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CHAPTER 79

AL-NAZIAAT

(46 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة النازعات، لم يموت إلا رياناً، و لم يبعثه الله إلا رياناً، و لم يدخله الجنة إلا رياناً».

Ibn Babuwayh, by his chain, who has reported:

'Abu Abdullah^{asws} having said: 'The one who recites the Chapter 'Al-Naziat' (79) will not die except as having been quenched (from his thirst) and Allah^{azwj} will not Resurrect him except as quenched, and will not enter the Paradise except as quenched'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أمن من عذاب الله تعالى، و سقاه الله من برد الشراب يوم القيامة، و من قرأها عند مواجهة أعدائه انصرفوا عنه و سلم منهم و لم يضره».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (79), would be safe from the Punishment of Allah^{azwj} the High, and would be quenched from a cold drink on the Day of Judgement. And the one who recites it during a confrontation with his enemies, they would divert themselves away from it, and he would be safe from them, and they will not harm him'.²

و قال الصادق (عليه السلام): «من قرأها و هو مواجه أعداءه لم يبصره، و انصرفوا عنه، و من قرأها و هو داخل على أحد يخافه نجا منه و أمن بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it (79), and he is in confrontation with his enemies will not be harmed from them, and they would divert away from him. And the one who recites it when he is coming up to anyone whom he fears, would be rescued from him, and would be safe by the Permission of Allah^{azwj}'.³

ابن كعب عن النبي صلى الله عليه وآله قال: ومن قرء سورة والنازعات لم يكن حبسه وحسابه يوم القيامة الا كقدر صلوة مكتوبة حتى يدخل الجنة.

Ubayy Bin Ka'ab, who has said:

¹ (ثواب الأعمال: 121).

² Tafseer Al Burhan – H 11348

³ (خواص القرآن: 28، 57 «مخطوط»).

‘Prophet^{saww} has said: ‘The one who recites the Chapter (79) ‘*Al-Naziat*’, will never be imprisoned, and his Reckoning on the Day of Judgement would be in accordance to the Prescribed Prayers until he enters the Paradise’.⁴

VERSES 1 TO 4

وَالنَّازِعَاتِ غَرْقًا {1} وَالنَّاشِطَاتِ نَشْطًا {2} وَالسَّابِحَاتِ سَبْحًا {3} فَالسَّابِقَاتِ سَبْقًا {4}

[79:1] By the plucking out of the Pluckers [79:2] And by the activities of Al-Nashitaat [79:3] And by the Glorification of the Glorifiers [79:4] The preceding of the preceders

علي بن إبراهيم، في قوله تعالى: وَ النَّازِعَاتِ غَرْقًا، قال: نزع الروح.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[79:1] By the plucking out of the Pluckers**, he^{asws} said: ‘Plucking out the soul’.⁵

الطبرسي، في معنى ذلك: أنه يعني الملائكة الذين ينزعون أرواح الكفار عن أبدانهم بالشدة، كما يغرق النازع في القوس فيبلغ فيها غاية المد، قال: و روي ذلك عن علي (عليه السلام).

Al-Tabarsee reports:

Regarding the Meaning of that, ‘It Means the Angels who pull out the souls of the infidels out from their bodies with severity, just as you pull on the string of the bow so it extends’. He said, ‘And that has been reported from Ali^{asws}’.⁶

و قال في معنى الناشطات: عن علي (عليه السلام): «أنها الملائكة تنشط أرواح الكفار ما بين الجلد و الأظفار حتى تخرجها من أجوافهم بالكرب و الغم» و النشط: الجذب، يقال: نشطت الدلو: نزعته.

And (Tabarsy) said:

Regarding the Meaning of **[79:2] And by the activities of Al-Nashitaat**, from Ali^{asws}: ‘These are the Angels who draw out the souls of the infidels what is between the skin and the nails until it comes out from their hearts with the anguish and grief’.⁷

علي بن إبراهيم: وَ النَّاشِطَاتِ نَشْطًا، قال: الكفار ينشطون في الدنيا وَ السَّابِحَاتِ سَبْحًا، قال: المؤمنون الذين يسبحون الله.

