23:107]

* قال اخسؤا فيها ولا تكلمون

He shall Say: "Go away into it and do not speak to Me!" [23:108]

* إنه كان فريق من عبادي يقولون ربنا آمنا فاغفر لنا وارحمنا وأنت خير الراحمين

Indeed there was a group from My servants who said, 'Our Lord! We believe, therefore Forgive us and have Mercy on us, and You are the best of the merciful ones' [23:109]

* فاتخذتموهم سخريا حتى أنسوكم ذكري وكنتم منهم تضحكون

But you took them for a mockery until it made you forget My Zikr and you used to laugh at them [23:110]

* إني جزيتهم اليوم بما صبروا إنهم هم الفائزون

Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111]

* قال كم لبثتم في الارض عدد سنين

He will Say: "How many number of years did you remain in the earth?" [23:112]

* قالوا لبثنا يوما أو بعض يوم فسئل العادين

They will say, 'We remained for a day or part of a day, so ask those who keep count' [23:113]

* قال إن لبثتم إلا قليلا لو أنكم كنتم تعلمون 103 - 114.

He will Say: "You did not remain except for a little while - had you but known [23:114]

النور " 24 " ومأويهم النار ولبئس المصير 57.

and their abode is the Fire, and it is an evil destination [24:57]

الفرقان " 25 " وأعتدنا لمن كذب بالساعة سعيرا

(Surah) Al Furqan: ***But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]***

* إذا رأتهم من مكان بعيد سمعوا لها تغيظا وزفيرا

When they see it from a distant place, they shall listen to it raging and exhaling [25:12]

* وإذا القوا منها مكانا ضيقا مقرنين دعوا هنالك ثبورا

And when they are cast into a narrow place of it, bound, they shall be calling over there for destruction [25:13]

* لا تدعوا اليوم ثبورا واحد وادعوا ثبورا كثيرا

Do not call for one destruction today, and call for many destructions! [25:14]

* قل أذلك خير أم جنة الخلد التي وعد المتقون "

Say: 'Is that better or the eternal Garden which is Promised for the pious? [25:15]

وقال تعالى ": الذين يحشرون على وجوههم إلى جهنم اولئك شر مكانا وأضل سبيلا " وقال تعالى ": والذين يقولون ربنا اصرف عنا عذاب جهنم إن عذابها كان غراما

And the Exalted Said: ***And those who are saying, 'Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65]***

* إنها ساءت مستقرا ومقاما "

Surely, it is an evil abode and (an evil) place to stay [25:66]

وقال ": ولا يزنون ومن يفعل ذلك يلق أثاما

And Said: ***nor are they committing adultery. And one who does that, indulges in sin [25:68]***

* يضاعف له العذاب ويخلد فيه مهانا.

The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]

العنكبوت " 29 " ومأويكم النار ومالكم من ناصرين 25 "

(Surah) Al Ankabout: ***and your abode is the Fire, and there would not be any helpers for you all' [29:25]***

وقال تعالى ": يستعجلونك بالعذاب وإن جهنم لمحيطة بالكافرين

And the Exalted Said: ***They are hastening you with the Punishment, and surely, Hell will encompass the Kafirs [29:54]***

* يوم يغشاهم العذاب من فوقهم ومن تحت أرجلهم ويقول ذوقوا ما كنتم تعملون 54 - 55 "

On the Day the Punishment will overwhelm them from above them, and from beneath their feet, and He would be Saying: "Taste (the consequences of) what you had been doing!" [29:55]

وقال سبحانه ": أليس في جهنم مثوى للكافرين 68.

And the Glorious Said: ***Isn't the abode of the Kafirs in Hell? [29:68]***

لقمان " 31 " فبشره بعذاب أليم 7 "

(Surah) Luqman-as: ***therefore announced to him a painful Punishment [31:7]***

وقال ": ثم نضطرهم إلى عذاب غليظ 24.

And Said: ***We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]***

التنزيل " 32 " ولكن حق القول مني لاملان جهنم من الجنة والناس أجمعين

(Surah) Al Tanzeel: ***but the reality of the Word from Me is: "I will Fill Hell from the Jinn and the people together! [32:13]***

* فذوقوا بما نسيتم لقاء يومكم هذا إنا نسيناكم وذوقوا عذاب الخلد بما كنتم تعملون 13 - 14 "

Therefore taste! Due to your having forgotten this Day of yours, We will Forsake you (today). And taste the eternal Punishment due to what you had been doing!" [32:14]

وقال عزوجل ": وأما الذين فسقوا فمأويهم النار كلما أرادوا أن يخرجوا منها اعيدوا فيها وقيل لهم ذوقوا عذاب النار الذي كنتم به تكذبون

And the Mighty and Majestic Said: ***And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: 'Taste Punishment of the Fire which you were belying with!' [32:20]***

* ولنذيقنهم من العذاب الادنى دون العذاب الاكبر لعلهم يرجعون 20 - 21.

And We will Make them taste from the smallest Punishment besides the biggest, perhaps they would be returning [32:21]

الاحزاب " 33 " إن الله لعن الكافرين وأعد لهم سعيرا

(Surah) Al Ahzaab: ***Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64]***

* خالدين فيها أبدا لا يجدون فيها وليا ولا نصيرا

(They would be) abiding therein forever. They will neither be finding a guardian nor a helper [33:65]

* يوم تقلب وجوههم في النار يقولون يا ليتنا أطعنا الله وأطعنا الرسولا

On the Day their faces would be turned back towards the Fire, they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66]

* وقالوا ربنا إنا أطعنا سادتنا وكبرائنا فأضلونا السبيلا

And they shall say: 'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67]

* ربنا آتهم ضعفين من العذاب والعنهم لعنا كبيرا 64 - 68.

Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]

سباء " 34 " والذين سعوا في آياتنا معاجزين اولئك لهم عذاب من رجز أليم 5 "

(Surah) Saba: ***And those who strive against Our Signs to frustrate them, they, for them is a Punishment of painful torture [34:5]***

وقال تعالى ": والذين يسعون في آياتنا معاجزين اولئك في العذاب محضرون 38.

And the Exalted Said: ***And those who are striving to frustrate Our Signs, they shall be brought to be in the Punishment [34:38]***

فاطر " 35 " إنما يدعو حزبه ليكونوا من أصحاب السعير

(Surah) Fatir: ***he calls his party in order for them to happen to be of the inmates of the Blazing Fire [35:6]***

* الذين كفروا لهم عذاب شديد 6 - 7 "

Those who commit Kufr, for this is a severe Punishment, [35:7]

وقال سبحانه ": والذين يمكرون السيئات لهم عذاب شديد 10 "

And the Glorious Said: ***And those who are plotting the evil deeds, for them is severe Punishment, and their plot, it is futile [35:10]***

وقال سبحانه ": والذين كفروا لهم نار جهنم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها كذلك نجزي كل كفور

And the Glorious Said: ***And those who commit Kufr, for them is the Fire of Hell. Neither will it eliminate them so they could be dying, nor would any Punishment be lightened from them. Like that do We Recompense every ungrateful one [35:36]***

* وهم يصطرخون فيها ربنا أخرجنا نعمل صالحا غير الذي كنا نعمل أولم نعمركم ما يتذكر فيه من تذكر وجاءكم النذير فذوقوا فما للظالمين من نصير 36 - 37.

And they would be screaming therein, 'Our Lord! Take us out. We will do righteous deeds, other than which we used to do!' Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37]

يس " 36 " هذه جهنم التي كنتم توعدون

This here is Hell with which you had been Threatened with [36:63]

* اصلوها اليوم بما كنتم تكفرون 63 - 64.

Arrive to it today due to what you had been denying [36:64]

الصافات " 37 " أذلك خير نزلا أم شجرة الزقوم

(Surah) Al Safaat: ***Is that better as a lodging or the tree of Zaqqum? [37:62]***

* إنا جعلناها فتنة للظالمين

We Made it a fitna for the unjust [37:63]

* إنها شجرة تخرج في أصل الجحيم

It is a tree which comes out in the roots of the Blazing Fire [37:64]

* طلعها كأنه رءوس الشياطين

Its emerging fruit is like the heads of the satans [37:65]

* فإنهم لآكلون منها فمالؤن منها البطون

So they would be eating from it, and they would be filling their bellies from it [37:66]

* ثم إن لهم عليها لشوبا من حميم

Then indeed, for them upon it would be a mixture from scalding water [37:67]

* ثم إن مرجعهم لالى الجحيم 62 - 68.

Then indeed, their return shall be to the Blazing Fire [37:68]

ص " 38 " فويل للذين كفروا من النار 27 "

(Surah) Suad: ***So, woe be unto those who commit Kufr, on account of the Fire [38:27]***

وقال سبحانه ": هذا وإن للطاغين لشر مآب

And the Glorious Said: ***This (shall be so). And surely for the tyrants is an evil resort [38:55]***

* جهنم يصلونها فبئس المهاد

Hell. They would be arriving to it, and it is the evil habitation [38:56]

* هذا فليذوقوه حميم وغساق

This (shall be so). So let them be tasting scalding (water) and waste discharge [38:57]

* و آخر من شكله أزواج

And other (Punishments) of its type, paired [38:58]

* هذا فوج مقتحم معكم لا مرحبا بهم إنهم صالوا النار

This is a multitude rushing blindly with you. There would be no welcome for them. They would be arriving to the Fire [38:59]

* و قالوا بل أنتم لا مرحبا بكم أنتم قدمتموه لنا فبئس القرار

They (the misled) will say, 'But there is no welcome for you. You brought it upon us, so evil is the settlement' [38:60]

* قالوا ربنا من قدم لنا هذا فزده عذابا ضعفا في النار

They (misled) will say, 'Our Lord! The ones who brought this upon us, increase for him additional punishment in the Fire [38:61]

* وقالوا مالنا لا نرى رجالا كنا نعدهم من الاشرار

And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62]

* أتخذناهم سخريا أم زاغت عنهم الابصار

Did we take them in scorn or are the visions turned away from them? [38:63]

* إن ذلك لحق تخاصم أهل النار 55 - 64.

Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]

الزمر " 39 " قل إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيامة ألا ذلك هو الخسران المبين

(Surah) Al Zumar: ***Say: 'Surely the losers are those who would be incurring losses for themselves and their families on the Day of Judgment. Indeed! That is the manifest loss' [39:15]***

* لهم من فوقهم ظلل من النار ومن تحتهم ظلل ذلك يخوف الله به عباده يا عباد فاتقون 15 - 16 "

For them would be coverings of Fire from above them and from beneath them. By that, Allah is Alarming His servants. "O servant, therefore fear Me!" [39:16]

وقال سبحانه ": أفمن حق عليه كلمة العذاب أفأنت تنقذ من في النار 19 "

And the Glorious Said: ***So the one upon whom the Sentence of the Punishment has proven true, can you save the one in the Fire? [39:19]***

وقال تعالى ": أفمن يتقي بوجهه سوء العذاب يوم القيامة وقيل للظالمين ذوقوا ما كنتم تكسبون 24 "

And the Exalted: ***So would he be the one who fears the evil of the Punishment to be faced by him on the Day of Judgment? And it would be Said to the unjust: "Taste what you had been earning!" [39:24]***

وقال سبحانه ": ولعذاب الآخرة أكبر لو كانوا يعلمون 26 "

And the Glorious Said: ***So Allah Made them Taste the disgrace in the life of the world, and the Punishment of the Hereafter is greater, if only they had known [39:26]***

وقال تعالى ": أليس في جهنم مثوى للكافرين 32 "

And the Exalted Said: ***Isn't in Hell an abode for the Kafirs? [39:32]***

وقال تعالى ": من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم 40 "

And the Exalted Said: ***Whom the Punishment would be coming to, disgracing him, and whom the permanent Punishment would be resolved upon [39:40]***

وقال تعالى ": أليس في جهنم مثوى للمتكبرين 60

And the Exalted Said: ***Isn't there in Hell an abode for the arrogant? [39:60]***

المؤمن " 40 " وكذلك حقت كلمة ربك على الذين كفروا أنهم أصحاب النار 6 "

(Surah) Al Momin: ***And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]***

وقال تعالى ": إن الذين كفروا ينادون لمقت الله أكبر من مقتكم أنفسكم إذ تدعون إلى الايمان فتكفرون

And the Exalted: ***Surely, those who commit Kufr would be Called out to: 'Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]***

* قالوا ربنا أمتنا اثنتين وأحييتنا اثنتين فاعترفنا بذنوبنا فهل إلى خروج من سبيل

They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]

* ذلكم بأنه إذا دعي الله وحده كفرتم وإن يشرك به تؤمنوا فالحكم لله العلي الكبير 10 - 12 "

That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]

وقال ": وأن المسرفين هم أصحاب النار 43 "

and the extravagant, they are the inmates of the Fire [40:43]

وقال ": وحاق بآل فرعون سوء العذاب

And Said: ***and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]***

* النار يعرضون عليها غدوا و عشيا * ويوم تقوم الساعة أدخلوا آل فرعون أشد العذاب

The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]

* وإذ يتحاجون في النار فيقول الضعفاء للذين استكبروا إنا كنا لكم تبعا فهل أنتم مغنون عنا نصيبا من النار

And when they quarrel in the Fire, so the weak ones would be saying to those who were arrogant, 'Surely we were your followers, therefore can you avert from us a portion of the Fire?' [40:47]

* قال الذين استكبروا إنا كل فيها إن الله قد حكم بين العباد

Those who were arrogant would say, We are all in it. Surely, Allah has Judged between the servants' [40:48]

* وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوما من العذاب

And those in the Fire would be saying to the keepers of Hell, 'Call your Lord to Lighten from us the Punishment of one day' [40:49]

* قالوا أولم تك تأتيكم رسلكم بالبينات قالوا بلى قالوا فادعوا وما دعاء الكافرين إلا في ضلال 45 - 50 "

They shall say: 'Or, did not the Rasools come to you with the clear proofs?' They would say, 'Yes'. They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50]

وقال ": إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين 60 "

And Said: ***Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]***

وقال تعالى ": الذين كذبوا بالكتاب وبما أرسلنا به رسلنا فسوف يعلمون

And the Exalted Said: ***Those who are belying the Book and what We Sent Our Rasools with, so soon they will come to know [40:70]***

* إذ الاغلال في أعناقهم والسلاسل يسحبون

When the shackles and the chains shall be in their necks, they would be dragged [40:71]

* في الحميم ثم في النار يسجرون

Into the boiling water, then they would be imprisoned in the Fire [40:72]

* ثم قيل لهم أين ما كنتم تشركون

Then it would be said to them: 'Where are what you were associating [40:73]

* من دون الله قالوا ضلوا عنا بل لم نكن ندعو من قبل شيئا كذلك يضل الله الكافرين

Besides Allah?' They shall say, 'They are lost from us. But, we did not supplicate to anything beforehand'. Like that Allah Lets the Kafirs to stray [40:74]

* ذلكم بما كنتم تفرحون في الارض بغير الحق وبما كنتم تمرحون

That is due to what you were rejoicing with in the land without any right, and due to your insolence [40:75]

* ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين 70 - 76.

Enter the Gates of Hell to be therein eternally. So evil is the abode of the arrogant ones [40:76]

السجدة " 41 " ولعذاب الآخرة أخزى وهم لا ينصرون 16 "

(Surah) Al Sajdah: ***and the Punishment of the Hereafter is even more abasing, and they will not be Helped [41:16]***

وقال تعالى ": فلنذيقن الذين كفروا عذابا شديدا ولنجزينهم أسوء الذي كانوا يعملون

And the Exalted Said: ***Therefore, We will Make those who commit Kufr to taste severe Punishment, and We will Recompense them for the evil which they had been doing [41:27]***

* ذلك جزاء أعداء الله النار لهم فيها دار الخلد جزاء بما كانوا بآياتنا يجحدون

That is a Recompense of the enemies of Allah – the Fire. For them, therein is an eternal abode, being a Recompense, due to them having fought against Our Signs [41:28]

* وقال الذين كفروا ربنا أرنا اللذين أضلانا من الجن والانس نجعلهما تحت أقدامنا ليكونا من الاسفلين 27 - 29.

And those who committed Kufr would be saying, 'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29]

الزخرف " 43 " إن المجرمين في عذاب جهنم خالدون

(Surah) Al Zukhruf: ***Surely the criminals would be in Hell, abiding eternally [43:74]***

* لا يفتر عنهم وهم فيه مبسلون

It shall not be abated from them and they would be despairing in it [43:75]

* وما ظلمناهم ولكن كانوا هم الظالمين

And We were not unjust unto them, but they were unjust [43:76]

* ونادوا يا مالك ليقبض علينا ربك قال إنكم ماكثون

And they would call out, 'O Malik! Let your Lord Decide about us'. He will say: 'You shall remain! [43:77]

* لقد جئناكم بالحق ولكن أكثركم للحق كارهون 74 - 78.

We had come to you with the Truth, but most of you were averse to the Truth [43:78]

الدخان " 44 " إن شجرة الزقوم

(Surah) Al Dukhan: ***Surely, the tree of the Zaqqum [44:43]***

* طعام الاثيم

Is the food of the sinful [44:44]

*كالمهل يغلي في البطون

Like murky oil, it shall boil in the bellies [44:45]

*كغلي الحميم

Like the boiling of scalding water [44:46]

* خذوه فاعتلوه إلى سواء الجحيم

Seize him, then drag him down into the middle of the Hell; [44:47]

* ثم صبوا فوق رأسه من عذاب الحميم

Then pour above his head of the torment of the boiling water: [44:48]

* ذق إنك أنت العزيز الكريم

Taste; you were indeed the mighty, the honourable: [44:49]

* إن هذا ما كنتم به تمترون 43 - 50.

Surely, this is what you were doubtful of [44:50]

الجاثية " 45 " فبشره يعذب أليم

(Surah) Al Jasiyah: ***therefore give him the news of a painful Punishment [45:8]***

* وإذا علم من آياتنا شيئا اتخذها هزوا اولئك لهم عذاب مهين

And when he learns anything from Our Signs, he takes it in mockery. Those, for them would be an abasing Punishment [45:9]

* من ورائهم جهنم ولا يغني عنهم ما كسبوا شيئا ولا ما اتخذوا من دون الله أولياء ولهم عذاب عظيم

(Coming up) behind them is Hell, and what they had earned would not avail them of anything, nor what they had taken as guardians from besides Allah, and for them would be a mighty Punishment [45:10]

* هذا هدى والذين كفروا بآيات ربهم لهم عذاب من رجز أليم 8 - 11.

This is Guidance, and those whom committed Kufr with the Signs of their Lord, for them would be a painful Punishment due to uncleanness (doubt) [45:11]

الاحقاف " 46 " ويوم يعرض الذين كفروا على النار أذهبتم طيباتكم في حياتكم الدنيا واستمتعتم بها فاليوم تجزون عذاب الهون بما كنتم تستكبرون في الارض بغير الحق وبما كنتم تفسقون 20 "

(Surah) Ahqaaf: ***And on the Day those who committed Kufr would be Presented to the Fire: "You squandered your good things in your lives of the world and you enjoyed with these, so today you shall be Recompense with the abasing Punishment due to your being arrogant in the land without right, and due to you your mischief!" [46:20]***

وقال تعالى ": ويوم يعرض الذين كفروا على النار أليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون 34 .

And on the Day those who committed Kufr would be presented to the Fire: "Isn't this one with the Truth?" They would say, 'Yes, by our Lord!' He will Say: "Then taste the Punishment due to your Kufr!" [46:34]

محمد " 47 " والذين كفروا يتمتعون ويأكلون كما تأكل الانعام والنار مثوى لهم 12 "

(Surah) Muhammad-saww: ***And those who commit Kufr are enjoying and eating just as the animals eat, and the Fire would be an abode for them [47:12]***

وقال سبحانه ": كمن هو خالد في النار وسقوا ماء حميما فقطع أمعائهم 15.

And the Glorious Said: ***(Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15]***

الفتح " 48 " وأعد لهم جهنم وساءت مصيرا 6 "

(Surah) Al Fat'h: ***and has Prepared Hell for them, and (it is) an evil destination [48:6]***

وقال تعالى ": فإنا أعتدنا للكافرين سعيرا 13.

And the Exalted Said: ***so We have Prepared for the Kafirs, a Blazing Fire [48:13]***

ق " 50 " وقال قرينه هذا مالدي عتيد

And his paired one (Angel) shall say, 'This is (a record) what is ready with me!' [50:23]

* ألقيا في جهنم كل كفار عنيد

Both (of you), throw into Hell every stubborn Kafir! [50:24]

* مناع للخير معتد مريب

A Preventer of the good, a transgressor, a doubter [50:25]

* الذي جعل مع الله إلها آخر فألقياه في العذاب الشديد

The one who Makes another god to be with Allah, therefore both of you, throw him into the severe Punishment! [50:26]

* قال قرينه ربنا ما أطغيته ولكن كان في ضلال بعيد

His paired one will say, 'Our Lord! I did not make him transgress, but he was in a far straying' [50:27]

* قال لا تختصموا لدي وقد قدمت إليكم بالوعيد

He will Say: "Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]

* ما يبدل القول لدي وما أنا بظلام للعبيد

My Word will not change in My Presence, and I am not the least unjust to the servants!" [50:29]

* يوم نقول لجهنم هل امتلات وتقول هل من مزيد 23 - 30

On the Day that We will say to Hell: "Are you filled up?" And it will say: 'Are there any more?' [50:30]

الطور " 52 " يوم يدعون إلى نار جهنم دعا

(Surah) Al Toor: ***A Day they would be Called to the Fire of Hell with a Calling: [52:13]***

* هذه النار التي كنتم بها تكذبون

"This is the Fire which you used to bely! [52:14]

* أفسحر هذا أم أنتم لا تبصرون

Is this sorcery then, or you cannot see? [52:15]

* اصلوها فاصبروا أولا تصبروا سواء عليكم إنما تجزون ما كنتم تعملون 13 - 16.

Arrive to it! So whether you bear patiently or do not bear patiently, it would be the same upon you. But rather, you are being Recompensed for what you had been doing!" [52:16]

القمر " 54 " إن المجرمين في ضلال وسعر

Surely, the criminals are in straying and frenzy [54:47]

* يوم يسحبون في النار على وجوههم ذوقوامس سقر 47 - 48.

On the Day they would come to be in the Fire upon their faces: "Taste the touch of 'Saqar' (Inferno of Hell)!" [54:48]

الرحمن " 55 " يعرف المجرمون بسيماهم فيؤخذ بالنواصي والاقدام

(Surah) Al Rahman: ***The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41]***

* فبأي آلاء ربكما تكذبان

So which of the Favours of your Lord with you two belie? [55:42]

* هذه جهنم التي يكذب بها المجرمون

This here is Hell which the criminals belied upon [55:43]

* يطوفون بينها وبين حميم آن

They will circle between it and the spring of scalding water [55:44]

* فبأي آلاء ربكما تكذبان 41 – 45.

So which of the Favours of your Lord with you two belie? [55:45]

الواقعة " 56 " وأصحاب الشمال ما أصحاب الشمال

(Surah) Al Waqia: ***And the companions of the left hand, what are the companions of the left hand? [56:41]***

* في سموم وحميم

In toxins and scalding water [56:42]

* و ظل من يحموم

And shade from black smoke [56:43]

* لا بارد ولا كريم

Neither cool nor honourable [56:44]

* إنهم كانوا قبل ذلك مترفين

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

* وكانوا يصرون على الحنث العظيم

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

* وكانوا يقولون أئذا متنا وكنا ترابا وعظاما أءنا لمبعوثون

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

* أو آباؤنا الاولون

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

* قل إن الاولين والآخرين

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

لمجموعون إلى ميقات يوم معلوم

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

* ثم إنكم أيها الضالون المكذبون

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

* لآكلون من شجر من زقوم

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

* فمالؤن منها البطون

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

* فشاربون عليه من الحميم

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

* فشاربون شرب الهيم

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

* هذا نزلهم يوم الدين 41 – 56.

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

الحديد " 57 " والذين كفروا وكذبوا بآياتنا اولئك أصحاب الجحيم 19.

(Surah) Al Hadeed: ***And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]***

المجادلة " 58 " وللكافرين عذاب أليم 4 "

(Surah) Al Mujadilah: ***and for the Kafirs there is a painful Punishment [58:4]***

وقال ": وللكافرين عذاب مهين 5 "

And Said: ***and for the Kafirs, there would be an abasing Punishment [58:5]***

وقال تعالى ": حسبهم جهنم يصلونها فبئس المصير 8

And the Exalted Said: ***Hell would suffice them. They would be arriving to it, and it is an evil destination [58:8]***

" وقال سبحانه ": اولئك أصحاب النارهم فيها خالدون 17.

And the Glorious Said: ***They are the inmates of the Fire. They would be therein eternally [58:17]***

الحشر " 59 " ولهم في الآخرة عذاب النار 3.

(Surah) Al Hashr: ***and for them in the Hereafter would be Punishment of the Fire [59:3]***

التغابن " 64 " والذين كفروا وكذبوا بآياتنا اولئك أصحاب النار خالدين فيها وبئس المصير 10.

(Surah) Al Taghabun: ***And those who are committing Kufr and are belying Our Signs, they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]***

التحريم " 66 " يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يؤمرون

(Surah) Al Tahreem: ***O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]***

* يا أيها الذين كفروا لا تعتذروا اليوم إنما تجزون ما كنتم تعملون 6 – 7 "

O you those who commit Kufr! Do not offer excuses today. But rather, You will be Recompensed for what you had been doing [66:7]

وقال سبحانه ": ومأويهم جهنم وبئس المصير 9.

And the Glorious Said: ***and their abode is Hell, and (it is) the evil destination [66:9]***

الملك " 67 " وأعتدنا لهم عذاب السعير

(Surah) Al Mulk: ***and We have Prepared for them Punishment of the Blazing Fire [67:5]***

* وللذين كفروا بربهم عذاب جهنم وبئس المصير

And for those who Commit Kufr with their Lord is Punishment of Hell, and evil is the destination [67:6]

* إذا القوا فيها سمعوا لها شهيقا وهي تفور

When they would be thrown in it, they will hear its inhalation and it would be boiling up, [67:7]

* تكاد تميز من الغيظ كلما القي فيها فوج سألهم خزنتها ألم يأتكم نذير

Almost bursting from the fury. Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8]

* قالوا بلى قد جاءنا نذير فكذبنا و قلنا ما نزل الله من شئ إن أنتم إلا في ضلال كبير

They would be saying, 'Yes, a warner had come to us, but we belied and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9]

* وقالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير

And they shall say, 'If only we had listened or used our intellects, we would not have been among the inmates of the Blazing Fire' [67:10]

* فاعترفوا بذنبهم فسحقا لاصحاب السعير 5 – 11.

Then they would be acknowledging their sins, but remoteness would be for the inmates of the Blazing Fire [67:11]

الجن " 72 " وأما القاسطون فكانوا لجهنم حطبا 15 "

(Surah) Al Jinn: ***And as for the deviated ones, so they would be fuel for Hell [72:15]***

وقال تعالى ": ومن يعرض عن ذكر ربه يسلكه عذابا صعدا 17 "

And the Exalted Said: ***And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment [72:17]***

وقال سبحانه ": ومن يعص الله ورسوله فإن له نار جهنم خالدين فيها أبدا

And the Glorious Said: ***And one who disobeys Allah and His Rasool, then for him is Fire of Hell, abiding therein for ever [72:23]***

* حتى إذا رأوا ما يوعدون فسيعلمون من أضعف ناصرا وأقل عددا 23 - 24.

Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24]

المزمل " 73 " إن لدينا أنكالا وجحيما

(Surah) Al Muzammil: ***Surely, with Us are heavy shackles and a Blazing Fire [73:12]***

* وطعاما ذاغصة وعذابا أليما 12 - 13.

And food that chokes and a painful Punishment [73:13]

المدثر " 74 " سارهقه صعودا 17 "

(Surah) Al Muddasir: ***Soon I will Overtake him with an ever-increasing Punishment [74:17]***

وقال تعالى ": ساصليه سقر

And the Exalted Said: ***I will Make him arrive to Saqar [74:26]***

* وما ادريك ماسقر

And what will make you realize what is Saqar? [74:27]

* لا تبقي ولا نذر

It neither lets remain nor spares (anyone) [74:28]

* لواحة للبشر

Scorching for the person [74:29]

* عليها تسعة عشر

Upon it are nineteen [74:30]

* وما جعلنا أصحاب النار إلا ملائكة وما جعلنا عدتهم إلا فتنة للذين كفروا ليستيقن الذين اوتوا الكتاب و يزداد الذين آمنوا إيمانا ولا يرتاب الذين اوتوا الكتاب المؤمنون وليقول الذين في قلوبهم مرض والكافرون ماذا أراد الله بهذا مثلا كذلك يضل الله من يشاء ويهدي من يشاء وما يعلم جنود ربك إلا هو وماهي إلا ذكرى للبشر

And have not Made the wardens of the Fire, except the Angels, and We have not Made their number except as a Fitna for those who commit Kufr, and for those Given the Book to be certain, and to increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt;

And for those in whose hearts there is a sickness and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'

Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to. And none know the armies of your Lord except Him, and it is not, except a Zikr for the humans [74:31]

*كلا والقمر

Never! (I Swear) by the moon, [74:32]

* والليل إذا أدبر

And the night when it turns back, [74:33]

* والصبح إذا أسفر

And the morning when it shines! [74:34]

* إنها لاحدى الكبر

Surely, it is the great one [74:35]

* نذيرا للبشر

A warning to the humans [74:36]

* لمن شاء منكم أن يتقدم أو يتأخر

For one of you who desires can either go ahead or stay behind [74:37]

*كل نفس بما كسبت رهينة

Every soul would be held for what it earns [74:38]

* إلا أصحاب اليمين

Except companions of the right hand [74:39]

* في جنات يتساءلون

In Gardens, they would be asking [74:40]

* عن المجرمين

From the criminals [74:41]

* ما سلككم في سقر

What brought you into Saqar (Inferno)? [74:42]

* قالوا لم نك من المصلين

They shall say, 'We were not from the Musalleen [74:43]

* ولم نك نطعم المسكين

And we did not used to feed the poor [74:44]

* وكنا نخوض مع الخائضين

And we used to indulge in vanities along with the indulgers in vanities [74:45]

* وكنا نكذب بيوم الدين

And we used to belie the Day of Religion [74:46]

* حتى أتانا اليقين

Until the certainty came to us (now) [74:47]

* فما تنفعهم شفاعة الشافعين 26 - 48.

So the intercession of intercessors will not benefit them [74:48]

الدهر " 76 " إنا أعتدنا للكافرين سلاسل وأغلالا وسعيرا 4 "

(Surah) Al Dahr: ***Surely, We have Prepared for the Kafirs, chains and shackles and Saeer (Inferno) [76:4]***

وقال ": والظالمين أعد لهم عذابا أليما 31.

And Said: ***and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]***

المرسلات " 77 " انطلقوا إلى ما كنتم به تكذبون

(Surah) Al Mursalaat: ***Go on towards what you were belying with! [77:29]***

* انطلقوا إلى ظل ذي ثلاث شعب

Go on towards a shade with three branches! [77:30]

* لا ظليل ولا يغني من اللهب

Neither shading nor availing from the flame [77:31]

* إنها ترمى بشرر كالقصر

It throws out sparks like towers [77:32]

*كأنه جمالة صفر

As if it was a string of yellow camels [77:33]

* ويل يومئذ للمكذبين 29 - 34.

Woe on that Day is for the beliers [77:34]

النبأ " 78 " إن جهنم كانت مرصادا

(Surah) Al Naba: ***Surely, Hell would be lying in wait [78:21]***

* للطاغين مآبا

A place of return for the tyrants [78:22]

* لابثين فيها أحقابا

They would be living therein for ages [78:23]

* لا يذوقون فيها بردا ولا شرابا

They shall neither be tasting therein coolness nor drink [78:24]

* إلا حميما وغساقا

Except scalding water and pus [78:25]

* جزاء وفاقا

Being an appropriate Recompense [78:26]

* إنهم كانوا لا يرجون حسابا

They were not expecting a Reckoning [78:27]

* وكذبوا بآياتنا كذابا

And they belied Our Signs with a belying [78:28]

* وكل شئ أحصيناه كتابا

And all things We have Enumerated it in a Book [78:29]

* فذوقوا فلن نزيدكم إلا عذابا 21 - 30.

Therefore taste! But, it will never increase you except in torment [78:30]

النازعات " 79 " فأما من طغى

(Surah) Al Naiz'aat: ***So as for one who transgresses [79:37]***

* وآثر الحيوة الدنيا

And prefers the life of the world [79:38]

* فإن الجحيم هي المأوى 37 - 39

Then surely the Blazing Fire, it is the abode [79:39]

المطففين " 83 "كلا إنهم عن ربهم يومئذ لمحجوبون

(Surah) Al Mutaffifeen: ***Never! On that Day they would be Veiled from their Lord [83:15]***

* ثم إنهم لصالوا الجحيم

Then they would arrive to the Blazing Fire [83:16]

* ثم يقال هذا الذي كنتم به تكذبون 15 - 17.

Then it would be said: 'This is the one you had been belying!' [83:17]

البروج " 85 " إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق 10.

(Surah) Al Burooj: ***Surely those who persecute the Momineen and the Mominaat, then they do not repent, so for them would be Punishment of Hell, and for them would be Punishment of the burning [85:10]***

الاعلى " 87 " ويتجنبها الاشقى

(Surah) Al A'ala: ***And the wretched one will shun it [87:11]***

* الذي يصلى النار الكبرى

The one who will arrive to the great Fire [87:12]

* ثم لا يموت فيها ولا يحيى 11 - 13.

Then they will neither be dying therein nor living [87:13]

الغاشية " 88 " فيعذبه الله العذاب الاكبر 24.

(Surah) Al Ghashiya: ***So Allah will Punish him with the greatest Punishment [88:24]***

الليل " 92 " فأنذرتكم نارا تلظى

(Surah) Al Layl: ***So I warn you of a Fire set ablaze [92:14]***

* لا يصليها إلا الاشقى

None shall arrive to it except the most wretched [92:15]

* الذي كذب و تولى

The one who belied and turned his back [92:16]

* وسيجنبها الاتقى

And the pious would be kept away from it [92:17]

* الذي يؤتي ماله يتزكى 14 - 18.

The one who gives his wealth and purifies [92:18]

العلق " 96 " كلا لئن لم ينته لنسفعا بالناصية

(Surah) Al Alaq: ***Never! If he does not desist, We would Smite his forehead [96:15]***

* ناصية كاذبة خاطئة

Being a forehead of a lying sinner [96:16]

* فليدع ناديه

So let him call a calling [96:17]

* سندع الزبانية 15 – 18.

We would be Calling the Angels of Hell [96:18]

البينة " 98 " إن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها اولئك هم شر البرية 7.

(Surah) Al Bayyina: ***Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]***

التكاثر " 102 "كلا لو تعلمون علم اليقين

(Surah) Al Takasur: ***No way! If you had the knowledge of certainty [102:5]***

* لترون الجحيم

You would be seeing the Blazing Fire [102:6]

* ثم لترونها عين اليقين 5 – 7.

Then, you would be seeing it with the eye of certainty [102:7]

الهمزة " 104 "كلا لينبذن في الحطمة

(Surah) Al Humaza: ***Never! We will Hurling (him) into the Crusher [104:4]***

* وما أدريك ما الحطمة

And what will make you realize what the Crusher is? [104:5]

* نار الله الموقدة

A Fire of Allah, Ignited [104:6]

* التي تطلع على الافئدة

Which would emerge over the hearts [104:7]

* إنها عليهم مؤصدة

It would envelope around them [104:8]

* في عمد ممددة 4 - 9.

In extended columns [104:9]

تبت " 111 " سيصلى نارا ذات لهب

(Surah) Tabbat: ***He shall be arriving at a Fire with flames [111:3]***

* وامرأته حمالة الحطب

And his wife bearing the firewood [111:4]

* في جيدها حبل من مسد 3 - 5.

In her neck being a rope of palm fibre [111:5]

الفلق " 113 " قل أعوذ برب الفلق 1.

(Surah) Al Falaq: ***Say: 'I seek Refuge with Lord of Al-Falaq [113:1]***

1 - فس: أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قلت له: يابن رسول الله خوفني فإن قلبي قد قسا،

My father, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Abdullah[asws], (he the narrator) said, 'I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Scare me, for my heart has hardened'.

فقال: يا أبا محمد استعد للحياة الطويلة، فإن جبرئيل جاء إلى النبي صلى الله عليه وآله وهو قاطب وقد كان قبل ذلك يجئ وهو متبسم، فقال رسول الله صلى الله عليه وآله: يا جبرئيل جئتني اليوم قاطبا،

He[asws] said: 'O Abu Muhammad! Prepare for a long life, for Jibraeel[as] came to the Prophet[saww] and he[as] was frowning, and before that he[as] had been coming smiling. So, Rasool-Allah[saww] said: 'O Jibraeel[as]! Today you have come to me frowning?'

فقال: يا محمد قد وضعت منافخ النار، فقال: وما منافخ النار يا جبرئيل ؟

So he-as said: 'O Muhammad-saww! The Bellows of the Fire have been Placed'. So he-saww said: 'And what are the Bellows of the Fire, O Jibraeel-as?'

فقال: يا محمد إن الله عزوجل أمر بالنار فنفخ عليها ألف عام حتى ابيضت، ثم نفخ عليها ألف عام حتى احمرت، ثم نفخ عليها ألف عام حتى اسودت فهي سوداء مظلمة، لو أن قطرة من الضريع قطرت في شراب أهل الدنيا لمات أهلها من نتنها، ولو أن حلقة واحدة من السلسلة التي طولها سبعون ذراعا وضعت على الدنيا لذابت الدنيا من حرها،

So he-as said: 'O Muhammad-saww! Allah-azwj Mighty and Majestic Commanded the Fire, so it was Blown into for a thousand years until it turned white. Then it was Blown into for a thousand years until it turned red. Then it was Blown into for a thousand years until is turned black. It a pitch-dark blackness. If one drop of Al-Zari'e (الضريع) were to be in the drink of the world, its inhabitants would die from its stink. And if one link of the chain, the length of which is seventy cubits, were to be placed upon the world, it would melt the world from its heat.

ولو أن سربالا من سرابيل أهل النار علق بين السماء والارض لمات أهل الدنيا من ريحه،

And if a garment from the garments of the people of the Fire were to be suspended between the sky and the earth, the people of the earth would die from its wind'.

قال فبكى رسول الله صلى الله عليه وآله وبكى جبرئيل، فبعث الله إليهما ملكا فقال لهما: إن ربكما يقرؤكما السلام ويقول: قد أمنتكما إن تذنبا ذنبا اعذبكما عليه،

He-asws said: 'So Rasool-Allah-saww wept, and Jibraeel-as (also) wept. So Allah-azwj Sent an Angel to them both who said to them: 'Your Lord-azwj Conveys His-azwj Greetings to you both and is Saying: "Both of you are secure from sinning a sin, that you would be Punished for".

فقال أبو عبد الله عليه السلام: فما رأى رسول الله صلى الله عليه وآله جبرئيل متبسما بعد ذلك، ثم قال: إن أهل النار يعظمون النار وإن أهل الجنة يعظمون الجنة والنعيم، وإن جهنم إذا دخلوها هووا فيها مسيرة سبعين عاما، فإذا بلغوا أعلاها قمعوا بمقامع الحديد واعيدوا في دركها

So Abu Abdullah-asws said: 'Thus, Rasool-Allah-saww did not see Jibraeel-as smile after that'. Then he-asws said: 'The people of the Fire would be grievous in the Fire, and the people of the Paradise would be magnified in the Paradise and the Bounties. And the people of Hell, when they enter into it, would travel for a distance of seventy years. So, when they reach its high point, they would be suppressed by rods of the Fire and be returned to its low level.

فهذه حالهم، وهو قول الله عزوجل: "كلما أرادوا أن يخرجوا منها من غم اعيدوا فيها وذوقوا عذاب الحريق " ثم تبدل جلودهم غير الجلود التي كانت عليهم.

This would be their state, and these are the Words of Allah-azwj Mighty and Majestic: ***Every time they intend to exit from it, from grief, they would be returned into it, and they would be tasting the Punishment of the burning [22:22]***. Then their skins would be replaced by layers of skins other than which were upon them'.

قال أبو عبد الله عليه السلام: حسبك ؟ قلت: حسبي حسبي.

Abu Abdullah-asws said: 'Does it suffice you, O Abu Muhammad?' I said, 'It suffices me, it suffices me''.[386]

2 – ثو، لى: ابن موسى، عن الاسدي، عن النخعي، عن النوفلي، عن حفص ابن غياث، عن الصادق جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة يؤذون أهل النار على ما بهم من الاذى، يسقون من الحميم في الجحيم ينادون بالويل والثبور، يقول أهل النار بعضهم لبعض: ما بال هؤلاء الاربعة قد آذونا على ما بنا من الاذى ؟

Ibn Musa, from Al Asady, from Al Nakhair, from Al Nowfaly, from Hafs Ibn Gayas,

'From Al Sadiq Ja'far Bin Muhammad-asws, from his-asws forefathers-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'Four would be hurting the people of the Fire upon what would be with them from the harm. They would be drinking from the scalding water in the Blazing Fire calling with the woe and the destruction. The people of the Fire would be saying to each other, 'What is the matter with these four who have hurt us over (and above) what is already with us from the harm?'

فرجل معلق في تابوت من جمر، ورجل يجر أمعاؤه، ورجل يسيل فوه قيحا ودما، ورجل يأكل لحمه،

So, it would be a man dangled in a box of burning coal, and a man whose intestines are hanging down, and a man flowing with vomit and blood, and a man eating his own flesh.

فقيل لصاحب التابوت: ما بال الابعد قد آذانا على مابنا من الاذى ؟ فيقول: إن الابعد قد مات وفي عنقه أموال الناس لم يجد لها في نفسه أداء ولا وفاء،

It would be said for the one in the box, 'What is the matter with the distant one who has hurt us (the inmates of the fires) over (and above) what is with us from the harm?' He would say, 'The distant one had died and in his neck was the wealth of the people. He did not find it within himself the payback nor loyalty'.

ثم يقال للذي يجر أمعاؤه: ما بال الابعد قد آذانا على مابنا من الاذى ؟ فيقول: إن الابعد كان لا يبالي أين أصاب البول من جسده،

Then it would be said for the one whose intensities would be hanging down, 'What is the matter with the distant one who has hurt us (the inmates of the fires) over (and above) what

[386] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 1

is already with us from the harm?' He would say, 'The distant one did not care where from his body he was hit from the urine'.

ثم يقال للذي يسيل فوه قيحا ودما: ما بال الابعد قد آذانا على ما بنا من الاذى ؟ فيقول: إن الابعد كان يحاكي فينظر إلى كل كلمة خبيثة فيسندها ويحاكي بها،

Then it would be said for the one whose mouth would be flowing vomit and blood, 'What is the matter with the distant one who has hurt us (the inmates of the fires) over (and above) what is already with us from the harm?' He would say, 'The distant one used to relate and look into every wicked phrase, and he would link it and relate with it'.

ثم يقال للذي كان يأكل لحمه: ما بال الابعد قد آذانا على مابنا من الاذي ؟ فيقول: إن الابعد كان يأكل لحوم الناس بالغيبة ويمشي بالنميمة.

Then it would be said for the one who would be eating his own flesh, 'What is the matter with the distant one who has hurt us over (and above) what is already with us from the harm?' He would say, 'The distant one was eating the flesh of the people by the backbiting and walking with the gossiping''.[387]

3 – لى: ابن إدريس، عن أبيه، عن محمد بن عبد الجبار، عن ابن البطائني عن إسماعيل بن دينار، عن عمرو بن ثابت، عن أبي جعفر محمد بن علي الباقر عليه السلام قال إن أهل النار يتعاوون فيها كما يتعاوى الكلاب والذئاب مما يلقون من أليم (ألم خ ل) العذاب،

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from Ismail Bin Dinar, from Amro Bin Sabit,

'From Abu Ja'far Muhammad[-asws] Bin Ali Al-Baqir[-asws] having said: 'The people of the Fire would be howling in it just (like) the dogs and the wolves tend to howl from what they are facing from pain of the Punishment.

فما ظنك يا عمرو بقوم لا يقضى عليهم فيموتوا ولا يخفف عنهم من عذابها، عطاش فيها، جياع، كليلة أبصارهم، صم بكم عمي، مسودة وجوههم، خاسئين فيها نادمين، مغضوب عليهم، فلا يرحمون من العذاب، ولا يخفف عنهم

So what are your thoughts, O Amro, of a people it has not been Ordained upon them that they would be dying, nor lightening from them from its Punishments, being thirsty therein, hungry, their sights reduced, deaf, mute, blind, blackened of faces, despised therein, remorseful, (Allah[-azwj] Wrathful upon them so He[-azwj] will not be Merciful upon them of the Punishment nor Lighten from them.

وفي النار يسجرون ومن الحميم يشربون، ومن الزقوم يأكلون، وبكلاليب النار يحطمون، وبالمقامع يضربون، والملائكة الغلاظ الشداد لا يرحمون

[387] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 2

And in the Fire they would be imprisoned, and from the scalding water they would be drinking, and from the Zaqoom (bitter tree) they would be eating, and by the hounds of the Fire they would be broken into pieces, and by the hooked rods they would be beaten, and the Angels of extreme cruelty are not merciful.

فهم في النار يسحبون على وجوههم، مع الشياطين يقرنون، وفي الانكال والاغلال يصفدون، إن دعوا لم يستجب لهم، وإن سألوا حاجة لم تقض لهم، هذه حال من دخل النار.

So, they in the Fire, would be dragged upon their faces, with the Satans[-la] they would be paired, and in the handcuffs and the shackles they would be enchained. If you were to call them, they will not answer you, and if they were to ask for a need it will not be fulfilled for them. This is the state of one who enters the Fire''.[388]

4 – لى: أبي، عن محمد العطار، عن الاشعري، عن الحسن بن علي الكوفي، عن العباس بن عامر، عن أحمد بن رزق، عن يحيى بن أبي العلاء، عن جابر، عن أبي جعفر الباقر عليه السلام قال: إن عبدا مكث في النار سبعين خريفا، والخريف سبعون سنة، قال: ثم إنه سأل الله عزوجل: بحق محمد وأهل بيته لما رحمتني،

My father, from Muhammad Al Attar, from Al Ash'ary, from Al Hassan Bin Al Al Kufy, from Al Abbas Bin Aamir, from Ahmad Bin Razq, from Yahya Bin Abu Al Bala'a, from Jabir,

'From Abu Ja'far Al-Baqir[-asws] having said: 'A servant would remain in the Fire for seventy autumns (years), and the autumns would be of seventy years'. 'Then he will ask Allah[-azwj] Mighty and Majestic, 'By the right of Muhammad[-saww] and the People[-asws] of his[-saww] Household, when will You[-azwj] Have Mercy upon me?'

قال: فأوحى الله جل جلاله إلى جبرئيل عليه السلام: أن اهبط إلى عبدي فأخرجه، قال: يا رب وكيف لي بالهبوط في النار ؟ قال: إني قد أمرتها أن تكون عليك بردا وسلاما، قال: يا رب فما علمي بموضعه ؟ قال: إنه في جب من سجين،

So, Allah[-azwj], Majestic is His[-azwj] Majesty would Reveal to Jibraeel[-as]: "Descend to My[-azwj] servant and extract him!" He[-as] would say: 'O Lord[-azwj]! And how would it be for me[-as] with the descent into the Fire?' He[-azwj] would Say: "I[-azwj] have Commanded it to Become cool and safe upon you'. He[-saww] would say: 'O Lord[-azwj]! But I[-as] have no knowledge of its place?' He[-azwj] would Say: "He is in a pit of Sijjeen!"

قال: فهبط في النار فوجده وهو معقول على وجهه فأخرجه، فقال عزوجل: يا عبدي كم لبثت تناشدني في النار ؟ قال: ما احصيه يا رب، قال: أما وعزتي لولا ما سألتني به لاطلت هوانك في النار، ولكنه حتم على نفسي أن لا يسألني عبد بحق محمد وأهل بيته إلا غفرت له ما كان بيني وبينه، وقد غفرت لك اليوم.

He[-asws] said: 'So, he[-as] would descend into the Fire and would find him with his hands upon his face, and he[-as] would extract him'. The Mighty and Majestic will Say: "O My[-azwj] servant! How long have you been calling out to Me[-azwj] in the Fire?" He would say, 'I cannot count, O Lord[-azwj]'. He[-azwj] will Say: "But, by My[-azwj] Might! Had you not asked Me[-azwj] by him[-saww], I[-azwj] would

[388] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 3

have Prolonged your disgrace in the Fire, but I[-azwj] have Ordained it upon Myself[-azwj] that a servant will not ask Me[-azwj] by the right of Muhammad[-saww] and the People[-asws] of his[-saww] Household except I[-azwj] shall Forgive for him whatever would be between Me[-azwj] and him, and I[-azwj] have Forgiven for you today!"[389]

5 – ما: الغضائري بإسناده عن شريح القاضي، عن أمير المؤمنين عليه السلام في خطبة له طويلة: حتى تشق عن القبور، وتبعث إلى النشور، فإن ختم لك بالسعادة صرت إلى الحبور، وأنت ملك مطاع، وآمن لا تراع، يطوف عليكم ولدان كأنهم الجمان بكأس من معين بيضاء لذة للشاربين،

Al Ghazairy, by his chain from Shurayh the judge,

'From Amir Al-Momineen[-asws] in a lengthy sermon of his[-asws]: 'Until the graves are split asunder and you are Sent to the publication (deeds), so if it is concluded for you with the fortunacy you will come to be with the delight, and you would be an obeyed king, and secure nor fearing. Youths would be circling around you as if they are the pearls with bowls of white spring water pleasurable for the drinkers.

أهل الجنة فيها يتنعمون، وأهل النار فيها يعذبون، هؤلاء في السندس والحرير يتبخترون، وهؤلاء في الجحيم والسعير يتقلبون، هؤلاء تحشى جماجمهم بمسك الجنان، وهؤلاء يضربون بمقامع النيران، هؤلاء يعانقون الحور في الحجال، وهؤلاء يطوقون أطواقا في النار بالاغلال، فله فزع قد أعيا الاطباء، وبه داء لا يقبل الدواء.

The people of the Paradise would be enjoying therein, and the people of the Fire would be Punished therein. They would be in walking impressively in the brocade and the silk, and those would be turning around in the Blazing Fire and the Inferno. They would be filling their bodies with the application of the musk of the Gardens, and those would be hit by hooked rods of the Fires. They would be hugging the Houries in the chambers, and those would be collared with collars of Fire with the shackles. He has such a panic which has alerted the physicians, and with him is such an illness not accepting the medication''.[390]

6 – ع: أبو الهيثم عبد الله بن محمد، عن محمد بن علي الصائغ، عن سعيد بن منصور، عن سفيان، عن الزهري، عن سعيد بن المسيب، عن أبي هريرة قال: قال رسول الله صلى الله عليه وآله: إذا اشتد الحر فأبردوا بالصلاة، فإن الحر من فيح جهنم، واشتكت النار إلى ربها فأذن لها في نفسين: نفس في الشتاء، ونفس في الصيف فشدة ما يجدون من الحر من فيحها وما يجدون من البرد من زمهريرها.

Abu Al Haysam Abdullah Bin Muhammad, from Muhammad Bin Ali Al Sanie, from Saeed Bin Mansour, from Sufyan, from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra having said,

'Rasool-Allah[-saww] said: "When the heat is severe, then cool down with the Salat, for the heat is from a flame of Hell, and the Fire complained to its Lord[-azwj], so it was Permitted for it in two halves – A half in the winter and a half in the summer. Thus, the severity what you are

[389] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 4
[390] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 5

finding to be is from the heat from its flame, and whatever coldness you are finding to be is from its severe frost''.[391]

7 – مع: أبي، عن سعد، عن ابن يزيد، عن جعفر بن محمد بن عقبة، عمن رواه، عن أبي عبد الله عليه السلام في قول الله عزوجل: " لابثين فيها أحقابا " قال: الاحقاب ثمانية أحقاب، والحقبة ثمانون سنة، والسنة ثلاث مائة وستون يوما، واليوم كألف سنة مما تعدون.

My father, from Sa'ad, from Ibn Yazeed, from Ja'far Bin Muhammad Bin Uqba, from the one who reported it,

'From Abu Abdullah-asws regarding the Words of Allah-azwj Mighty and Majestic: ***They would be living therein for ages [78:23]***, he-asws said: 'Al-Ahqaab – Eight eras, and 'Al-Ahqaab' is of eighty years, and the year is of three hundred and sixty days, and the day - ***like a thousand years from what you are counting [22:47]***''.[392]

8 – يد، ن، لى: الهمداني، عن علي، عن أبيه، عن الهروي قال: قلت للرضا عليه السلام: أخبرني عن الجنة والنار أهما اليوم مخلوقتان ؟ فقال: نعم، وإن رسول الله صلى الله عليه وآله قد دخل الجنة ورأى النار لما عرج به إلى السماء،

Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I said to Al-Reza-asws, 'Inform me about the Paradise and the Fire, are both of these already created today?' He-asws said: 'Yes, and that Rasool-Allah-saww had entered the Paradise and saw the Fire when he-saww was ascended with to the sky'.

قال: فقلت له: فإن قوما يقولون: إنهما اليوم مقدرتان غير مخلوقتين،

He (the narrator) said, 'I said to him-asws, 'But, there are people who are saying, 'But rather these two a Pre-determined today, not yet created'.

فقال عليه السلام: ما اولئك منا ولا نحن منهم، من أنكر خلق الجنة والنار فقد كذب النبي صلى الله عليه وآله وكذبنا، وليس من ولايتنا على شئ، وخلد في نار جهنم، قال الله عزوجل: " هذه جهنم التي يكذب بها المجرمون يطوفون بينها وبين حميم آن " الخبر.

He-asws said: 'They are neither from us-asws nor are we-asws from them. One who denies the creation of the Paradise and the Fire, so he has belied the Prophet-saww and belied us-asws, and he isn't upon anything from our-asws Wilayah, and he would be eternally in the Fire of Hell. Allah-azwj Mighty and Majestic Says: ***This here is Hell which the criminals belied upon [55:43] They will circle between it and the spring of scalding water [55:44]***''.[393]

[391] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 6
[392] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 7
[393] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 8

9 – لى: أبي، عن سعد، عن ابن عيسى، عن ابن فضال، عن ابن بكير، عن زرارة، عن أبي جعفر الباقر عليه السلام قال: إن رسول الله صلى الله عليه وآله حيث اسري به لم يمر بخلق من خلق الله إلا رأى منه ما يحب من البشر واللطف والسرور به، حتى مر بخلق من خلق الله فلم يلتفت إليه ولم يقل له شيئا فوجده قاطبا عابسا،

My father, from Sa'ad, from Ibn Isa, from Ibn Fazal, from Ibn Bakeyr, from Zurara,

'From Abu Ja'far Al-Baqir-asws having said that Rasool-Allah-saww, when he-saww was ascended with, did not pass by any creature from the creatures of Allah-azwj except he-saww saw from him from is loved, from the smiles, and the kindness, and the cheerfulness with him, until he-saww passed by a creature from the creatures of Allah-azwj who did not turn towards him-saww and did not say anything to him-saww, and he-saww found him to be scowling, frowning.

فقال: يا جبرئيل ما مررت بخلق من خلق الله إلا رأيت البشر واللطف والسرور منه إلا هذا، فمن هذا ؟ قال: هذا مالك خازن النار، هكذا خلقه ربه،

He-saww said: 'O Jibraeel-as! I-saww did not pass by a creature from the creatures of Allah-azwj except I-saww saw the smile and the kindness and the cheerfulness from him, except this one. So, who is this?' He-as said: 'This is Maalik, keeper of the Fire. This is how his Lord-azwj has Created him to be'.

قال: فإني احب أن تطلب إليه أن يريني النار، فقال له جبرئيل عليه السلام: إن هذا محمد رسول الله صلى الله عليه وآله وقد سألني أن أطلب إليك أن تريه النار،

He-saww said: 'I-saww would like to seek to him that he shows me-saww the Fire'. Jibraeel-as said to him: 'This is Muhammad-saww, Rasool-saww of Allah-azwj, and he-saww has asked me-as to seek to you if you could show him-saww the Fire'.

قال: فأخرج له عنقا منها فرآها فلما أبصرها لم يكن ضاحكا حتى قبضه الله عزوجل.

He-asws said: 'A column (of flames) came out from it, and he showed it. So when he-saww saw it, he-saww did not smile (ever) until Allah-azwj Mighty and Majestic Captured his soul''.

ين: ابن أبي عمير، عن ابن بكير مثله، وفيه: وقد سألني أن أسألك أن تريها إياه، قال: فكشف له طبقا من أطباقها، قال: فما افتر رسول الله صلى الله عليه وآله ضاحكا حتى مات.

Ibn Abu Umeyr, from Ibn Bakeyr, similar to it, and in it: 'And he-saww has asked me-as that I-as ask you if you could show it to him-saww'. So, he uncovered for him-saww a layer from its layers'. Rasool-Allah-saww was not seen laughing (laughing is forbidden but smiling is allowed) until he-saww passed away''. [394]

[394] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 9

10 – ل: ابن الوليد، عن الصفار، عن ابن أبي الخطاب، عن محمد بن عبد الله ابن هلال، عن العلاء، عن محمد، عن أبي جعفر عليه السلام قال: والله ما خلت الجنة من أرواح المؤمنين منذ خلقها، ولا خلت النار من أرواح الكفار والعصاة منذ خلقها عز وجل.

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Muhammad Bin Abdullah Ibn Hilal, from Muhammad,

'From Abu Ja'far-asws having said: 'By Allah-azwj! The Paradise has not been empty from the souls of the Momineen since its creation, nor has the Fire been empty from the souls of the Kafirs and the disobedient ones since the Mighty and Majestic Created it''.[395]

11 – ل: القطان، عن ابن زكريا القطان، عن ابن حبيب، عن محمد بن عبيدالله، عن علي بن الحكم، عن أبان، عن محمد بن الفضيل، عن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: إن للنار سبعة أبواب: باب يدخل منه فرعون وهامان وقارون، وباب يدخل منه المشركون والكفار ممن لم يؤمن بالله طرفة عين،

Al Qatan, from Ibn Zakariya Al Qatan, from Ibn Habeeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Aban, from Muhammad Bin Al Fazeyl,

'From Abu Abdullah-asws, from his-asws father-asws, from his-asws grandfather-asws having said: 'There are seven Doors for the Fire – a Door from which would enter Pharaoh-la, and Haman-la and Qaroun-la; and a Door from which would enter the Polytheists, and the Kafirs, from the ones who did not believe in Allah-azwj even for the blink of an eye;

وباب تدخل منه بنو امية، وهو لهم خاصة لا يزاحمهم فيه أحد، وهو باب لظى، وهو باب سقر، وهو باب الهاوية، تهوي بهم سبعين خريفا، فكلما هوى بهم سبعين خريفا فاربهم فورة قذف بهم في أعلاها سبعين خريفا، ثم هوى بهم كذلك سبعين خريفا فلا يزالون هكذا أبدا خالدين مخلدين،

And a Door from which would enter the clan of Umayya, and it is especially for them, no one else would rival them in it, and it is a Door of Laza (***It is a flame [70:15]***), and it is a Door of Saqar (***Saqar (Inferno) [74:26]***), and it is the Door of Al-Hawiyah (***an abyss [101:9]***), sliding them for seventy autumns. Every time it withholds them for seventy autumns, a burst of fire throws them in its top part for (another) seventy autumns. Then it slides them (down again) like that for seventy autumns. They will not cease to be like that for ever, eternally, perpetually.

وباب يدخل فيه مبغضونا ومحاربونا وخاذلونا، وإنه لاعظم الابواب وأشدها حرا.

And a Door from which would enter ones who hate us-asws, and battled against us-asws, and forsook us-asws, and it is the largest of the Doors and the severest in heat''.[396]

[395] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 10
[396] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 11

12 – ل: أبي عن سعد، عن ابن عيسى، عن ابن معروف، عن إسماعيل بن همام، عن ابن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام، عن النبي صلى الله عليه وآله قال: تكلم النار يوم القيامة ثلاثة: أميرا، وقارئا، وذاثروة من المال

My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Ismail Bin hamam, from Ibn Gazwan, from Al Sakuny,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] father[-asws], from his[-asws] forefathers[-asws], from Ali[-asws], from the Prophet[-saww] having said: 'The Fire would speak to three on the Day of Judgment – and Emir (ruler), and a reader (of the Quran), and one with a lot of wealth.

فتقول للامير: يامن وهب الله له سلطانا فلم يعدل فتزدرده كما يزدرد الطير حب السمسم، وتقول للقارئ: يامن تزين للناس وبارز الله بالمعاصي فتزدرده، وتقول للغني يامن وهب الله له دنيا كثيرة واسعة فيضا وسأله الحقير اليسير قرضا فأبي إلا بخلا فتزدرده.

It would say to the Emir, 'O one whom Allah[-azwj] Gifted the authority to, but he was not just', so it will swallow him just as the bird tends to swallow the sesame seed; and it would say to the reader (of the Quran), 'O one who adorned for the people and duelled Allah[-azwj] with the acts of disobedience', it will swallow him; and it would say to the rich one, 'O one whom Allah[-azwj] Gifted the world, and lot of capacity, abundance, and asked him the small, the little loan, but he refused out of stinginess', and it would swallow him''.[397]

13 – ل: ابن موسى، عن ابن زكريا القطان، عن ابن حبيب، عن عبد الرحيم الجبلي الصيدناني، وعبد الله بن الصلت، عن الحسن بن نصر الخزاز، عن عمرو بن طلحة، عن أسباط بن نصر، عن سماك بن حرب، عن عكرمة، عن ابن عباس قال: قدم يهوديان فسألا أمير المؤمنين عليه السلام فقالا: أين تكون الجنة ؟ وأين تكون النار ؟ قال: أما الجنة ففي السماء، وأما النار ففي الارض.

Ibn Musa, from Ibn Zakariyya Al Qatan, from Ibn Habeeb, from Abdul Raheem Al Jabaly Al Saydani, and Abdullah Bin Al Salt, from Al Hassan Bin Nasr Al Khazaz, from Amro Bin Talha, from Asbat Bin Nasr, from Samak Bin Harb, from Ikramah, from Ibn Abbas who said,

'Two Jews came and asked Amir Al-Momineen[-asws], 'Where does the Paradise happen to be? And where does the Fire happen to be?' He[-asws] said: 'As for the Paradise, it is in the sky, and as for the Fire, it is in the earth''.[398] (Non-Shia source)

14 – ن: في خبر الشامي أنه سأل أمير المؤمنين عليه السلام عن شر واد على وجه الارض، فقال: واد باليمن يقال له برهوت، وهو من أودية جهنم،

In a Hadeeth of the Syrian having asked Amir Al-Momineen[-asws] about the evilest of the valleys on the surface of the earth. He[-asws] said: 'A valley in Yemen called Barhout, and it is from the valleys of Hell'.

وسأله عن كلام أهل الجنة، فقال: كلام أهل الجنة بالعربية،

[397] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 12
[398] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 13

And he asked him-asws about the speech of the people of the Paradise, so he-asws said: 'The speech of the people of the Paradise is in Arabic'.

وسأله عن كلام أهل النار، فقال: بالمجوسية.

And he asked him-asws about the speech of the people of the Fire, so he-asws said: 'In Magian''.[399]

15 – ن المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن أبيه، عن أبيه، عن الرضا، عن أبيه عليهما السلام قال: قيل للصادق عليه السلام: أخبرنا عن الطاعون، فقال: عذاب الله لقوم، ورحمة الآخرين، قالوا: وكيف تكون الرحمة عذابا ؟ قال: أما تعرفون أن نيران جهنم عذاب على الكفار وخزنة جهنم معهم فيها فهي رحمة عليهم.

Al Mufassir, from Ahmad Bin Al Hassan Al Husayni,

'From Abu Muhammad Al-Askari-asws, from his-asws father-asws, from Al-Reza-asws, from his-asws father-asws having said: 'It was said to Al-Sadiq-asws, 'Inform us about the plague'. He-asws said: 'Punishment of Allah-azwj to a people, a Mercy for others (who were targeted by those)'. They said, 'And how can a Punishment be the Mercy?' He-asws said: 'But, do you not know that the Fires of Hell is a Punishment upon the Kafirs, and the Keepers of Hell are with them, and it is a Mercy upon them?''.[400]

16 – ما: في كتاب أمير المؤمنين عليه السلام إلى أهل مصر في وصف النار: قعرها بعيد، وحرها شديد، وشرابها صديد، وعذابها جديد، ومقامعها حديد، لا يفتر عذابها، ولا يموت ساكنها، دار ليس فيها رحمة، ولا تسمع لاهلها دعوة.

In a letter of Amir Al-Momineen-asws to the people of Egypt in description of the Fire, 'Its bottom is remote, and its heat is severe, and its drink is pus, and its Punishment is renewed, and its rods are of iron. Neither does its Punishment have a break, nor would its dwellers be dying. It is a house wherein isn't any mercy, nor would a call of its people be heard''.[401]

17 – مع: أبي، عن محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن عثمان ابن عيسى، عن معاوية بن وهب قال: كنا عند أبي عبد الله عليه السلام فقرأ رجل قل أعوذ برب الفلق، فقال: الرجل: وما الفلق ؟

My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Usman Ibn Isa, from Muawiya Bin Wahab who said,

'We were in the presence of Abu Abdullah-asws and a man recited ***Say: 'I seek Refuge with Lord of Al-Falaq [113:1]***, and the man said, 'And what is Al-Falaq?'

[399] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 14
[400] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 15
[401] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 16

قال: صدع في النار سبعون ألف دار في كل دار سبعون ألف بيت، في كل بيت سبعون ألف أسود، في جوف كل أسود سبعون ألف جرة سم، لابد لاهل النار أن يمروا عليها.

He-asws said: 'A chasm in the Fire in which are seventy thousand dwellings. In each of the dwellings are seventy thousand rooms. In each room are seventy thousand huge serpents (Asoud). In the belly of each serpent are seventy thousand poison sacs. It is inevitable for the inhabitants of the Fire but to pass through them''.[402]

18 – فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " أصحاب الجنة يومئذ خير مستقرا وأحسن مقيلا " فبلغنا – والله أعلم – أنه إذا استوى أهل النار إلى النار لينطلق بهم قبل أن يدخلوا النار، فقيل: (فيقال لهم ص ل) ادخلوا إلى ظل ذي ثلاث شعب من دخان النار، فيحسبون أنها الجنة،

In a report of Abu Al Jaroud,

'From Abu Ja'far-asws regarding His-azwj Words: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***: 'It has reached us-asws, and Allah-azwj is more Knowing that when the people of the Fire head towards the Fire, he (Angel) would go with them before they enter the Fire, and he would say, 'Enter into a shade having three prongs of the smoke from the Fire'. So, they would reckon they are entering the Paradise.

ثم يدخلون النار أفواجا وذلك نصف النهار، وأقبل أهل الجنة فيما اشتهوا من التحف حتى يعطوا منازلهم في الجنة نصف النهار، فذلك قول الله: أصحاب الجنة يومئذ خير مستقرا وأحسن مقيلا.

Then they will be entering the Fire in droves, and that would be at midday. And the people of the Paradise would be welcomed with whatever they desire from the gifts until they are given their houses in the Paradise at midday, and these are the Words of Allah-azwj: ***The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]***''.[403]

19 – فس: أبي عن عثمان بن عيسى، عن سماعة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ما خلق الله خلقا إلا جعل له في الجنة منزلا وفي النار منزلا،

My father, from Usman, from Sama'at, from Abu Baseer,

'From Abu Abdullah-asws having said: 'Allah-azwj has not Created any creature except He-azwj has Made for him a house in the Paradise and a house in the Fire.

فإذا سكن أهل الجنة الجنة وأهل النار النار نادى مناد: يا أهل الجنة اشرفوا، فيشرفون على النار وترفع لهم منازلهم فيها، ثم يقال لهم: هذه منازلكم التي لو عصيتم الله دخلتموها،

[402] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 17
[403] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 18

So, when the people of the Paradise settle into the Paradise, and the people of the Fire into the Fire, a Caller would Call out (addressing those in Paradise): “Come and look!” So, they would come and oversee upon the Fire, and their houses in it would be raised for them, then it would be said to them: “These are your houses which, had you disobeyed Allah-azwj, you would have entered these!”

قال: فلو أن أحدا مات فرحا لمات أهل الجنة في ذلك اليوم فرحا، لما صرف عنهم من العذاب،

He-asws said: ‘If anyone could have died of happiness, the people of the Paradise would have died of happiness during that day, due to what Punishment had been turned away from them’.

ثم ينادي مناد: يا أهل النار ارفعوا رؤوسكم، فيرفعون رؤوسهم فينظرون إلى منازلهم في الجنة وما فيها من النعيم، فيقال لهم: هذه منازلكم التي لو أطعتم ربكم دخلتموها،

Then a Caller would Call out: “O people of the Fire, raise your heads!” So, they will be raising their heads and they would be looking at their houses in the paradise and whatever is therein from the Bounties. It would be said to them: “These are your houses which, had you obeyed your Lord-azwj, you would have entered these!”

قال: فلو أن أحدا مات حزنا لمات أهل النار حزنا، فيورث هؤلاء منازل هؤلاء، ويورث هؤلاء منازل هؤلاء، وذلك قول الله: " اولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون ".

He-asws said: ‘If anyone could have died of grief, the people of the Fire would have died of grief. Thus, these would inherit those houses, and those would inherit these houses, and that is the Word of Allah-azwj: ***These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***’’.[404]

20 – فس: "كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب إن الله كان عزيزا حكيما " فقيل لابي عبد الله عليه السلام: كيف تبدل جلودهم غيرها ؟ فقال أرأيت لو أخذت لبنة فكسرتها وصيرتها ترابا ثم ضربتها في القالب أهي التي كانت ؟ إنما هي ذلك وحدث تغير (وجدت تغييرا خ ل) آخر والاصل واحد.

Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; surely Allah was always Mighty, Wise [4:56], it was said to Abu Abdullah-asws, ‘How will their skins be replaced with other than it?’ He-asws said: ‘Do you see, if I-asws were to take a brick and break it and make it to be dust, then I-asws mould it (Back again), would it be that which it used to be? But rather, it is that, and another change has occurred, and the origin is one’’.[405]

21 – فس: قال أبو عبد الله عليه السلام: إن ناركم هذه جزء من سبعين جزءا من نار جهنم، وقد اطفأت سبعين مرة بالماء ثم التهبت، ولولا ذلك ما استطاع آدمي أن يطيقها (يطفأها خ ل) وإنه ليؤتي بها يوم القيامة حتى توضع على النار فتصرخ صرخة لا

[404] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 19
[405] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 20

يبقي ملك مقرب ولا نبي مرسل إلا جثا على ركبتيه فزعا من صرختها. ين: ابن علوان، عن عمرو بن خالد، عن زيد بن علي، عن آبائه، عن علي عليهم السلام، عن النبي صلى الله عليه وآله مثله. بيان: قوله عليه السلام: وإنه ليؤتى بها، أي بنار الدنيا حتى توضع على نار الآخرة وتضاف إليها أو بالعكس، وعلى التقديرين الصارخة نار الآخرة كما دلت عليه الاخبار السالفة، ويحتمل نار الدنيا.

Abu Abdullah-asws said: 'This fire of yours is one part from seventy parts (1/70th) from the Fire of Hell, and it has been extinguished seventy times with the water then inflamed, and had it not been for that, the human being would not have been able to tolerate it (extinguish) it, and they would come with it (fire of the world) on the Day of Judgment until it is placed upon the Fire (of Hell), and it (fire of the world) will shriek such a shriek, there will not remain an Angel of Proximity, nor a Mursil Prophet-as except he would fall down upon his knees in panic from its shriek''.[406]

22 – فس: " إنما يؤخرهم ليوم تشخص فيه الابصار " قال: تبقى أعينهم مفتوحة من هول جهنم لا يقدرون أن يطرفوها "

But rather, He Respites them to a Day in which the eyes shall be staring (in horror) [14:42], he said, 'Their eyes would remain open from the horrors of Hell, not able upon blinking these''.[407] (P.s. – This is not a Hadeeth)

23 – فس: " مقرنين في الاصفاد " مقيدين بعضهم إلى بعض " سرابيلهم من قطران " قال: السرابيل القمص.

chained in shackles [14:49], handcuffed to each other. ***Their shirts would be of asphalt [14:50]***, he said, 'The trousers, the shirts'. (P.s. – This paragraph is not a Hadeeth)

وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: " سرابيلهم من قطران " هو الصفر الحار الذائب، يقول: انتهى حره، يقول الله: " وتغشى وجوههم النار " وسربلوا ذلك الصفر فتغشى وحوههم النار.

And in a report of Abu Al Jaroud,

'From Abu Ja'far-asws regarding His-azwj Words: ***Their shirts would be of asphalt [14:50]***: 'It is yellow melting heat. He-azwj is Saying it is the peak of the heat. Allah-azwj Says: ***and the Fire would overwhelm their faces [14:50]***, and the shirt, that is the yellow, so the fire would overwhelm their faces''.[408]

24 – فس: " إذا رأتهم من مكان بعيد " قال: مسيرة سنة " سمعوالها تغيظاو زفيرا وإذا القوامنها " أي فيها " مكانا ضيقا مقرنين " قال: مقيدين بعضهم مع بعض " دعوا هنالك ثبورا ".

When they see it from a distant place, he said, 'A travel distance of a year', ***they shall listen to it raging and exhaling [25:12] And when they are cast into*** - i.e. into it, ***a narrow place of***

[406] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 21
[407] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 22
[408] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 23

it, bound, - he said, 'Handcuffed to each other, ***they shall be calling over there for destruction [25:13]***''.[409] (P.s. – This is not a Hadeeth)

25 – فس: قال علي بن إبراهيم في قوله: " ومن ورائه جهنم ويسقى من ماء صديد " قال: ما يخرج من فروج الزواني.

Ali Bin Ibrahim said regarding His-azwj Words: ***Ahead of him is Hell and he would be Quenched from a watery pus [14:16]***, he said, 'What comes out from the private parts of the adulterers.

قوله: " يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت " قال: يقرب إليه فيكرهه وإذا ادني منه شوى وجهه ووقعت فروة رأسه، فإذا شرب قطعت أمعاؤه ومزقت تحت قدميه، وإنه ليخرج من أحدهم مثل الوادي صديدا وقيحا.

His-azwj Words: ***He would sip it and would hardly be able to swallow it, and the death would come to him from every place but he would not be dying [14:17]***, he said, 'Coming near to him, and he would dislike it, and when he goes near it, his face would be roasted and the hair of his head would fall off. When he drinks, it would cut through his intestines and tear apart beneath his feet, and that it would be coming out from one of them like the valley of pus and vomit.

ثم قال: وإنهم ليبكون حتى تسيل دموعهم على وجوههم جداول، ثم ينقطع الدموع فيسيل الدماء حتى لو أن السفن اجريت فيها لجرت، وهو قوله: " وسقواماء حميما فقطع أمعاءهم ".

Then he said, 'And they would be crying until their tears would flow upon their faces streaming. Then the tears would be terminated and the blood would flow until, if a ship were to flow in it, it would flow, and it is His-azwj Word: ***and Quenched from the scalding water, so it would cut their intestines? [47:15]***''.[410] (P.s. – This is not a Hadeeth)

26 – فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " إن عذابها كان غراما " يقول: ملازما لا يفارق. قوله:

In a report of Abu Al Jaroud,

'From Abu Ja'far-asws regarding His-azwj Words: ***its Punishment would be inseparable [25:65]***: 'He-azwj is Saying that it is inflicted and does not separate (go away)'.

" ومن يفعل ذلك يلق أثاما " قال: أثام واد من أودية جهنم من صفر مذاب قدامها حرة في جهنم، يكون فيه من عبد غير الله ومن قتل النفس التي حرم الله وتكون فيه الزناة.

And one who does that, indulges in sin [25:68], he-asws said: 'Asama' (sin-valley), is a valley from the valleys of Hell, melting his feet from heat in Hell. There would come to be in it from the one who worshipped other than Allah-azwj, and one who killed person whom Allah-azwj has Prohibited, and the adulteresses would happen to be in it''.[411]

[409] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 24
[410] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 25
[411] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 26

27 – فس: " وإن جهنم لموعدهم أجمعين لها سبعة أبواب لكل باب منهم جزء مقسوم " قال: يدخل في كل باب أهل ملة، وللجنة ثمانية أبواب.

And surely Hell is Promised to them altogether [15:43] For it there are seven doors, each door being for an Assigned segment of them [15:44], he said, 'The people of every nation (Religion) would enter into it, and for the Paradise there are eight Doors'.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " وإن جهنم لموعدهم أجمعين " فوقوفهم على الصراط وأما " لها سبعة أبواب لكل باب منهم جزء مقسوم " فبلغني – والله أعلم – أن الله جعلها سبع دركات: أعلاها الجحيم يقوم أهلها على الصفا منها، تغلي أدمغتهم فيها كغلي القدور بما فيها.

And in a report of Abu Al Jaroud,

'From Abu Ja'far-asws regarding His-azwj Words: ***And surely Hell is Promised to them altogether [15:43]***. They would pause them upon the Bridge, and as for (the Verse): ***For it there are seven doors, each door being for an Assigned segment of them [15:44]***, it has reached me-asws – and Allah-azwj is more Knowing – that Allah-azwj Made it of seven levels – Its top (level) is Al-Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

والثانية لظى نزاعة للشوى، تدعو من أدبرو تولى، وجمع فأوعى.

And the second (level) ***It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18]***.

والثالثة سقر لا تبقي ولا تذر، لواحة للبشر، عليها تسعة عشر.

And the third is, ***Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30]***.

والرابعة الحطمة، ومنها يثور شرر كالقصر، كالقصر، كأنها جمالات صفر، تدق كل من صار إليها مثل الكحل، فلا يموت الروح، كلما صاروا مثل الكحل عادوا.