Ali Bin Ibrahim (Tafseer Qummi) –

[79:2] And by the activities of Al-Nashitaat, he^{asws} said: ‘The infidels are active in the world **[79:3] And by the Glorification of the Glorifiers**, he^{asws} said: ‘The Believers are the ones who Glorify Allah^{azwj}’.⁸

⁴ Tafseer Noor Al Saqalayn – CH 79 H 3

⁵ (تفسير القمي 2: 402).

⁶ (مجمع البيان 10: 651).

⁷ (مجمع البيان 10: 652).

⁸ (تفسير القمي 2: 402).

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَالسَّابِقَاتِ سَبْقًا: «يعني أرواح المؤمنين تسبق أرواحهم إلى الجنة بمثل الدنيا، و أرواح الكفار بمثل ذلك إلى النار».

Then (Ali Bin Ibrahim) said:

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{asws} regarding the Words of the High [79:4] **The preceding of the preceders**, he^{asws} said: ‘It Means the souls of the Believers, their souls would precede (in going) to the Paradise, and the souls of the infidels, similarly to that, to the Fire’.⁹

VERSES 5 TO 7

فَالْمُدَبِّرَاتِ أَمْرًا {5} يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6} تَتَّبِعُهَا الرَّادِفَةُ {7}

[79:5] Then those who regulate the affair [79:6] The Day on which the surpasser will surpass [79:7] followed by the Shaker

ابن بابويه، قال: حدثنا أبو الحسن محمد بن القاسم الجرجاني (رضي الله عنه)، قال: حدثنا أحمد ابن الحسن الحسيني، عن الحسن بن علي، عن أبيه، عن محمد بن علي، عن أبيه الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كان قوم من خواص الصادق (عليه السلام) جلوسا بحضرته في ليلة مقمرة، فقالوا: يا بن رسول الله، ما أحسن أديم هذه السماء، و أنوار هذه النجوم و الكواكب! فقال الصادق (عليه السلام): إنكم لتقولون هذا، و إن المدبرات أربعة: جبرئيل، و ميكائيل، و إسرافيل، و ملك الموت (عليهم السلام)، ينظرون إلى الأرض، فيرونكم و إخوانكم في أقطار الأرض، و نوركم إلى السموات و الأرض أحسن من أنوار هذه الكواكب، و إنهم يقولون كما تقولون: ما أحسن أنوار هؤلاء المؤمنين!».

Ibn Babuwayh said, ‘It has been narrated to us by Abu Al-Hassan Muhammad Bin Al-Qasim Al-Jarjany, from Ahmad Ibn Al-Hassan Al-Husayni, who has reported the following:

‘Al-Hassan^{asws} Bin Ali^{asws}, from his^{asws} father^{asws}, from Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws} having said: ‘There was a group of the special ones of Al-Sadiq^{asws} seated in his^{asws} presence during a moonlit night, so they said, ‘O son^{asws} of Rsool-Allah^{saww}! How beautiful is the canopy of this sky, and the rays of these stars and the planets! So Al-Sadiq^{asws} said: ‘You all are saying this, and the regulators are four – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as} and the Angel of Death^{as}, who are looking towards the earth, and they^{as} see you and your brothers in the countries of the earth, and your light emanating from you to the sky is more beautiful to them^{as} than these planets, and they^{as} are (also) saying just as you all are saying: ‘How beautiful are the rays (emission of light) of these Believers!’¹⁰

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن القاسم بن إسماعيل، عن علي بن خالد العاقولي، عن عبد الكريم بن عمرو الخثعمي، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام): قوله عز و جل: يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ، قال: «الراجفة: الحسين بن علي (صلوات الله عليهما)، و الرادفة: علي بن أبي طالب (عليه السلام)، و أول من ينفذ عن رأسه التراب الحسين بن علي (عليهما السلام) في خمسة و سبعين ألفاً، و هو قوله عز و جل: إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

⁹ (تفسير القمي 2: 403).

¹⁰ (عيون أخبار الرضا (عليه السلام) 2: 2/2).