And the fourth is, ***Al-Hutama [104:4]***, and from it is the Revenge. ***It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33]***. One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (eye liner), they would be returned (to their former state, and the process repeated).

والخامسة الهاوية فيها ملا يدعون: يا مالك أغثنا، فإذا أغاثهم جعل لهم آنية من صفر من نار فيه صديد ماء يسيل من جلودهم كأنه مهل، فإذا رفعوه ليشربوا منه تساقط لحم وجوههم فيها من شدة حرها، وهو قول الله تعالى: " وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا " ومن هوى فيها هوى سبعين عاما في النار، كلما احترق جلده بدل جلدا غيره.

And the fifth is Al-Haawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. When he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. When they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah-azwj: ***And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]***. One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

والسادسة هي السعير فيها ثلاث مائة سرادق من نار، في كل سرادق ثلاث مائة قصر من نار، في كل قصر ثلاث مائة بيت من نار، في كل بيت ثلاث مائة لون من عذاب النار، فيها حيات من نار، وعقارب من نار، وجوامع من نار، وسلاسل من نار وأغلال من نار وهو الذي يقول الله: " إنا أعتدنا للكافرين سلاسل وأغلالا وسعيرا ".

And the sixth, it is Al-Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, in every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah-azwj is Saying: ***Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4]***.

والسابعة جهنم، وفيها الفلق وهو جب في جهنم إذا فتح أسعر النار سعرا، وهو أشد النار عذابا، وأما صعودا فجبل من صفر من نار وسط جهنم، وأما أثاما فهو واد من صفر مذاب يجري حول الجبل فهو أشد النار عذابا.

And the seventh is Jahannum (Hell), and therein is ***Al-Falaq [113:1]***, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment''.[412]

28 – فس: الدليل على أن النيران في الارض قوله في مريم: " ويقول الانسان أءذا مامت لسوف اخرج حيا أولا يذكر الانسان أنا خلقناه من قبل ولم يك شيئا فوربك لنحشرنهم والشياطين ثم لنحضرنهم حول جهنم جثيا "

The evidence upon that the Fires are in the earth are His-azwj Words in Surah Maryam-as: ***And the human being is saying: 'What! When I am dead I shall soon be Brought forth alive?' [19:66] Or does not the human being remember that We Created him before, and he was nothing? [19:67] So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]***.

ومعنى حول جهنم البحر المحيط بالدنيا يتحول نيرانا، وهو قوله: " وإذا البحار سجرت " ثم يحضرهم الله حول جهنم ويوضع الصراط من الارض إلى الجنان.

[412] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 27

And the meaning of 'around Hell' are the oceans surround the world transformed into fires, and it is His-azwj Word: and it is the Word of the Exalted: ***And when the oceans overflow [81:6]***. Then will Present them around Hell and Place the Bridge from the earth to the Gardens.

قوله: " جثيا " أي على ركبهم، ثم قال: " ونذر الظالمين فيها جثيا " يعني في الارض إذا تحولت نيرانا.

And His-azwj Word: 'Jasyan' i.e. upon their knees. Then the Exalted Said: ***and We will Leave the unjust ones kneeling therein [19:72]*** – meaning in the earth when the fires are around them''.

قوله: " مهاد " أي موضع " ومن فوقهم غواش " أي نار تغشاهم.

His-azwj Words: ***a plain [7:41]*** i.e., place, ***and from above them would be coverings (of fire) [7:41]***, i.e., the fire would overwhelm them.[413] (P.s. – This is not a Hadeeth)

29 – فس: أبي، عن ابن أبي عمير، عن سيف بن عميرة يرفعه إلى علي بن الحسين صلوات الله عليهما قال: إن في جهنم لواديا يقال له سعير، إذا خبت جهنم فتح سعيرها وهو قوله: "كلما خبت زدناهم سعيرا " أي كلما انطفأت.

My father, from Ibn Abu Umeyr, from Sayf Bin Umeyra,

'Raising to Ali-asws Bin Al-Husayn-asws having said: 'In Hell there is a valley called Saeer. Whenever Hell subsides, its Saeer is opened (to inflame it more), and it is His-azwj Word: ***Every time it abates, We will Increase them with blazes [17:97]***, i.e., every time it extinguishes''.[414]

30 – فس: أبي، عن ابن أبي عمير، عن هشام بن سالم، عن الصادق عليه السلام في خبر المعراج قال: قال النبي صلى الله عليه وآله: سمعت صوتا أفزعني فقال لي جبرئيل: أتسمع يا محمد ؟ قلت: نعم، قال هذه صخرة قذفتها عن شفير جهنم منذ سبعين عاما فهذا حين استقرت

My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq-asws in a Hadeeth of Al-Mi'raj, he-asws said: 'The Prophet-saww said: 'I-saww heard a voice alarming me-saww, so Jibraeel-as said: 'Did you-saww hear, O Muhammad-saww?' I-saww said: 'Yes'. He-as said: 'This is a rock which had been thrown from an edge of Hell seventy years ago, and this is where it has bottomed'.

قالوا: فما ضحك رسول الله صلى الله عليه وآله حتى قبض،

They (people) said, 'So, Rasool-Allah-saww did not laugh until he-saww passed away'.

[413] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 28
[414] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 29

قال: فصعد جبرئيل وصعدت حتى دخلت سماء الدنيا فما لقيني ملك إلا وهو ضاحك مستبشر حتى لقيني ملك من الملائكة لم أر أعظم خلقا منه، كريه المنظر، ظاهر الغضب، فقال لي مثل ما قالوا من الدعاء إلا أنه لم يضحك ولم أر فيه من الاستبشار ما رأيت ممن ضحك من الملائكة،

He-asws said: 'Jibraeel-as ascended and I-saww ascended, until I-saww entered the sky of the world, so no Angel met me-saww except and he was laughing, smiling, until I-saww met an Angel from the Angels, I-saww had not seen a creature larger than him, of an abhorrence view, manifesting the anger. He said to me-saww the like of what they said from the call except that he did not laugh and I-saww did not see in him from the smile what I-saww had seen from the ones from the Angels who had laughed.

فقلت: من هذا يا جبرئيل ؟ فإني قد فزعت منه، فقال: يجوز أن تفزع منه فكلنا يفزع منه، إن هذا مالك خازن النار لم يضحك قط، ولم يزل منذ ولاه الله جهنم يزداد كل يوم غضبا وغيظا على أعداء الله وأهل معصيته فينتقم الله به منهم، ولو ضحك إلى أحد كان قبلك أو كان ضاحكا إلى أحد بعدك لضحك إليك ولكنه لا يضحك،

I-saww said: 'Who is this, O Jibraeel-as? I-saww am alarmed from him'. He-as said: 'It is allowed that you-saww be alarmed from him, for all of us are alarmed from him. This is Maalik, keeper of the Fire. He does not laugh at all, and since Allah-azwj Made him in charge of Hell, he has not ceased to increase in anger, and rage upon the enemies of Allah-azwj and the people disobedient to Him-azwj. Allah-azwj Takes His-azwj Vengeance from them, and if he had laughed to anyone who was before you-saww or if he were to laugh to anyone after you-saww, he would have laughed to you-saww, but he does not laugh (at all)'.

فسلمت عليه فرد السلام علي وبشرني بالجنة، فقلت لجبرئيل - وجبرئيل بالمكان الذي وصفه الله: مطاع ثم أمين -: ألا تأمره أن يريني النار ؟ فقال له جبرئيل: يا مالك أر محمدا النار،

So, I-saww greeted unto him and he returned the greeting unto me-saww and gave me-saww the glad tidings with the Paradise. I-saww said to Jibraeel-as – and Jibraeel-as is with the position which Allah-azwj Described as: ***Obedient, then trustworthy [81:21]*** – Can you instruct him to show me-saww the Fire?' Jibraeel-as said to him: 'O Maalik! Show Muhammad-saww the Fire!'

فكشف عنها غطاءها وفتح بابا منها فخرج منها لهب ساطع في السماء وفارت وارتفعت حتى ظننت ليتناولني مما رأيت، فقلت: يا جبرئيل قل له: فليرد عليها غطاءها، فأمرها فقال لها: ارجعي، فرجعت إلى مكانها الذي خرجت منه.

So, he uncovered its covering from it, and opened a Door from it, there came out a flame spreading in the sky, and it burst out and rose until I-saww thought it would take me-as, from what I-saww saw. I-saww said: 'O Jibraeel-as! Tell him to return its covering upon it'. He ordered it saying to it: 'Return!' So, it returned to its place which it had come out from''.[415]

[415] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 30

31 – فس: " وإن منكم إلا واردها كان على ربك حتما مقضيا ثم ننجي الذين اتقوا ونذر الظالمين فيها جثيا يعني من في البحار إذا تحولت نيرانا يوم القيامة،

And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71] Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72] – meaning one in the oceans when they are transformed as fires on the Day of Judgment.

وفي حديث آخر: قال هي منسوخة بقوله: " إن الذين سبقت لهم منا الحسنى اولئك عنها مبعدون " أخبرنا أحمد بن إدريس قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام في قوله: " وإن منكم إلا واردها " قال: أما تسمع الرجل يقول: وردنا ماء بني فلان ؟ فهو الورود ولم يدخله.

And in another Hadeeth it says that it is Abrogated by His-azwj Words: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101]***. (P.s. – Up to here is not a Hadeeth)

It was informed to us by Ahmad Bin Idrees who said, 'It was narrated to us by Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah-asws regarding His-azwj Words: ***And there is not one of you but shall pass over it [19:71]***. He-asws said: 'Have you not heard the man saying, 'We passed by the water of the clan of so and so?' So, it is the passing by, and not entering inside it''.[416]

32 – فس: " فالذين كفروا " يعني بني امية " قطعت لهم ثياب من نار " إلى قوله: " حديد ": يغشاهم النار كالثوب للانسان فتسترخي شفته السفلى حتى تبلغ سرته، وتقلص شفته العلياء حتى تبلغ رأسه

As for those who are committing Kufr – meaning the clan of Umayya, ***there would be cut out for them clothes of fire [22:19]*** – up to His-azwj Words: ***iron [22:21]***. The Fire would overwhelm them like the clothes of the human being. His lower lip would be relaxed until it reaches his navel, and his upper lip would contract until it reaches his head.

" ولهم مقامع من حديد " قال: الاعمدة التي يضربون بها وقوله: " كلما أرادوا أن يخرجوا منها من غم اعيدوا فيها " أي ضربا بتلك الاعمدة.

And for them would be rods of iron [22:21]. He said, 'The rods which they would be hit by. And His-azwj Words: ***Every time they intend to exit from it, from grief, they would be returned into it [22:22]***, i.e. they would be hit by those rods''.[417] (P.s. – This is not a Hadeeth)

[416] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 31
[417] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 32

33 – فس: قال علي بن إبراهيم في قوله: " وأما الذين فسقوا فمأواهم النار كلما أرادوا أن يخرجوا منها من غم اعيدوا فيها " قال: إن جهنم إذا دخلوها هووا فيها مسيرة سبعين عاما، فإذا بلغوا أسفلها زفرت بهم جهنم، فإذا بلغوا أعلاها قمعوا بمقامع الحديد فهذه حالهم.

Ali Bin Ibrahim said regarding His-azwj Words: ***And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, [32:20]***, he said, 'Hell, when they enter it, they would be sliding into it for a travel distance of seventy years. When they reach its bottom, Hell would exhale within them. When they reach its upper part, they would be hit by the iron rods. This would be their state''.[418] (P.s. – This is not a Hadeeth)

34 – فس: قال أمير المؤمنين عليه السلام: وأما أهل المعصية فخذلهم (فخلدهم خ ل) في النار، وأوثق منهم الاقدام، وغل منهم الايدي إلى الاعناق، وألبس أجسادهم سرابيل القطران، وقطعت لهم منها مقطعات من النار، هم في عذاب قد اشتد حره، ونار قد اطبق على أهلها

Amir Al-Momineen-asws said: 'And as for the disobedient people, they would be forsaken in the Fire, and the feet would be fixed with them, and their hands would be tied to their necks, and their bodies would be wearing the shirts of asphalt, and there would be cut-out for them from it - the pieces from the Fire. They would be in Punishment the heat of which would have intensified, and the Fire would have formed a layer over its people.

فلا يفتح عنهم أبدا، ولا يدخل عليهم ريحا (ريح خ ل) أبدا ولا ينقضي منهم عمر (غم خ ل) أبدا، العذاب أبدا شديد، والعقاب أبدا جديد، لا الدار زائلة فتفنى، ولا آجال القوم تقضى.

It will not be opened up for them forever, nor will a wind (breeze) enter upon them forever, nor would a life-span expire from them forever. The Punishment would be severe forever, and the torments would be renewed forever. Neither will the house perish, ever, nor will the terms of the people expire.

ثم حكى نداء أهل النار فقال: " ونادوا يا مالك ليقض علينا ربك " قال: أي نموت، فيقول مالك: " إنكم ماكثون ".

Then He-azwj Related the call of the people of the Fire, so He-azwj Said: ***And they would call out, 'O Malik! Let your Lord Decide about us'*** – i.e., 'we should be dying', so Maalik will say: ***'You shall remain! [43:77]***''.[419]

35 – فس: " يوم نقول لجهنم هل امتلات وتقول هل مزيد " قال: هو استفهام لانه وعد الله النار أن يملاها فتمتلئ النار، ثم يقول لها: هل امتلات ؟ وتقول هل من مزيد ؟ على حد الاستفهام، أي ليس في مزيد،

On the Day that We will say to Hell: "Are you filled up?" And it will say: 'Are there any more?' [50:30], he said, 'It is the question, because He-azwj had Promised the Fire than He-azwj will be

[418] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 33
[419] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 34

Filling it, so the Fire would be filled. Then He-azwj will Say to it: ***"Are you filled up?" And it will say: 'Are there any more?' [50:30]***, upon a limit of the question, i.e. it isn't regarding the increase.

قال: فتقول الجنة: يا رب وعدت النار أن تملاها، ووعدتني أن تملاني فلم لا تملاني وقد ملات النار ؟ قال: فيخلق الله يومئذ خلقا يملا بهم الجنة،

He said, 'So the Paradise would say: 'O Lord-azwj! You-azwj Promised the Fire that You-azwj will Fill it, and You-azwj Promised me that You-azwj will Fill me, but You-azwj have not Filled me and the Fire is filled up?' He said, 'So, on that day, Allah-azwj will Created creatures to Fill the Paradise with them'. (P.s. – This is not a Hadeeth)

فقال أبو عبد الله عليه السلام: طوبى لهم إنهم لم يروا غموم الدنيا وهمومها.

Abu Abdullah-asws said: 'Beatitude is for them. They would not have seen the grief of the world and its worries''.[420]

36 – فس: أبي، عن عمرو بن عثمان، عن جابر، عن أبي جعفر عليه السلام قال: لما نزلت هذه الآية: " وجئ يومئذ بجهنم "

My father, from Amro Bin Usman, from Jabir,

'From Abu Ja'far-asws having said: 'When this Verse was Revealed: ***And on that Day they would come with Hell. [89:23]***

سئل عن ذلك رسول الله صلى الله عليه وآله، فقال: بذلك أخبرني الروح الامين أن الله لا إله غيره إذا برز الخلائق وجمع الاولين والآخرين أتى بجهنم يقاد بألف زمام يقودها مائة ألف ملك من الغلاظ الشداد،

Rasool-Allah-saww was asked about that, so he-saww said: 'The Trustworthy Spirit informed me that Allah-azwj, there is no god apart from Him-azwj, when He-azwj Send forth the creatures, He-azwj would Gather the former ones and the latter ones, they would come with Hell pulled by a thousand reins, a thousand Angels of severe cruelty would be pulling it.

لها هدة وغضب وزفير وشهيق، وإنها لتزفر الزفرة، فلولا أن الله عزوجل أخرهم للحساب لاهلكت الجمع، ثم يخرج منها عنق فيحيط بالخلائق البر منهم والفاجر،

For it would be an echo, and wrath, and exhalation and inhalation. And it will exhale the exhalation, so if Allah-azwj Mighty and Majestic had not Delayed them for the Reckoning, it would have destroyed the (people of the) gathering. Then a neck will come out from it and encompass the creatures, the righteous ones from them and the immoral.

فما خلق الله عزوجل عبدا من عباده ملكا ولا نبيا إلا ينادي: رب نفسي نفسي، وأنت يا نبي الله تنادي: امتي امتي

[420] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 35

So, there is no creature of Allah-azwj, a servant from His-azwj servants, Angel, or Prophet-as except that he would call out, 'O Lord-azwj, (save) my soul! (save) my soul! Whilst you-saww, O Prophet-saww of Allah-azwj would be saying: 'O Lord-azwj, (save) my-saww community! (save) My-saww community!'

ثم يوضع عليها الصراط أدق من الشعرة، وأحد من السيف، عليها ثلاث قناطر فأما واحدة فعليها الامانة والرحم، وأما ثانيها فعليها الصلاة، وأما الثالثة فعليها عدل رب العالمين لا إله غيره،

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

فيكلفون الممر عليها فتحبسهم الرحم والامانة، فإن نجوا منها حبستهم الصلاة، فإن نجوا منها كان المنتهى إلى رب العالمين عزوجل، وهو قوله تبارك وتعالى: " إن ربك لبالمرصاد "

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

والناس على الصراط فمتعلق بيد، وتزول قدم، ويستمسك بقدم، والملائكة حولها ينادون: يا حليم اغفرواصفح وعد بفضلك وسلم سلم، والناس يتهافتون في النار كالفراش،

And the people upon the Bridge clinging by the hands, and a foot would slip, and a foot would stick, and the Angels would be around it calling out: 'O Forbearing, Forgive and Pardon, and Count with Your-azwj Grace, and safety, safety!' And the people would be coming to the Fire like the flies.

فإذا نجا ناج برحمة الله عزوجل مر بها فقال: الحمدلله وبنعمته تتم الصالحات وتزكو الحسنات والحمد لله الذي نجاني منك بعد إياس بمنه وفضله إن ربنا لغفور شكور.

So, if he is rescued, he would be Rescued by the Mercy of Allah-azwj Mighty and Majestic Commanded with it, and he will say, 'The Praise is for Allah-azwj, and by His-azwj Favour, the righteous deeds are completed, and the good deeds are purified. And the Praise is for Allah-azwj Who Rescued me from you (Hell) after I had despaired of His-azwj Favour and His-azwj Grace. Surely our Lord-azwj if Forgiving, Grateful''.[421]

37 – فس: " وأسروا الندامة لما رأوا العذاب " قال: يسرون الندامة في النار إذا رأوا ولي الله، فقيل: يارسول الله وما يغنيهم إسرار الندامة وهم في العذاب ؟ قال: يكرهون شماتة الاعداء "

[421] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 36

And they would be captivated by the regret when they see the Punishment [10:54]. He said, 'They will be captivated by the regret when they see the friend of Allah-azwj. It was said, 'O Rasool-Allah-saww! And what would the regret avail them, and they would be in the Punishment?' He-saww said: 'They would be disliking the gloating of the enemies''.[422]

38 – فس: أبي، عن ابن أبي عمير، عن ابن بكير، عن أبي عبد الله عليه السلام قال: إن في جهنم لواديا للمتكبرين يقال له سقر، شكا إلى الله شدة حره وسأله أن يتنفس، فأذن له، فتنفس فأحرق جهنم.

My father, from Ibn Abu Umeyr, from Ibn Bakeyr,

'From Abu Abdullah-asws having said: 'In Hell there is a valley for the arrogant ones called Saqar. It complained to Allah-azwj of the severity of its own heat and asked Him-azwj to let it breathe, so He-azwj Permitted to it, and it breathed, and Hell was inflamed''.[423]

39 – فس: قوله " سقر " واد في النار " لا تبقي ولا تذر " أي لا تبقيه ولا تذره " لواحة للبشر " قال: تلوح عليه فتحرقه " عليها تسعة عشر " قال: ملائكة يعذبونهم، وهو قوله: " وما جعلنا أصحاب النار إلا ملائكة " وهم ملائكة في النار يعذبون الناس " وما جعلنا عدتهم إلا فتنة للذين كفروا " قال: لكل رجل تسعة عشر من الملائكة يعذبونهم.

His-azwj Words: ***Saqar [74:26]*** - a valley in Hell, ***It neither lets remain nor spares (anyone) [74:28]*** – i.e. it does not let him remain nor spares him, ***Scorching for the person [74:29]*** – he said, Scorching upon it, so it burns him, ***Upon it are nineteen [74:30]***. He said, 'The Angels Punishing him, it is His-azwj Word: ***And have not Made the wardens of the Fire, except the Angels [74:31]***, and they are the Angels in the Fire Punishing the people. ***and We have not Made their number except as a Fitna for those who commit Kufr*** – he said, 'For every man would be nineteen from the Angels Punishing them''.[424] (P.s. – This is not a Hadeeth)

40 – فس: " انطلقوا إلى ظل ذي ثلاث شعب " قال: فيه ثلاث شعب من النار " إنها ترمي بشرر كالقصر " قال: شررالنار مثل القصور والجبال " كأنه جمالت صفر " أي سود.

Go on towards a shade with three branches! [77:30], he said, 'In it are three flames from the Fire. ***It throws out sparks like towers [77:32]***, he said, 'The sparks of the Fire being like the towers and the mountains ***As if it was a string of yellow camels [77:33]***, i.e. black''.[425] (P.s. – This is not a Hadeeth)

41 – فس: سعيد بن محمد، عن بكر بن سهل، عن عبد الغني بن سعيد، عن موسى ابن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس في قوله: " وإذا الجحيم سعرت " يريد اوقدت للكافرين، والجحيم النار الاعلى من جهنم، والجحيم في كلام العرب ما عظم من النار، كقوله عزوجل: ابنواله بنيانا فألقوه في الجحيم " يريد النار العظيمة.

[422] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 37
[423] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 38
[424] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 39
[425] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 40

Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Ibn Abul Rahman, from Ibn Jareeh, from Ata'a, from Ibn Abbas,

'Regarding His-azwj Words: ***And when the Blazing Fire is Inflamed [81:12]*** – meaning it would be ignited for the Kafirs, and Al-Jaheem is the Fire is the upper part from Hell, and the Jaheem in the speech of the Arabs is what is huge from the fire, like the Words of the Mighty and Majestic: ***They said, 'Build a structure for him, and throw him into the Blazing Fire!' [37:97]*** – intending the huge fire''.[426] (P.s. – This is not a Hadeeth)

42 – فس: في رواية أبي الجارود أما الويل فبلغنا – والله أعلم – أنها بئرفي جهنم.

In a report of Abu Al Jaroud –

'As for the woe, it has reached us – and Allah-azwj is more Knowing – it is a well in Hell''.[427] (P.s. – This is not a Hadeeth)

43 – فس: " تصلى " وجوههم " نار حامية تسقى من عين آنية " قال لها: أنين من شدة حرها " ليس لهم طعام إلا من ضريع " قال: عرق أهل النار وما يخرج من فروج الزواني " لا يسمن ولا يغني من جوع ".

Arriving – their faces, ***to a scorching Fire [88:4] Quenching from a boiling spring [88:5]***, it is called a spring due to the severity of its heat, ***There wouldn't be any food for them except from bitter thorns [88:6]***. He said, 'The sweat of the people of the Fire and what comes out from the private parts of the adulterers. ***Neither fattening nor availing from hunger [88:7]***''.[428] (P.s. – This is not a Hadeeth)

44 – فس: أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي عبد الله عليه السلام قال: إن في النار لنارا تتعوذ منها أهل النار، ماخلقت إلا لكل متكبر جبار عنيد ولكل شيطان مريد، ولكل متكبر لا يؤمن بيوم الحساب، وكل ناصب لآل محمد

My father, from Ibn Abu Umeyr, from Mansour Bin Yunus,

'From Abu Abdullah-asws having said: 'In the Fire (Hell) there is a fire the people of the Fire seek refuge from it. It has not been created except for the arrogant obstinate tyrant, and for every rebellious Satan-la, and for every arrogant one not believing in the Day of the Reckoning, and every Nasibi (Hostile one) to the Progeny-asws of Muhammad-saww'.

وقال: إن أهون الناس عذابا يوم القيامة لرجل في ضحضاح من نار، عليه نعلان من نار، وشراكان من نار، يغلي المرجل، ما يرى أن في النار أحدا أشد عذابا منه، وما في النار أحد أهون عذابا منه.

And he-asws said: 'The people of the easiest Punishment on the Day of Judgment is for a man in the shallowness of the Fire. Upon him would be slippers of fire, and straps of fire melting the brass. He would view that there isn't anyone in the Fire with more severe Punishment

[426] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 41
[427] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 42
[428] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 43

than him, and (although) there would not be anyone in the Fire of easier Punishment than him''.[429]

45 – فس: " لابثين فيها أحقابا " قال: الاحقاب: السنين، والحقب ثمانون سنة، والسنة عددها ثلاث مائة وستون يوما، واليوم كألف سنة مما تعدون،

They would be living therein for ages [78:23], he said, 'The 'ages' are the years, and the 'age' is of eighty years, and the year, its numbering is of three hundred and sixty days, and the day is like a thousand years from what you are counting. (P.s. – This paragraph is not a Hadeeth)

أخبرنا أحمد بن إدريس عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن درست بن أبي منصور، عن الاحول، عن حمران بن أعين قال: سألت أبا عبد الله عليه السلام عن قول الله: " لابثين فيها أحقابا لا يذوقون فيها بردا ولا شرابا إلا حميما " قال: هذه في الذين يخرجون من النار.

It was informed to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dorost Bin Abu Mansour, from Al Ahowl, from Humran Bin Ayn who said,

'I asked Abu Abdullah[-asws] about the Words of Allah[-azwj]: ***They would be living therein for ages [78:23] They shall neither be tasting therein coolness nor drink [78:24] Except scalding water and pus [78:25]***, he[-asws] said: 'This is regarding those who will be exiting from the Fire'.

وقال علي بن إبراهيم في قوله: " لا يذوقون فيها بردا " أي نوما، قال: البرد. النوم.

And Ali Bin Ibrahim said regarding His[-azwj] Words: ***They shall neither be tasting therein coolness nor drink*** – i.e. sleep. He said, 'The coolness is the sleep''.[430] (P.s. – This paragraph is not a Hadeeth)

46 – فس: " قل أعوذ برب الفلق " قال: الفلق جب في جهنم يتعوذ أهل النار من شدة حره، سأل الله أن يأذن له أن يتنفس، فأذن له فتنفس فأحرق جهنم،

Say: 'I seek Refuge with Lord of Al-Falaq [113:1], he said, 'Al-Falaq is a chasm in Hell, the people of the Fire would be seeking refuge from the severity of its heat. It asked Allah[-azwj] to Permit it to breathe, so He[-azwj] Permitted it, and it breathed, and Hell was inflamed'.

قال: وفي ذلك الجب صندوق من نار يتعوذ أهل تلك الجب من حر ذلك الصندوق وهو التابوت، وفي ذلك التابوت ستة من الاولين وستة من الآخرين،

He said, 'And in that chasm there is a box of fire. The people of the chasm seek refuge from the heat of that box and it is the coffin, and in that coffin are six from the former ones and six from the Latter ones.

[429] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 44
[430] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 45

فأما الستة من الاولين فابن آدم الذي قتل أخاه، ونمرود إبراهيم الذي ألقى إبراهيم في النار، وفرعون موسى، والسامري الذي اتخذ العجل، والذي هود اليهود، والذي نصر النصارى.

As for the six from the former ones, it would be the son of Adam[-as] who killed his brother[-as], and Nimrod[-la] of (the era of) Ibrahim[-as] who threw Ibrahim[-as] into the Fire, and Pharaoh[-la], and Al-Samiry[-la] who took the calf, and the one who Judaised the Jews, and the one who Christianised the Christians.

وأما الستة من الآخرين فهو الاول والثاني والثالث والرابع وصاحب الخوارج وابن ملجم " ومن شرغاسق إذا وقب " قال: الذي يلقى في الجب يقب فيه.

And as for the six from the latter ones, it would be the first one (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth (Muawiya), and the leader of the Khwarijites, and Ibn Muljim[-la], ***And from evil of darkness when it spreads [113:3]***. He said, 'That which casts in the chasm to dwell therein''.[431]

47 – ج: عن هشام بن الحكم قال: قال الزنديق للصادق عليه السلام: أخبرني أو ليس في النار مقنع أن يعذب خلقه بها دون الحيات والعقارب ؟ قال: إنما يعذب بها قوما زعموا أنها ليست من خلقه، إنما شريكه الذي يخلقه فيسلط الله عليهم العقارب والحيات في النار ليذيقهم بها وبال ما كانوا عليه فجحدوا أن يكون صنعه.

From Hisham Bin Al Hakam who said,

The atheist said to Al-Sadiq[-asws], 'Inform me, or isn't there any evidence regarding the Fire that He[-azwj] would be Punishing His[-azwj] creatures with it besides the snakes and the scorpions?' He[-asws] said: 'But rather, He[-azwj] would Punish with it the people who claimed that it isn't from His[-azwj] creation, but rather, it was His[-azwj] associate who created it. Therefore, Allah[-azwj] Make the scorpions and the snakes to overcome upon them in the Fire for them to be tasting by it the evil consequences of what they had been upon, so they rejected that He[-azwj] happens to be its Maker''.[432]

48 – ثو: أبي، عن سعد، عن النهدي، عن ابن محبوب، عن علي بن يقطين، عن أبي الحسن موسى عليه السلام قال: كان في بني إسرائيل رجل مؤمن وكان له جار كافر فكان يرفق بالمؤمن ويوليه المعروف في الدنيا، فلما أن مات الكافر بنى الله له بيتا في النار من طين، فكان يقيه حرها، ويأتيه الرزق من غيرها، وقيل له: هذا بما كنت تدخل على جارك المؤمن فلان بن فلان من الرفق وتوليه من المعروف في الدنيا.

My father, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ali Bin Yaqteen,

'From Abu Al-Hassan Musa[-asws] having said: 'There was a Momin man among the children of Israel, and there was a Kafir neighbour for him being kind with the Momin, and he would be close to him of the goodness in the world. So, when the Kafir died, Allah[-azwj] Built a house for him in the Fire out of clay, and it was saving him from its heat and the sustenance coming to

[431] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 46
[432] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 47

him from other than it, and it was said to him: 'This is due to that kindness you had entered upon your Momin neighbour, so and so, son of so and so, and befriended him from the goodness in the world''.[433]

49 – ثو: ابن الوليد، عن الصفار، عن محمد بن الحسين، عن محمد بن عبد الله بن هلال، عن عقبة بن خالد، عن ميسر، عن أبي جعفر عليه السلام قال: إن في جهنم لجبلا يقال له الصعدى، وإن في الصعدى لواديا يقال له سقر، وإن في سقر لجبا يقال له هبهب، كلما كشف غطاء ذلك الجب ضج أهل النار من حره، وذلك منازل الجبارين.

Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Maysar,

'From Abu Ja'far-asws having said: 'In Hell there is a mountain called Al-Sa'ady, and in Al-Sa'ady there is a valley called Saqar, and in Saqar there is a mountain called Habhab. Every time a cover of that chasm its removed, the people of the Fire raise a clamour from its heat, and those that the places of the tyrants''.[434]

50 – يج: من معجزاته صلى الله عليه وآله أنه لما غزا بتبوك كان معه من المسلمين خمسة وعشرون ألفا سوى خدمهم، فمر عليه السلام في مسيره بجبل يرشح الماء من أعلاه إلى أسفله من غير سيلان، فقالوا: ما أعجب رشح هذا الجبل ! فقال: إنه يبكي، قالوا: والجبل يبكي ؟ قال: أتحبون أن تعلموا ذلك ؟ قالوا: نعم،

From his-saww miracles is that when he-saww went on a military expedition of Tabuk there were twenty-five thousand from the Muslims with him-saww besides their servants. He-saww passed by a mountain during his-saww journey trickling water from its top to its bottom without a flow. They said, 'How strange is the trickling of this mountain!' He-saww said: 'It is crying'. They said, 'And the mountain is crying?' He-saww said: 'Would you like to know that?' They said, 'Yes'.

قال: أيها الجبل مم بكاؤك ؟ فأجابه الجبل – وقد سمعه الجماعة – بلسان فصيح: يا رسول الله مربي عيسى مريم وهو يتلو: نار وقودها الناس والحجارة، فأنا أبكي منذ ذلك اليوم خوفا من أن أكون من تلك الحجارة،

He-saww said: 'O you mountain! What are you crying for?' The mountain answered him-saww – and the group heard it – in an eloquent tongue: 'O Rasool-Allah-saww! Isa-as Bin Maryam-as had passed by me and he-as was reciting: ***a Fire whose fuel are the people and the stones [66:6]***, so I have been crying since that day out of fear from my becoming from those stones'.

فقال: اسكن مكانك فلست منها، إنما تلك الحجارة الكبريت، فجف ذلك الرشح من الجبل في الوقت حتى لم يرشئ من ذلك الرشح ومن تلك الرطوبة التي كانت.

[433] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 48
[434] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 49

He-saww said: 'Calm down in your place, for you aren't from those. But rather those are stones of sulphur'. Then that trickle from the mountain dried up in that time until it did not trickle from that trickle, and from that wetness which it had''.[435]

51 – شى: عن ابن مسكان رفعه إلى أبي عبد الله عليه السلام في قوله: " فما أصبرهم على النار " قال: ما أصبرهم على فعل ما يعلمون أنه يصيرهم إلى النار.

From Ibn Muskan,

'Raising it to Abu Abdullah-asws regarding His-azwj Words: ***So what would be their patience upon the Fire? [2:175]***: 'What (can make them to be) patient upon a deed what they are knowing that it would take them to the Fire?''.[436]

52 – م: في قوله تعالى: " الله يستهزئ بهم " وأما استهزاؤه بهم في الآخرة فهو أن الله عزوجل إذا أقر المنافقين المعاندين لعلي عليه السلام في دار اللعنة والهوان، وعذبهم بتلك الالوان العجيبة من العذاب، وأقر المؤمنين الذين كانت المنافقون يستهزؤون بهم في الدنيا في الجنان بحضرة محمد صفي الملك الديان

Regarding the Words of the Exalted: ***Allah will be Mocking with them, [2:15]***: (Imam Hassan Al-Askari-asws said): 'And as for Mocking them in the Hereafter will be that Allah-azwj Mighty and Majestic, when He-azwj Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these *Momineen* to be in the Gardens in the presence of Muhammad-saww in the position of a judging king.

أطلعهم على هؤلاء المستهزئين بهم في الدنيا حتى يروا ماهم فيه من عجائب اللعاين وبدائع النقمات، فيكون لذتهم وسرورهم بشماتتهم بهم كما لذتهم وسرورهم بنعيمهم في جنان ربهم،

He-azwj will then Notify upon these mockers, those who were mocking with them in the world, until they (Momineen) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord-azwj'.

فالمؤمنون يعرفون اولئك الكافرين بأسمائهم وصفاتهم، وهم على أصناف: منهم من هو بين أنياب أفاعيها تمضغه،

So, the Momineen would be recognising those *Kafirs* and the *Munafiqs* (hypocrites) – by their names and their descriptions, and they would be upon (various) types (of Punishments) – from them is one who would be in between the fangs of its serpents being bitten.

[435] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 50
[436] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 51

ومنهم من هو بين مخاليب سباعها تعبث به وتفترسه،

And from them is one who would be in between the claws of its predators being chewed by it and its ferocity.

ومنهم من هو تحت سياط زبانيتها وأعمدتها ومرزباتها يقع من أيديهم عليه تشدد في عذابه وتعظم خزيه ونكاله،

And from them is one who would be beneath the whips of the Zabaniyya (Angels of Hell) – and their rods and their hammers, falling from their hand upon him what would be the most severe of his Punishments, and the greatest of his disgrace and his exemplary Punishment.

ومنهم من هو في بحار حميمها يغرق ويسحب فيها،

And from them is one who would be in an ocean of boiling water, drowning, and being carried away (by the currents) in it.

ومنهم من هو في غسلينها وغساقها تزجره زبانيتها،

And from them is one who would be in its wound discharges, and its puss, being rebuked therein by the Zabaniyya (Angels of Hell).

ومنهم من هو في سائر أصناف عذابها، والكافرون والمنافقون ينظرون فيرون هؤلاء المؤمنين الذين كانوا بهم في الدنيا يسخرون لما كانوا من موالات محمد وعلي وآلهما صلوات الله عليهم يعتقدون، فيرونهم: منهم من هو على فرشها يتقلب، ومنهم من هو على فواكهها يرتع،

And the *Kafirs* and the *Munafiqs* would be looking on, and they would be seeing these Momineen, those who they were mocking with in the world – due to what they were from the friendship and believing in Muhammad[-saww] and Ali[-asws] and their[-asws] Progeny[-asws] – and they would be seeing – from them, one who would be upon his couch, rolling (in happiness), and from them would be one partaking from its fruits.

ومنهم من هو على غرفاتها أو في بساتينها وتنزهاتها يتبحبح، والحور العين والوصفاء والولدان و الجواري والغلمان قائمون بحضرتهم وطائفون بالخدمة حواليهم، وملائكة الله عزو جل يأتونهم من عند ربهم بالحياء والكرامات وعجائب التحف والهداياء والمبرات يقولون: سلام عليكم بما صبرتم فنعم عقبى الدار،

And from them (Momineen) is one who would be in it (Paradise) and in lofty towers or in its carpets and strolling in its orchards, and its parks, and the maiden Houries, and the servants, and the sons, and the maids, and the young boys standing in their service, and they would be circling with the service around them, and the Angels of Allah[-azwj] Mighty and Majestic would be coming to them from the Presence of their Lord[-azwj] with the gifts and the prestige, and wonderful presents and the gifts, and the favours, saying to them, '***Greetings be upon you due to your patience, for excellent is the consequential abode [13:24]***.

فيقول هؤلاء المؤمنون المشرفون على هؤلاء الكافرين المنافقين: يا أبا فلان ويا فلان – حتى ينادونهم بأسمائهم – ما بالكم في مواقف خزيكم ماكثون ؟ هلموا إلينا نفتح لكم أبواب الجنان لتتخلصوا من عذابكم وتلحقوا بنا في نعيمها،

So, they would be saying to these *Momineen* - the ones ennobled upon, to those *Kafirs* and the *Munafiqs*, 'O so and so!' And, 'O so and so!' And, 'O so and so!' – until they call out with their names – 'What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us in our Bounties!'

فيقولون: يا ويلنا أنى لنا هذا ؟ يقول المؤمنون: انظروا إلى هذه الابواب، فينظرون إلى أبواب الجنان مفتحة يخيل إليهم أنها إلى جهنم التي فيها يعذبون، ويقدرون أنهم ممكنون أن يتخلصوا إليها، فيأخذون في السباحة في بحار حميمها وعدوا بين أيدي زبانيتها، وهم يلحقونهم ويضربونهم بأعمدتهم ومرزباتهم وسياطهم،

They would be saying, 'O woe is for us! If only this was for us'. So the *Momineen* would be saying, 'Look at these doors'. So they would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. So they would take to the swimming in the ocean of its pus, and end up in the hands of its Zabanyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

فلا يزالون هكذا يسيرون هناك وهذه الاصناف من العذاب تمسهم حتى إذا قدروا أنهم قد بلغوا تلك الابواب وجدوها مردومة عنهم وتدهدههم الزبانية بأعمدتها فتنكسهم إلى سواء الجحيم، ويستلقي اولئك المؤمنون على فرشهم في مجالسهم يضحكون منهم مستهزئين بهم،

They would not cease to be like this moving to and fro over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabaniyya would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those *Momineen* would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

فذلك قول الله عزوجل: " الله يستهزئ بهم " وقوله عز وجل: " فاليوم الذين آمنوا من الكفار يضحكون على الارائك ينظرون"

So, these are the Words of Allah-azwj the Exalted: ***Allah will be Mocking with them [2:15]***. And the Words of the Mighty and Majestic: ***So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]***'.[437]

53 – م: " فاتقوا النار التي وقودها الناس والحجارة " حجارة الكبريت أشد الاشياء حرا " اعدت " تلك النار " للكافرين " بمحمد والشاكين في نبوته، والدافعين لحق أخيه علي والجاحدين لامامته عليه السلام.

(Imam Hassan Al-Askari-asws - ***then fear the Fire the fuel of which are the people and stones*** – stones of sulphur are the severest of the things of heat, ***(it is) prepared*** - that fire, ***for the***

[437] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 52

unbelievers [2:24], in Muhammad[-saww] and the ones doubting in his[-saww] Prophet-hood, and the repellers of the rights of his[-saww] brother Ali[-asws], and the rejecters of his[-asws] Imamate''.[438]

54 – وفي رواية اخرى: " وقودها " أي حطبها " الناس والحجارة " توقد تكون عذابا على أهلها اعدت للكافرين المكذبين بكلامه ونبيه، الناصبين العداوة لوليه ووصيه.

And in another report: ***the fuel of which*** – i.e. its firewood, ***are the people and stones*** – igniting Punishment upon its people, prepared for the Kafirs, the beliers in His[-azwj] Speech) and His[-azwj] Prophet[-saww], instillers of the enmity towards His[-azwj] Guardian[-asws] and his[-saww] successor[-asws]''.[439] (P.s. – This is not a Hadeeth)

55 – م: قال الامام عليه السلام قال الله تعالى: " وقالوا " يعني اليهود المصرون المظهرون للايمان، المسرون للنفاق، المدبرون على رسول الله صلى الله عليه وآله وذويه بما يظنون (أن خ ل) فيه عظيم " لن تمسنا النار إلا أياما معدودة " وذلك أنه كان لهم أصهار وإخوة رضاع من المسلمين يسرون كفرهم بمحمد (عن محمد خ ل) وصحبه، وإن كانوا به عارفين، صيانة لهم لارحامهم وأصهارهم،

The Imam (Hassan Al-Askari[-asws]) said: 'Allah[-azwj] Mighty and Majestic Said: ***And they are saying*** - meaning the Jews, the persistent ones, the displayers of the *Eman*, the concealers of the hypocrisy, and the plotters against Rasool-Allah[-saww] and impeding him[-saww] with what they are thinking that in it would be their damage, ***'Fire will never touch us except for a number of days'***, and that is because there used to be in-laws and brothers by breastfeeding for them from the Muslims, concealing their *Kufr* (disbelief) from Muhammad[-saww] and his[-saww] companions, and even though they were aware, pretending for them, for their relatives and their in-laws.

لما قال لهم هؤلاء: لم تفعلون هذا النفاق الذي تعلمون أنكم به عند الله مسخوط عليكم معذبون ؟ أجابهم هؤلاء اليهود بأن مدة ذلك العذاب الذي نعذب به لهذه الذنوب أيام معدودة تنقضي، ثم نصير بعده في النعمة في الجنان

They said to them, 'Why are you doing this hypocrisy which you know that by it you would be Angered upon in the Presence of Allah[-azwj], being Punished?' Those Jews replied to them, 'But the term of that Punishment which we would be Punished with for these sins would be expiring in ***a number of days***. Then, after that, we would come to be in the Bounties in the Gardens.

ولا نستعجل المكروه في الدنيا للعذاب الذي هو بقدر أيام ذنوبنا، فإنها تفنى وتنقضي، ويكون قد حصلنا لذات الحرية من الخدمة ولذات نعمة الدنيا، ثم لا نبالي بما يصيبنا بعد، فإنه إذا لم يكن دائما فكأنه قد فنى.

Therefore, we are in no hurry to avoid in the world the abhorrence of the Punishment, which would be in accordance to the days of our sins. It would finish and expire, and we would have happened to achieve the freedom from the service and the pleasures of the world. Then, we

[438] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 53
[439] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 54

don't care what would be hitting us afterwards, for it (the Punishment), when it does not happen to be forever, so it is as if it has already finished'.

فقال الله تعالى: قل يا محمد " أتخذتم عند الله عهدا " إن عذابكم على كفركم بمحمد وعلي ودفعكم لآياته في نفسه وفي علي عليه السلام وسائر خلفائه وأوليائه منقطع غير دائم، بل ما هو إلا عذاب دائم لا نفاد له

Allah-azwj Mighty and Majestic Said: ***Say:*** - O Muhammad-saww (to them) – ***'Have you taken an agreement with Allah*** that your Punishment upon your *Kufr* (disbelief) in Muhammad-saww, and your repelling his-saww Signs regarding himself-saww and regarding Ali-asws and the rest of his-saww Caliphs and His-azwj Guardians would be interrupted, without being perpetual? But, it is not except for eternal Punishment with no depletion for it.

فلا تجتروا على الآثام والقبائح من الكفر بالله وبرسوله وبوليه المنصوب بعده على امته ليسوسهم ويرعاهم سياسة الوالد الشفيق الرحيم الكريم لولده، ورعاية الحدب المشفق على خاصته

Therefore, do not be audacious upon the sins and the ugliness from the *Kufr* with Allah-azwj and with His-azwj Rasool-saww, and with His-azwj Guardian-asws, and one nominated after him-saww upon his-saww community, in order to lead them and care for them, the care of the father, the kind, the merciful, the benevolent to his children, the care of the shepherd caring upon his flock.

" فلن يخلف الله عهده " فكذلك أنتم بما تدعون من فناء عذاب ذنوبكم هذه في حرز " أم تقولون على الله ما لا تعلمون " اتخذتم عهدا ام تقولون جهلا ؟ بل أنتم في أيهما ادعيتم كاذبون.

Then Allah will never Break His Agreement – So, similar to that are you with your claim for the ending of the Punishment of these sins of yours, being in protection ***or are you saying upon Allah what you are not knowing?*** – have you taken an agreement? Or are you (just) saying? But, you are, in whichever of these two claims, liars''.

ثم قال الله تعالى ردا عليهم: " بلى من كسب سيئة وأحاطت به خطيئته "

(Imam Hassan Al-Askari-asws said: 'Then the Mighty and Majestic Said in rebuttal against them: ***Yes! The one who earns evil and his sins surround him [2:81]***.

قال الامام عليه السلام: السيئة المحيطة به أن تخرجه عن جملة دين الله وتنزعه عن ولاية الله التي يؤمنه من سخط الله، وهي الشرك بالله والكفر به والكفر بنبوة محمد رسول الله والكفربولاية علي بن أبي طالب عليه السلام وخلفائه، كل واحد من هذه سيئة تحيط به، أي تحيط بأعماله فتبطلها وتحمقها " فأولئك " عاملو هذه السيئة المحيطة " أصحاب النارهم فيها خالدون "

The Imam-asws said: 'The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah-azwj and remove him from the Wilayah of Allah-azwj, and throw him into the Wrath of Allah-azwj – and it is *Shirk* (association) with Allah-azwj, and the *Kufr* (disbelief) in Him-azwj, and the *Kufr* in the Prophet-hood of Rasool-Allah-saww, and the *Kufr* in the Wilayah of Ali-asws Bin Abu Talib-asws. Each one of these is an evil deed he would be

surrounded with – i.e., it surrounds his deeds and invalidates it and deletes it, ***so they***, the ones who do this surrounding evil deeds ***are the inmates of the Fire; they would be in it eternally***''.

ثم قال رسول الله صلى الله عليه وآله: إن ولاية علي حسنة لا يضر معها شئ من السيئات وإن جلت إلا ما يصيب أهلها من التطهير منها بمحن الدنيا وببعض العذاب في الآخرة إلى أن ينجوا منها بشفاعة مواليه الطيبين الطاهرين،

Then Rasool-Allah-saww said: 'The Wilayah of Ali-asws is such a good deed – nothing from the evil deeds harms with it, and even if it has (already) been recorded – except what its perpetrator is hit from the purification from it in the world, and by some of the punishments in the Hereafter, until he is rescued from it by the intercession of his goodly and clean Masters-asws.

وإن ولاية أضداد علي ومخالفة علي عليه السلام سيئة لا ينفع معها شئ إلا ما ينفعهم بطاعاتهم في الدنيا بالنعم والصحة والسعة فيردوا الآخرة ولا يكون لهم إلا دائم العذاب.

And that the friendship of the opponents of Ali-asws and the adversaries of Ali-asws is such an evil deed – nothing benefits with it, except what benefits them by obeying them in the world – with the bounties and the good health, and being affluent. Then they would be returning to the Hereafter and there would not happen to be for them except for the perpetual Punishment''.[440]

56 – قب: تفسير الهذيل ومقاتل عن محمد بن الحنفية في خبر طويل والحديث مختصر " إنما نحن مستهزءون " بعلي بن أبي طالب عليه السلام وأصحابه: فقال الله تعالى: " الله يستهزئ بهم " يعني يجازيهم في الآخرة جزاء استهزائهم بأمير المؤمنين،

Tafseer Al Hazeyl and Mqatal, from Muhammad Bin Al Hanafiyya,

'In a lengthy Hadeeth, and the Hadeeth in short, ***but rather we were only mocking [2:14]***, with Ali-asws Bin Abu Talib-asws and his-asws companions, so Allah-azwj the Exalted Said: ***Allah will be Mocking with them, [2:15]***, meaning Recompensing them in the Hereafter a Recompense of their mocking Amir Al-Momineen-asws.

قال ابن عباس وذلك أنه إذا كان يوم القيامة أمر الله الخلق بالجواز على الصـــراط، فيجوز المؤمنين إلى الجنة، ويســـقط المنافقون في جهنم، فيقول الله: يا مالك استهزئ بالمنافقين في جهنم فيفتح مالك بابا في جهنم إلى الجنة، وينادیهم: معشر المنافقين ههنا ههنا فاصعدوا من جهنم إلى الجنة،

Ibn Abbas said, 'And that is because when it will be the Day of Judgment, Allah-azwj will Command the creatures with the crossing over the Bridge. The Momin would cross to the Paradise, and the hypocrites would fall into Hell. Allah-azwj will Say: "O Maalik! Mock the hypocrites in Hell!" So, Maalik will open a Door in Hell to the Paradise, and call out to them: 'Community of hypocrites! Over here! Over here! Climb out from Hell into the Paradise!'

[440] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 55

فيسيح المنافقون في نار جهنم سبعين خريفا إذا بلغوا إلى ذلك الباب وهموا بالخروج أغلقه دونهم، وفتح لهم بابا إلى الجنة في موضع آخر فيناديهم من هذا الباب: فاخرجوا إلى الجنة، فيسيحون مثل الاول فإذا وصلوا إليه أغلق دونهم ويفتح في موضع آخر، وهكذا أبد الآبدين.

The hypocrites will wail in the Fire of Hell for seventy autumns. When they reach to that Door and attempt the exit, it would be locked besides them, and another Door to the Paradise in another place. Then he will call out to them from this Door: 'Come out to the Paradise!' They would wail like the first (time), and when they arrive to it, it would be locked besides them, and he will open a Door in another place. And like this it would be forever, and ever!''.[441] (P.s. – This is not a Hadeeth)

57 – شى: عن أبي بصير قال: يؤتي بجهنم لها سبعة أبواب: بابها الاول للظالم وهو زريق، وبابها الثاني لحبتر، والباب الثالث للثالث، والرابع لمعاوية، والباب الخامس لعبد الملك، والباب السادس لعسكر بن هو سر، والباب السابع لابي سلامة، فهم (فهي خ ل) أبواب لمن اتبعهم.

From Abu Baseer,

(Ja'far Bin Muhammad[-asws] having said): 'They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq (Umar); and its second gate is for Hibter (Abu Bakr); and the third is for the third one (Usmaan); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamah. So, these gates are (also) for the ones who followed them''.[442]

58 – شى: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده عليه السلام قال: قال أمير المؤمنين عليه السلام: إن أهل النار لما غلى الزقوم والضريع في بطونهم كغلي الحميم سألوا الشراب فاتوا بشراب غساق وصديد يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب غليظ، وحميم يغلي في جهنم منذ خلقت كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا.

From Mas'ada Bin Sadaqa,

'From Ja'far[-asws] Bin Muhammad[-asws], from his[-asws] father[-asws], from his[-asws] grandfather[-asws] having said: 'Amir Al-Momineen[-asws] having said: 'The people of the Fire, when the Zaqoom (bitter tree) and the Zareeh (thorny bush) boils in their bellies like the boiling of the scalding water, they would ask for the drink. They will come with a drink of discharge and pus. He would swallow it and it would almost not be able to swallow it, and the death would come to him from every place, and he will not die, and from behind him would be harsh Punishment, and scalding water would be boiling in Hell since it was created like the oil, scorching the faces. Evil is the drink and evil is the dwelling''.[443]

[441] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 56
[442] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 57
[443] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 58

59 – شى: عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: ابن آدم خلق أجوف لابد له من العطام والشراب،

From Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'The son of Adam-as has been created hollow. There is no escape for him from the food and the drink'.

فقال: وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه.

He-asws said: 'And if they were to cry out for help, they would be helped with water like the murky oil scorching their faces''.[444]

60 – وعنه عليه السلام في قول الله: " يوم تبدل الارض غير الارض " قال: تبدل خبزة بيضاء نقية يأكل الناس منها حتى يفرغ من الحساب،

And from him-asws regarding the Words of Allah-azwj: ***On the Day the earth would be changed to another earth [14:48]***, he-asws said: 'It would be changed into pure white bread. The people would eat from it until He-azwj is Free from the Reckoning'.

قال له قائل: إنهم يومئذ لفى شغل عن الاكل والشرب، فقال له: ابن آدم خلق أجوف لا بد له من الطعام و الشراب، أهم أشد شغلا أم من في النار ؟ قد استغاثوا قال الله: وإن يستغيثوا يغاثوا بماء كالمهل ".

A speaker said to him-asws, 'One that Day they would be too pre-occupied from the eating and the drinking'. He-asws said to him: 'The son of Adam-as has been created hollow. There is no escape for him from the food and the drink. Would they be too pre-occupied or the ones in the Fire? They would be crying out. Allah-azwj Said: ***And if they cry out for relief, they would be relieved by water like molten copper [18:29]***''.[445]

61 – قيه: من كتاب زهد النبي صلى الله عليه وآله عن أبي جعفر أحمد القمي، عن علي عليه السلام أن النبي صلى الله عليه وآله قال: والذي نفس محمد بيده لو أن قطرة من الزقوم قطرت على جبال الارض لساخت إلى أسفل سبع أرضين ولما أطاقته، فكيف بمن هو شرابه ؟

From the book 'The ascetism of the Prophet-saww', from Abu Ja'far Al Qummy,

'From Ali-asws that the Prophet-saww having said: 'By the One-azwj in Whose Hand is the soul of Muhammad-saww! If a drop of Al-Zaqoom were to drop upon a mountain of the earth, it would collapse to the lowest seventh firmament and it would not be able to tolerate it, so how would it be with the one who drinks it?

[444] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 59
[445] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 60

والذي نفسي بيده لو أن مقماعا واحدا مما ذكره الله في كتابه وضع على جبال الارض لساخت إلى أسفل سبع أرضين ولما أطاقته فكيف بمن يقع عليه يوم القيامة في النار ؟.

By the One-azwj in Whose Hand is my-saww soul! One iron rod from what Allah-azwj Mentioned in His-azwj Book were to be placed upon a mountain of the earth, it would collapse to the lowest seventh firmament and it would not be able to tolerate it, so how would be with the one upon whom it falls on the Day of Judgment in the Fire?''[446]

(P.s. – No. 62 is missing)

63 – قال السيد رضي الله عنه. أقول: وفي الحديث: إن أهل النار إذا دخلوها ورأوا نكالها وأهوالها وعلموا عذابها وعقابها ورأوها كما قال زين العابدين عليه السلام: (ما ظنك بنار لا تبقى على من تضرع إليها، ولا يقدر على الخفيف عمن خشع لها، واستسلم إليها، تلقي سكانها بأحر ما لديها من أليم النكال وشديد الوبال)

The Seyyid (Ibn Tawoos) said, 'I am saying, 'And it is in the Hadeeth: ''The people of the Fire, when they enter it, they would see its horrors, and would come to know its Punishment and its Torments, and they would see it just as Zayn Al-Abideen-asws has said: 'What do you think of the Fire? It will not let remain anyone who goes into it, and he will not have the ability to Lighten it from the one who fears it, and will submit to it. It will receive its settlers with the hottest of its heat, and the extreme afflictions'

يعرفون أن أهل الجنة في ثواب عظيم ونعيم مقيم، فيؤملون أن يطعموهم أو يسقوهم ليخف عنهم بعض العذاب الاليم، كما قال الله عزوجل جلاله في كتابه العزيز: " ونادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله"

They will recognise that the people of the Paradise are among Great Rewards, and Eternal Bounties, and they would hope that they would feed them and quench them, so that some of the painful Punishment may be Lightened from them, just as Allah-azwj Majestic is His-azwj Majesty Says in His-azwj Mighty Book: ***And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you' [7:50]***.

قال: فيحبس عنهم الجواب أربعين سنة، ثم يجيبونهم بلسان الاحتقار والتهوين: " إن الله حرمهما على الكافرين "

But the answer would be withheld from them for a period of forty years, then they would be answered in a contemptible and belittling manner: ***'Allah has Prohibited it upon the Kafirs' [7:50]***'.

قال: فيرون الخزنة عندهم وهم يشاهدون ما نزل بهم من المصاب فيؤملون أن يجدوا عندهم فرجا بسبب من الاسباب كما قال الله جل جلاله: " وقال الذين في النار لخزنة جهنم ادعوا ربكم يخفف عنا يوما من العذاب "

So they would be seeing the keepers in the presence, and they would be witnessing what is descending upon them from the difficulties, and it would give them hope that they might find

[446] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 61

a reason for happiness with them, just as Allah-azwj, Majestic is His-azwj Majesty Says: ***And those in the Fire would be saying to the keepers of Hell, 'Call your Lord to Lighten from us the Punishment of one day' [40:49]***.

قال: فيحبس عنهم الجواب أربعين سنة ثم يجيبونهم بعد خيبة الآمال: " قالوا فادعوا وما دعاء الكافرين إلا في ضلال "

But the answer would be withheld from them for a period of forty years, then they would be answered after their having become disappointed, ***They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50]***.

قال: فإذا يئسوا من خزنة جهنم رجعوا إلى مالك مقدم الخزان وأملوا أن يخلصهم من ذلك الهوان كما قال جل جلاله: ونادوا يا مالك ليقض علينا ربك "

So when they would have despaired from the keepers of Hell, they would return to Maalik, and Head Keeper, and they would hope that perhaps he would finish them from that horror, just as Allah-azwj, Mighty is His-azwj Majesty Says: ***And they would call out, 'O Malik! Let your Lord Decide about us'. [43:77].***

قال: فيحبس عنهم الجواب أربعين سنة وهم في العذاب ثم يجيبهم كما قال الله في كتابه المكنون: " قال إنكم ماكثون "

He-asws said: 'But the answer would be withheld from them for a period of forty years, while they would be in Punishment, then they would be answered just as Allah-azwj the Exalted Says in His-azwj Protected Book: ***He will say: 'You shall remain' [43:77]***'.

قال: فإذا يئسوا (يأملون ظ) من مولاهم رب العالمين الذي كان أهون شئ عندهم في دنياهم، وكان قد آثر كل واحد منهم عليه هواه مدة الحياة،

He-saww said: 'So when they have despaired from their Master-azwj, the Lord-azwj of the Worlds, which was a lesser thing for them in the world of theirs, and the effect of their desires of each one of them would last for the duration of their lifetime.

وكان قد قدر عندهم بالعقل والنقل أنه أوضح لهم على يد الهداة سبل النجاة، وعرفهم بلسان الحال أنهم الملقون بأنفسهم إلى دار النكال والاهوال، وأن باب القبول يغلق عن الكفار بالممات أبد الآبدين،

And it had been determined with them with the intellects and the transmission that it has been clarified to them upon the hand of the Guides, the way to the salvation, and by the tongue that they would be throwing themselves in the house of the Punishments and the horrors, and that the door of Acceptance would be locked from the Kafirs by the deaths, forever and ever.

وكان يقول لهم في أوقات كانوا في الحياة الدنيا من المكلفين بلسان الحال الواضح المبين: هب إنكم ما صدقتموني في هذا المقال، أما تجوزون أن أكون من الصادقين ؟ فكيف أعرضتم عني، وشهدتم بتكذيبي وتكذيب من صدقني من المرسلين ؟ وهلا تحرزتم من هذه الضرر المحذر الهائل ؟ أما سمعتم بكثرة المرسلين، وتكرار الرسائل ؟

And it was said to them during the time they were in the life of the world, from the encumbered ones by the clarifying tongues, the clear: 'Supposing you do not ratify me-saww regarding this word, are you not allowing (the possibility) that I-saww could happen to the from the truthful ones? Then, how are you turning away from me-saww, and you have witnessed my-saww belying and the belying the ones who ratified me-saww from the Mursil Prophets-as? And will you protect (yourselves) from these harms, the tremendous warnings? Have you not heard a lot of Prophets-as, and the repetition of the Messages?

ثم كرر جل جلاله مرافقتهم في النار بلسان المقال فقال: " ألم تكن آياتي تتلى عليكم فكنتم بها تكذبون " فقالوا: " ربنا غلبت علينا شقوتنا وكنا قوما ضالين * ربنا أخرجنا منها فإن عدنا فإنا ظالمون "

Then He-azwj, Majestic is His-azwj Majesty Repeated their accompaniment in the Fire, by the speaking tongue, so He-azwj Said: ***Did not My Verses happen to be recited unto you, but you were belying these? [23:105] They shall say, 'O our Lord! Our wretchedness overcame upon us and we were a straying people' [23:106] Our Lord! Extract us from it, then if we were to repeat, so we would be unjust [23:107]***.

فيقفون أربعين سنة ذل الهوان لا يجابون، وفي عذاب النار لا يكلمون، ثم يجيبهم الله جل جلاله: " اخسؤا فيها ولا تكلمون "

They would remain for forty years in the disgraceful humiliation not been answered, and in the Punishment of the Fire, they would not be spoken to. Then Allah-azwj, Majestic is His-azwj Majesty would Answer them: ***He shall Say: "Go away into it and do not speak to Me!" [23:108]***'.

قال: فعند ذلك ييأسون من كل فرج وراحة، ويغلق أبواب جهنم عليهم، ويدوم لديهم مآتم الهلاك والشهيق والزفير والصراخ والنياحة.

He-asws said: 'During that, they would be despairing from every relief and rest, and the Doors of Hell would be locked upon them, and they would be perpetually the lamenting the destruction, and the sobbing, and the exhalation (sighing), and the shrieking, and the lamentations''.[447]

64 – ومن الكتاب المذكور أن جبرئيل عليه السلام أتى النبي صلى الله عليه وآله عند الزوال في ساعة لم يأته فيها وهو متغير اللون، وكان النبي صلى الله عليه وآله يسمع حسه وجرسه فلم يسمعه يومئذ،

And from the (above) mentioned book –

'Jibraeel-as came to the Prophet-saww at midday during a time he-as did not come to him-as (before), and he-as was of changed colour, and the Prophet-saww would hear him-as and sense him-as, but did not hear him-as on that day.

[447] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 63

فقال له النبي صلى الله عليه وآله: يا جبرئيل مالك جئتني في ساعة لم تكن تجيئني فيها ؟ وأرى لونك متغيرا، وكنت أسمع حسك وجرسك فلم أسمعه ؟ فقال: إني جئت حين أمر الله بمنافخ النار فوضعت على النار، فقال النبي صلى الله عليه وآله: أخبرني عن النار يا جبرئيل حين خلقها الله تعالى،

The Prophet-saww said to him-as: 'O Jibraeel-as! What is the matter with you-as coming to me during a time which you-as have not been coming to me-saww in it? And I-saww see your-as colour to have changed, and I-saww used to hear your presence but did not hear it (today)?' He-as said: 'I-as came when Allah-azwj Commanded with Bellows of the Fire to be place upon the Fire'. The Prophet-saww said: 'Inform me-saww about the Fire, O Jibraeel-as! When did Allah-azwj the Exalted Create it?'

فقال: إنه سبحانه أوقد عليها ألف عام فاحمرت، ثم أوقد عليها ألف عام فابيضت، ثم أوقد عليها ألف عام فاسودت، فهي سوداء مظلمة لا يضئ جمرها، ولا ينطفئ لهبها،

He-as said: 'The Glorious Inflamed it for a thousand years and it reddened, then He-azwj Inflamed it for a thousand years, and it whitened, then Inflamed it for a thousand years, and it blackened. Thus, it is dark black, its embers not illuminating, nor does its flames get extinguished.

والذي بعثك بالحق نبيا لو أن مثل خرق إبرة خرج منها على أهل الارض لاحترقوا عن آخرهم، ولو أن رجلا دخل جهنم ثم اخرج منها لهلك أهل الارض جميعا حين ينظرون إليه، لما يرون به، ولو أن ذراعا من السلسلة التي ذكره الله تعالى في كتابه وضع على جميع جبال الدنيا لذابت عن آخرها،

By the One-azwj Who Sent you-saww with the Truth! If a perforation of a needy were to come out from it upon the people of the earth, it would incinerate up to the last of them, and if a man were to enter Hell then come out from it, the people of the earth in their entirety would be destroyed when they look at him due to what they would be seeing with him, and if a cubit from the chain which Allah-azwj the Exalted Mentioned in His-azwj Book were to be placed upon the entirety of the mountains of the world, they would melt up to the last of them;

ولو أن بعض خزان جهنم التسعة عشر نظر إليه أهل الارض لماتوا حين ينظرون إليه، ولو أن ثوبا من ثياب أهل جهنم اخرج إلى الارض لمات أهل الارض من نتن ريحه،

And if one of the nineteen keepers of Hell were to be looked at by the people of the earth, they would die when they look at him, and if a cloth from the clothes of the people of Hell were to come out to the earth, the people of the earth would die from the stink of its smell'.

فأكب النبي صلى الله عليه وآله وأطرق يبكي وكذلك جبرئيل، فلم يزالا يبكيان حتى ناداهما ملك من السماء: يا جبرئيل ويا محمد إن الله قد أمنكما من أن تعصياه فيعذبكما.

The Prophet-saww placed his-saww hands upon his-saww face and cried, and like that (did) Jibraeel-as. They-as did not cease to cry until an Angel called out to them-as from the sky: 'O Jibraeel-as,

and O Muhammad-saww! Allah-azwj has Granted security to both of you-as from disobeying Him-azwj, so He-azwj would not Punish you-as!''.[448]

65 – كا: العدة، عن البرقي، عن محمد بن عيسى، عن الحسين بن سعيد، عن بصير مولى أبي عبد الله عليه السلام، عن موفق مولى أبي الحسن عليه السلام قال: كان مولاي أبو الحسن عليه السلام إذا أمر بشراء البقل يأمر بالاكثار منه ومن الجرجير فنشري له، وكان يقول عليه السلام: ما أحمق بعض الناس يقولون: إنه ينبت في وادي جهنم، والله عزوجل يقول: " وقودها الناس والحجارة " فكيف ينبت البقل ؟

The number (of reporters), from Al Barqy, from Muhammad Bin Isa, from Al Husayn Bin Saeed,

'From Baseer a slave of Abu Abdullah-asws, from Mowfaq a slave of Abu Al-Hassan-asws having said, 'My Master-asws Abu Al-Hassan-asws, whenever he-asws instructed with buying the vegetables, would instruct mostly from it of the watercress. So, we would buy for him-asws, and he-asws would say: 'How foolish are the people who are saying, 'It grows in a valley of Hell', and Allah-azwj Mighty and Majestic is Saying: ***the fuel of which are the people and stones; [2:24]***, then how would the vegetables grow (in the hell)?''.[449]

66 – تفسير النعماني: بالاسناد الآتي في كتاب القرآن عن أمير المؤمنين عليه السلام قال: نسخ قوله تعالى: " وإن منكم إلا واردها " قوله: " إن الذين سبقت لهم منا الحسنى اولئك عنها مبعدون ".

Tafseer Al-Numani, by the chain which is in the 'book of the Quran', from Amir Al-Momineen-asws having said: 'The Words of the Exalted: ***And there is not one of you but shall pass over it. This was an Ordained Decree upon your Lord [19:71]*** is Abrogated by His-azwj Words: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101]***''.[450]

67 – نهج: واتقوا نارا حرها شديد، وقعرها بعيد، وحليتها حديد، وشرابها صديد.

Nahj (Al-Balagah) –

'And fear a fire the heat of which is severe, its bottom is remote, and its garments would be iron, and its drink is pus''.[451]

68 – نهج، نبه: قال أمير المؤمنين عليه السلام: واعلموا أنه ليس لهذا الجلد الرقيق صبر على النار، فارحموا نفوسكم فإنكم قد جربتموها في مصائب الدنيا، فرأيتم جزع أحدكم من الشوكة تصيبه والعثرة تدميه والرمضاء تحرقه، فكيف إذا كان بين طابقين من نار ضجيع حجر وقرين شيطان ؟

Nahj (Al Balagah),

'Amir Al-Momineen-asws said: 'And know that there isn't any patience for this delicate skin upon the Fire, therefore mercy your own selves for you have experienced it in the tribulations

[448] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 64
[449] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 65
[450] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 66
[451] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 67

of the world, for you have seen the panic of one of you having been pricked by the thorn and the hot sand burning him. So, how would it be when he will be between the two layers of Fire, stones as beds and paired with Satan-la?

أعلمتم أن مالكا إذا غضب على النار حطم بعضها بعضا لغضبه ؟ وإذا زجرها توثبت بين أبوابها جزعا من زجرته ؟

Do you know that when Maalik (keeper of Hell) is angered upon the Fire, part of it shatters a part due to his anger? And when he rebukes it, it leaps between its Doors our of panic from his rebuke?

أيها اليفن الكبير الذي قد لهزه القتير كيف أنت التحمت أطواق النار بعظام الاعناق، ونشبت الجوامع حتى أكلت لحوم السواعد ؟ فالله الله معشر العباد وأنتم سالمون في الصحة قبل السقم، وفي الفسحة قبل الضيق، فاسعوا في فكاك رقابكم من قبل أن تغلق رهائنها.

O you who are aged and the hoariness has touched him! How would you be tolerating the fires with the bones of the necks, and the tight handcuffs eating away the flesh of the forearms? So, Allah-azwj, Allah-azwj, O community of servants! And you are sound of health before the illness, and in the ease before the straightness. Strive in liberating your necks from before its pledge is closed''.[452]

69 - ل: أبي، عن محمد العطار، عن سهل، عن عمر بن سفيان الجرجاني رفع الحديث إلى أبي عبد الله عليه السلام قال: خلقت النار يوم الثلثاء وذلك قوله عزوجل: " انطلقوا إلى ظل ذي ثلاث شعب لا ظليل ولا يغني من اللهب "

My father, from Muhammad Al Attar, from Sahl, from Umar Bin Sufyan Al Jarjany,

'Raising the Hadeeth to Abu Abdullah-asws having said: 'The Fire was created on the day of Tuesday, and these are the Words of the Mighty and Majestic: ***Go on towards a shade with three branches! [77:30]***, ***Neither shading nor availing from the flame [77:31]***'.

قال: قلت: فالاربعاء ؟ قال: بنيت أربعة أركان للنار.

He (the narrator) said, 'I said, 'So the Wednesday?' He-asws said: 'Four pillars were built for the Fire''.[453]

70 - ل: أبي، عن سعد، عن ابن عيسى، عن الحسين بن سعيد، عن فضالة، عن أبان، عن أبي جعفر الاحول، عن بشار قال: قلت لابي عبد الله عليه السلام لاي شئ يصام يوم الاربعاء ؟ قال: لان النار خلقت يوم الاربعاء.

My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abu Ja'far Al Ahowl, from Bashar who said,

[452] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 68
[453] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 69

'I said to Abu Abdullah-asws, 'For which thing one has to Fast the day of Wednesday?' He-asws said: 'Because the Fire was Created on the Day of Wednesday''.[454]

71 – سن: أبي، عن يونس، عن أبان، عن الاحول، عن ابن سنان مثله.

My father, from Yunus, from Aban, from Al Ahowl, from Ibn Sinan – similar to it.[455]

72 – كا: في الروضة: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي جعفر الاحول، عن سلام بن المستنير، عن أبي جعفر عليه السلام قال: إن الله خلق الجنة قبل أن يخلق النار.

In Al Rowza, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Salam Bin Al Mustaneer,

'From Abu Ja'far-asws having said: 'Allah-azwj Created the Paradise before He-azwj Created the Fire''.[456]

73 – كا: علي عن أبيه، عن بكربن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيري، عن أبي عبد الله عليه السلام قال: الكفر في كتاب الله على خمسة أوجه: منها كفر الجحود وهو الجحود بالربوبية وهو قول من يقول لارب ولا جنة ولانار، وهو قول صنفين من الزنادقة يقال لهم الدهرية، الخبر.

Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

'From Abu Abdullah-asws having said: 'The Kufr in the Book of Allah-azwj is upon four aspects – From it is the rejection, and it is the rejection of the Lordship, and it is a word of the one who says, 'There is neither a Lord-azwj, nor a Garden, nor a Fire, and it is the word of two types of Atheists called the Eternalists''.[457]

74 – مع: بالاسناد إلى المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إن الله خلق الارواح قبل الاجساد بألفي عام، فجعل أعلاها وأشرفها أرواح محمد وعلي وفاطمة والحسن والحسين والائمة بعدهم صلوات الله عليهم –

By the chain going up to Al Mufazzal Bin Umar who said,

'Abu Abdullah-asws said: 'Allah-azwj Created the souls before the bodies by two thousand years, and He-azwj Made their highest and noblest, the souls of Muhammad-saww and Ali-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, and the Imams-asws after them-asws' –

وساق الحديث في قصة آدم وحواء إلى أن قال –: قالا: ربنا فأرنا ظالميهم في نارك حتى نراها كما رأينا منزلتهم في جنتك،

[454] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 70
[455] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 71
[456] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 72
[457] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 73

And he continued the Hadeeth regarding the story of Adam[-as] and Hawa[-as], up to he[-asws] said: 'They[-as] both said: 'Our[-as] Lord[-azwj]! Show us[-as] their[-asws] oppressors in Your[-azwj] Fire until we[-as] see it just as we[-as] see their[-asws] houses in Your[-azwj] Paradise'.

فأمر الله تبارك وتعالى النار فأبرزت جميع ما فيها من ألوان النكال والعذاب، وقال الله عزوجل: مكان الظالمين لهم المدعين لمنزلتهم في أسفل درك منها، كلما أرادوا أن يخرجوا منها اعيدوا فيها.

So, Allah[-azwj] Blessed and Exalted Commanded the Fire and it displayed the entirety of whatever was in it from the types of Torments and the Punishments, and Allah[-azwj] Mighty and Majestic Said: "The place of their[-asws] oppressors are the claimants of their dwellings in the lowest lever from it. Every time they (try to) come out from it, they would be returned in it''.[458]

75 – ن: الوراق، عن الاسدي، عن سهل، عن عبد العظيم الحسني، عن محمد بن علي، عن أبيه الرضا، عن آبائه، عن أمير المؤمنين صلوات الله عليهم أجمعين قال: دخلت أنا وفاطمة على رسول الله صلى الله عليه وآله، فوجدته يبكي بكاء شديدا، فقلت: فداك أبي وامي يا رسول الله ما الذي أبكاك ؟

Al Waraq, from Al Asady, from Sahl, from Abdul Azeem Al Hasny,

'From Muhammad[-asws] son of Ali (Al-Reza[-asws]), from his father[-asws] Al-Reza[-asws], from his[-asws] forefathers[-asws], from Amir Al-Momineen[-asws] having said: 'I[-asws] and (Syeda) Fatima[-asws] entered to see Rasool-Allah[-saww] and found him[-saww] crying a severe crying, so I[-asws] said: 'May my[-asws] father[-as] and my[-asws] mother[-as] be sacrificed for you[-saww], O Rasool-Allah[-saww]! What is that which make you[-saww] cry?'

فقال: يا علي ليلة اسري بي إلى السماء رأيت نساء من امتي في عذاب شديد، فأنكرت شأنهن فبكيت لما رأيت من شدة عذابهن،

He[-saww] said: 'O Ali[-asws]! On the night there was ascension with me[-saww] to the sky, I[-saww] saw women from my[-azwj] nation in severe Punishment. So, I[-saww] disliked their state and cried due to what I[-saww] saw from the severity of their Punishment.

ور أيت امرأة معلقة بشعرها يغلي دماغ رأسها، ورأيت امرأة معلقة بلسانها والحميم يصب في حلقها، ورأيت امرأة معلقة بثديها، ورأيت امرأة تأكل لحم جسدها والنار توقد من تحتها، ورأيت امرأة قد شد رجلاها إلى يديها وقد سلط عليها الحيات و والعقارب، ورأيت امرأة صماء عمياء خرساء في تابوت من نار، يخرج دماغ رأسها من منخرها، وبدنها متقطع من الجذام والبرص، ورأيت امرأة معلقة برجليها في تنور من نار،

And I[-saww] saw a woman suspended by her hair, the brain of her head boiling; and I[-saww] saw a woman suspended by her tongue, and the scalding water was being poured in her throat; and I[-saww] saw a woman suspended by her breasts; and I[-saww] saw a woman eating the flesh of her body and the fire was being ignited from underneath her, the brain of her head coming out

[458] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 74

from her nostrils and her body was in pieces from the leprosy and the vitiligo; and I-saww saw a woman suspended by her legs in an oven of fire;

ورأيت امرأة تقطع لحم جسدها من مقدمها ومؤخرها بمقاريض من نار، ورأيت امرأة يحرق وجهها ويداها وهي تأكل أمعاءها، ورأيت امرأة رأسها رأس خنزير، وبدنها بدن الحمار، وعليها ألف ألف لون من العذاب، ورأيت امرأة على صورة الكلب، والنار تدخل في دبرها وتخرج من فيها، والملائكة يضربون رأسها وبدنها بمقامع من نار.

And I-saww saw a woman her body was being cut into pieces from her front and her back by scissors of fire; and I-saww saw a woman and her face was burning and she was eating her own intestines; and I-saww saw a woman her head was the head of a pig and her body was the body of the donkey, and upon her were a million types of Punishment; and I-saww saw a woman upon the image of a dog and the fire was entering in her behind and coming out from her mouth and the Angels were hitting her head and her body by hooked irons rods of fire'.