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Al-Qasim Bin Ismail, from Ali Bin Khalid Al-Aqouwly, from Abdul Kareem Bin Amro Al-Khash'amy, from Suleyman Bin Khalid who said:

'Abu Abdullah^{asws} said: 'The Words of the Mighty and Majestic **[79:6] The Day on which the surpasser will surpass [79:7] followed by the Shaker**, - **The surpasser (Al-Rajifa) is Al-Husayn^{asws} Bin Ali^{asws}, and the Shaker (Al-Radifa) is Ali^{asws} Bin Abu Talib^{asws}**. And the first one to recover his^{asws} head from the dust is Al-Husayn^{asws} Bin Ali^{asws} among seventy five thousand, and these are the Words of the Mighty and Majestic **[40:51] Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand [40:52] The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode**'.¹¹

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: تَتَّبِعَهَا الرَّادِقَةُ، قال: «إذا زلزلت الأرض فأتبعها خروج الدابة وقد تقدمت الروايات في معنى هذه الآية بهذا المعنى في سورة النمل.

Ibn Shehr Ashub –

From Al-Reza^{asws} regarding the Words of the High **[79:7] followed by the Shaker**, he^{asws} said; 'When the earth would be in a tremor, it would be followed by the coming out of 'The Walker' (Al-Dabbat)'.
 «. و قال (عليه السلام) في قوله تعالى: أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ، قال: «علي بن أبي طالب (عليه السلام)».

And he^{asws} said regarding the Words of the High **[27:82] We shall bring forth for them a Walker from the earth**, he^{asws} said (that is): 'Ali Bin Abu Talib^{asws}'.¹²

محمد بن العباس، قال: حدثنا جعفر بن محمد الحلبي، عن عبد الله بن محمد الزيات، عن محمد ابن عبد الحميد، عن مفضل بن صالح، عن جابر بن يزيد، عن أبي عبد الله الجدلي، قال: دخلت على علي (عليه السلام)، فقال: «أنا دابة الأرض».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Halby, from Abdullah Bin Muhammad Al-Zayaat, Muhammad Ibn Abdul Hameed, from Mufazzal Bin Salih, from Jabir Bin Yazeed, who has said:

'Abu Abdullah Al-Halby who said, 'I came up to Ali^{asws}, so he^{asws} said: 'أنا دابة الأرض' 'I^{asws} am the Walker of the Earth (Daabbat Al-Ardh)'.¹³

في كتاب كمال الدين وتمام النعمة باسناده إلى النزال بن سيارة عن أمير المؤمنين عليه السلام حديث طويل يقول فيه وقد ذكر الدجال ومن يقتله وأين يقتل: ألا ان بعد ذلك الطامة الكبرى قلنا: وما ذلك يا أمير المؤمنين قال: خروج دابة الارض من عند الصفا، معها خاتم سليمان وعصى موسى عليهما السلام، تضع الخاتم على وجه كل مؤمن فينطبع فيه هذا مؤمن حقا، وتضعه على وجه كل كافر فيكتب هذا كافر، حتى أن المؤمن لينادي: الويل لك حقا يا كافر، وان الكافر ينادي: طوبى لك يا مؤمن وددت اني كنت مثلك فأفوز فوزا عظيما،

In the book KamaAl-AI-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Al-NazaAl-Bin Sayarat, who has reported the following:

¹¹ (تأويل الآيات 2: 1/762)

¹² (المنافق 3: 102)

¹³ (تأويل الآيات 1: 7/403)

Amir-ul-Momineen^{asws}, a lengthy Hadeeth in which he^{asws} said and mentioned Al-Dajjal^{la} and the one who will kill him, and where he^{la} would be killed: 'Indeed! And after that will be the great catastrophe'. We said, 'And what is that, O Amir-ul-Momineen^{asws}?'. He^{asws} said: 'The 'دابية الارض' Walker of the earth would come out from Al-Safa. With him^{asws} would be the ring of Suleiman^{as}, and the Staff of Musa^{as}. The ring would illuminate upon the face of every Believer, so it would inscribe on it, 'This is a true Believer'; and it would illuminate upon the face of every Infidel, so it would inscribe, 'This is an infidel'; to the extent that the Believer would call out, 'The woe is unto you, truly, O Infidel. And the Infidel would call out, 'Blessed are you, O Believer! I wish I was like you, so I would have achieved a great success'.