فقالت فاطمة عليها السلام: حبيبي وقرة عيني أخبرني ماكان عملهن وسيرتهن حتى وضع الله عليهن هذا العذاب ؟

(Syeda) Fatima-asws said: 'My-asws beloved, and the delight of my-asws eyes! Inform me-asws, what were their deeds and their ways until Allah-azwj Placed them in this Punishment?'

فقال: يا بنتي أما المعلقة بشعرها فإنها كانت لا تغطي شعرها من الرجال، وأما المعلقة بلسانها فإنها كانت تؤذي زوجها، وأما المعلقة بثديها فانها كانت تمتنع من فراش زوجها، وأما المعلقة برجليها فإنها كانت تخرج من بيتها بغير إذن زوجها، وأما التي كانت تأكل لحم جسدها فإنها كانت تزين بدنها للناس،

He-saww said: 'O my-saww daughter-asws! As for the one suspended by her hair, she was not covering her hair from the men; and as for the one suspended by her tongue, she was hurting her husband; and as for the ones suspended by her breasts, she was abstaining from the bed of her husband; and as for the one suspended by her legs, she was going out from her house without the permission of her husband; and as for the one who was eating the flesh of her body, she was adorning her body for the people;

وأما التي شدت يداها إلى رجليها وسلط عليها الحيات والعقارب فإنها كانت قذرة الوضوء قذرة الثياب، وكانت لا تغتسل من الجنابة والحيض، ولا تتنظف، وكانت تستهين بالصلاة،

And as for the one whose hands were tightened to her legs and the snakes and scorpions were being sent upon her, she was filthy of washing and filthy of the clothes and she was not washing from her sexual impurity and the menstruation, nor was she keeping clean, and she used to take lightly with the Salat.

وأما العمياء الصماء الخرساء فإنها كانت تلد من الزناء فتعلقه في عنق زوجها، وأما التي تقرض لحمها بالمقاريض فإنها تعرض نفسها على الرجال، وأما التي كانت تحرق وجهها وبدنها وهي تأكل أمعاءها فإنها كانت قوادة، وأما التي كان رأسها رأس خنزير وبدنها بدن الحمار فإنها كانت نمامة كذابة، وأما التي كانت على صورة الكلب والنار تدخل في دبرها وتخرج من فيها فإنها كانت قينة نواحة حاسدة.

And as for the blind, the deaf, the mute, she gave birth from the adultery and she attached him in the neck of her husband; and as for the one whose flesh was being cut by the scissors, she used to expose herself unto the men; and as for the one whose face and her hands were being burnt and she was eating her own intestines, she was a pimp; and as for the one who head was the head of a pig and her body the body of the donkey, she was a lying gossiper; and as for the one who was upon the image of the dog, and the fire was entering her behind and coming out from her mouth, she was a singer, a (professional) mourner, an envier'.

ثم قال عليه السلام: ويل لامرأة أغضبت زوجها، وطوبى لامرأة رضي عنها زوجها.

Then he-saww said: 'Woe be unto the woman her husband is angered upon, and beatitude is for the woman whose husband is pleased from her''.[459]

76 – ل: ماجيلويه، عن محمد العطار، عن محمد بن أحمد، عن الخشاب، عن إسماعيل بن مهران، وعلي بن أسباط فيما يعلم، عن بعض رجالهما قال: قال أبو عبد الله عليه السلام: إن من العلماء من يحب أن يخزن علمه ولا يؤخذ عنه فذاك في الدرك الاسفل من النار،

Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Al Khashab, from Ismail Bin Mihran and Ali Bin Asbat among what he knew, from one of their men who said,

'Abu Abdullah-asws said: 'From the scholars is one who loves to hoard his knowledge and not to be taken from him, so that one would be in the lowest lever from the Fire.

ومن العلماء من إذا وعظ أنف وإذا وعظ عنف فذاك في الدرك الثاني من النار،

And from the scholars is one, when he is advised, he is harsh, and when he advises he is harsh, so that one would be in the second level of the Fire.

ومن العلماء من يرى أن يضع العلم عند ذوي الثروة ولايرى له في المساكين فذاك في الدرك الثالث من النار،

And from the scholars there is one who views that he should place the knowledge with the ones with the (nobility) wealth and does not view for it to be among the poor, so that one would be in the third level of the Fire.

ومن العلماء من يذهب في علمه مذهب الجبابرة والسلاطين، فإن رد عليه شئ من قوله أو قصر في شئ من أمره غضب فذاك في الدرك الرابع من النار،

And from the scholars is one who goes in his knowledge the doctrines of the tyrants and the ruling authorities, so if something is rebutted unto him from his words, or reduced by anything from his matters, he is angered, so that one would be in the fourth level of the Fire.

[459] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 75

ومن العلماء من يطلب أحاديث اليهود والنصارى ليغزر به علمه ويكثر به حديثه فذاك في الدرك الخامس من النار،

And from the scholars is one who seeks the Hadeeth of the Jews and the Christians in order to abound his knowledge by it in his discussions, so that one would be in the fifth level of the Fire.

ومن العلماء من يضع نفسه للفتيا ويقول: سلوني ولعله لا يصيب حرفا واحدا والله لا يحب المتكلفين فذاك في الدرك السادس من النار،

And from the scholars is one who places his self for the (issuance of) Fatwas and he is saying, 'Ask me', and perhaps he does not get a single word right, and Allah-azwj does not Love the pretenders, so that one would be in the sixth level of the Fire.

ومن العلماء من يتخذ علمه مروة وعقلا فذاك في الدرك السابع من النار.

And from the scholars there is one who takes his knowledge to show-off and intelligence, so that one would be in the seventh level of the Fire''.[460]

77 – ل: ابن الوليد، عن الصفار، عن عباد بن سليمان، عن محمد بن سليمان، الديلمي، عن أبيه، عن إسحاق بن عمار، عن أبي الحسن موسى عليه السلام في حديث طويل يقول فيه: يا إسحاق إن في النار لواديا يقال له سقرلم يتنفس منذ خلقه الله، لو أذن الله عزوجل له في التنفس بقدر مخيط لاحترق ما على وجه الارض، وإن أهل النار ليتعوذون من حرذلك الوادي ونتنه وقذره وما أعد الله فيه لاهله،

Ibn Al Waleed, from Al Saffar, from Abad Bin Suleyman, from Muhammad Bin Suleyman, Al Daylami, from his father, from Ishaq Bin Amaar,

'From Abu Al-Hassan Musa-asws in a lengthy Hadeeth he-asws is saying in it: 'O Is'haq! In the Fire there is a valley called Saqar. It has not breathed since Allah-azwj Created it. If Allah-azwj Mighty and Majestic were to Permit it regarding the breathing the measurement of a string, it would incinerate whatever there is upon the surface of the earth, and the people of the Fire tend to seek Refuge from the heat of that valley and its stink and its filth, and what Allah-azwj has Prepared in it for its inhabitants.

وإن في ذلك الوادي لجبلا يتعوذ جميع أهل ذلك الوادي من حر ذلك الجبل ونتنه وقذره وما أعد الله فيه لاهله، وإن في ذلك الجبل لشعبا يتعوذ جميع أهل ذلك الجبل من حرذلك الشعب ونتنه وقذره وما أعد الله فيه لاهله،

And in the valley, there is a mountain the entirety of the people of that valley seek Refuge from the heat of that mountain, and its stink, and its filth, and what Allah-azwj has Prepared in it for its inhabitants. And in that mountain, there is a canyon the entirety of the people of that mountain seek Refuge from the heat of that canyon, and its stink, and its filth, and what Allah-azwj has Prepared in it for its inhabitants.

[460] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 76

وإن في ذلك الشعب لقليبا يتعوذ جميع أهل ذلك الجبل من حر ذلك القليب ونتنه وقذره وما أعد الله فيه لاهله، وإن في ذلك القليب لحية يتعوذ جميع أهل ذلك القليب من خبث تلك الحية ونتنها وقذرها وما أعد الله في أنيابها من السم لاهلها، وإن في جوف تلك الحية لصناديق فيها خمسة من الامم السالفة واثنان من هذه الامة.

And in that canyon, there is a well the entirety of the people of that mountain seek Refuge from that well, and its stink, and its filth, and what Allah-azwj has Prepared in it for its inhabitants. And in that well there is a snake the entirety of the people of that well seek Refuge from the wickedness of that snake, and its stink, and its filth and what Allah-azwj has Prepared in its teeth from the venom for its inhabitants. And in the inside of that snake there are boxes wherein are five from the previous communities and two from this community'.

قال قلت جعلت فداك ومن الخمسة ؟ ومن الاثنان ؟

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! And who are the five? And who are the two?'

قال: فأما الخمسة: فقابيل الذي قتل هابيل، ونمرود الذي حاج إبراهيم في ربه فقال: أنا احيي واميت، وفرعون الذي قال: أنا ربكم الاعلى، ويهود الذي هود اليهود، وبولس الذي نصر النصارى، ومن هذه الامة أعرابيان.

He-asws said: 'As for the five – it is Qabeel-la who killed Habeel-as, and Nimrod-la who argued against Ibrahim-as regarding his-as Lord-azwj, ***He said: 'I cause to live and I cause to die' [2:258]***, and Pharaoh-la who said, ***He said: 'I am your lord, the most exalted!' [79:24]***, and the Jew who Judaised the Jews, and Paul who Christianised the Christians; and from this community the two Bedouins (Abu Bakr and Umar)''.[461]

78 – ل: أبي، عن الحميري، عن هارون بن مسلم، عن مسعدة بن زياد، عن الصادق، عن آبائه عليهم السلام أن عليا عليه السلام قال: إن في جهنم رحى تطحن خمسا، أفلا تسألوني ما طحنها ؟ فقيل له: وما طحنها يا أمير المؤمنين ؟ قال: العلماء الفجرة، والقراء الفسقة، والجبابرة الظلمة، والوزراء الخونة، والعرفاء الكذبة، وإن في النار لمدينة يقال لها الحصينة، فلا تسألوني ما فيها ؟ فقيل: وما فيها يا أمير المؤمنين ؟ فقال: فيها أيدي الناكثين.

My father, from Al Humeyri, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Al-Sadiq-asws, from his-asws forefathers-asws that Ali-asws said: 'In Hell there is a grinder grinding five. Will you not ask me-asws what is its grinder?' It was said to him-asws, 'And what it would be grinding, O Amir Al-Momineen-asws?' He-asws said: 'The immoral scholars, and the mischievous reciters, and the oppressive tyrants, and the treacherous ministers (Viziers), and the lying administrators. And that, in the Fire there is a city called Al-Haseyna. Will you not ask me-asws what is therein?' It was said, 'What is in it, O Amir Al-Momineen-asws?' He-asws said: 'Hand of the pledge breakers''.[462]

[461] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 77
[462] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 78

79 – م: ألا وإن الراضين بقتل الحسين عليه السلام شركاء قتله،

(Imam Hassan Al-Askari-asws said): 'Indeed! And the ones pleased with the killing of Al-Husayn-asws are participants in his-asws killing.

ألا وإن قتلته وأعوانهم وأشياعهم والمقتدين بهم برآء من دين الله،

Indeed! And the ones who kill him-asws, and their aiders, and their adherents, and the one believing in them, are disavowed from the Religion of Allah-azwj.

وإن الله ليأمر ملائكته المقربين أن يتلقوا دموعهم المصبوبة لقتل الحسين إلى الخزان في الجنان، فيمزجونها بماء الحيوان فتزيد عذوبتها،

Indeed! Allah-azwj Commands the Angels of Proximity that they should join their tears, caused (shed) due to the killing of Al-Husayn-asws, to the keepers of the Gardens. Then they blend these with the water of (river) Al-Haywaan, and it increases in its freshness and its aroma (a thousand-fold).

ويلقونها في الهاوية، ويمزجونها بحميمها وصديدها وغساقها وغسلينها فتزيد في شدة حرارتها وعظيم عذابها ألف ضعفها، تشدد على المنقولين إليها من أعداء آل محمد عذابهم.

(And that the Angels are joining the tears of the happy ones, the ones laughing at the killing of Al-Husayn-asws) and are casting these into the abyss, and these are blended in with its boiling waters and its puss, and it's vomits, and its (wound) discharge. So, it would increase in the intensity of its heat and it would magnify its Punishment a thousand-fold. It would intensify with it upon the ones transferred to it, from the enemies of the Progeny-asws of Muhammad-saww, in their Punishment''.[463]

80 – لى: بالاسناد المسطور في كتاب النبوة عن ابن عمر، عن النبي صلى الله عليه وآله في سياق قصة يحيى عليه السلام قال: قال زكريا: حدثني حبيبي جبرئيل عليه السلام عن الله عزوجل أن في جهنم جبلا يقال له السكران، في أصل ذلك الجبل واد يقال له الغضبان لغضب الرحمن تبارك وتعالى، في ذلك الوادي جب قامته مائة عام، في ذلك الجب توابيت من نار، في تلك التوابيت صناديق من نار، وثياب من نار، وسلاسل من نار، وأغلال من نار.

By the written chain in 'The book of Prophet-hood' of Ibn Umra,

'From the Prophet-saww in a continuation of the story of Yahya-as, said, 'Zakariya-as said: 'My-as beloved Jibraeel-as narrated to me from Allah-azwj Mighty and Majestic that in Hell there is a mountain called Al-Sakran. In the base of that mountain there is a valley called Al-Ghazban (The Wrath), due to the Wrath of the Beneficent Blessed and Exalted. In that valley there is a pit, its depth is (at travel distance of) one hundred years. In that pit there are coffins of fire,

[463] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 79

in those coffins there are boxes of fire, and clothes of fire, and chains of fire, and shackles of fire''.[464]

81 – ع: أبي، عن محمد العطار، عن محمد بن أحمد، عن سهل، عن محمد بن سليمان عن رجل، عن أبي عبد الله عليه السلام قال: قلت له: اصلي في قلنسوة سوداء ؟ قال: لا تصل فيها فإنها لباس أهل النار.

My father, from Muhammad al Attar, from Muhammad Bin Ahmad, from Sahl, from Muhammad Bin Suleyman, from a man,

'From Abu Abdullah[-asws], he (the narrator) said, 'I said to him[-asws], 'Can I pray Salat in a black cap?' He[-asws] said: 'You cannot pray Salat in it for it is a clothing of the people of the Fire''.[465]

82 – فر: محمد بن أحمد معنعنا عن أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وآله ذات يوم: يا علي إن جبرئيل عليه السلام أخبرني أن امتي يغدر بك من بعدي، فويل ثم ويل ثم ويل لهم – ثلاث مرات – قلت: يارسول الله وماويل ؟ قال: واد في جهنم أكثر أهله معادوك، والقاتلون لذريتك، والناكثون لبيعتك

Muhammad Bin Ahmad,

'From Amir Al-Momineen[-asws] having said: 'Rasool-Allah[-saww] said one day: 'O Ali[-asws]! Jibraeel[-as] informed me[-saww] that my[-saww] community will betray you[-asws] from after me[-saww], so woe, then woe, then woe is for them' – three times. I said, 'O Rasool-Allah[-saww]! And what is woe?' He[-as] said: 'A valley in Hell, most of its inhabitants are your[-asws] enemies, and killer of your[-asws] offspring, and the breakers of your[-asws] allegiance.

فطوبى ثم طوبى ثم طوبى – ثلاث مرات – لمن أحبك ووالاك، قلت: يا رسول الله وما طوبى ؟ قال: شجرة في دارك في الجنة، ليس دار من دور شيعتك في الجنة إلا وفيها غصن من تلك الشجرة، تهدل عليهم بكل ما يشتهون.

Tooba, then Tooba, then Tooba' – three times – 'Is for one who loves you[-asws] and befriends you[-asws]'. I said, 'O Rasool-Allah[-saww]! And what is Tooba?' He[-as] said: 'A tree in your[-asws] house in the Paradise. There isn't a house from the houses of your[-asws] Shias in the Paradise, except and in it would be a branch from that tree, dangling loosely upon them with all what they would be desiring''.[466]

83 – ثو: ابن الوليد، عن الصفار، عن ابن معروف، عن ابن محبوب، عن ابن سدير، عن رجل من أصحاب أبي عبد الله عليه السلام قال: سمعته يقول: إن أشد الناس عذابا يوم القيامة لسبعة نفر: أولهم ابن آدم الذي قتل أخاه، ونمرود الذي حاج إبراهيم في ربه، واثنان في بني إسرائيل هودا قومهم ونصراهم، وفرعون الذي قال: أنا ربكم الاعلى، واثنان من هذه الامة أحدهما شر هما في تابوت من قوارير تحت الفلق في بحار من نار.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Ibn Sadeyr,

[464] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 80
[465] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 81
[466] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 82

‘From a man from the companions of Rasool-Allah-saww said, ‘I heard him-asws saying: ‘The most severe of the people in Punishment on the Day of Judgment would be seven persons – The first of them being the son of Adam-as who killed his-la brother-as; and Nimrod-la who argued against Ibrahim-as regarding his-as Lord-azwj; and two from the children of Israel who Judaised their people and Christianised them, and Pharaoh-la who said, ***‘I am your lord, the most exalted!’ [79:24]***, and two from this community, one of them eviler of the two (Umar) would be in a coffin of glass beneath Al-Falaq in an ocean of fire’’.[467]

84 – فس: " إن شجرة الزقوم طعام الاثيم " قال: نزلت في أبي جهل. وقوله تعالى: "كالمهل " قال: الصفر المذاب " يغلي في البطون كغلي الحميم " وهو الذي قدحمى وبلغ المنتهى،

Surely, the tree of the Zaqqum [44:43] Is the food of the sinful [44:44], he said, ‘It was Revealed regarding Abu Jahl-la’. And the Words of the Exalted: ***Like murky oil [44:45]***. He said, ‘The melted filth, ***it shall boil in the bellies [44:45] Like the boiling of scalding water [44:46]***, and it is which is boiled and reaches the end-point’.

ثم قال: " خذوه فاعتلوه " أي أضغطوه من كل جانب، ثم أنزلوابه إلى سواء الجحيم، ثم يصب عليه ذلك الحميم، ثم يقال له: " ذق إنك أنت العزيز الكريم " فلفظه خبر ومعناه حكاية عمن يقول له ذلك، وذلك أن أبا جهل كان يقول: أنا العزيز الكريم، فيعير بذلك في النار.

Then he said, ‘***Seize him, then drag him down [44:47]***, i.e. pressed from every side, then descend with him ***into the middle of the Hell; [44:47]***. ***Then pour above his head of the torment of the boiling water [44:48] Taste; you were indeed the mighty, the honourable [44:49]***. Its word is news and its meaning is a narrative about the that would be said to him, and that is because Abu Jahl-la was saying, ‘I am the mighty, the honourable’, so he would be faulted with that in the Fire’’.[468] (P.s. – This is not a Hadeeth)

85 – فس: قوله تعالى: " إن المجرمين في ضلال وسعر " قال: أي في عذاب، وسعر واد في جهنم عظيم.

The Words of the Exalted: ***Surely, the criminals are in straying and frenzy [54:47]***, he said, ‘I.e. in Punishment. And ‘Sa’ar’ is a huge valley in Hell’’.[469] (P.s. – This is not a Hadeeth)

86 – فس: قوله تعالى: " وإذا النفوس زوجت " في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: " وإذا النفوس زوجت " قال: أما أهل الجنة فزوجوا الخيرات الحسان، وأما أهل النار فمع كل إنسان منهم شيطان، يعني قرنت نفوس الكافرين والمنافقين بالشياطين فهم قرناؤهم.

The Words of the Exalted: ***And when souls are paired [81:7]*** – In a report of Abu Al Jaroud,

‘From Abu Ja’far-asws regarding the Words of the Exalted: ***And when souls are paired [81:7]***: ‘As for the people of the Paradise, they would be married to good, the beautiful. And as for

[467] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 83
[468] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 84
[469] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 85

the people of the Fire, so (paired) with every human being from among them, would be a satan. The Kafirs and the hypocrites would be paired off with the Satans-la, who they would be their partners''.[470]

87 - فس: محمد بن جعفر، عن يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قوله تعالى: فأنذرتكم نارا تلظى لا يصلها إلا الاشقى الذي كذب وتولى " قال: في جهنم واد فيه نار لا يصلاها إلا الاشقى فلان الذي كذب رسول الله صلى الله عليه وآله في علي عليه السلام وتولى عن ولايته،

Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah-asws regarding the Words of the Exalted: ***So I warn you of a Fire set ablaze [92:14] None shall arrive to it except the most wretched [92:15] The one who belied and turned his back [92:16]***, he-asws said: 'In Hell there is a valley wherein is Fire, none shall arrive to it except the wretched so and so who belied Rasool-Allah-saww regarding Ali-asws and turned his back from his-asws Wilayah'.

ثم قال: النيران بعضها دون بعض، فما كان من نار هذا الوادي فللنصاب.

Then he-asws said: 'The Fire is part besides a part, and whatever was from the Fire of this valley, it is for the Nasibis (Hostile ones)''.[471]

88 - فس: " وإذا البحار سجرت " قال: تتحول البحار التي هي حول الدنيا كلها نيرانا.

And when the oceans overflow [81:6], he said, 'The oceans would be transformed, which are around the world, all of them as fires''.[472] (P.s. – This is not a Hadeeth)

89 - ين: ابن محبوب، عن ابن رئاب، عن أبي عبيدة، عن أبي جعفر عليه السلام قال: إن في جهنم لواد يقال له غساق، فيه ثلاثون وثلاث مائة قصر، في كل قصر ثلاثون وثلاث مائة بيت، في كل بيت ثلاثون وثلاث مائة عقرب، في حمة كل عقرب ثلاثون وثلاث مائة قلة سم، لو أن عقربا منها نضحت سمها على أهل جهنم لوسعتهم سما.

Ibn Al Mahboub, from Ibn Ra'ib, from Abu Ubeyda,

'From Abu Ja'far-asws having said: 'In Hell there is a valley called Gasaaq, wherein are thirty-three hundred castles, in every castle there are thirty-three rooms, and every room there are thirty-three hundred scorpions, in the sac of every scorpion are thirty-three hundred portions of venoms. If a scorpion from it were to exude its venom upon the people of Hell, it would cover them all''.[473]

[470] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 86
[471] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 87
[472] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 88
[473] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 89

90 – فس: " فليذوقوه حميم وغساق " قال: الغساق واد في جهنم، وذكر مثله وازد فيه: في كل بيت أربعون زاوية، في كل زاوية شجاع، في كل شجاع ثلاثمائة وثلاثون عقربا.

This (shall be so). So let them be tasting scalding (water) and waste discharge [38:57], he said, 'Al-Gasaaq is a valley in Hell, and mentioned similar to it and increased in it, 'In every house there are forty corners, in every corner there would be a huge serpent, inside every serpent would be three hundred and thirty scorpions''.[474]

91 – ين: ابن أبي عمير، عن عاصم بن سليمان ذكر في قول الله تبارك وتعالى: " تسقى من عين آنية " قال: يسمع لها أنين من شدة حرها.

Ibn Abu Umeyr, from Aasim Bin Suleyman,

'Mentioning regarding the Words of Allah-azwj Blessed and Exalted: ***Quenching from a boiling spring [88:5]***, he said, 'It is named as a spring from the severity of its heat''.[475]

92 – كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عبد الله بن مسكان، عن عبيدالله بن الوليد الوصافي، عن أبي جعفر عليه السلام قال: إن مؤمنا كان في مملكة جبار فولع به فهرب منه إلى دار الشرك فنزل برجل من أهل الشرك فأظله وأرفقه وأضافه،

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Ubeydullah Bin Al Waleed Al Wasafy,

'From Abu Ja'far-asws having said: **'**There was a *Momin* who was in the kingdom of a tyrant, and he was scared of it and fled from him to a house (domain) of the Polytheists and lodged with a man from the Polytheist people. So he shaded him, and was kind to him, and entertained him.

فلما حضره الموت أوحى الله عزوجل إليه: وعزتي وجلالي لو كان لك في جنتي مسكن لاسكنتك فيها، ولكنها محرمة على من مات بي مشركا، ولكن يا نار هيديه ولا تؤذيه، ويؤتى برزقه طرفي النهار، قلت من الجنة ؟ قال: من حيث شاء الله.

So, when the death presented itself to him, Allah-azwj Mighty and Majestic Revealed unto him: "By My-azwj Honour and My-azwj Majesty! Had there been a dwelling for you in My-azwj Paradise, I-azwj would have Settled you therein. But, it is Prohibited upon the one who dies having associated with Me-azwj. But, O Fire! Settle down and do not harm him!" And they would be coming with his sustenance at the two ends of the day (morning and evening)'. I said, 'From the Paradise?' He-asws said: 'From wherever Allah-azwj so Desires it''.[476]

[474] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 90
[475] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 91
[476] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 92

93 – كا: علي، عن أبيه، عن هارون، عن ابن صدقة، عن أبي عبد الله عليه السلام قال: نهى رسول الله صلى الله عليه وآله عن الاستشفاء بالحميات وهي العيون الحارة التي تكون في الجبال التي توجد فيها روائح الكبريت، فإنها من فوح جهنم.

Ali, from his father, from Haroun, from Ibn Sadaqa,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww forbade from the healing by the boiling water, and these are the hot springs which happen to be in the mountain wherein is found the smell of sulphur in it, for these are from the mouths of Hell''.[477]

94 – ختص: عن ابن عباس قال: سأل ابن سلام النبي صلى الله عليه وآله عن مسائل فكان فيما سأله: أخبرني ما السبعة عشر ؟ قال: سبعة عشر اسما من أسماء الله تعالى مكتوبا بين الجنة والنار، ولولا ذلك لزفرت جهنم زفرا فتحرق من في السماوات ومن في الارض.

From Ibn Abbas who said,

'Ibn Salam asked the Prophet-saww about issues, and among what he asked him-saww was, 'Inform me, what is the seventeen?' He-saww said: 'Seventeen are the Names from the Names of Allah-azwj the Exalted inscribed between the Paradise and the Fire, and had it not been that, Hell would have exhaled with such an exhalation and incinerated the ones in the skies and the ones in the earth''.[478]

95 – ختص: القاسم بن محمد الهمداني، عن إبراهيم بن محمد بن أحمد الهمداني عن يحيى بن محمد الفارسي، عن أبيه، عن أبي عبد الله، عن أبيه عليهما السلام، عن أمير المؤمنين عليه السلام قال: خرجت ذات يوم إلى ظهر الكوفة وبين يدي قنبر، فإذا إبليس قد أقبل، فقلت: بئس الشيخ أنت، فقال: لم تقول هذا يا أمير المؤمنين ؟ فوالله لاحدثنك بحديث عني عن الله عزوجل ما بيننا ثالث:

Al Qasim Bin Muhammad Al Hamdany, from Ibrahim Bin Muhammad Bin Ahmad Al Hamdany, fom Yahya Bin Muhammad Al Farsy, from his father,

'From Abu Abdullah-asws, from Amir Al-Momineen-asws having said: 'One day I-asws went out to the back of Kufa and in front of me-asws was Qanbar, and there was Iblees-la who had come. I-asws said: 'You are an evil old man'. He-la said, 'Why do you-asws say this, O Amir Al-Momineen-asws? By Allah-azwj! I-la shall narrate to you-asws a Hadeeth from me-la, from Allah-azwj Mighty and Majestic, there was no third between us.

إنه لما هبطت بخطيئتي إلى السماء الرابعة ناديت: إلهي وسيدي ما أحسبك خلقت خلقا هو أشقى مني، فأوحى الله تعالى إلي: بلى قد خلقت من هو أشقى منك، فانطلق إلى مالك يريكه،

When I-la came down, due to my-la mistake, to the fourth sky, I-la called out, 'My-la God-azwj and my-la Master-azwj! I-la don't reckon You-azwj have Created any creature who is more wretched

[477] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 93
[478] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 94

than me-la'. So, Allah-azwj the Exalted Revealed unto me-la: "Yes! I-azwj have Created one who is more wretched than you-la. Go to Maalik to show him to you!"

فانطلقت إلى مالك فقلت: السلام يقرء عليك السلام ويقول: أرني من هو أشقى مني، فانطلق بي مالك إلى النار فرفع الطبق الاعلى فخرجت نار سوداء ظننت أنها قد أكلتني وأكلت مالكا فقال لها: اهدئي فهدأت،

So, I-la went to Maalik and I-la said, 'The Salaam (Allah-azwj) Conveys the Greetings unto you and Says to show me-la one who was more wretched than me-la'. So, Maalik went with me-la to the Fire and raised the top cover, and a black fire came out, I thought it would consume me-la and consume Maalik. He said to it, 'Calm down!' It calmed down.

ثم انطلق بي إلى الطبق الثاني فخرجت نار هي أشد من تلك سوادا وأشد حمى، فقال لها: اخمدي فخمدت إلى أن انطلق بي إلى السابع، وكل نار تخرج من طبق هي أشد من الاولى، فخرجت نار ظننت أنها قد أكلتني و أكلت مالكا وجميع ما خلقه الله عزوجل، فوضعت يدي على عيني وقلت: مرها يا مالك تخمد وإلا خمدت، فقال: إنك لن تخمد إلى الوقت المعلوم، فأمرها فخمدت،

Then he-la went with me to the second layer, and there came out a fire which was severer than that black one and severer in heat. He said to it, 'Cool off!' It cooled off'. Until he went with me to the seventh, and each fire would come out from a layer, it would be severer than the first. There came out a fire, I thought it would consume me and consume Maalik and the eternity Allah-azwj Mighty and Majesty had Created. I-la placed my-la hand upon my-la eyes and said, 'Order it, O Maalik, to abate or else I-la will abate'. He said, 'You-la will never abate up to the known time'. He ordered it, and it abated.

فرأيت رجلين في أعناقهما سلاسل النيران معلقين بها إلى فوق. وعلى رؤوسهما قوم معهم مقامع النيران يقمعونهما بها، فقلت: يا مالك: من هذان ؟ فقال: أوما قرأت على ساق العرش – وكنت قبل قرأته قبل أن يخلق الله الدنيا بألفي عام –: " لاإله إلا الله، محمد رسول الله، أيدته ونصرته بعلي " فقال: هذان عدوا اولئك وظالماهم.

Then I saw two men having chains in their necks suspended by it to above, and upon their heads were a people having fiery iron rods with them, hitting them with these. I-la said, 'O Maalik! Who are these two?' He said, 'Or, have you not read upon the base of the Throne – and I had recited it before Allah-azwj Created the world by two thousand years – "There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj. I-azwj have Supported him-saww and Helped him-saww by Ali-asws". There two are enemies of those and oppressed them-asws''.[479]

96 – نوادر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن أهون أهل النار عذابا ابن جذعان، فقيل: يارسول الله وما بال ابن جذعان أهون أهل النار عذابا ؟ قال: إنه كان يطعم الطعام.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa-asws Bin Ja'far-asws having said: 'Rasool-Allah-saww said: 'The people of the Fire of the easiest Punishment would be Ibn Juz'an'. It was said, 'O Rasool-Allah-saww! And what is the

[479] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 95

matter Ibn Juzan would be the of the easiest Punishment of the people of the Fire'. He-saww said: 'He used to feed the food''.[480]

97 – وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله: رأيت في النار صاحب العباء التي قد غلها، ورأيت في النار صاحب المحجن الذي كان يسرق الحاج بمحجنه، ورأيت في النار صاحبة الهرة تنهشها مقبلة ومدبرة كانت أوثقتها لم تكن تطعمها ولم ترسلها تأكل من حشاش الارض، ودخلت الجنة فرأيت صاحب الكلب الذي أرواه من الماء

And by this chain, said,

'Rasool-Allah-saww said: 'I-saww saw in the Fire an owner of the cloak which he had shackled, and I-saww saw in the Fire the owner of the hooked rod which he used to steal from the Pilgrims (of Hajj) with his hook, and I-saww saw in the Fire the owner of the cat which was desperate coming and going and she had tied it and did not happen to feed it and did not send it to eat from the grass of the earth, and I-saww entered the Paradise and I-saww saw the owner of the dog which he had quenched with the water''.[481]

98– وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله: يؤتى بالزاني يوم القيامة حتى يكون فوق أهل النار فتقطر قطرة من فرجه فيتأذى بها أهل جهنم من نتنها، فيقول أهل جهنم للخزان: ما هذه الرائحة المنتنة التي قد آذتنا ؟ فيقال لهم: هذه رائحة زان،

And by this chain, said,

'Rasool-Allah-saww said: 'They would come with the adulterer on the Day of Judgment until he would happen to be above the people of the Fire, and a drop from his private part would drop and the people of Hell would be bothered by it, from its stink. The people of Hell would say to the keeper, 'What is this stinky smell which has bothered us?' He would say to them, 'A smell of an adulterer'.

ويؤتي بامرأة زانية فتقطر قطرة من فرجها فيتأذى بها أهل النار من نتنها.

And they would come with an adulteress, and a drop from her private part would drop and the people of the Fire would be harmed by it, from its stink''.[482]

99 – ختص: أحمد بن محمد بن عيسى، عن سعيد بن جناح، عن عوف بن عبد الله الازدي، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: إذا أراد الله قبض الكافر قال: يا ملك الموت انطلق أنت وأعوانك إلى عدوي فإني قد أبليته فأحسنت البلاء، و دعوته إلى دار السلام فأبى إلا أن يشتمني، وكفر بي وبنعمتي وشتمني على عرشي، فاقبض روحه حتى تكبه في النار،

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

'From Abu Ja'far-asws having said: 'When Allah-azwj Wants to Capture (the soul of) a Kafir, He-azwj Says: "O Angel of death! Go, you and your assistants, to My-azwj enemy, for I-azwj for I-azwj had Afflicted him and Increased the affliction, and Invited to the House of Peace but he

[480] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 96
[481] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 97
[482] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 98

refused except he accused Me-azwj, and disbelieved in Me-azwj and in My-azwj Bounties, and accused Me-azwj upon My-azwj Throne, therefore captures his soul until I-azwj Fling him into the Fire!"

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

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

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

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

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

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

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

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

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

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

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

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

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

And he-asws said: 'His soul comes out and the Angel of death places him between a hammer and an anvil exposing the ends of his limbs and the least of what shines from him would be the two eyes, and a stinky smell would spread out from him bothering the inhabitants of the sky, all of them altogether, so they would be saying, 'May Allah-azwj Curse a soul of a stinky Kafir coming out from the world'. Then Allah-azwj Curses him, the cursing ones curse him (too).

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

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

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

When he is carried upon his bier, the Satans-la pounce upon his coffin, and when they end up with him to his grave, every spot from it says, 'O Allah-azwj! Do not Make him to be in my belly', until he is places in the hole which Allah-azwj had Ordained. When he is placed in his pit, the

ground says to him, 'There is no welcome for you, O enemy of Allah-azwj! But, by Allah-azwj, I used to hate you when you were upon my surface, and today I will make you attain severe hatred while you are in my belly. But, by the Mighty of my Lord-azwj! I shall make your neighbourhood to be evil, and narrow your entrance, and lonely would be your resting place, and will change your food. But rather, I am a garden from the Gardens of the Paradise, or a pit from the Pits of the fires'.

ثم ينزل عليه منكر ونكير وهما ملكان أسودان أزرقان يبحثان القبر بأنيابهما، ويطآن في شعورهما، حدقتاهما مثل قدر النحاس، وكلامهما مثل الرعد القاصف، وأبصارهما مثل البرق اللامع فينتهرانه ويصيحان به، فيتقلص نفسه حتى يبلغ حنجرته، فيقولان له: من ربك ؟ ومادينك ؟ ومن نبيك ؟ ومن إمامك ؟ فيقول: لاأدري،

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

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

He-asws said: 'They say, 'You doubted in the world and are in doubt today. Neither do you know nor were you guided'. Then they strike him such a strike, there neither remains anything in the east nor in the west except it hears his voice except the Jinn and the humans. From the intensity of his shouting, the fishes seek refuge in the sea-bed and the wild animals flee among the trees, but you (people) are not knowing'.

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

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

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

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

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

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

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

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

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

He-asws said: 'Then it squats evenly upon his shoulders and departs until he ends up with him to the edge of Hell. When he looks at the Angels have prepared for him with the chains and the shackles, biting upon their lips out of rage and fury, he says: ***O Alas! I wish I had not been Given my book [69:25]***, and the Majestic would Call out: "Go with him to the Fire!" So, the ground beneath him would become fire, and the sun above him as fire, and a fire would come and wrap itself around his neck. He could cry out and wail for a long time, saying, 'Waah, the consequences!'

قال: فتكلمه النار فتقول: أبعد الله عقبيك مما أعقبتا في طاعة الله

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

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

He-asws said: 'Then his book would come flying from behind his back and fall in his left hand. Then an Angel would come and turn his chest towards his back, then turn his left hand to behind his back, he would say to him, 'Read your book!' He would say, 'O Angel! And how can

I read and Hell is in front of me?' Allah-azwj would Say: "Pulverise his neck and break his ribs, and fasten his hands to his feet!" Then He-azwj would Say: ***"Seize him and shackle him! [69:30]***".

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتفا، لحيته، ومنهم من يحطم عظامه، قال: فيقول: أما ترحموني ؟ قال: فيقولون: يا شقي كيف نرحمك ولا يرحمك أرحم الرحمين ؟ ! أفيؤذيك هذا ؟ قال: فيقول: نعم أشد الاذى، قال: فيقولون يا شقي وكيف لو قدطر حناك في النار ؟

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

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

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

بين الجلد إلى الجلد أربعون ذراعا، بين الجلد إلى الجلد حيات وعقارب من نار وديدان من نار، رأسه مثل الجبل العظيم وفخذاه مثل جبل ورقان – وهو جبل بالمدينة – مشفره أطول من مشفر الفيل فيسحبه سحبا، واذناه عضوضان، بينهما سرادق من نار تشتعل، قد أطلعت النار من دبره على فؤاده

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

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

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

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

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

فمن ضيق منازلهم عليهم ومن ريحها ومن شدة سوادها و، زفيرها وشهيقها وتغيظها ونتنها اسودت وجوههم وعظمت ديدانهم، فينبت لها أظفار السنور والعقبان تأكل لحمه وتقرض عظامه وتشرب دمه، ليس لهن مأكل ولا مشرب غيره،

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

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

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

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

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

ثم يضرب على رأسه ضربة فيهوي سبعين ألف عام حتى ينتهي إلى عين يقال لها آنية، يقول الله تعالى: " تسقى من عين آنية " وهو عين ينتهي حرها وطبخها، واوقد عليها مذ خلق الله جهنم كل أودية النار تنام وتلك العين لا تنام من حرها، ويقول الملائكة: يا

معشر الاشقياء ادنوا فاشربوا منها، فإذا أعرضوا عنها ضربتهم الملائكة بالمقامع، وقيل لهم: " ذوقوا عذاب الحريق ذلك بما قدمت أيديكم وأن الله ليس بظلام للعبيد ".

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And the Ever Living, the Eternal would Say: “O Maalik! Say to them: ‘Taste, for We will never increase for you except Punishment! O Maalik! Inflame! Inflame, for My-azwj Wrath has Intensified upon the ones who accused Me-azwj upon My-azwj Throne, and took lightly with My-azwj Rights, and I-azwj am the King, the Subduer!”