ثم ترفع الدابة رأسها فيراها من بين الخافقين باذن الله جل جلاله، وذلك بعد طلوع الشمس من مغربها، فعند ذلك ترفع التوبة فلا تقبل توبة ولا عمل يرفع، ولا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا،

Then the 'Walker' would raise his^{asws} head, so he^{asws} would see from between the two, by the Permission of Allah^{azwj} Majestic is His^{azwj} Majesty. And that would be after the emerging of the sun from its west. When that happens, the (door of) repentance would be raised, so no repentance would be Accepted, nor would any deed be raised, and no one would benefit from his belief, if he had not believed before, or gained a good in his belief'.

ثم قال عليه السلام: لا تسألوني عما يكون بعد هذا، فانه عهد إلى حبيبي رسول الله صلى الله عليه وآله ان لا أخبر به غير عترتي.

Then he^{asws} said: 'Do not ask me^{asws} about what would be taking place after this, for I^{asws} have vowed to my^{asws} beloved Rasool-Allah^{saww} that I^{asws} shall not be informing about it to anyone else apart from my^{asws} Family^{asws}'.¹⁴

VERSES 8 TO 16

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ {8} أَبْصَارُهَا خَاشِعَةٌ {9} يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ {10} إِذَا كُنَّا عِظَامًا تَخِرَّةً {11} قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ {12} فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ {13} فَإِذَا هُمْ بِالسَّاهِرَةِ {14} هَلْ أَتَاكَ حَدِيثُ مُوسَى {15} إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى {16}

[79:8] Hearts on that day shall palpitate, [79:9] Their eyes cast down. [79:10] They say: Shall we indeed be restored to (our) first state? [79:11] What! when we are rotten bones? [79:12] They said: That then would be a return occasioning loss. [79:13] But it shall be only a single cry, [79:14] When lo! they shall be at Al-Sahira [79:15] Has not there come to you the story of Musa? [79:16] When his Lord called upon him in the Holy valley, 'Touwa',

علي بن إبراهيم: قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ أَي خَائِفَةٌ أَبْصَارُهَا خَاشِعَةٌ يَقُولُونَ أ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ، قَالَ: قَالَتْ قَرِيشٌ: أ نرجع بعد الموت إِذَا كُنَّا عِظَامًا تَخِرَّةً؟ أَي بَالِيَةً تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ قَالَ: قَالُوا هَذَا عَلَى حَدِّ الْإِسْتِهْزَاءِ، فَقَالَ اللَّهُ: فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ، قَالَ: الزَجْرَةُ: النَّفْخَةُ الثَّانِيَّةُ فِي الصُّورِ، وَ السَّاهِرَةُ: مَوْضِعٌ بِالشَّامِ عِنْدَ بَيْتِ الْمُقَدَّسِ.

Ali Bin Ibrahim (Tafseer Qummi) –

¹⁴ Tafseer Noor Al Saqalayn – CH 79 H 41

Regarding [79:8] **Hearts on that day shall palpitate** i.e., fearful [79:9] **Their eyes cast down** [79:10] **They will be saying: Shall we indeed be restored to (our) first state?** He^{asws} said: 'The Qureysh said, 'Will we return after the death [79:11] **What! when we are rotten bones?** i.e., obsolete [79:12] **They said: That then would be a return occasioning loss** He^{asws} said: 'This is the limit of ridicule', so Allah^{azwj} Said [79:13] **But it shall be only a single cry,** [79:14] **When lo! they shall be at Al-Sahira** He^{asws} said: 'The Scream (Al-Zajrat) – is the second blowing of the Trumpet. And 'Al-Sahira' is a place in Syria near Bayt Al-Maqdas'.¹⁵

سعد بن عبد الله: عن محمد بن عيسى بن عبيد، عن القاسم بن يحيى، عن جده الحسن بن راشد، قال: حدثني محمد بن عبد الله بن الحسين، قال: دخلت مع أبي علي أبي عبد الله (عليه السلام)، فجرى بينهما حديث، فقال أبي لأبي عبد الله (عليه السلام): ما تقول في الكرة؟ قال: «أقول فيها ما قال الله عز وجل، وذلك أن تفسيرها صار إلى رسول الله (صلى الله عليه وآله) قبل أن يأتي هذا الحرف بخمس وعشرين ليلة، قول الله عز وجل: تِلْكَ إِذْ كَرَّةٌ خَاسِرَةٌ إِذَا رَجَعُوا إِلَى الدُّنْيَا وَلَمْ يَقْضُوا ذُحُولَهُمْ.

Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Abdullah Bin Al-Husayn who said:

'I came up along with my father, to Abu Abdullah^{asws}, so a discussion took place between them. My father said to Abu Abdullah^{asws}, 'What do you^{asws} say about 'Al-Karrat'? He^{asws} said; 'I^{asws} say with regards to it what Allah^{azwj} Mighty and Majestic Said, and that is its interpretation from Rasool-Allah^{saww}, before the coming of the Verse by twenty five nights. The Words of Allah^{azwj} Mighty and Majestic [79:12] **They said: That then would be a return occasioning loss** When they return to the world, and their revenge has not been exacted'.

فقال له أبي: يقول الله عز وجل: فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ أَي شَيْءٍ أَرَادَ بِهَذَا؟ فَقَالَ: «إِذَا انْتَقَمَ مِنْهُمْ وَمَاتَتِ الْأَبْدَانُ بَقِيَتِ الْأَرْوَاحُ سَاهِرَةً لَا تَنَامُ وَلَا تَمُوتُ».

My father said to him^{asws}, 'Allah^{azwj} Mighty and Majestic is Saying [79:13] **But it shall be only a single cry,** [79:14] **When lo! they shall be at Al-Sahira,** which thing does He^{azwj} Want by this?' So he^{asws} said: 'If they are avenged from them, and their bodies died, their souls would remain vigilant, not sleeping and not dying'.¹⁶

محمد بن العباس، قال: حدثنا أبو عبد الله محمد بن أحمد، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الكرة المباركة النافعة لأهلها يوم الحساب ولايتي واتباع أمري وولاية علي والأوصياء من بعده واتباع أمرهم، يدخلهم الله الجنة بها، معي [و مع] علي وصيي والأوصياء من بعده، و الكرة الخاسرة عداوتي وترك أمري و عداوة علي والأوصياء من بعده، يدخلهم الله بها النار في أسفل السافلين».

Muhammad Bin Al-Abbas, from Abu Abdullah Muhammad Bin Ahmad, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed, who has said:

'Abu Ja'far^{asws} has said that the Rasool-Allah^{saww} said: 'The Blessed occasion, is the beneficial to its people on the Day of the Reckoning, is my^{saww} Wilayah, and the following of my^{saww} orders, and the Wilayah of Ali^{asws} and the successors^{asws} from after him^{asws} and the following of their^{asws} orders. Allah^{azwj} would Make them to enter into the Paradise due to it, along with me^{saww}, and with Ali^{asws}- my^{saww} successor^{asws},

¹⁵ (المناقب 3: 102)

¹⁶ (مختصر بصائر الدرجات: 28)

and the successors^{asws} from after him^{asws}. And the detrimental (loss making) occasion [79:12] is being inimical to me^{saww}, and leaving my^{saww} orders, and the enmity to Ali^{asws} and the successors^{asws} from after him^{asws}. Allah^{azwj} would Make them to enter into the Fire among the lowest of the low'.¹⁷

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ يَقُولُ: «فِي الْخَلْقِ الْجَدِيدِ، وَ أَمَا قَوْلُهُ: فَإِذَا هُمْ بِالسَّاهِرَةِ وَ السَّاهِرَةُ: الْأَرْضُ، كَانُوا فِي الْقُبُورِ، فَلَمَّا سَمِعُوا الزَّجْرَةَ خَرَجُوا مِنْ قُبُورِهِمْ فَاسْتَوُوا عَلَى الْأَرْضِ، وَ أَمَا قَوْلُهُ: بِالْوَادِ الْمُقَدَّسِ [أَي] الْمَطْهَرِ، وَ أَمَا طَوَى فَاَسْمَ الْوَادِي.»