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

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

قال: فيقول مالك: وعزة ربي لا أزيدكم إلا عذابا، فيقولون: إن عذبنا ربنا لم يظلمنا شيئا، قال: فيقول مالك: فاعترفوا بذنبهم فسحقا لاصحاب السعير، يعني بعدا لاصحاب السعير،

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

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

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

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

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

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

So, when there remains the bone exposed from the flesh, the Wrath of Allah-azwj would Intensify and He-azwj would Say: "O Maalik! Inflame it upon them like the firewood in the Fire!" Then its waves would hit their souls for seventy autumns in the Fire, then it would layer its doors upon them, there being a travel distance of five hundred years between the door to the door, and the thickness of the door being a travel distance of five hundred years.

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

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

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

Its doors would be layered upon them, and its columns would be extended upon them, so no wind would enter upon them forever, nor would the gloom come out from them forever. Thus, it would be covered, layered upon them – there wouldn't be anyone from the Angels interceding, nor anyone from the people of the Paradise as an intimate friend; and Allah-azwj would Make them to be forgotten and He-azwj would Obliterate their remembrance from the hearts of the servants, so they will not be mentioning them, ever!''.[483]

100 – أقول: قال سيد الساجدين صلوات الله عليه في الصحيفة الكاملة فيما كان يدعون عليه السلام بعد صلاة الليل: اللهم إني أعوذ بك من نار تغلظت بها على من عصاك، وتوعدت بها من صدف عن رضاك، ومن نار نورها ظلمة، وهينها أليم، وبعيدها قريب،

I (Majlisi) am saying, 'The chief of the prostrators (4th Imam-asws) said in (the book) Sahifa Al-Kamila, among what he-asws was supplicating after the night Salat: 'I-asws seek Refuge with You-azwj from a fire - You-azwj would be Harsh with upon the ones who disobey You-azwj, and You-azwj have Prepared with for the ones who turn away from You-azwj Pleasure, and (I-asws seek Refuge) from a fire whose rays are darkness, and its ease is pain, and its remoteness is near.

ومن نار يأكل بعضها بعض، ويصول بعضها على بعض، ومن نار تذر العظام رميما، وتسقي أهلها حميما، ومن نار لا تبقي على من تضرع إليها، ولا ترحم من استعطفها، ولا تقدر على التخفيف عمن خشع لها واستسلم إليها، تلقي سكانها بأحر مالديها من أليم النكال، وشديد الوبال،

[483] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 99

Abd (I-asws seek Refuge) from a fire, a part of it would consume a part, and part of it would leap upon a part; and (I-asws seek Refuge) from a fire pulverising bones to be dust, and quenching its people with boiling water; and (I-asws seek Refuge) from a fire which does not let remain upon one who beseeches to it, nor does it mercy the one who appeals to it, nor does it have power upon the lightening from the one who is fearful to it and submits to it. It casts its dwellers with the hottest of what is with it from the exemplary pain, and severe woe.

وأعوذ بك من عقاربها الفاغرة أفواهها، وحياتها الصالقة بأنيابها، وشرابها الذي يقطع أمعاء وأفئدة سكانها وينزع قلوبهم، وأستهديك لما باعد منها وأخر عنها.

And I-asws seek Refuge from its scorpions and its serpents, and its snakes biting with their teeth, and its drink which cuts the intestines and hearts of its dwellers and tears their hearts, and I-asws seek You-azwj Guidance to what is remote from it and delayed from it''.[484]

101 – نهج: من عهد له عليه السلام إلى محمد بن أبي بكر: واحذروا نارا قعرها بعيد، و حرها شديد، وعذابها جديد، دار ليس فيها رحمة، ولا تسمع فيها دعوة، ولا تفرج فيها كربة.

Nahj (Al Balagah) –

'From a pact of his-asws to Muhammad-ra Bin Abu Bakr: 'And be cautioned of a fire whose bottom is far, and its heat is severe, and its Punishments are renewed, a house wherein isn't any mercy, nor will a call be listened to, nor will any worry be relieved therein''.[485]

102 – عد: اعتقادنا في النار أنها دار الهوان، ودار الانتقام من أهل الكفر و العصيان، ولا يخلد فيها إلا أهل الكفر والشرك، فأما المذنبون من أهل التوحيد فإنهم يخرجون منها بالرحمة التي تدركهم والشفاعة التي تنالهم.

(I Majslisi say): 'Our belief regarding the Fire (Hell) is that it is a house of the humiliation, and a house of the revenge from the people of kufr and the disobedience, and no one will be therein eternally except the people of Kufr and the Shirk. As for the sinners from the unitarians, they would be exiting from it by the Mercy which will reach them and the intercession which they would attain.

وروي أنه لا يصيب أحدا من أهل التوحيد ألم في النار إذا دخلوها، وإنما يصيبهم الآلام عند الخروج منها، فتكون تلك الآلام جزاء بما كسبت أيديهم وما الله بظلام للعبيد.

And it is reported that no one from the unitarian would be afflicted by pain in the Fire when they enter it, and rather the pains would hit them when they come out from it, so those pains would become a Recompense due to what their hands had earned and Allah-azwj is not the least unjust to the servants.

[484] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 100
[485] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 101

وأهل النارهم المساكين حقا لا يقضى عليهم فيموتوا، ولا يخفف عنهم من عذابها، لا يذوقون فيها بردا ولا شرابا إلا حميما وغساقا، وإن استطعموا اطعموا من الزقوم، وإن استغاثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا،

And the people of the Fire, they are the true dwellers, there is not determination of death upon them so they could be dying, nor any lightening from them from its Punishment. They will not be tasting therein any coolness nor any drink except boiling water and waste discharges, and they would be fed from (the tree of) Zaqoom. ***And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]***, and pus is what they would be fed when they seek to be fed.

ينادون من مكان بعيد: ربنا أخرجنا منها فإن عدنا فإنا ظالمون، فيمسك الجواب عنهم أحيانا ثم قيل لهم: اخسؤوا فيها ولا تكلمون،

They will be calling out from a far place, 'Our Lord-azwj! Take us out from it, for if we were to repeat then we would be unjust!' The Answer would be withheld from them for a time, then He-azwj would Say to them: "Remain despised in it and do not be speaking!"

ونادوا: يا مالك ليقض علينا ربك، قال: إنكم ماكثون.

And they will call out, 'O Maalik! Let our Lord-azwj Determine death upon us!' He would say, 'You will be remaining'.

وروي أنه يأمر الله عزوجل برجال إلى النار فيقول لمالك: قل للنار لا تحرقي لهم أقداما فقد كانوا يمشون إلى المساجد، ولا تحرقي لهم أيديا فقد كانوا يرفعونها إلي بالدعاء ولا تحرقي لهم ألسنة فقد كانوا يكثرون تلاوة القرآن، ولا تحرقي لهم وجوها فقد كانوا يسبغون الوضوء،

And it is reported that Allah-azwj Mighty and Majestic would Command with (certain) men to the Fire and He-azwj would be Saying to Maalik: "Say to the Fire not to burn their feet for they used to walk to the Masjids, and not to burn their hands for they used to raise these with the supplication, and not to burn their tongues for they used to frequently recite the Quran, and not to burn their faces for they used to perform the Wudu!"

فيقول مالك: يا أشقياء فما كان حالكم ؟ فيقولون: كنا نعمل لغير الله، فقيل لنا: خذوا ثوابكم ممن عملتم له.

Maalik would say, 'O wretched one! So, what was your state?' They would say, 'We were working for other than Allah-azwj. So, He-azwj Said to us: "Take your rewards from the ones you worked for!"'.[486] (P.s. – Is this not a Hadeeth!)

[486] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 102

*** (باب 25) * * (الاعراف وأهلها، وما يجرى بين أهل الجنة وأهل النار) ***

CHAPTER 25 – THE HEIGHTS AND ITS PEOPLE, AND WHAT WOULD FLOW BETWEEN THE PEOPLE OF PARADISE AND THE PEOPLE OF FIRE

الايات، الاعراف " 7 " والذين آمنوا وعملوا الصالحات لا نكلف نفسا إلا وسعها اولئك أصحاب الجنة هم فيها خالدون

The Verses – (Surah) Al-Araaf: ***And (as for) those who are believing and doing righteous deeds, We do not Encumber a soul except to its capacity – they are the dwellers of the Paradise, they would be therein eternally [7:42]***

* ونزعنا ما في صدورهم من غل تجري من تحتهم الانهار وقالوا الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله لقد جاءت رسل ربنا بالحق ونودوا أن تلكم الجنة اورثتموها بما كنتم تعملون

And We will Remove whatever malice is in their chests; the rivers shall flow beneath them and they would be saying, 'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. Rasools of our Lord had come with the Truth'. And We shall Call out to them: "This is the Paradise (which) you inherited due to what you were doing" [7:43]

* ونادى أصحاب الجنة أصحاب النار أن قد وجدنا وما وعدنا ربنا حقا فهل وجدتم ما وعد ربكم حقا قالوا نعم فأذن مؤذن بينهم أن لعنة الله على الظالمين

And the dwellers of the paradise will call out to the inmates of the Fire, 'Surely, we have found what our Lord Promised us, to be true; so did you (also) find what your Lord Promised you, to be true?' They will say, 'Yes'. Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44]

* الذين يصدون عن سبيل الله ويبغونها عوجا وهم بالآخرة كافرون

Those who are blocking from the Way of Allah and are seeking it to be crooked, and they are disbelievers in the Hereafter [7:45]

* وبينهما حجاب وعلى الاعراف رجال يعرفون كلا بسيماهم ونادوا أصحاب الجنة أن سلام عليكم لم يدخلوها وهم يطمعون

And between the two there shall be a veil. And upon the heights would be men recognising all by their marks, and they would be calling out to the dwellers of the Paradise: 'Peace be on you' (although) they shall not have entered it yet, but they would be hoping to [7:46]

* وإذا صرفت أبصارهم تلقاء أصحاب النار قالوا ربنا لا تجعلنا مع القوم الظالمين

And when their eyes turn towards the inmates of the Fire, they would say: 'Our Lord! Do not Make us to be with the unjust' [7:47]

* ونادى أصحاب الاعراف رجالا يعرفونهم بسيماهم قالوا ما أغنى عنكم جمعكم وما كنتم تستكبرون

And the companions of the heights shall call out to men whom they would be recognising by their marks saying: 'Your amassing will not avail you and what you used to be arrogant about [7:48]

* أهؤلاء الذين أقسمتم لا ينالهم الله برحمة ادخلوا الجنة لا خوف عليكم ولا أنتم تحزنون

Are they those whom you swore that they will not attain Allah's Mercy? Enter the Paradise! There will neither be fear upon you nor will you be grieving!' [7:49]

* ونادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أومما رزقكم الله قالوا إن الله حرمهما على الكافرين

And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. They would say, 'Allah has Prohibited it upon the Kafirs' [7:50]

* الذين اتخذوا دينهم لهوا والعبا وغرتهم الحياة الدنيا فاليوم ننساهم كما نسوا لقاء يومهم هذا وما كانوا بآياتنا يجحدون 42 - 51.

Those who are taking their religion as an amusement and play, and the life of the world deceives them. So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51]

1 - فس: سئل العالم عليه السلام عن مؤمني الجن يدخلون الجنة ؟ فقال: لا، ولكن لله حظائر بين الجنة والنار يكون فيها مؤمنو الجن وفساق الشيعة.

The Aalim-asws was asked about the Momin of the Jinn, 'Would he be entering the Paradise?' He-asws said: 'No, but for Allah-azwj there are hangars between the Paradise and the Fire in which the Momineen of the Jinn and the mischief-maker Shias would happen to be''.[487]

2 - فس: أبي، عن ابن محبوب، عن أبي أيوب، عن بريد، عن أبي عبد الله عليه السلام قال: الاعراف كثبان بين الجنة والنار، والرجال: الائمة صلوات الله عليهم يقفون على الاعراف مع شيعتهم، وقد سبق المؤمنون إلى الجنة بلا حساب، فيقول الائمة ليشعتهم من أصحاب الذنوب: انظروا إلى إخوانكم في الجنة قد سبقوا إليها بلا حساب وهو قول الله تبارك وتعالى: " سلام عليكم لم يدخلوها وهم يطمعون "

My father, from Ibn Mahboub, from Abu Ayoub, from Bureyd,

'From Abu Abdullah-asws having said: 'The heights, (these are) dunes between the Paradise and the Fire, and the men are the Imams-asws pausing upon the heights along with their-asws

[487] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 1

Shias, and the Momineen would have been escorted to the Paradise without Reckoning. So, the Imams-asws would be saying to their-asws Shias from the committees of the sins: 'Look at your brethren in the Paradise! They have (already) been escorted to it without Reckoning'. And it is His-azwj Speech, the Blessed and Exalted: ***'Peace be on you' (although) they shall not have entered it yet, but they would be hoping to [7:46]***.

ثم يقال لهم: انظروا إلى أعدائكم في النار، وهو قوله: " وإذا صرفت أبصارهم تلقاء أصحاب النار قالوا ربنا لا تجعلنا مع القوم الظالمين * ونادى أصحاب الاعراف رجالا يعرفونهم بسيماهم " في النار " قالوا ما أغنى عنكم جمعكم في الدنيا وما كنتم تستكبرون "

Then they-asws would say to them: 'Look at your enemies in the Fire!' And it is His-azwj Speech: ***And when their eyes turn towards the inmates of the Fire, they would say: 'Our Lord! Do not Make us to be with the unjust' [7:47]***. ***And the companions of the heights shall call out to men whom they would be recognising by their marks saying: 'Your amassing*** – in the world - ***will not avail you and what you used to be arrogant about [7:48]***.

ثم يقول لمن في النار من أعدائهم هؤلاء شيعتي وإخواني الذين كنتم أنتم تحلفون في الدنيا أن لا ينالهم الله برحمة، ثم يقول الائمة لشيعتهم: " ادخلوا الجنة لا خوف عليكم ولا أنتم تحزنون "

Then they-asws would be saying to the ones in the Fire from their-asws enemies: 'Is it these Shias of mine-asws and my-asws brethren, the ones whom you were swearing in the world ***that they will not attain Allah's Mercy? [7:49]***. Then the Imams-asws would be saying to their-asws Shias: ***Enter the Paradise! There will neither be fear upon you nor will you be grieving!' [7:49]***.

ثم " نادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله ".

Then the inmates of the Fire would call out, ***And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you all' [7:50]***''.[488]

3 – ير: أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن بريد العجلي قال: سألت أبا جعفر عليه السلام عن قول الله: " وعلى الاعراف رجال يعرفون كلا بسيماهم " قال: انزلت في هذه الامة، والرجال هم الائمة من آل محمد،

Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Bureyd Al Ajaly who said,

'I asked Abu Ja'far-asws about the Words of Allah-azwj: ***And upon the heights would be men recognising all by their marks [7:46]***. He-asws said: 'It was Revealed regarding this community, and the men, they are the Imams-asws from the Progeny-asws of Muhammad-saww'.

قلت: فما الاعراف ؟ قال: صراط بين الجنة والنار، فمن شفع له الائمة منا من المؤمنين المذنبين نجا، ومن لم يشفعوا له هوى.

[488] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 2

I said, 'So, what are the heights?' He-asws said: 'A bridge between the Paradise and the Fire, therefore the one for whom the Imams-asws from us-asws intercede for the Momineen, the sinners, would attain salvation, and one whom they-asws do not intercede for, collapses''.[489]

4 - ير: بعض أصحابنا، عن محمد بن الحسين، عن صفوان، عن ابن مسكان، عن أي بصير، عن أبي جعفر، عليه السلام في قول الله عزوجل " وعلى الاعراف رجال يعرفون كلا بسيماهم " قال: الائمة منا أهل البيت في باب من ياقوت أحمر على سور الجنة يعرف كل إمام منا ما يليه، قال: من القرن الذي هو فيه إلى القرن الذي كان.

One of our companions, from Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Abu Baseer,

'From Abu Ja'far-asws regarding the Words of Allah-azwj Mighty and Majestic: ***And upon the heights would be men recognising all by their marks [7:46]***, he-asws said: 'The Imams-asws from us-asws the People-asws of the Household would be at the Door of red ruby upon the Bridge of the Paradise, each Imam-asws being with the ones who followed him-asws, from the generation which he-asws was among up to the generation which he-asws was''.[490]

5 - ير: محمد بن الحسين، عن موسى بن سعدان، عن عبد الله بن القاسم، عن بعض أصحابه، عن سعد الاسكاف قال: قلت: لابي جعفر عليه السلام قوله عزوجل: " وعلى الاعراف رجال يعرفون كلا بسيماهم " فقال: يا سعد إنها أعراف لا يدخل الجنة إلا من عرفهم وعرفوه، وأعراف لا يدخل النار إلا من أنكرهم وأنكروه، وأعراف لا يعرف الله إلا بسبيل معرفتهم،

Muhammad Bin Al Husayn, from Musa Bini Sa'dan, from Abdullah Bin Al Qasim, from one of his companions, fom Sa'ad Al Askaf who said,

'I said to Abu Ja'far-asws, 'The Words of the Mighty and Majestic: ***And upon the heights would be men recognising all by their marks [7:46]***', so he-asws said: 'O Sa'ad, the Progeny-asws of Muhammad-saww will not let anyone enter the Paradise except the one who recognises them-asws and they-asws recognise him, nor will they let anyone enter the Fire except the one who has denied them-asws, and they-asws denied him, and the 'Heights'. Allah-azwj cannot be Recognised, except by the way of their-asws recognition.

فلا سواء ما اعتصمت به المعتصمة، ومن ذهب مذهب الناس، ذهب الناس إلى عين كدرة يفرغ بعضها في بعض، ومن أتى آل محمد أتى عينا صافية تجري بعلم الله ليس لها نفاد ولا انقطاع، ذلك بأن الله لو شاء لاراهم شخصه حتى يأتوه من بابه، لكن جعل الله محمد وآل محمد الابواب التي يؤتي منها، وذلك قوله: " وليس البر بأن تأتوا البيوت من ظهورها ولكن البر من اتقى وأتوا البيوت من أبوابها ".

Therefore, they are not the same, what the holders are holding tightly with and one who goes with the doctrine of the people. The people go to a turbid spring, part of it merging into a part, and one who comes to the Progeny-asws of Muhammad-saww, comes to a clear spring flowing with the Knowledge of Allah-azwj. There is neither a depletion for it nor a termination, that is because if Allah-azwj had so Desired He-azwj would have Shown them His-azwj Person until they would have come to Him-azwj from His-azwj Door, but Allah-azwj Made Muhammad-saww and

[489] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 3
[490] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 4

the Progeny-asws of Muhammad-saww as the Doors from which they can come to Him-azwj, and that is His-azwj Word: ***and it isn't righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189]***''.[491]

6 – شى: عن محمد بن الفضيل، عن أبي الحسن الرضا عليه السلام في قوله: " فأذن مؤذن بينهم أن لعنة الله على الظالمين " قال: المؤذن أمير المؤمنين عليه السلام.

From Muhammad Bin Al Fazeyl,

'From Abu Al-Hassan Al-Reza-asws regarding His-azwj Words: '***Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust!' [7:44]***. He-asws said: 'The proclaimer is Amir Al-Momineen-asws''.[492]

7 – شى: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عن جده، عن علي عليهم السلام قال: أنا يعسوب المؤمنين، وأنا أول السابقين، وخليفة رسول رب العالمين، وأنا قسيم الجنة والنار، وأنا صاحب الاعراف.

From Mas'ada Bin Sadaqa,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws, from Ali-asws having said: 'I-asws am the 'Yasoub' (leader) of the Momineen, and I-asws am the first of the preceding ones, and Caliph of Rasool-saww of the Lord-azwj of the Worlds, and I-asws am the Divider of the Paradise and the Fire, and I-asws am the Master of the heights''.[493]

8 – شى: عن هلقام، عن أبي جعفر عليه السلام قال: سألته عن قول الله: " وعلى الاعراف رجال يعرفون كلا بسيماهم " ما يعنى بقوله: " وعلى الاعراف رجال " ؟

From Halqam,

'From Abu Ja'far-asws, he (the narrator) said, 'I asked him-asws about the Words of Allah-azwj: ***And upon the heights would be men recognising all by their marks [7:46]***, 'What is the meaning of His-azwj Words: ***And upon the heights would be men***?'

قال :ألستم تعرفون عليكم عرفاء وعلى قبائلكم ليعرف من فيها من صالح أو طالح ؟ قلت: بلى، قال فنحن اولئك الرجال الذين يعرفون كلا بسيماهم.

He-asws said: 'Aren't you knowing that upon you and your tribes there are recogniser for it to be recognise the ones in it from the righteous ones or evil ones?' I said, 'Yes'. He-asws said: 'So we-asws are those men who would be recognising all by their marks''.[494]

[491] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 5
[492] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 6
[493] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 7
[494] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 8

9 – شى: عن زاذان، عن سلمان قال: سمعت رسول الله صلى الله عليه وآله يقول لعلي أكثر من عشر مرات: يا علي إنك والاوصياء من بعدك أعراف بين الجنة والنار، لا يدخل الجنة إلا من عرفكم وعرفتموه، ويلا يدخل النار إلا من أنكركم وأنكرتموه.

From Zazan,

'From Salman[-ra] who said, 'I heard Rasool-Allah[-saww] Saying to Ali[-asws] more than ten times: 'O Ali[-asws]! You[-asws] and the succesors[-asws] from after you[-asws] are the recognisers between the Paradise and the Fire. None will enter the Paradise except one who recognises you[-asws] all and you[-asws] recognise him, and none will enter the Fire except one who denies you[-asws] and you[-asws] deny him''.[495]

10 – شى: عن سعد بن طريف، عن أبي جعفر عليه السلام في هذه الآية: " وعلى الاعراف رجال يعرفون كلا بسيماهم " قال: يا سعد هم آل محمد عليهم السلام لا يدخل الجنة إلا من عرفهم وعرفوه، ولا يدخل النار إلا من أنكرهم وأنكروه.

From Sa'ad Bin Tareyf,

'From Abu Ja'far[-asws] regarding this Verse: ***And upon the heights would be men recognising all by their marks [7:46]***, he[-asws] said: 'O Sa'ad! They are the Progeny[-asws] of Muhammad[-saww]. None shall enter the Paradise except one who recognises them[-asws] and they[-asws] recognise him, nor enter the Fire except the one who denies them[-asws] and they[-asws] deny him''.[496]

11 – شى: عن الطيار، عن أبي عبد الله عليه السلام قال: قلت له: أي شئ أصحاب الاعراف ؟ قال: استوت الحسنات والسيئات، فإن أدخلهم الله الجنة فبرحمته، وإن عذبهم لم يظلمهم.

From Tayyar,

'From Abu Abdullah[-asws], he (the narrator) said, 'I said to him[-asws], 'Which thing are ***the companions of the heights [7:48]***?' He[-asws] said: 'Ones of equal good deeds and evil deeds. So, if Allah[-azwj] Enters them into the Paradise it would be due to His[-azwj] Mercy, and if He[-azwj] Punishes them, He[-azwj] would not be unjust to them''.[497]

12 – شى: عن كرام قال: سمعت أبا عبد الله عليه السلام يقول: إذا كان يوم القيامة أقبل سبع قباب من نور يواقيت خضر وبيض، في كل قبة إمام دهره، قد حف به أهل دهره برها وفاجرها حتى يقفون بباب الجنة،

From Karam who said,

'I heard Abu Abdullah[-asws] saying: 'When it will be the Day of Judgment, there will come seven domes from the light of rubies, green and white, in each dome being an Imam[-asws] of his[-asws] time, surrounded by the people of his[-asws] time, its righteous ones and its immoral ones, until they pause at the Doors of the Paradise.

[495] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 9
[496] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 10
[497] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 11

فيطلع أولها صاحب قبة إطلاعة فيتميز أهل ولايته وعدوه، ثم يقبل على عدوه فيقول: أنتم الذين أقسمتم لا ينالهم الله برحمته، ادخلوا الجنة لاخوف عليكم اليوم، يقوله لاصحابه،

The master of the dome would be notified with a notification, and the people of his-asws *Wilayah* would be distinguished from his enemies. Then he-asws would face towards his enemies and he would be saying, 'You are those who were swearing that Allah-azwj will not Avail with His Mercy. Enter the Paradise, there will be no fear upon you today!' saying to his-asws companions.

فيسود وجوه الظالم فيميز أصحابه إلى الجنة، وهم يقولون: " ربنا لا تجعلنا مع القوم الظالمين " فإذا نظر أهل القبة الثانية إلى قلة من يدخل الجنة وكثرة من يدخل النار خافوا أن لا يدخلوها وذلك قوله: " لم يدخلوها وهم يطمعون ".

So, the faces of the unjust ones would be blackened and his-asws companions would be distinguished to go to the Paradise, and they would be saying: ***'Our Lord! Do not Make us to be with the unjust' [7:47]***. Then, when the people of the dome look at the scarcity of the ones entering the Paradise, and the abundance of the ones entering the Fire, they will fear that they might enter it, and these are His-azwj Words: ***(although) they shall not have entered it yet, but they would be hoping to [7:46]***''.[498]

13 – م: عن الصادق عليه السلام قال: فأما في يوم القيامة فإنا وأهلنا نجزي عن شيعتنا كل جزاء، ليكونن على الاعراف بين الجنة والنار محمد وعلي وفاطمة والحسن والحسين عليهم السلام والطيبون من آلهم،

From Al-Sadiq-asws: 'But, as for during the Day of Judgment, we-asws and our-asws family members, we-asws would recompense our-asws Shias with every recompense. We-asws would certainly be upon the Heights (A'raaf) between the Paradise and the Fire – Muhammad-saww, and Ali-asws, and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws, and the goodly ones-asws from their-asws Progeny-asws.

فنرى بعض شيعتنا في تلك العرصات ممن كان منهم مقصرا في بعض شدائدها، فنبعث عليهم خيار شيعتنا كسلمان والمقداد وأبي ذر وعمار ونظرائهم في العصر الذي يليهم وفي كل عصر إلى يوم القيامة فينقضون عليهم كالبزاة والصقورة ويتناولونهم كما تتناول البزاة والصقورة صيدها فيزفونهم إلى الجنة زفا.

So we-asws would see one of our-asws Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we-asws would send the best of our-asws Shias, like Salman-ra, and Al-Miqdad-ra, and Abu Zarr-ra, and Ammar-ra, and their peers in the time period which followed them-ra, then in every time period up to the Day of Judgment. So they-ra would be swooping upon them like the buzzards and the hawks, and they would be snatching them just as the buzzard and the hawk snatches its prey, and they-ra would be bringing them to the Paradise hurriedly''.[499]

[498] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 12
[499] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 13

14 – فر: عبيد بن كثير بإسناده عن الاصبغ، عن أمير المؤمنين عليه السلام قال: " على الاعراف رجال يعرفون كلا بسيماهم " فقال: نحن الاعراف نعرف أنصارنا بأسمائهم، ونحن الاعراف الذين لا يعرف الله إلا بسبيل معرفتنا، ونحن الاعراف نوقف يوم القيامة بين الجنة والنار فلا يدخل الجنة إلا من عرفنا وعرفناه، ولا يدخل النار إلا من أنكرنا وأنكرناه.

Ubeyd Bin Kaseer, by his chain from Al Asbagh,

'From Amir Al-Momineen[-asws] having said: '***And upon the heights would be men recognising all by their marks [7:46]***: 'We[-asws] are the recognisers. We[-asws] will recognise our[-asws] helpers by their marks, and we[-asws] are those recognisers Allah[-azwj] cannot be recognised except by the way of our[-asws] recognition, and we[-asws] are the recognisers, we[-asws] will be standing on the Day of Judgment between the Paradise and the Fire, so no one will enter the Paradise except one who recognises us[-asws] and we[-asws] recognise him, nor enter the Fire except one who denies us[-asws] and we[-asws] deny him''.[500]

15 – فر: عن عبيد بن كثير بإسناده عن حبة العرني عن علي عليه السلام إلى أن قال: نحن الاعراف من عرفنا دخل الجنة، ومن أنكرنا دخل النار.

From Ubeyd Bin Kaseer, by his chain, from Habat Al Arny,

'From Ali[-asws], he[-asws] said: 'We[-asws] are the recognisers. One who recognises us[-asws] would enter the Paradise, and one who denies us[-asws] would enter the Fire''.[501]

16 – شي: عن الثمالي قال: سئل أبو جعفر عليه السلام عن قول الله: " وعلى الاعراف رجال يعرفون كلا بسيماهم " فقال أبو جعفر عليه السلام: نحن الاعراف الذين لا يعرف الله إلا بسبب معرفتنا، ونحن الاعراف الذين لا يدخل الجنة إلا من عرفنا وعرفناه، ولا يدخل النار إلا من أنكرنا وأنكرناه، وذلك أن الله لو شاء أن يعرف الناس نفسه لعرفهم ولكنه جعلنا سببه وسبيله وبابه الذي يؤتى منه.

From Al Sumaly who said,

'Abu Ja'far[-asws] was asked about the Words of Allah[-azwj]: ***And upon the heights would be men recognising all by their marks [7:46]***, so Abu Ja'far[-asws] said: 'We[-asws] are those recognisers, Allah[-azwj] cannot be recognised except by way of our[-asws] recognition, and we[-asws] are those recognisers, no one can enter the Paradise except one who recognises us[-asws] and we[-asws] recognise him, nor enter the Fire except one who denies us[-asws] and we[-asws] deny him, and that is because Allah[-azwj], if He[-azwj] had so Desired the people to recognise Him[-azwj] by Himself[-azwj], would have done so, but He[-azwj] Made us[-asws] as His[-azwj] Means, and His[-azwj] Way, and His[-azwj] Doors which they can come from (to Him[-azwj])''.[502]

[500] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 14
[501] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 15
[502] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 16

17 – شى: عن إبراهيم بن عبد الحميد، عن أحدهما: قال: إن أهل الناريموتون عطاشا ويدخلون قبورهم عطاشا، ويدخلون جهنم عطاشا، فيرفع لهم قراباتهم من الجنة فيقولون: " أفيضوا علينا من الماء أو مما رزقكم الله ".

From Ibrahim Bin Abdul Hameed,

'From one of the two (5th or 6th Imam-asws) having said: 'The people of the Fire would be dying thirsty, and entering their graves thirsty, and entering Hell thirsty. Their relatives from the Paradise would be raised for them, and they would be saying, ***'Pour upon us some of the water or from what your Lord has Graced you all' [7:50]***''.[503]

18 – شى: عن الزهري، عن أبي عبد الله عليه السلام يقول: يوم التناد يوم ينادي أهل النار أهل الجنة: أن أفيضوا علينا من الماء.

From Al Zuhry,

'From Abdullah-asws having said: 'The Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: ***'Pour upon us some of the water or from what your Lord has Graced you' [7:50]***''.[504]

19 – كا: الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عمر الحلال قال: سألت أبا الحسن عليه السلام عن قوله تعالى: " فأذن مؤذن بينهم أن لعنة الله على الظالمين " قال: المؤذن أمير المؤمنين عليه السلام.

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Ahmad Bin Umar Al Hilal who said,

'I asked Abu Al-Hassan-asws about the Words of the Exalted: '***Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust!' [7:44]***. He-asws said: 'The proclaimer is Amir Al-Momineen-asws''.[505]

20 – مع: الطالقاني، عن الجلودي، عن المغيرة بن محمد، عن رجاء بن سلمة، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: خطب أمير المؤمنين عليه السلام وساق الخطبة إلى أن قال: ونحن أصحاب الاعراف أنا وعمي وأخي وابن عمي، والله فالق الحب والنوى لا يلج النار لنا محب، ولا يدخل الجنة لنا مبغض، يقول الله عزوجل " وعلى الاعراف رجال يعرفون كلا بسيماهم " الخطبة.

Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Amir Al-Momineen-asws preached, and he-asws continued the sermon until he-asws said: 'And we-asws are the companions of the heights, I-asws, and my-asws uncle-asws, and my-asws brother-asws, and my-asws cousin-saww. By the One-azwj Who Split the seed and stone, the Fire will not penetrate to one who loves us-asws, nor would he enter the Paradise

[503] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 17
[504] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 18
[505] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 19

one who hates us[asws]. Allah[azwj] Mighty and Majestic is Saying: ***And upon the heights would be men recognising all by their marks [7:46]***''.[506]

21 – فس: قال الصادق عليه السلام: كل امة يحاسبها إمام زمانها، ويعرف الائمة أولياءهم وأعداءهم بسيماهم، وهو قوله: " وعلى الاعراف رجال " وهم الائمة " يعرفون كلا بسيماهم "

Al-Sadiq[asws] said: 'Every community would be reckoned by the Imam[asws] of its time, and the Imams[asws] will recognise their[asws] friends and their[asws] enemies by their marks, and it is His[azwj] Word: ***And upon the heights would be men [7:46]***, and they[asws] are the Imams[asws], ***recognising all by their marks [7:46]***.

فيعطون أولياءهم كتابهم بيمينهم فيمرون إلى الجنة بلا حساب، و يؤتون أعداءهم كتابهم بشمالهم فيمرون إلى النار بلا حساب

They[asws] would give their[asws] friends their books in their right hands, and they would be passing to the Paradise without a reckoning, and they[asws] would give their[asws] enemies their book in their left hands, and they would be passing to the Fire without any reckoning.

فإذا نظر أولياؤهم في كتابهم يقولون لاخوانهم: " هاؤم اقرؤا كتابيه إني ظننت أني ملاق حسابيه فهو في عيشة راضية " أي مرضية، فوضع الفاعل مكان المفعول.

When their[asws] friends look into their book, they would be saying to their brethren: ***'Behold! Read my book [69:19] I thought I would meet my Reckoning' [69:20] So he would be in a pleasurable life [69:21]***' – i.e., pleased. So, the doer has been placed in place of the done''.[507]

22 – كا: الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن عبد الله بن عبد الرحمن، عن الهيثم بن واقد، عن مقرن قال: سمعت أبا عبد الله عليه السلام يقول: جاء ابن الكواء إلى أمير المؤمنين صلوات الله عليه فقال: يا أمير المؤمنين " وعلى الاعراف رجال يعرفون كلا بسيماهم " ؟

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqad, from Maqran who said,

'I heard Abu Abdullah[asws] saying: 'Ibn Al Kawa came to Amir Al-Momineen[asws] and he said, 'O Amir Al-Momineen[asws]! ***And upon the heights would be men recognising all by their marks [7:46]***?'

فقال نحن الاعراف نعرف أنصارنا بسيماهم، ونحن الاعراف الذين لا يعرف الله إلا بسبيل معرفتنا، ونحن الاعراف يعرفنا الله عزوجل يوم القيامة على الصراط، ولا يدخل الجنة إلا من عرفناه، وعرفناه، ولا يدخل النار إلا من أنكر نا وأنكرناه.

He[asws] said: 'We[asws] are the recognisers. We[asws] shall recognise our[asws] helpers by their marks, and we[asws] are those recognisers, Allah[azwj] cannot be recognised except by way of our[asws] recognition, and we[asws] are the recognisers, Allah[azwj] Mighty and Majestic will Introduce

[506] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 20
[507] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 21

us-asws on the Day of Judgment upon the Bridge, and none shall enter the Paradise except one who recognises us-asws and we-asws recognise him, nor enter the Fire except one who denies us-asws and we-asws deny him''.[508]

23 – عد: اعتقادنا في الاعراف أنه سور بين الجنة والنار، عليه رجال يعرفون كلا بسيماهم، والرجال هم النبي وأوصياءه عليهم السلام، يا يدخل الجنة إلا من عرفهم و عرفوه، ولا يدخل النار إلا من أنكروه، وعند الاعراف المرجان لامر الله إما يعذبهم وإما يتوب عليهم.

Our belief regarding the heights is that it is a wall between the Paradise and the Fire. Upon it would be men recognising all by their marks; and the men, they are the Prophet-saww, and his-asws succesors-asws. None shall enter the Paradise except one who recognises them-asws and they-asws recognise him, nor enter the Fire except one whom they-asws deny; and by the heights would be (some) awaiting the Command of Allah-azwj. Either He-azwj Punishes them or He-azwj Turns to them (with Mercy)''.[509] (P.s. – This is not a Hadeeth)

[508] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 22
[509] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 25 H 23

*** (باب 26) * * (ذبح الموت بين الجنة والنار والخلود فيهما وعلته) ***

CHAPTER 26 – THE SLAUGHTER OF DEATH BETWEEN THE PARADISE AND THE FIRE, AND THE ETERNAL LIFE IN THESE TWO, AND ITS REASON

الايات، هود " 11 " وما نؤخره إلا لاجل معدود

The Verses – (Surah) Hud-as: ***And We do not Delay except to a calculated term [11:104]***

* يوم يأت لا تكلم نفس إلا بإذنه فمنهم شقي وسعيد

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

* فأما الذين شقوا ففي النار لهم فيها زفير وشهيق

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106]

* خالدين فيها مادامت السموات والارض إلا ما شاء ربك إن ربك فعال لما يريد

Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

* وأما الذين سعدوا ففى الجنة خالدين فيها مادامت السموات والارض إلا ما شاء ربك عطاء غير مجذوذ 104 – 108.

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]

مريم " 19 " وأنذرهم يوم الحسرة إذ قضي الامر وهم في غفلة وهم لا يؤمنون 39.

(Surah) Maryam: ***And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence and they are not believing [19:39]***

1 – مع: أبي، عن سعد، عن الاصفهاني، عن المنقري، عن حفص، عن أبي عبد الله عليه السلام وساق الحديث إلى أن قال: ويوم الحسرة يم يؤتى بالموت فيذبح

My father, from Sa'ad, from Al Isfahany, from Al Minqary, from Hafs,

'From Abu Abdullah-asws, and he-asws continued the Hadeeth until he-asws said: 'And ***the Day of Regret, [19:39]*** is the day they will come with the death and it will be slaughtered''.[510]

2 – ين: النضر بن سويد، عن درست، عن أبي المغرا، عن أبي بصير قال: لاأعلمه ذكره إلا عن أبي جعفر عليه السلام قال: إذا أدخل الله أهل الجنة الجنة وأهل النار النار جئ بالموت في صورة كبش حتى يوقف بين الجنة والنار،

Al Nazar Bin Suweyd, from Dorost, from Abu Al Magra, from Abu Baseer who said,

'I don't know its mention except from Abu Ja'far-asws having said: 'When Allah-azwj Enters the people of the Paradise into the Paradise, and the people of the Fire into the Fire, they will come with death in the image of a ram until it is paused between the Paradise and the Fire'.

قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة يا أهل النار، فإذا سمعوا الصوت أقبلوا، قال: فيقال لهم: أتدرون ما هذا ؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا،

Then a Caller would Call out, the people of the two houses (Paradise and Hell) would all hear it in their entirety: "O people of the Paradise! O people of the Fire!" So, when they hear the voice they would approach, and he would say to them: "Do you know what this is? This, it is the death which you were fearing from in the world!"

قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا، قال: ويقول أهل النار: اللهم أدخل الموت علينا،

He-asws said: 'The people of the Paradise would say, 'O Allah-azwj! Do not let the death enter upon us'. And the people of the Fire would say, 'O Allah-azwj! Enter the death upon us'.

قال ثم يذبح كما تذبح الشاة، قال: ثم ينادي مناد: لاموت أبدا، أيقنوا بالخلود،

He-asws said: 'Then it would be slaughtered just as you tend to slaughter the sheep. Then a Caller would Call out: "There shall be no death, forever! Be certain of the eternal life!"

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لماتوا،

He-asws said: 'The People of Paradise will be happy with such happiness that if anyone could have died on that day, he would have died of happiness'.

قال: ثم قرأ هذه الآية: " أفما نحن بميتين إلا موتتنا الاولى وما نحن بمعذبين إن هذا لهو الفوز العظيم لمثل هذا فليعمل العاملون "

He (the narrator) said, 'Then he-asws recited these Verses: ***'Is it so we would not be dying [37:58] Except our first death, and we shall not be Punished?' [37:59] Surely, this is the mighty success' [37:60] For the like of this, so let the workers be working [37:61]***.

[510] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 1

قال: ويشهق أهل النار شهقة لو كان أحد يموت من شهيق لماتوا، وهو قول الله عزوجل: " وأنذرهم يوم الحسرة إذ قضي الامر."

He-asws said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah-azwj Mighty and Majestic: ***And warn them of the Day of Regret, when the matter would have been Decided [19:39]***''.[511]

3 – ين: النضر بن سويد، عن درست، عن الاحول، عن حمران قال: قلت لابي عبد الله عليه السلام: إن بلغنا أنه يأتي على جهنم حين يصطفق أبوابها، فقال: لا والله إنه الخلود،

Al Nazar Bin Suweyd, from Dorost, from Al Ahowl, from Humran who said,

'I said to Abu Abdullah-asws, 'It has reached us that there would come upon Hell (a time) when its Doors would snap (break down of old age)'. He-asws said: 'No, by Allah-azwj! It is the eternal'.

قلت: " خالدين فيها مادامت السموات والارض إلا ما شاء ربك " ؟ فقال هذه في الذين يخرجون من النار.

I said, '***Abiding therein so long as the skies and the earth endure, except what your Lord so Desires [11:107]***?' He-asws said: 'This is regarding those who would be coming out from the Fire''.[512]

4 – فس: أبي، عن ابن محبوب، عن أبي ولاد الحناط، عن أبي عبد الله عليه السلام قال: سئل عن قوله: " وأنذرهم يوم الحسرة " الآية قال: ينادي مناد من عند الله – و ذلك بعد ما صار أهل الجنة في الجنة وأهل النار في النار –: يا أهل الجنة ويا أهل النار هل تعرفون الموت في صورة من الصور ؟ فيقولون: لا،

My father, from Ibn Mahboub, from Abu Walad Al Hanat,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws was asked about His-saww Words: ***And warn them of the Day of Regret, [19:39]*** – the Verse. He-asws said: 'A Caller would Call out from the Presence of Allah-azwj – and that will be after the people of Paradise would have come to be in the Paradise, and the people of the Fire into the Fire – "O people of Paradise, and O people of the Fire! Do you recognise the death in an image from the images?" They would say, 'No!'

فيؤتى بالموت في صورة كبش أملح فيوقف بين الجنة والنار، ثم ينادون جميعا: اشرفوا وانظروا إلى الموت فيشرفون ثم يأمر الله به فيذبح، ثم يقال: يا أهل الجنة خلود فلا موت أبدا، ويا أهل النار خلود فلا موت أبدا،

Then they will come with the death in the image of a white ram with a black head, and pause it between the Paradise and the Fire, then they will call out to all of them: 'Approach and look at the death!' They would approach, then Allah-azwj will Command with it to be slaughtered, then He-azwj would Say: "O people of the Paradise, live eternally and do not die ever! And O people of the Fire, live eternally and do not die, ever!"

[511] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 2
[512] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 3

وهو قوله: " وأنذرهم يوم الحسرة إذ قضي الامر وهم في غفلة " أي قضي على أهل الجنة بالخلود فيها، وقضي على أهل النار بالخلود فيها

And it is His-azwj Word: ***And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence [19:39]*** – i.e., it would be Decided for the people of the Paradise for the living eternally in it, and Decided upon the people of the Fire with the living eternally in it''.[513]

5 – ع: أبي، عن سعد، عن القاسم بن محمد، عن سليمان بن داود الشاذكوني عن أحمد بن يونس، عن أبي هاشم قال: سألت أبا عبد الله عليه السلام عن الخلود في الجنة و النار، فقال: إنما خلد أهل النار في النار لان نياتهم كانت في الدنيا لو خلدوا فيها أن يعصوا الله أبدا، وإنما خلد أهل الجنة في الجنة لان نياتهم كانت في الدينا لو بقوا أن يطيعوا الله أبدا ما بقوا، فالنيات تخلد هؤلاء وهؤلاء،

My father, from Sa'ad, from Al Qasim Bin Muhammad, from suleyman Bin Dawood Al Shazkouny, from Ahmad Bin Yunus, from Abu Hashim who said,

'I asked Abu Abdullah-asws about the eternal life in the Paradise and the Fire, so he-asws said: 'But rather, the eternity of the people of the Fire in the Fire is because of their intentions which were in the world, if they had eternal life in it, they would have disobeyed Allah-azwj forever, and rather eternal life for the people of the Paradise in the Paradise is because of their intention which were in the world, if they had remained, they would have obeyed Allah-azwj forever as long as they would have remain. The intentions were eternal, of them and of those'.

ثم تلا قوله تعالى: " قل كل يعمل على شاكلته " قال: على نيته.

Then he-asws recited the Words of the Exalted: ***Say: 'Every one acts according to his own disposition [17:84]*** – upon his intention''.[514]

6 – فس: أبي عن علي بن مهزيار، والحسن بن محبوب، عن النضر بن سويد عن درست، عن أبي بصير، عن أبي جعفر عليه السلام قال: إذا دخل أهل الجنة الجنة وأهل النار النار جئ بالموت فيذبح، ثم يقال: خلود فلا موت أبدا.

My father, from Ali Bin Mahziyar, and Al Hassan Bin Mahboub, from Al Nazar Bin Suweyd, from Dorost, from Abu Baseer,

'From Abu Ja'far-asws having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, they would come with the death, and it would be slaughtered, then He-azwj will Say: "Eternal life, there will be no death, ever!"'.[515]

[513] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 4
[514] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 5
[515] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 6

7 – شى: عن مسعدة بن صدقة قال: قص أبو عبد الله عليه السلام قصص أهل الميثاق من أهل الجنة وأهل النار، فقال في صفات أهل الجنة: فمنهم من لقى الله شهداء لرسله، ثم من في صفتهم حتى بلغ من قوله: ثم جاء الاستثناء من الله في الفريقين جميعا

From Mas'ada Bin Sadaqa who said,

'Abu Abdullah-asws narrated the story of the people of the Covenant, from the people of the Paradise and the people of the Fire, and he-asws said regarding the attributes of the people of the Paradise: 'From them would be one who met Allah-azwj as witnesses to His-azwj Rasool-saww', then he-asws went on regarding their descriptions until it reached from his-asws words: 'Then came the exclusion from Allah-azwj regarding both the parties altogether'.

فقال الجاهل بعلم التفسير: إن هذا الاستثناء من الله إنما هو لمن دخل الجنة والنار، وذلك أن الفريقين جميعا يخرجان منهما فيبقيان فليس فيهما أحد وكذبوا، بل إنما عنى بالاستثناء أن ولد آدم كلهم وولد الجان معهم على الارض والسماوات يظلهم

The one ignorant of the knowledge of the Tafseer said, 'This is the exclusion from Allah-azwj. But rather, it is for one who enters the Paradise and the Fire, and that is because both the parties would altogether be coming out from these and be remaining, and there wouldn't be anyone in it', and they lied. But rather what is meant by the exclusion is that the children of Adam-as, all of them and the children of the Jinn would be with them upon the earth, and the skies shade them.

فهو ينقل المؤمنين حتى يخرجهم إلى ولاية الشياطين وهي النار، فذلك الذي عنى الله في أهل الجنة وأهل النار: " مادامت السموات والارض " يقول: في الدنيا والله تبارك وتعالى ليس بمخرج أهل الجنة منها أبدا، ولا كل أهل النار منها أبدا وكيف يكون ذلك وقد قال الله في كتابه: " خالدين فيها أبدا " ليس فيها استثناء ؟

It is the transfer of the Momineen until their exit to the *Wilayah* of the Satans-la, and it is the Fire. So that is what Allah-azwj Means regarding the people of the Paradise and the people of the Fire: ***Abiding therein so long as the skies and the earth endure [11:107]***. He-azwj is Saying: 'In the world', and Allah-azwj Blessed and Exalted wouldn't be Exiting the people of the Paradise from it, ever, nor every inhabitant of the Fire from it, ever, and how can that happen to be and Allah-azwj has Said in His-azwj Book: ***Abiding therein for ever [9:22]***, there isn't any exclusion in it?

وكذلك قال أبو جعفر عليه السلام: من دخل في ولاية آل محمد دخل الجنة، ومن دخل في ولاية عدوهم دخل النار، وهذا الذي عني الله من الاستثناء في الخروج من الجنة والنار والدخول.

And similar to that is what Abu Ja'far-asws said: 'One who enters into the *Wilayah* of the Progeny-asws of Muhammad-saww enters the Paradise, and one who enters into the wilayah of their-asws enemies, enters the Fire', and this is what Allah-azwj Means from the exclusion regarding the exit from the Paradise and the Fire and the entering''.[516]

[516] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 7

8 – شى: عن زرارة قال: سألت أبا جعفر عليه السلام في قول الله: " وأما الذين سعدوا ففي الجنة " إلى آخر الآيتين، قال: هاتان الآيتان في غير أهل الخلود من أهل الشقاوة والسعادة إن شاء الله يجعلهم خارجين، ولا تزعم يا زرارة أني أزعم ذلك.

From Zurara who said,

'I asked Abu Ja'far-asws regarding the Words of Allah-azwj: ***And as for those who are fortunate, they would be in the Paradise, [11:108]*** – up to the end of the two Verses. He-asws said: 'These two Verses are regarding other than the people of eternity, from the wretched ones and the fortunate ones. If Allah-azwj so Desires, He-azwj would Make them exit, and you cannot claim that, O Zurara, I-asws claim that''.[517]

9 – شى: حمران قال: سألت أبا جعفر عليه السلام جعلت فداك قول الله: " خالدين فيها مادامت السموات والارض إلا ما شاء ربك " لاهل النار، أفرأيت قوله لاهل الجنة: " خالدين فيها مادامت السموات والارض إلا ما شاء ربك " ؟

Humran, who said,

'I asked Abu Ja'far-asws, 'May I be sacrificed for you-asws! The Words of Allah-azwj: '***Abiding therein so long as the skies and the earth endure, except what your Lord so Desires [11:107]***, is for the people of the Fire, so what is your-asws view of His-azwj Words for the people of the Paradise: ***abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108]***?'

قال: نعم إن شاء جعل لهم دنيا فردهم وما شاء،

He-asws said: 'Yes. If He-azwj so Desires, He-azwj would Make a (new) world to be for them, so He-azwj would Return them and whatever He-azwj so Desires'.

وسألته عن قول الله: " خالدين فيها مادامت السموات والارض إلا ما شاء ربك " فقال: هذه في الذين يخرجون من النار. بيان: الظاهر أن ما ذكره عليه السلام في استثناء أهل الجنة يرجع إلى ما ذكره الزجاج في الوجه السابع من الوجوه التي ذكرها الطبرسي رحمه الله، والحاصل أن الله تعالى إن شاء خلق لهم عالما آخر فردهم إليه لكنه لم يشأ.

And I asked him-asws about the Words of Allah-azwj: ***abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108]***, he-asws said: 'This is regarding those who would be exiting from the Fire''.[518]

10 – شى: عن أبي بصير، عن أبي جعفر عليه السلام في قوله: " فمنهم شقي وسعيد " قال في ذكر أهل النار استثنى، وليس في ذكر أهل الجنة استثناء "

From Abu Baseer,

[517] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 8
[518] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 9

'Fom Abu Ja'far-asws regarding His-azwj Words: ***then from them (some) would be unfortunate and (some) fortunate [11:105]***, he-asws said: 'Regarding the mention of the people of the Fire, there is an exclusion, and there isn't any exclusion regarding the people of the Paradise.

أما الذين سعدوا ففي الجنة خالدين فيها مادامت السموات والارض إلا ما شاء ربك عطاء غير مجدود ".

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]''.[519]

11 – ثو: عن علي بن يقطين قال: قال لي أبو الحسن عليه السلام: إنه كان في بني إسرائيل رجل مؤمن وكان له جار كافر فكان الكافر يرفق بالمؤمن ويوليه المعروف في الدنيا، فلما أن مات الكافر بنى الله له بيتا في النار من طين يقيه من حرها، ويأتيه رزقه من غيرها، وقيل له: هذا لما كنت تدخل على المؤمن جارك فلان بن فلان من الرفق، وتوليه من المعروف في الدنيا.

From Ali Bin Yaqteen who said,

'Abu Al-Hassan-asws said to me: 'There was a man among the children of Israel and there was a Kafir neighbour for him. The Kafir was kind with the Momin and deal with him goodly in the world. So, when the Kafir dies, Allah-azwj Build a house for him in the fire from clay, saving him from its heat, and his sustenance would come to him from other than it, and it was said to him: "This is due to what you were entering upon the so and so son of so and so Momin neighbour of yours, from the kindness and dealing goodly with him in the world!"'.[520]

12 – كا: علي، عن أبيه، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله وساق الحديث في مراتب خلق الاشياء يغلب كل واحد منها الآخر حيث بغى وفخر إلى أن قال: ثم إن الانسان طغى وقال: من أشد مني قوة ؟ فخلق الله له الموت وقهره وذل الانسان،

Ali, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Abu Abdullah-asws having said: 'The Prophet-saww said', and he continued the Hadeeth regarding the creation of the things, each one from it overcoming the other where it rebelled and prided, up to he-saww said: 'Then the human being rebelled and said, 'Who is stronger than I in strength?' So, Allah-azwj Created the death for him and subdued him, and the human being was humbled.

ثم إن الموت فخر في نفسه فقال الله عزوجل: لا تفخز فإني ذابحك بين الفريقين: أهل الجنة، وأهل النار، ثم لا احييك أبدا فترجى أو تخاف.

[519] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 10
[520] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 11

Then the death prided regarding itself, so Allah-azwj Mighty and Majestic Said: “Do not pride, from I-azwj shall be Slaughtering you between the two parties – the people of the Paradise, and the people of the Fire, the I-azwj will not Revive you, ever, therefore ask or fear!”’.[521]

[521] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 1

*** (باب 27) * * (آخر في ذكر من يخلد في النار ومن يخرج منها) ***

CHAPTER 27 – ANOTHER REGARDING THE MENTION OF THE ONES OF ETERNITY IN THE FIRE AND THE ONES WHO WOULD BE EXITING FROM IT

1 – يد: الهمداني، عن علي، عن أبيه، عن ابن أبي عمير قال: سمعت موسى بن جعفر عليه السلام يقول: لا يخلد الله في النار إلا أهل الكفر والجحود، وأهل الضلال و الشرك، ومن اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تعالى: " إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما "

Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr who said,

'I heard Musa[-asws] Bin Ja'far[-asws] saying: 'Allah[-azwj] will not let anyone to be in the Fire eternally except for the people of Kufr and the rejection, and the people of straying and the Shirk; and one from the Momineen who shuns the major sins would not be questioned about the minor sins. Allah[-azwj] the Exalted Says: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]***'.

قال: فقلت له: يابن رسول الله فالشفاعة لمن تجب من المؤمنين ؟

He (the narrator) said, 'I said to him[-asws], 'O son[-asws] of Rasool-Allah[-saww]! So, for whom from the Momineen is the intercession Obligated?'

فقال: حدثني أبي، عن آبائه، عن علي عليه السلام قال: سمعت رسول الله صلى الله عليه وآله يقول: إنما شفاعتي لاهل الكبائر من امتي، فأما المحسنون منهم فما عليهم من سبيل،

My[-asws] father[-asws] narrated to me[-asws], from his[-asws] forefathers[-asws], from Ali[-asws] having said: 'I[-asws] heard Rasool-Allah[-saww] saying: 'But rather, my[-saww] intercession is for the people of the major sins from my[-saww] community. As for the good doers from them, there is no way against them'.

قال ابن أبي عمير: فقلت له: يابن رسول الله فكيف تكون الشفاعة لاهل الكبائر والله تعالى يقول: " ولا يشفعون إلا لمن ارتضى وهم من خشيته مشفقون " ومن يركب الكبائر لا يكون مرتضى ؟

Ibn Umeyr said, 'I said to him[-asws], 'O son[-asws] of Rasool-Allah[-saww]! How can the intercession be for the people of the major sins, and Allah[-azwj] the Exalted is Saying: ***and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]***, and the one who commits the major sins cannot happen to be the one He[-azwj] Approves of?'

فقال: يا أبا أحمد ما من مؤمن يرتكب ذنبا إلا ساءه ذلك وندم عليه، وقد قال النبي صلى الله عليه وآله: كفى بالندم توبة وقال: من سرته حسنة وساءته سيئة فهو مؤمن،

He-asws said: 'O Abu Ahmad! There is none from a Momin committing a sin except that saddens him and he regrets upon it, and the Prophet-saww has said: 'It suffices with the regret as a repentance', and said: 'One whose good deed cheers him and his evil deed saddens him, then he is a Momin'.

فمن لم يندم على ذنب يرتكبه فليس بمؤمن ولم تجب له الشفاعة وكان ظالما، والله تعالى يقول: " ما للظالمين من حميم ولا شفيع يطاع "

So, the one who does not regret upon a sin he commits, then he isn't a Momin and the intercession is not Obligated for him, and he would be unjust; and Allah-azwj the Exalted is Saying: ***There would neither be a friend for the unjust one nor an intercessor who complies [40:18]***'.

فقلت له: يابن رسول الله وكيف لا يكون مؤمنا من لم يندم على ذنب يرتكبه ؟

I said to him-asws, 'O son-asws of Rasool-Allah-saww! And how come he cannot be a Momin, one who does not regret upon a sin he has committed?'

فقال: يا أبا أحمد مامن أحد يرتكب كبيرة من المعاصي وهو يعلم أنه سيعاقب عليها إلا ندم على ما ارتكب، ومتى ندم كان تائبا مستحقا للشفاعة ومتى لم يندم عليها كان مصرا والمصر لا يغفر له لانه غير مؤمن بعقوبة ما ارتكب، ولو كان مؤمنا بالعقوبة لندم،

He-asws said: 'O Abu Ahmad! There is no one who commits a major sin from the acts of disobedience and he knows that he would be Punished over it, except he will regret upon what he has committed, and when he does regret, he would be repentant, deserving of the intercession, and when he does not regret over it, he would be importunate, and the importunate, there is no Forgiveness for him, because he is not a believer in the Punishment of what he has committed, and had he been a believer in the Punishment, he would have regretted.

وقد قال النبي صلى الله عليه وآله: لا كبيرة مع الاستغفار، ولا صغيرة مع الاصرار،

And the Prophet-saww has said: 'There is no major sin along with the seeking of Forgiveness, and there is no minor sin along with the persistence'.

وأما قول الله: " ولا يشفعون إلا لمن ارتضى " فإنهم لا يشفعون إلا لمن ارتضى الله دينه، والدين: الاقرار بالجزاء على الحسنات والسيئات، ومن ارتضى الله دينه ندم على ما يرتكبه من الذنوب لمعرفته بعاقبته في القيامة.

And as for the Words of Allah-azwj: ***and they will not be interceding except for the one He Approves of, [21:28]***, so they-asws will not be interceding except for one Allah-azwj Approves of his Religion, and the Religion is the acceptance with the Recompense upon the good deeds and the evil deeds; and one whose Religion Allah-azwj Approves of, will regret upon what he commits from the sins due to his recognition of its Punishment during the Day of Judgment''.

2 – م: في قوله تعالى: " وقالوا لن تمسنا النار إلا أياما معدودة " قال: قال رسول الله صلى الله عليه وآله: إن ولاية علي حسنة لا تضر معها شئ من السيئات وإن جلت إلا ما يصيب أهلها من التطهير منها بمحن الدنيا وببعض العذاب في الآخرة إلى أن ينجوا منها بشفاعة مواليهم الطيبين الطاهرين،

Regarding the Words of the Exalted: ***And they are saying, 'Fire will never touch us except for a number of days'. [2:80]***, he (Imam Hassan Al Askari-asws) said: 'Then Rasool-Allah-saww said: 'The *Wilayah* of Ali-asws is such a good deed – nothing from the evil deeds harms with it, and even if it has (already) been recorded – except what its perpetrator is hit from the purification from it in the world, and by some of the punishments in the Hereafter, until he is rescued from it by the intercession of his goodly and clean Masters-asws.

وإن ولاية أضداد علي ومخالفة علي عليه السلام سيئة لا تنفع معها شئ إلا ما ينفعهم بطاعاتهم في الدنيا بالنعم والصحة والسعة فيردوا الآخرة ولا يكون لهم إلا دائم العذاب،

And that the friendship of the opponents of Ali-asws and the adversaries of Ali-asws is such an evil deed – nothing benefits with it, except what benefits them by obeying them in the world – with the bounties and the good health, and being affluent. Then they would be returning to the Hereafter and there would not happen to be for them except for the perpetual Punishment'.

ثم قال: إن من جحد ولاية علي عليه السلام لا يرى بعينه الجنة أبدا إلا ما يراه مما يعرف به أنه لو كان يواليه لكان ذلك محله ومأواه فيزداد حسرات وندمات،

Then he-saww said: 'The one who rejects the *Wilayah* of Ali-asws will not be seeing the Paradise with his eyes, ever – except what he sees with what he is introduced with it, that he, had he befriended him-asws, that would have been his place and his shelter, and his house, so that it would increase his remorse and regret.

وإن من تولى عليا وتبرأ من أعدائه وسلم لاوليائه لا يرى النار بعينه إلا ما يراه فيقال له: لو كنت على غير هذا لكان ذلك مأواك، وإلا ما يباشره فيها إن كان مسرفا على نفسه بما دون الكفر إلى أن ينظف بجهنم كما ينظف القذر بدنه بالحمام، ثم ينقل عنها بشفاعة مواليه.

And that the one who befriends Ali-asws, and disavows from his-asws enemies, and submits to his-asws *Wilayah*, will not be seeing the Fire, ever, except what is shown to him and said to him, 'Had you been upon other than this, that would have been your abode, except what he would be proceeded to from it, if he was extravagant against himself – with what is below the *Kufr* – up to the time he is cleaned by Hell just as he is cleaned from the filth of his body by the bath, then he would be transferred from it by the intercession of his Masters-asws.

ثم قال رسول الله صلى الله عليه وآله: اتقوا الله معاشر الشيعة فإن الجنة لن تفوتكم وإن أبطأت بها عنكم قبائح أعمالكم فتنافسوا في درجاتها،

Then Rasool-Allah-saww said: 'Fear Allah-azwj, group of the Shias, for the Paradise will never be lost from you, and even if it is delayed with it from you due to the ugliness of your deeds. Therefore, be competing with regards to its levels (ranks)'.

قيل فهل يدخل جهنم أحد من محبيك ومحبي علي عليه السلام ؟ قال: من قذر نفسه بمخالفة محمد وعلي، وواقع المحرمات، وظلم المؤمنين والمؤمنات، وخالف ما رسم له من الشريعات جاء يوم القيامة قذرا طفسا،

It was said, 'So would the one who loves you-saww and loves Ali-asws enter Hell?' He-saww said: 'The one who dirties himself by opposing Muhammad-saww and Ali-asws, and commits the Prohibited (acts), and wrongs the Momineen and the Mominaat, and opposes what has been enjoined for him from the Ordinances, would come on the Day of Judgment with a filthy body.

يقول محمد وعلي عليهما السلام: يا فلان أنت قذر طفس لا تصلح لمرافقة الاخيار، ولا لمعانقة الحور الحسان، ولا الملائكة المقربين، لا تصل إلى هناك إلا بأن يطهر عنك ماهنا، – يعني ما عليك من الذنوب – فيدخل إلى الطبق الاعلى من جهنم فيعذب ببعض ذنوبه،

Muhammad-saww and Ali-asws would be saying to him: 'O so and so! You are of a filthy body. It is not correct for your friendship with the chosen ones, nor for hugging the maiden Houries, nor for the Angels of Proximity of Allah-azwj, nor to arrive to whatever is over there, except by a purification from you by what is over here' – meaning what is upon him from the sins – so he would enter into the top layer of Hell, and he would be Punished with some of its Punishments.

ومنهم من يصيبه الشدائد في المحشر ببعض ذنوبه ثم يلتقطة (يلقطه خ ل) من هنا من يبعثهم إليه مواليه من خيار شيعتهم كما يلقط الطير الحب،

And from them would be one would be hit by the difficulties in the plains due to some of his sins, then he would be picked up from over there and from over there, the one whom his Masters-asws would have sent from the best of their-asws Shias (to pick him up), just as the bird picks up the seed.

ومنهم من يكون ذنوبه أقل وأخف فيطهر منها بالشدائد والنوائب من السلاطين وغيرهم، ومن الآفات في الابدان في الدنيا ليدلي في قبره وهو طاهر،

And from them would be one whose sins would happen to be less and lighter – so he would be cleaned from it by the difficulties and the calamities from the ruling authorities and others, and from the afflictions in the bodies in the world – in order to be cast into his grave and he is clean (from his sins).

ومنهم من يقرب موته وقد بقيت عليه سيئة فيشتد نزعه فيكفر به عنه، فإن بقي شئ وقويت عليه ويكون عليه بطر أو اضطراب في يوم موته فيقل من بحضرته فيلحقه به الذل فيكفر عنه، فإن بقي عليه شئ اتي به ولما يلحد فيتفرقون عنه فتطهر،

And from them would be on whose death would approach, and there would be remaining upon him (some unforgiven sins). His death would be difficult and it would be an expiation by it from him. If there (still) remains something and there is strength in him, there would be happening for him an abdominal pain or turmoil during the day of his death, and the ones in his presence would decrease and he would face disgrace due to it, and it would an expiation from him. If there (still) remains something (from the sins), they would come with him and when they dig the grace and place him there, they would disperse from him. Thus, he would be cleaned.

فإن كانت ذنوبه أعظم وأكثر طهر منها بشدائد عرصات يوم القيامة، فإن كانت أكثر وأعظم طهر منها في الطبق الاعلى من جهنم، وهؤلاء أشد محبينا عذابا، وأعظمهم ذنوبا،

But if his sins were major and more – he would be cleaned from these by the difficulties of the plains of the Day of Judgment, and if these were (still) more and great – he would be cleaned from these in the top layer of Hell. And they would be those that loves us-asws, with the most intense of the Punishments and of the greatest of the sins.

إن هؤلاء لا يسمون بشيعتنا ولكن يسمون بمحبينا والموالين لاوليائنا والمعادين لاعدائنا، إنما شيعتنا من شيعنا واتبع آثارنا واقتدى بأعمالنا.

They aren't the ones who are being named as being our-asws Shias, but they would be named as those that love us-asws – and the friends of our-asws friends, and the enemies to our-asws enemies. Our-asws Shias are the ones who adhere with us-asws, and follow our-asws Ahadeeth, and follow with our-asws deeds''.[522]

3 - فر: إسماعيل بن إبراهيم معنعنا عن مسيرة قال: سمعت الرضا عليه السلام يقول: والله لا يرى في النار منكم اثنان أبدا، والله ولا واحد،

Ismail Bin Ibrahim, from Maysara who said,

'I asked Al-Reza-asws saying: 'By Allah-azwj! Not even two of you would be seen in the Fire, ever! By Allah-azwj! And not even one!'

قال: قلت له: أصلحك الله أين هذا في كتاب الله ؟

He (the narrator) said, 'I said to him-asws, 'May Allah-azwj Keep you-asws well! Where is this in the Book of Allah-azwj?'

قال في سورة الرحمن وهو قوله تعالى: " فيومئذ لا يسئل عن ذنبه منكم إنس ولا جان "

[522] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 2

He-asws said: 'In Surah Al-Rahman, and these are the Words of Allah-azwj, Mighty and Majestic: ***So on that Day, neither a human being nor Jinn 'منكم' from you (Shias) would be Questioned about his sin [55:39]***'.

قال: قلت: ليس فيها " منكم " قال: بلى والله إنه لمثبت فيها، وإن أول من غير ذلك لابن أروى، وذلك لكم خاصة ولو لم يكن فيها " منكم " لسقط عقاب الله عن الخلق.

I said to him-asws, 'There isn't in it '***from you***'?' He-asws said: 'Yes, by Allah-azwj! It is proved in it, and that the first one who altered it was Ibn Arwa[523], and that is for you (Shias) in particular, and if (the words) 'from you' do not happen to be in it, the Punishment of Allah-azwj Mighty and Majestic would be Dropped from His-azwj (all) creatures''.[524]

4 – كا: علي بن محمد، عن أحمد بن أبي عبد الله، عن عثمان بن عيسى، عن ميسرقال: دخلت على أبي عبد الله عليه السلام فقال: كيف أصحابك ؟ فقلت: جعلت فداك لنحن عندهم أشر من اليهود والنصارى والمجوس والذين أشركوا،

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muyassar who said:

'I came up to Abu Abdullah-asws. He-asws said: 'How are your companions?' So I said, 'May I be sacrificed for you-asws, we (Shias) are more evil in the people's eyes than the Jews, and the Christians, and the Magians, and those who associate (Mushriqeen)'.

قال: وكان متكئا فاستوى جالسا ثم قال: كيف قلت ؟ والله لنحن عندهم أشر من اليهود والنصارى والذين أشركوا ؟

He (the narrator) said, 'He-asws had been leaning upon a pillow, so he-asws sat up straight, then said: 'How did you say that which you said?' I said, 'By Allah-azwj, we (Shias) are (considered to be) the evilest ones among them, more so than the Jews and the Christians, and the Magians, and those that associate (Mushriqeen)'.

فقال: أما والله لا يدخل النار منكم اثنان، لا والله ولا واحد، والله إنكم الذين قال الله تعالى: " وقالوا مالنا لا نرى رجالا كنا نعدهم من الاشرار أتخذناهم سخريا أم زاغت عنهم الابصار إن ذلك لحق تخاصم أهل النار " ثم قال: طلبوكم والله في النار والله فما وجدوا منكم أحدا.

He-asws said: 'But, by Allah-azwj, no two of you will enter the Fire. No, by Allah-azwj, not even one. By Allah-azwj, you (Shiites) are the ones about whom Allah-azwj Mighty and Majestic has Said: ***And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62] Did we take them in scorn or are the visions turned away from them? [38:63] Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]***. Then he-asws said: 'By Allah-azwj, they will be seeking you in the Fire, so they will not find even one of you therein''.[525]

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[523] يريد بن عثمان بن عفان، و أروى امّه – The intended is – son of Usman Bin Affan, as Arwa was his mother.
[524] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 3
[525] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 4

5 – كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن منصور بن يونس عن عنبسة، عن أبي عبد الله عليه السلام قال: إذا استقر أهل النار في النار يفقدونكم فلا يرون منكم أحدا، فيقول بعضهم لبعض: " مالنا لا نرى رجالا كنا نعدهم من الاشرار أتخذناهم سخريا أم زاغت عنهم الابصار "

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Bin Yunus, from Anbasat, who has narrated the following:

Abu Abdullah-asws said: 'When the inhabitants of the Fire settle down in the Fire, they will miss you (Shias). They will not see any one from you (therein). Some of them will say to the others, ***And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62] Did we take them in scorn or are the visions turned away from them? [38:63]***.

قال: وذلك قول الله عزوجل: " إن ذلك لحق تخاصم أهل النار " يتخاصمون فيكم فيما كانوا يقولون في الدنيا.

He-asws said: ***Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]***. They will be disputing with each other regarding you (Shias) with regards to what they had been saying about you (Shias) in the world''.[526]

6 – كا: العدة، عن سهل، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله عليه السلام أنه قال لابي بصير: يا أبا محمد لقد ذكركم الله إذ حكى عن عدوكم في النار بقوله: " وقالوا مالنا لا نرى رجالا كنا نعدهم من الاشرار أتخذناهم سخريا أم زاغت عنهم الابصار " والله ماعنى الله ولا أراد بهذا غيركم، صرتم عند أهل هذا العالم شرار الناس وأنتم والله في الجنة تحبرون، وفي الناس تطلبون.

The number (of reporters), from Sahl, from Muhammad Bin Suelyman, from his father,

'From Abu Abdullah-asws having said to Abu Baseer: 'O Abu Muhammad, Allah-azwj has Mentioned you all when He-azwj Narrated about your enemies in the Fire by His-azwj Statement: ***And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62] Did we take them in scorn or are the visions turned away from them? [38:63]***. And Allah-azwj has not Meant, and not Intended by this other than you (Shias). You have become as the evil people in the eyes of this world, and by Allah-azwj, you will be in the Paradise you will be in delight whereas in the Fire you will be sought''.[527]

7 – مع: ابن المتوكل، عن السعد آبادي، عن البرقي، عن ابن فضال، عن ابن مسكان، عن ابن فرقد، عمن سمع أبا عبد الله عليه السلام يقول: لا يدخل الجنة من في قلبه مثقال حبة من خردل من كبر، ولا يدخل النار من في قلبه مثقال حبة من خردل من إيمان، فاسترجعت

Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Ibn Fazal, from Ibn Muskan, from Ibn Farqad,

'From the one who hear Abu Abdullah-asws saying: 'He will not enter the Paradise, one in whose heart is a weight of a mustard seed of arrogance, nor will he enter the Fire, one in

[526] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 5
[527] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 6

whose heart is a weight of a mustard seed of Eman'. So, I said, 'We are from Allah-azwj and to Him-azwj we are returning'.

فقال: مالك تسترجع ؟ فقلت: لما أسمع منك، فقال: ليس حيث تذهب إنما أعنى الجحود، إنما هو الجحود.

He-asws said: 'What is the matter you are saying, ''We are from Allah-azwj and to Him-azwj we are returning'. I said, 'Due to what I heard from you-asws'. He-asws 'It isn't where you are going (with it). But rather I-asws mean the rejection (apostasy). But rather, it is the rejection (apostasy)''.[528]

8 – فر: محمد بن القاسم بن عبيد بإسناده، عن عبد الله بن سليمان الديلمي عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: ثم تأخذ بحجزتي وآخذ بحجزة الله وهي الحق، وتأخذ ذريتك بحجزتك، وتأخذ شيعتك بحجزة ذريتك، فأين يذهب بكم إلا إلى الجنة ؟

Muhammad Bin Al Qasim Bin Ubeyd, by his chain, from Abdullah Bin Suleyman Al Daylami,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said to Ali-asws: 'Then you-asws will grab my-saww side, and I-saww shall grab the Side of Allah-azwj, and it is the Truth, and your-asws offspring will grab your-asws side, and your-asws Shias will grab the side of your-asws offspring, so where (do you think) you all would be going except to the Paradise?

فإذا دخلتم الجنة فتبوأتم مع أزواجكم ونزلتم منازلكم أوحى الله إلى مالك: أن افتح باب الجنة (أبواب جهنم ظ) لينظروا أوليائي إلى ما فضلتهم على عدوهم، فيفتح أبواب جهنم فتطلون عليهم، فإذا وجد أهل جهنم روح رائحة الجنة قالوا: يا مالك أتطمع لنا في تخفيف العذاب عنا ؟ إنا لنجد روحا،

When you enter the Paradise, and you will all come with your wives and settle in your houses, Allah-azwj will Reveal unto Maalik: "Open the Doors of the Paradise for them (Paradise dwellers) to look at what My-azwj friends at what they have been merited over their enemies'. So, he would open the Doors of Hell for them to oversee them. When the people of Hell find the breezes and aromas of the Paradise, they would say, 'O Maalik! Can you request for us regarding the lightening of the Punishment from us, so we can find rest?'

فيقول لهم مالك: إن الله أوحى إلى أن أفتح أبواب جهنم لينظر أهل الجنة إليكم، فيرفعون رؤوسهم فيقول هذا: يا فلان ألم تك تجوع فاشبعك ؟ ويقول هذا: يا فلان ألم تك تعرى فأكسوك ؟ ويقول هذا: يا فلان ألم تك تخاف فآويتك ؟ ويقول هذا: يا فلان ألم تك تحدث فأكتم عليك ؟ فيقولون: بلى،

Maalik would say to them: 'Allah-azwj Revealed unto me that I should open the Doors of Hell for the people of the Paradise to look at you all'. They would raise their heads and this one would say, 'O so and so! Were you not hungry and I satiated you?' And this one would say, 'O so and so! Were you not naked and I clothed you?' And this one would say, 'O so and so! Were you not scared and I sheltered you?' And this one would say, 'Were you not being talked about, so I concealed upon you?' They would say, 'Yes'.

[528] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 7

فيقولون: استوهبونا من ربكم فيدعون لهم فيخرجون من النار إلى الجنة فيكونون فيها ملومين ويسمون الجهنميين. فيقولون: سألتم ربكم فأنقذنا من عذابه فادعوه يذهب عنا هذا الاسم ويجعل لنا في الجنة مأوى، فيدعون فيوحى الله إلى ريح فتهب على أفواه أهل الجنة فينسيهم ذلك الاسم ويجعل لهم في الجنة مأوى.

They would say, 'Can you request a gift for us from your Lord[-azwj]?' They will supplicate for them, and they will then be coming out from the Fire to the Paradise, and therein they would become blamed ones and named as 'Hell-dwellers'. Then they will say, 'You asked your Lord[-azwj] and His[-azwj] Punishment is now terminated from us, therefore supplicate to Him[-azwj] to remove this name from us, and Make a shelter to be for us in the Paradise'. So, Allah[-azwj] will Reveal unto a wind to pass over the mouths of the people of the Paradise, and that would make them forget the name, and He[-azwj] would Make a shelter to be for them in the Paradise''.[529]

9 – فس: " وجوه يومئذ خاشعة عاملة ناصبة " هم الذين خالفوا دين الله وصلوا وصاموا ونصبوا لامير المؤمنين عليه السلام، وهو قوله تعالى: " عاملة ناصبة " عملوا ونصبوا فلا يقبل منهم شئ من أفعالهم و " تصلى " وجوههم " نارا حامية".

Faces on that day will be humiliated [88:2] – They are those who opposed the Religion of Allah[-azwj], and (even though) they prayed Salat, and Fasted, but they established hostility to Amir Al Momineen[-asws], and it is the Word of the Exalted: ***(Of the) toiling Nasibis (Hostile ones) [88:3]***. They worked and established hostility, therefore nothing from their deeds will be Accepted from them, and their faces would be ***Arriving to a scorching Fire [88:4]***'. (P.s. – up to here is not a Hadeeth)

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: " إلا من تولى و كفر " يريد من لم يتعظ ولم يصدقك وجحد ربوبيتي وكفر نعمتي " فيعذبه الله العذاب الاكبر " يريد الغليظ الشديد الدائم.