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far^{asws} regarding the Words of the High [79:10] **They say: Shall we indeed be restored to (our) first state?**, they are speaking about the new creation, and as for His^{azwj} Words [79:14] **When lo! they shall be at Al-Sahira**, and 'Al-Sahira' the ground which would be inside the graves, so when the Scream is heard, they would come out from the graves and spread out on the earth. And as for His^{azwj} Words [79:16] **the Holy valley, Touwa**, i.e., the pure, and as for 'Touwa', so it is the name of the valley'.¹⁸

VERSES 17 TO 25

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى {17} فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى {18} وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى {19} فَأَرَاهُ الْآيَةَ الْكُبْرَى {20} فَكَذَّبَ وَعَصَى {21} ثُمَّ أَدْبَرَ يَسْعَى {22} فَحَشَرَ فَنَادَى {23} فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى {24} فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى {25}

[79:17] **Go to Firown, surely he has become inordinate. [79:18] Then say: Have you (a desire) to purify yourself: [79:19] And I will guide you to your Lord so that you should fear. [79:20] So he showed him the Mighty Sign. [79:21] But he rejected and disobeyed. [79:22] Then he went back hastily. [79:23] Then he gathered (people) and called out. [79:24] He said: I am your lord, the most high. [79:25] So Allah Seized him with the Punishment of the Hereafter and the former life.**

علي بن إبراهيم، في قوله تعالى: فَحَشَرَ يَعْنِي فِرْعَوْنَ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى وَ النَكَالُ: الْعُقُوبَةُ، وَ الْآخِرَةُ هُوَ قَوْلُهُ: أَنَا رَبُّكُمُ الْأَعْلَى، وَ الْأُولَى قَوْلُهُ: مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي فَأَهْلَكَ اللَّهُ بِهِذَيْنِ الْقَوْلَيْنِ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His^{azwj} Words of the High [79:23] **Then he gathered (people)** Meaning Firown^{la} **and called out. [79:24] He said: I am your lord, the most high. [79:25] So Allah Seized him with the Punishment of the Hereafter and the former life** and 'Al-Nakaal' – The Punishment, and the Hereafter. These are his (Firown's^{la}) words [79:24] **He said: I am your lord, the most high**, as well as the foremost. His (Firown's^{la}) words [28:38] **I do not know of any god for you besides myself**, so Allah^{azwj} Destroyed him due to these two views'.¹⁹

¹⁷ (تأويل الآيات 2: 742 / 2).

¹⁸ (تفسير القمي 2: 403).

¹⁹ (تفسير القمي 2: 403).

الطبرسي، قال: جاء في التفسير، عن أبي جعفر (عليه السلام): «أنه كان بين الكلمتين أربعون سنة».

Al-Tabrsy said, 'It has come in the Tafseer:

'Abu Ja'far^{asws} having said: 'There was a period of forty years between the two expressions (of Firown^{la})'.²⁰

قال: و روى أبو بصير، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): قال جبرئيل (عليه السلام): قلت: يا رب، تدع فرعون و قد قال: أنا ربُّكُمُ الأعلى! فقال: إنما يقول هذا مثلك من يخاف الفت». .

(Al-Tabarsy) said, 'It has been reported by Abu Baseer:

'Abu Ja'far^{asws} has said that the Rasool-Allah^{saww} said: 'Jibraeel^{as} said: 'O Lord^{azwj}! You^{azwj} have let Firown^{la} to be, and he^{la} has said, [79:24] **He said: I am your lord, the most high?**' He^{azwj} Said: "But rather, he^{la} is saying this like the (saying of the) one who fears the death'.²¹

VERSES 26 TO 41

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى {26} أَلَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءَ بَنَاهَا {27} رَفَعَ سَمَكَهَا فَسَوَّاهَا {28} وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا {29} وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا {30} أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا {31} وَالْجِبَالَ أَرْسَاهَا {32} مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {33} فَاذًا جَاءَتِ الطَّامَةُ الْكُبْرَى {34} يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى {35} وَبُرَزَتِ الْجَحِيمُ لِمَنْ يَرَى {36} فَأَمَّا مَنْ طَغَى {37} وَآثَرَ الْحَيَاةَ الدُّنْيَا {38} فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى {39} وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ {40} فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى {41}

[79:26] Most surely there is in this a lesson to him who fears. [79:27] Are you the harder to create or the sky? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light. [79:30] And the earth, He expanded it after that. [79:31] He brought forth from it its water and its pasturage. [79:32] And the mountains, He made them firm, [79:33] A provision for you and for your cattle. [79:34] But when the great predominating calamity comes; [79:35] The Day on which man shall recollect what he strove after, [79:36] And the Hell shall be made manifest to him who sees [79:37] Then as for him who is inordinate, [79:38] And prefers the life of this world, [79:39] Then surely the Hell, that is the abode. [79:40] And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, [79:41] Then surely the Garden that is the abode

عنه عن أحمد بن محمد بن الحسين بن سعيد عن محمد بن داود عن محمد بن عطيّة قال جاء رجل إلى أبي جعفر (عليه السلام) من أهل الشام من علمائهم فقال يا أبا جعفر جئت أسألك عن مسألة قد أعيت علي أن أجد أحدا يفسرها وقد سألت عنها ثلاثة أصناف من الناس فقال كل صنف منهم شيئاً غير الذي قال الصنف الآخر فقال له أبو جعفر (عليه السلام) ما ذلك قال فإني أسألك عن أول ما خلق الله من خلقه فإن بعض من سأله قال القدر وقال بعضهم القلم وقال بعضهم الروح

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

'A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja'far^{asws}. He said, 'O Abu Ja'far^{asws}, I have come to ask you^{asws} a question which

²⁰ (مجمع البيان 10: 656).

²¹ (مجمع البيان 10: 656)

has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said'. So Abu Ja'far^{asws} said to him: 'What would that be?' He said, 'I ask you^{asws} about the first thing what Allah^{azwj} Created from His^{azwj} creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا قَالُوا شَيْئًا أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزًا وَ لَا أَحَدًا كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرُهُ

So Abu Ja'far^{asws} said: 'They have not said anything. I^{asws} hereby inform you that Allah^{azwj} Blessed and High Existed and there was nothing other than Him^{azwj}, and He^{azwj} was Mighty and there was no one who was mighty before Him^{azwj}, and that is His^{azwj} Statement: **“[37:180] Glory be to your Lord, the Lord of Honour, above what they describe”**, and He^{azwj} was the Creator before the creation, and had He^{azwj} Created, and Had He^{azwj} Created something from His^{azwj} Creation, something from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah^{azwj} had something with Him^{azwj} and He^{azwj} did not precede it, but He^{azwj} Existed when there was nothing other than Him^{azwj}.

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَنْشِيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَبًا يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَطَ الرِّيحَ عَلَى الْمَاءِ فَسَقَفَتِ الرِّيحُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبْدٌ عَلَى قَدْرِ مَا شَاءَ أَنْ يَتَوَّرَ فَخَلَقَ مِنْ ذَلِكَ الرَّبْدِ أَرْضًا بَيْضَاءَ نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He^{azwj} Created the thing from which are all things, and it is the water from which He^{azwj} Created the things. So He^{azwj} Lineage everything to the water and did not Make a lineage for the water to which it can be ascribed. And He^{azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He^{azwj} so Desired it to swirl. So He^{azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He^{azwj} Folded it, so He^{azwj} Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَسَقَفَتِ النَّارُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يَتَوَّرَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكُهَا فَسَوَّاهَا وَ أَعْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسَطَهَا

Then Allah^{azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah^{azwj} so Desired it to rise. So He^{azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His^{azwj} Statement: **“[79:27] Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light”**. He^{asws} said: 'And there was no sun, and no moon, and no stars and no clouds. Then He^{azwj} Folded it and Placed it upon the earth, then Established two creations. Then He^{azwj} Raised the sky before the earth, so that is His^{azwj} Statement,

Mighty is His^{azwj} Mention: “[79:30] **And the earth, He expanded it after that**”. He^{azwj} Said that He^{azwj} Spread it out’.