And in a report of Abu Al Jaroud,

'From Abu Ja'far[-asws] regarding the Words of the Exalted: ***Except one who turns back and commits Kufr [88:23]***: 'It means one who did not take a preaching and did not ratify you[-saww], and rejects My[-azwj] Lordship, and denies My[-azwj] Bounties, ***So Allah will Punish him with the greatest Punishment [88:24]*** – meaning the harsh, the difficult, the permanent''.[530]

10 – وحدثنا جعفر بن أحمد، عن عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة قال سمعت أبا عبد الله عليه السلام يقول: من خالفكم وإن عبد واجتهد منسوب إلى هذه الآية: " وجوه يومئذ خاشعة عاملة ناصبة تصلى نارا حامية ".

And it is narrated to us by Ja'far Bin Ahmad, from Abdul Kareem Bi Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

[529] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 8
[530] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 9

'I heard Abu Abdullah-asws saying: 'One who opposes you and even if he worships and strive, would be attributed to these Verses: ***Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***''.[531]

11 – فر: جعفر بن أحمد رفعه إلى أبي عبد الله عليه السلام قال: كل ناصب وإن تعبد منسوب إلى هذه الآية: " وجوه يومئذ خاشعة " الآية.

Ja'far Bin Ahmad,

'Raising it to Abu Abdullah-asws having said: 'Every Nasibi (Hostile one), and even if he worships, would be attributed to these Verses: ***Faces on that day will be humiliated [88:2]*** – the Verse''.[532]

12 – كا: العدة، عن سهل، عن ابن فضال، عن حنان، عن أبي عبد الله عليه السلام أنه قال: لا يبالي الناصب صلى أم زنى، وهذه الآية نزلت فيهم: " عاملة ناصبة تصلى نارا حامية ".

The number (of reporters), from Sahl, from Ibn Fazal, from Hanan,

'From Abu Abdullah-asws having said: 'It does not matter whether the Nasibi (Hostile one) prays Salat or commits adultery, and these Verses were Revealed regarding them: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***''.[533]

13 – كا: على، عن أبيه، عن ابن أبي عمير، عن عمرو بن أبي المقدام قال: سمعت أبا عبد الله عليه السلام يقول: قال أبي كال ناصب وإن تعبد واجتهد منسوب إلى هذه الآية " عاملة ناصبة تصلى نارا حامية " كل ناصب مجتهد فعمله هباء.

Ali, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al Maqdam who said,

'I heard Abu Abdullah-asws saying: 'My-asws father-asws said to me-asws: 'Every Nasibi (Hostile one), and even if he worships and strives, is attributed to these Verses: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***. Every Nasibi (Hostile one) striver, his deeds are dust''.[534]

14 – ثو: أبي، عن أحمد بن إدريس، عن محمد بن أحمد، عن أبي عبد الله الرازي عن أحمد بن محمد بن نصر، عن صالح بن سعيد القماط، عن أبان بن تغلب: قال :قال أبو عبد الله عليه السلام: كل ناصب وإن تعبد واجتهد يصير إلى هذه الغاية: " عاملة ناصبة تصلى نارا حامية ".

My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad Bin Nasr, from Salih Bin Saeed Al Qamat, from Aban Bin Tablugh who said,

[531] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 10
[532] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 11
[533] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 12
[534] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 13

'Abu Abdullah-asws said: 'Every Nasibi (Hostile one), and even if he worships and strives, would come to this ending: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***.[535]

15 – لى: ابن إدريس، عن أبيه، عن ابن يزيد، عن ابن أبي عمير، عن معاوية ابن وهب، عن أبي سعيد هاشم، عن أبي عبد الله عليه السلام قال: أربعة لا يدخلون الجنة: الكاهن، والمنافق، ومدمن الخمر، والقتات وهو النمام –.

Ibn Idrees, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Ibn Wahab, from Abu Saeed Hashim,

'From Abu Abdullah-asws having said: 'Four will not be entering the Paradise – The fortune teller, and the hypocrite, and the habitual of wine, and the gossiper, and he is the stirrer''.[536]

16 – ل: أبي، عن أحمد بن إدريس، عن الاشعري، عن سهل، عن محمد بن الحسين ابن زيد، عن محمد بن سنان، عن منذر بن يزيد، عن أبي هارون المكفوف قال: قال لي أبو عبد الله عليه السلام: يا أبا هارون إن الله تبارك وتعالى آلى على نفسه أن يجاوره خائن،

My father, from Ahmad Bin Idrees, from Al Ash'ary, from Muhammad Bin Al Husayn Ibn Zayd, from Muhammad Bin Sinan, from Manzar Bin Yazeed, from Abu Harous Al Makfouf who said,

'Abu Abdullah-asws said: 'O Abu Haroun! Allah-azwj Blessed and Exalted Swore upon Himself from a betrayer being in His-azwj Vicinity'.

قال: قلت: وما الخائن ؟ قال: من ادخر عن مؤمن درهما أو حبس عنه شيئا من أمر الدنيا،

He (the narrator) said, 'I said, 'And what is the betrayer?' He-asws said: 'One who hoards a Dirham from a Momin or withholds anything from him from the affairs of the world'.

قال: قلت: أعوذ بالله من غضب الله، فقال: إن الله تبارك وتعالى آلى على نفسه أن لا يسكن جنته أصنافا ثلاثة: راد على الله عزوجل، أو راد على إمام هدى، أو من حبس حق امرئ مؤمن،

He (the narrator) said, 'I said, 'I seek Refuge with Allah-azwj from the Wrath of Allah-azwj'. He-asws said: 'Allah-azwj Blessed and Exalted Swore upon Himself that He-azwj will not Settle three types in His-azwj paradise – One who repels against Allah-azwj Mighty and Majestic, or repels against an Imam-asws of Guidance, or one who withholds a right of a Momin person'.

قال: قلت: يعطيه من فضل ما يملك ؟ قال: يعطيه من نفسه وروحه، فإن بخل عليه بنفسه فليس منه إنما هو شرك شيطان.

[535] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 14
[536] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 15

He (the narrator) said, 'I said, 'He gives him from the extra of what he owns?' He-asws said: 'He should give him from himself and his soul. So, if he is stingy upon him with his-self, then it isn't from him, but rather he is an association of Satan-la''.[537]

17 – ل: أبي، عن سعد، عن البرقي، عن أبيه عن محمد بن سنان، عن بعض رجاله، عن أبي عبد الله عليه السلام قال: ثلاثة لا يدخلون الجنة: السفاك للدم، وشارب الخمر، ومشاء بنميمة.

My father, from Sa'ad, from Al Barqy, from his father, from Muhamad Bin Sinan, from one of his men,

'From Abu Abdullah-asws having said: 'Three will not be entering the Paradise – The spiller of the blood, and the drinker of the wine, and the walker with a gossiper''.[538]

18 – ن: بإسناده عن المفضل بن عمر، عن الصادق، آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لما اسري بي إلى السماء أوحى إلى ربي جل جلاله، وساق الحديث في محمد وعلي وفاطمة والحسن والحسين عليهم السلام إلى أن قال: يا محمد لو أن عبدا عبدني حتى ينقطع ويصير كالشن البالي ثم أتاني جاحدا لولايتهم ما أسكنته جنتي ولا أظللته تحت عرشي.

By his chain from Al Mufazzal Bin Umar,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'When there was an ascension with me-saww to the sky, my-saww Lord-azwj, Majestic is His-azwj Majesty Revealed unto me-saww', and he-saww continued the Hadeeth regarding Muhammad-saww, and Ali-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, up to He-azwj Said: "O Muhammad-saww! If a servant were to worship Me-azwj until he becomes obsolete, then comes to Me-azwj having rejected their-asws *Wilayah*, I-azwj will not Settle him in My-azwj Paradise nor will I-azwj Shade him beneath My-azwj Throne!"[539]

19 – م: في قوله تعالى: " بلى من كسب سيئة وأحاطت به خطيئة فاولئك أصحاب النارهم فيها خالدون " قال: السيئة المحيطة به أن تخرجه عن جملة دين الله، وتنزعه عن ولاية الله، وتؤمنه من سخط الله، وهي الشرك بالله والكفر به، والكفر بنبوة محمد صلى الله عليه وآله والكفر بولاية علي بن أبي طالب عليه السلام وخلفائه، كل واحد من هذه سيئة تحيط به، أي تحيط بأعماله فتبطلها وتمحقها فاولئك عاملو هذه السيئة المحيطة، أصحاب النارهم فيها خالدون.

Regarding the Words of the Exalted: ***Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally' [2:81]***, he (Imam Hassan Al-Askari-asws) said: 'The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah-azwj and remove him from the *Wilayah* of Allah-azwj, and throw him into the Wrath of Allah-azwj – and it is *Shirk* (association) with Allah-azwj, and the *Kufr* (disbelief) in Him-azwj, and the *Kufr* in the Prophet-hood of Rasool-Allah-saww, and the *Kufr* in the *Wilayah* of Ali-asws Bin Abu Talib-asws. Each one of these is an evil deed he would be surrounded with – i.e.,

[537] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 16
[538] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 17
[539] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 18

it surrounds his deeds and invalidates it and deletes it, ***so they***, the ones who do this surrounding evil deeds ***are the inmates of the Fire; they would be in it eternally***''.[540]

20 – كا: محمد بن يحيى، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن المزني، عن أبي حمزة، عن أحدهما عليهما السلام في قول الله عزوجل: " بلى من كسب سيئة وأحاطت به خطيئته " قال: إذا جحد إمامة أمير المؤمنين " فاولئك أصحاب النارهم فيها خالدون ".

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus, from Al Mazny, from Abu Hamza,

'From one of the two (5th or 6th Imam-asws) regarding the Words of Allah-azwj Mighty and Majestic: ***Yes! The one who earns evil and his sins surround him, [2:81]***, he-asws said: 'When he rejects the Imamate of Amir Al-Momineen-asws, ***so they are the inmates of the Fire; they would be in it eternally' [2:81]***''.[541]

21 – ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليهم السلام قال: إن رسول الله صلى الله عليه وآله تلاهذه الآية: " لا يستوي أصحاب النار وأصحاب الجنة أصحاب الجنة هم الفائزون " فقال صلى الله عليه وآله: أصحاب الجنة من أطاعني، وسلم لعلي بن أبي طالب بعدي، وأقر بولايته، وأصحاب النار من سخط الولاية، ونقض العهد، وقاتله بعدي.

By the three chains,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww recited these Verses: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]***, and he-saww said: 'The dwellers of the Paradise are the ones who obey me-saww and submit to Ali-asws Bin Abu Talib-asws after me-saww, and accept his-asws *Wilayah*; and the inmates of the Fire are ones who were discontented with the *Wilayah*, and broke the Covenant, and fought against him-asws after me-saww''.[542]

22 – فر: الحسين بن سعيد، عن عبد الله بن وضاح اللؤلوئي، عن إسماعيل بن أبان، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال علي عليه السلام إذا كان يوم القيامة نادى مناد من السماء: أين علي بن أبي طالب ؟ قال: فأقوم أنا، فيقال لي: أنت علي ؟ فأقول: أنا ابن عم النبي ووصيه ووارثه،

Al Husayn Bin Saeed, from Abdullah Bin Wazah Al Lului, from Ismail Bin Aban, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Ali-asws said: 'When it will be the Day of Judgment, a Caller will Call out from the sky: "Where is Ali-asws Bin Abu Talib-asws?" So, I-asws will arise and he will say to me: "Are you-asws Ali-asws?" I-asws will say: 'I-asws am the cousin of the Prophet-saww and his-saww successor-asws, and his-saww inheritor'.

[540] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 19
[541] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 20
[542] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 21

فيقال لي: صدقت ادخل الجنة فقد غفر الله لك ولشيعتك فقد أمنك الله وأمنهم معك من الفزع الاكبر، ادخلوا الجنة آمنين لا خوف عليكم [543]ولا أنتم تحزنون.

He will say to me: "You-asws speak the truth. Enter the Paradise, for Allah-azwj has Forgiven for you-asws and for your-asws Shias. Allah-azwj has Secured you-asws and Secured them from the great panic. Enter the Paradise in safety, there being no fear upon you nor will you be grieving"'.

23 – لى: حمزة العلوي، عن علي بن إبراهيم، عن النهاوندي، عن عبد الله بن حماد، عن الحسين بن يحيى بن الحسين، عن عمرو بن طلحة، عن أسباط بن نصر، عن عكرمة، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: والذي بعثني بالحق بشيرا ونذيرا لا يعذب الله بالنار موحدا أبدا وإن أهل التوحيد يشفعون فيشفعون.

Hamza Al Alawy, from Ali Bin Ibrahim, from Al Nahawandy, from Abdullah Bin Hamad, from Al Husayn Bin Yahya Bin Al Husayn, from Amro Bin Talha, from Asbat Bin Nasr, from Ikrama, from Ibn Abbas who said,

'Rasool-Allah-saww said: 'By the One-azwj Who Sent me-saww with the Truth as a giver of glad tidings and a warner! Allah-azwj will not Punish a unitarian with the Fire, ever, and that the unitarian people would be seeking intercession and they would be interceded for'.

ثم قال عليه السلام: إنه إذا كان يوم القيامة أمر الله تبارك وتعالى بقوم ساءت أعمالهم في دار الدنيا إلى النار، فيقولون: يا رب كيف تدخلنا النار وقد كنا نوحدك في دار الدنيا ؟ وكيف تحرق قلوبنا وقد عقدت على أن لا إله إلا أنت ؟ أم كيف تحرق وجوهنا وقد عفرناها لك في التراب ؟ أم كيف تحرق أيدينا وقد رفعناها بالدعاء إليك ؟

Then he-asws said: 'When it will be the Day of Judgment, Allah-azwj Blessed and Exalted will Command a people who had done evil deeds in the world, to the Fire, so they would say, 'O Lord-azwj! How come you are Entering us into the Fire and we had professed Your-azwj Unity in the house of the world? And how can You-azwj burn our hearts and we had belied upon that there is no god except You-azwj? Or how can You-azwj burn our faces and we had rubbed these in the dust for You-azwj? Or how can You-azwj burn our hands and we had raised these with the supplication to You-azwj?'

فيقول الله جل جلاله: عبادي ساءت أعمالكم في دار الدنيا فجزاؤكم نار جهنم، فيقولون: يا ربنا عفوك أعظم أم خطيئتنا ؟ فيقول: بل عفوي، فيقولون: رحمتك أوسع أم ذنوبنا ؟ فيقول عزوجل: بل رحمتي، فيقولون: إقرارنا بتوحيدك أعظم أم ذنوبنا ؟ فيقول عزوجل: بل إقراركم بتوحيدي أعظم،

So, Allah-azwj, Majestic is His-azwj Majesty will Say: "My-azwj servants! Your deeds were evil in the house of the world, therefore your Recompense is the fire of Hell!" They would say, 'O our Lord-azwj! Is Your-azwj Pardon greater of our mistakes?' He-azwj will Say: "But, My-azwj Pardon is". They would say, 'Is You-azwj Mercy more capacious or our sin?' The Mighty and Majestic will Say: "But, My-azwj Mercy is". They would say, 'Is our acceptance of Your-azwj Unity greater

[543] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 22

or our sins?' The Mighty and Majestic will Say: "But your acceptance of My-azwj Unity is greater!"

فيقولون: يا ربنا فليسعنا عفوك ورحمتك التي وسعت كل شئ، فيقول الله جل جلاله: ملائكتي ! وعزتي وجلالي ما خلقت خلقا أحب إلي من المقرين لي بتوحيدي، وأن لا إله غيري، وحق علي أن لا اصلي بالنار أهل توحيدي أدخلوا عبادي الجنة.

They would say, 'O our Lord-azwj! Then let You-azwj Pardon and Your-azwj Mercy which covers all things, cover us'. Allah-azwj, Majestic is His-azwj Majesty will Say: "My Angels! By My-azwj Might and My-azwj Majesty! I-azwj have not Created any creatures more beloved to Me-azwj than the accepters of My-azwj Tawheed (Unity), and that there is no god apart from Me-azwj, and it is a right upon Me-azwj that I-azwj do not let the people of My-azwj Tawheed arrive to the Fire. Enter My-azwj servants into the Paradise!"'.[544] (Non Shia source)

24 – من كتاب صفات الشيعة للصدوق عن أبيه، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن محمد بن حمران، عن أبي عبد الله عليه السلام قال: من قال: لاإله إلا الله مخلصا دخل الجنة، وإخلاصه أن يحجزه لا إله إلا الله عما حرم الله.

From the book, 'Sifaat Al Shia' of Al Sadouq, from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Humran,

'From Abu Abdullah-asws having said: 'One who says, 'There is no god except Allah-azwj' sincerely, would enter the Paradise, and its sincerity is that 'There is no god except Allah-azwj' should keep him away from whatever Allah-azwj has Prohibited''.[545]

25 – وعن ابن المتوكل، عن محمد الحميري، عن ابن عيسى، عن ابن محبوب، عن ابن رئاب، عن أبي عبيدة الحذاء قال: سمعت أبا عبد الله عليه السلام يقول: لما فتح رسول الله صلى الله عليه وآله مكة قام على الصفا فقال: يا بني هاشم يا بني عبد المطلب إني رسول الله إليكم وإني شفيق عليكم لا تقولوا إن محمدا منا، فوالله ما أوليائي منكم ولا من غيركم إلا المتقون،

And from Ibn Al Mutawakkal, from Muhammad Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Abdullah-asws saying: 'When Rasool-Allah-saww conquered Makkah, he-saww stood upon Al-Safa and said: 'O Clan of Hashim-as! O Clan of Abdul Muttalib-as! I-saww am a Rasool-saww of Allah-azwj to you all, and I-saww am compassionate upon you. Do not be saying that Muhammad-saww is from us', for by Allah-azwj! There are no friends of mine from you nor from others except the pious ones.

ألا فلا أعرفكم تأتوني يوم القيامة تحملون الدنيا على رقابكم ويأتي الناس يحملون الآخرة، ألا وإني قد أعذرت فيما بيني وبينكم وفيما بين الله عزوجل و بينكم وإن لي عملي ولكم عملكم.

Indeed! I-saww will not recognise you when you come to me-saww on the Day of Judgment carrying the world upon your necks and the people would come carrying the Hereafter. Indeed! And I-saww have excuse regarding what is between me-saww and you, and regarding

[544] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 23
[545] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 24

between Allah-azwj Mighty and Majestic and between you, and that for me-saww are my-saww deeds, and for you are your deeds''.[546]

26 – ومن كتاب فضائل الشيعة للصدوق رحمه الله بإسناده عن أبي عبد الله عليه السلام قال: قال لشيعته: دياركم لكم جنة، وقبوركم لكم جنة، للجنة خلقتم، وإلى الجنة تصيرون.

And from the book 'Fazaail Al Shia' of Al Sadouq, by his chain,

'From Abu Abdullah-asws having said to his-asws Shias: 'Your houses for you are Gardens, and your graves for you are Gardens. You have been created for the Paradise, and to the Paradise you will be coming''.[547]

27 – وبإسناده عن الصباح بن سيابة، عن أبي عبد الله عليه السلام قال: إن الرجل ليحبكم وما يدري ما تقولون فيدخله الله الجنة، وإن الرجل ليبغضكم وما يدري ما تقولون فيدخله الله النار.

And by his chain, from Al Sabah Bin Sayaba,

'From Abu Abdullah-asws having said: 'The man who tends to love you (Shias) and he does not know what you are saying, Allah-azwj would Enter him into the Paradise, and that the man to tends to hate you (Shias) and he does not know what you are saying, Allah-azwj will Enter him into the Fire''.[548]

28 – وبإسناده عن ميسر قال: سمعت الرضا عليه السلام يقول: لا يرى منكم في النار اثنان لا والله ولا واحد،

And by his chain, from Maysar who said,

'I heard Al-Reza-asws saying: 'No two of you will be seen in the Fire. No, by Allah-azwj, and not even one'.

قال: قلت فأين ذا من كتاب الله ؟ فأمسك عني هنيئة، قال: فإني معه ذات يوم في الطواف إذ قال: يا ميسر اليوم اذن لي في جوابك عن مسألتك كذا، قال: قلت: فأين هو من القرآن ؟

He (the narrator) said, 'I said, 'So where is that from the Book of Allah-azwj?' He-asws withheld from me for a period. One day I was with him-asws during the Tawaaf when he-asws said: 'O Maysar! Today there is Permission for me-asws in answering you about your such and such question'. I said, 'So, where is it from the Quran'.

قال: في سورة الرحمن وهو قول الله عزوجل: " فيومئذ لا يسئل عن ذنبه منكم إنس ولا جان " هكذا نزلت، وغيرها ابن أروى.

He-asws said: 'In Surah Al Rahman, and it is the Word of Allah-azwj Mighty and Majestic: '***So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his***

[546] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 25
[547] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 26
[548] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 27

sin [55:39]. That is how it was Revealed, and Ibn Arwa (son of Usman) altered it''.[549] (Please see Hadeeth 3 above)

29 – ين: فضالة، عن القاسم بن بريد، عن محمد بن مسلم قال: سألت أبا عبد الله عليه السلام عن الجهنميين، فقال: كان أبو جعفر عليه السلام يقول: يخرجون منها فينتهى بهم إلى عين عند باب الجنة تسمى عين الحيوان فينضح عليهم من مائها، فينبتون كما تنبت الزرع، تنبت لحومهم وجلودهم وشعورهم.

Fazala, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah-asws about the 'Hell-dwellers', so he-asws said: 'Abu Ja'far-asws was saying: 'They would be coming out from it (Hell) and they will end up with them to a spring by the Door of the Paradise named as Al-Haywaan spring. The will sprinkle upon them from its water, and they would grow (afresh) just as the vegetation grows – growth of their flesh, and their skins, and their hair''.[550]

30 – ين: فضالة، عن عمربن أبان، عن آدم أخى أيوب، عن حمران قال: قلت لابي عبد الله عليه السلام: إنهم يقولون: لا تعجبون من قوم يزعمون أن الله يخرج قوما من النار فيجعلهم من أصحاب الجنة مع أوليائه ؟

Fazalat, from Umar Bin Aban, from Adam brother of Ayoub, from Humran who said,

'I said to Abu Abdullah-asws, 'They (people) are saying, 'You should not be astonished from a people who are claiming that Allah-azwj would Exit a people from the Fire and Make them to be from the companions of the Paradise along with His-azwj friends?''

فقال: أما يقرؤن قول الله تبارك وتعالى: " ومن دونهما جنتان " إنها جنة دون جنة، ونار دون نار، إنهم لا يساكنون أولياء الله،

He-asws said: 'Are you not reading the Words of Allah-azwj Blessed and Exalted: ***And besides these two are two (other) Gardens [55:62]***? It is a Garden besides a Garden, and a Fire besides a Fire. They will not be settled with the friends of Allah-azwj.

وقال: بينهما والله منزلة ولكن لا أستطيع أن أتكلم، إن أمرهم لاضيق من الحلقة إن القائم لو قام لبداء بهؤلاء.

And he-asws said: 'By Allah-azwj! Between the two there is a station, but I-asws am not able to talk (about it). Their (adversaries) matter is narrower than the circle. Al-Qaim-asws, when he-asws rises, would begin with (killing) them''.[551]

31 – ين: فضالة، عن عمر بن أبان قال: سألت أبا عبد الله عليه السلام عمن دخل النار ثم اخرج منها ثم ادخل الجنة، فقال: إن شئت حدثتك بما كان يقول فيه أبي قال: إن ناسا يخرجون من النار بعد ما كانوا حمما فينطلق بهم إلى نهر عند باب الجنة يقال له الحيوان، فينضح عليهم من مائه فتنبت لحومهم ودماؤهم و شعورهم.

[549] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 28
[550] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 29
[551] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 30

Fazala, from Umar Bin Aban who said,

'I asked Abu Abdullah-asws about the one who enters the Fire, then comes out from it, then enters the Paradise. He-asws said: 'If I-asws like, I can narrate to you with what my-asws father-asws had said, that the people would be coming out from the Fire after they had been heated up. So, they will go with them to a river by a Door of the Paradise called Al-Haywaan. They will sprinkle upon them from its water, so their flesh will grow, and their blood, and their hair''.[552]

32 – ين: فضالة، عن عمر بن أبان قال: سمعت عبدا صالحا يقول في الجهنميين. إنهم يدخلون النار بذنوبهم ويخرجون بعفو الله.

Fazala, from Umar Bin Aban who said,

'I heard Abd Al-Salih-asws (7th Imam-asws) saying regarding the 'Hell-dwellers': 'They would be entering the Fire due to their sins, and coming out by the Pardon of Allah-azwj''.[553]

33 – ين: عثمان بن عيسى، عن ابن مسكان، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: إن قوما يحرقون في النار حتى إذا صاروا حمما أدركتهم الشفاعة قال: فينطلق بهم إلى نهر يخرج من رشح أهل الجنة فيغتسلون فيه فتنبت لحومهم ودماؤهم وتذهب عنهم قشف النار، ويدخلون الجنة فيسمون الجهنميون (الجهنميين خ ل) فينادون بأجمعهم: اللهم اذهب عنا هذا الاسم، قال: فيذهب عنهم،

Usman Bin Isa, from Ibn Muskan, from Abu Baseer who said,

'I heard Abu Ja'far-asws saying: 'A people will be burning in the Fire until when they get heated up, the intercession will across them, and they will go with them to a river coming out from the filtration of the people of Paradise. So, they will be bathing in it, and their flesh and their blood would grow, and the wretchedness of the Fire will be removed from them, and they will enter the Paradise, therefore they will be named as 'Hell-dwellers'. They will call out altogether, 'O Allah-azwj! Remove this name from us!' So, He-azwj will Remove it from them'.

ثم قال: يا أبا بصير إن أعداء علي هم الخالدون في النار لا تدركهم الشفاعة.

Then he-asws said: 'O Abu Baseer! The enemies of Ali-asws, they are the ones to be eternally in the Fire. The intercession will not come across them''.[554]

34 – ين: فضالة، عن ربعي، عن الفضيل، عن أبي جعفر عليه السلام قال: إن آخر من يخرج من النار لرجل يقال له همام، ينادي فيها عمرا: يا حنان يا منان.

Fazala, from Rabie, from Al Fazeyl,

[552] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 31
[553] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 32
[554] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 33

‘From Abu Ja’far-asws having said: ‘The last one to come out from the Fire would be a man called Hamam, calling out therein for ages, ‘O Affectionate! O Benefactor!’’’.[555]

35 – ين: ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن الاحول، عن حمران قال :سمعت أبا جعفر عليه السلام يقول: إن الكفار والمشركين يرون أهل التوحيد في النار فيقولون ما نرى توحيدكم أغنى عنكم شيئا وما أنتم ونحن إلا سواء !

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajaj, from Al Ahowl, from Humran who said,

‘I heard Abu Ja’far-asws saying: ‘The Kafirs and the Polytheists will see the people of Tawheed in the Fire, so they will say, ‘We do not see your Unitarianism (Tawheed) to have availed anything from you, and you and us are not but equal!’

قال: فيأنف لهم الرب عز وجل فيقول للملائكة: اشفعوا فيشفعون لمن شاء الله، ويقول للمؤمنين مثل ذلك حتى إذا لم يبق أحد تبلغه الشفاعة، قال تبارك وتعالى: أنا أرحم الراحمين اخرجوا برحمتي فيخرجون كما يخرج الفراش،

He-asws said: ‘The Lord-azwj Mighty and Majestic would Resume for them and Say to the Angels: “Intercede!” So, they will intercede for the ones Allah-azwj so Desires, and He-azwj will Say to the Momineen, similar to them until when there does not remain anyone the intercession does not reach, the Blessed and Exalted will Say: “I-azwj and most Merciful of the merciful ones! Come out by My-azwj Mercy!” They will be coming out just as the moths tend to come out.

قال: ثم قال أبو جعفر عليه السلام: ثم مدت العمد و اعمدت عليهم وكان والله الخلود.

He (the narrator) said, ‘Then Abu Ja’far-asws said: ‘Then the column (of Mercy) would be set up and extended upon them, and by Allah-azwj, otherwise they would have been there eternally’’.[556]

36 – ن: فيما كتب الرضا عليه السلام للمأمون من محض الاسلام: إن الله لا يدخل النار مؤمنا وقد وعده الجنة، ولا يخرج من النار كافرا وقد أوعده النار والخلود فيها ومذنبو أهل التوحيد يدخلون النار ويخرجون منها، والشفاعة جائزة لهم.

Among what Al-Reza-asws wrote to Al-Mamoun of the pure Islam: ‘Allah-azwj will not Enter a Momin into the Fire and He-azwj has already promised him the Paradise, nor will He-azwj Exit a Kafir from the Fire and He-azwj has already Promised him the Fire and the eternity therein; and the sinner Unitarian will be entering the Fire and exiting from it, and the intercession will be Allowed for them’’.[557]

37 – شى: عن منصور بن حازم قال: قلت لابي عبد الله عليه السلام: وماهم بخارجين من النار، قال: أعداء علي عليه السلام هم المخلدون في النار أبد الآبدين ودهر الداهرين.

From Mansour Bin Hazim who said,

[555] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 34
[556] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 35
[557] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 36

'I said to Abu Abdullah-asws, '***and they will not be exiting from the Fire [2:167]***'. He-asws said: 'Enemies of Ali-asws, they will be abiding eternally in the Fire, forever and ever, and for eons and eons''.[558]

38 – كا: العدة، عن البرقي، عن عثمان بن عيسى، عن أبي أيوب الخزاز، عن أبي عبد الله عليه السلام قال: من سعى في حاجة أخيه المسلم طلب وجه الله كتب الله عز وجل له ألف حسنة يغفر فيها لاقاربه وجيرانه ومعارفه ومن صنع إليه معروفا في الدنيا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Ayoub Al Khazzaz,

'From Abu Abdullah-asws having said: 'The one who strives regarding a need of his Muslim brother seeking the Face of Allah-azwj, Allah-azwj Mighty and Majestic would Write a thousand thousand (million) deeds, Forgiving during it, his relatives, and his neighbours, and his brethren, and his acquaintances, and the ones who had done something good for him in the world.

فإذا كان يوم القيامة قيل له: ادخل النار فمن وجدته فيها صنع إليك معروفا في الدنيا فأخرجه بإذن الله عزوجل إلا أن يكون ناصبا.

When it will be the Day of Judgement, it would be Said to him: 'Enter the Fire. The one whom you find who had done something good to you in the world, extract him by the Permission of Allah-azwj Mighty and Majestic, unless if he happens to be a Hostile one (*Nasibi*)''.[559]

39 – كا: في الصحيح عن الحارث بن المغيرة قال قلت لابي عبد الله عليه السلام: قال رسول الله صلى الله عليه وآله: من مات لا يعرف إمامه مات ميتة جاهلية، قال: نعم قلت: جاهلية جهلاء أو جاهلية لا يعرف إمامه ؟ قال جاهلية كفر ونفاق وضلال.

In Al Saheeh, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah-asws, 'Rasool-Allah-saww said: 'One who dies not having recognised his Imam-asws dies the death of ignorance (Pre-Islamic period)'. He-asws said: 'Yes'. I said, 'Ignorance of the ignorant ones or ignorance of not having recognised his Imam-asws?' He-asws said: 'Ignorance of Kufr, and hypocrisy, and straying''.[560]

40 – كا: بإسناده عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم: من ادعى إمامة من الله ليست له، ومن جحد إماما من الله، ومن زعم أن لهما في الاسلام نصيب.

By his chain, from Abu Yafour who said,

'I heard Abu Abdullah-asws saying: 'Three, Allah-azwj will not Look at (Consider) them on the Day of Judgment, nor Purify their sins, and for them would be a painful Punishment – One who claims Imamate from Allah-azwj which isn't for him, and one who rejects an Imam-asws from

[558] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 37
[559] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 38
[560] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 39

Allah-azwj, and one who claims that there is a share in Islam for the two (Abu Bakr and Umar)''.[561]

41 – شى: عن جابر قال: سألت أبا عبد الله عليه السلام عن قول الله: " ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله " قال: فقال: هم أولياء فلان وفلان وفلان، اتخذوهم أئمة دون الامام الذي جعله الله للناس إماما فلذلك قال الله تبارك وتعالى " ولو يرى الذين ظلموا إذ يرون العذاب أن القوة لله جميعا وأن الله شديد العذاب إذ تبرأ الذين اتبعوا من الذين اتبعوا " إلى قوله: " وماهم بخارجين من النار "

From Jabir who said,

'I asked Abu Abdullah-asws about the Words of Allah-azwj: ***And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165]***, so he-asws said: 'They are the friends of so and so (Abu Bakr), and so and so (Umar) and so and so (Usman). They are taking them as imams beside the Imam-asws whom Allah-azwj Made for the people as an Imam-asws, therefore due to that Allah-azwj Blessed and Exalted Said: ***and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), [2:166]*** – up to His-azwj Words: ***and they will not be exiting from the Fire [2:167]***'.

قال: ثم قال أبو جعفر عليه السلام: هم والله يا جابر أئمة الظلم وأتباعهم.

He (the narrator) said, 'Then Abu Ja'far-asws said: 'They, by Allah-azwj O Jabir, are the unjust imams and their followers''.[562]

[561] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 40
[562] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 27 H 41

* (باب **28**) * * (ما يكون بعد دخول أهل الجنة الجنة وأهل النار النار) *

CHAPTER 28 – WHAT WOULD HAPPEN AFTER THE ENTRY OF THE PEOPLE OF PARADISE INTO PARADISE, AND THE PEOPLE OF THE FIRE INTO THE FIRE

1 – ل: ابن الوليد، عن الصفار، عن ابن أبي الخطاب، عن محمد بن عبد الله بن هلال، عن العلاء، عن محمد قال: سمعت أبا جعفر عليه السلام يقول: لقد خلق الله عزوجل في الارض منذ خلقها سبعة عالمين ليس هم من ولد آدم، خلقهم من أديم الارض فأسكنهم فيها واحدا بعد واحد مع عالمه،

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala, from Muhammad who said,

'I heard Abu Ja'far-asws saying: 'Allah-azwj Mighty and Majestic has Created in the earth since He-azwj Created it, seven worlds, they aren't from the children of Adam-as. He-azwj Created them from the crust of the earth and Settled them therein, one after one along with its world.

ثم خلق الله عزوجل أبا هذا البشر وخلق ذريته منه، ولا والله ما خلت الجنة من أرواح المؤمنين منذ خلقها، ولا خلت النار من أرواح الكفار والعصاة منذ خلقها عزوجل،

Then Allah-azwj Mighty and Majestic Created the father-as of this mortal (human being) and Created his-as offspring from him-as, and no, by Allah-azwj, the Paradise has not been empty from the souls of the Momineen since its creation, nor has the Fire been empty from the souls of the Kafirs and the disobedient one since the Mighty and Majestic Created it.

لعلكم ترون أنه إذا كان يوم القيامة وصير الله أبدان أهل الجنة مع أرواحهم في الجنة، وصير أبدان أهل النار مع أرواحهم في النار إن الله تبارك وتعالى (لا يعبد خ ل) في بلاده ولا يخلق خلقا يعبدونه ويوحدونه ويعظمونه ويخلق لهم أرضا تحملهم وسماء تظلهم،

Perhaps you will be seeing when it will be the Day of Judgment, and the bodies of the people of the Paradise come to be with their souls in the Paradise, and the bodies of the people of the Fire come to be with their souls in the Fire, that Allah-azwj Blessed and Exalted is not being worshipped in His-azwj, and He-azwj will Create creatures who will be worshipping Him-azwj, and professing His-azwj Tawheed, and Magnifying Him-azwj, and He-azwj will Create an earth for them to carry them and a sky to shade them.

أليس الله عزوجل يقول: " يوم تبدل الارض غير الارض والسماوات " وقال الله عزوجل " أفعيينا بالخلق الاول بل هم في لبس من خلق جديد ".

Isn't Allah-azwj Mighty and Majestic Saying: ***On the Day the earth would be changed to another earth, and (so will) the skies [14:48]***, and Allah-azwj Mighty and Majestic Said: ***Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]***''.[563]

2 – ل: أبي، عن سعد، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن عمرو بن شمر، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل " أفعيينا بالخلق الاول بل هم في لبس من خلق جديد " فقال: يا جابر تأويل ذلك أن الله عز وجل إذا أفنى هذا الخلق وهذا العالم وأسكن أهل الجنة الجنة وأهل النار النار جدد الله عزوجل عالما غير هذا العالم، وجدد خلق من غير فحولة ولا اناث يعبدونه ويوحدونه،

My father, from Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Amro Bin Shimr, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far-asws about the Words of Allah-azwj Mighty and Majestic: ***Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]***, so he-asws said: 'O Jabir! The explanation of that is, Allah-azwj Mighty and Majestic, when He-azwj Perishes this creation and this world, and Settles the people of the Paradise into the Paradise, and the people of the Fire into the Fire, Allah-azwj Mighty and Majestic will Create a new world other than this world, and new creatures from without potency nor females who would be worshipping Him-azwj.

و خلق لهم أرضا غير هذه الارض تحملهم، وسماء غير هذه السماء تظلهم، لعلك ترى أن الله عزوجل إنما خلق هذا العالم الواحد وترى أن الله عزوجل لم يخلق بشرا غيركم ؟

And He-azwj will Created an earth for them, other than this earth, to carry them, and a sky other than this sky to shade them. Perhaps you view that Allah-azwj Mighty and Majestic, rather Created this as the one (and only) world, and you view that Allah-azwj Mighty and Majestic did not Create any mortals other than you (human beings)?

بلى والله لقد خلق الله تبارك وتعالى ألف ألف عالم وألف ألف آدم أنت في آخر تلك العوالم واولئك الآدميين.

Yes, by Allah-azwj! Allah-azwj Blessed and Exalted has Created a million worlds, and a million Adams-as. You are in the last of those worlds and those Adams-as''.[564]

3 – ين: محمد بن سنان، عن أبي خالد القماط قال: قلت لابي عبد الله عليه السلام – و يقال لابي جعفر عليه السلام –: إذا ادخل أهل الجنة الجنة وادخل أهل النار النار فمه ؟

Muhammad Bin Sinan, from Abu Khalid Al Qamat who said,

'I said to Abu Abdullah-asws' – and it is said Abu Ja'far-asws, 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, then what?'

[563] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 28 H 1
[564] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 28 H 2

قال: فقال أبو جعفر عليه السلام: إن أراد أن يخلق الله خلقا ويخلق لهم دنيا يردهم إليها فعل، ولا أقول لك إنه يفعل.

He (the narrator) said, 'Abu Ja'far-asws said: 'If Allah-azwj Wants to Create creatures, and Created a world for them to return them to it, He-azwj would do so, and I-asws am not saying to you that He-azwj has Done so''.[565]

4 – ين: محمد بن سنان، عن عمار بن مروان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قلت له: إذا دخل أهل الجنة الجنة وأهل النار النار فمه ؟ فقال: ما أزعم لك أنه تعالى يخلق خلقا يعبدونه.

Muhammad Bin Sinan, from Amar Bin Marwan, from Abu Baseer,

'From Abu Abdullah-asws, he (the narrator) said, 'I said to him-asws, 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, then what?' He-asws said: 'I-asws am not alleging to you that He-azwj the Exalted has Created creatures to worship Him-azwj''.[566]

إلى هنا ينتهي الجزء الثامن من كتاب بحار الانوار

Up to here completes the eighth volume from the book Bihar Al-Anwaar

[565] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 28 H 3
[566] Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 28 H 4