فَقَالَ لَهُ السَّمَاوِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَوَّلَ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَرَعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلْتَزِمَتَيْنِ مُلتَصِقَتَيْنِ فَفَتَقْتَهُمَا مِنْ الْأَخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَعْفِرُ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَعَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَمْ تُنْزَلِ الْمَطَرُ وَكَانَتِ الْأَرْضُ رَتْقًا لَمْ تُنْبِتِ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى الْخَلْقَ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ السَّمَاءَ بِالْمَطَرِ وَالْأَرْضَ بِبَنَاتِ الْحَبِّ فَقَالَ السَّمَاوِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَأَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him^{asws}, ‘O Abu Ja’far^{asws}, the Statement of Allah^{azwj} the High: “[21:30] **Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them**”. So Abu Ja’far^{asws} said: ‘Perhaps you think that these two used to be stuck together and there were separated from each other?’ He said, ‘Yes’. Abu Ja’far^{asws} said: ‘Seek Forgiveness from your Lord^{azwj}, for it is the Statement of Allah^{azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{azwj} Blessed and High Created the creatures, He^{azwj} Spread therein all kinds of animals. He^{azwj} Opened up the sky by the rain and the earth by the seed’. The Syrian said, ‘I testify that you^{asws} are from the children of the Prophets^{as} and that your^{asws} knowledge is their^{as} knowledge’.²²

في كتاب الاحتجاج للطبرسي (ره) عن ابي عبد الله عليه السلام حديث طويل وفيه قال السائل: فخلق النهار قبل الليل؟ قال: نعم خلق النهار قبل الليل، و الشمس والقمر والارض قبل السماء. قال عز من قائل: اخرج منها ماءها ومرعاها.

In the book Al-Ihtijaj Al-Tabarsy:

‘From Abu Abdullah^{asws}, a lengthy Hadeeth, in which the questioner asked, ‘The Creation of the day was before (the creation) of the night?’ He^{asws} said: ‘Yes. Allah^{azwj} Created the day before the night, and the sun and the moon, and the earth, before the sky. The Mighty Said [79:31] **He brought forth from it its water and its pasturage**’.²³

علي بن ابراهيم: قوله: وَ أَغْطَشَ لَيْلَهَا أَيَ أَظْلَمَ. قوله تعالى: وَ أَخْرَجَ ضُحَاهَا، قال: الشمس، قوله: وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا قال: بسطها، وَالْجِبَالَ أَرْسَاهَا أَيَ أَثْبَتَهَا، قوله: يَوْمَ يَبْدُكُرُ الْإِنْسَانُ مَا سَعَى، قال: يذكر ما عمله كله، وَ بُرِّرَتْ الْجَحِيمُ لِمَنْ يَرَى قال: أحضرت، قوله: وَ أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ قال: هو العبد إذا وقف على معصية الله و قدر عليها ثم تركها مخافة الله و نهى النفس عنها فمكافأته الجنة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His^{azwj} Words [79:29] **And He made dark its night** i.e., got darker **and brought out its light** He^{asws} said: ‘The sun’ His^{azwj} Words [79:30] **And the earth, He expanded it after that** He^{asws} said: ‘Spread out’. [79:32] **And the mountains, He made them firm** i.e., Established [79:35] **The Day on which man shall recollect what he strove after**, He^{asws} said: ‘He will remember all of what he had done’. [79:36] **And the Hell shall be made manifest to him who sees**, He^{asws} said: ‘Presented’. His^{azwj} Words [79:40] **And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires**, [79:41] **Then surely**

²² Al Kafi – H 14515

²³ Tafseer Noor Al Saqalayn – CH 79 H 35

the Garden that is the abode, He^{asws} said: 'He is the servant who pauses upon the disobedience to Allah^{azwj}, and ponders over it, and leaves is due to the fear of Allah^{azwj}, and forbids himself from it, so he will be Rewarded with the Paradise'.²⁴

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن داود الرقي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: «وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ، قَالَ: «من علم أن الله يراه و يسمع ما يقول و يعلم ما يعلمه من خير أو شر، فيحجزه ذلك عن القبيح من الأعمال، فذلك الذي خاف مقام ربه و نهى النفس عن الهوى».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al-Raqy, who has said:

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[55:46] And for him who fears to stand before his Lord are two gardens**, he^{asws} said: 'The one who knows that Allah^{azwj} Sees him and Hears what he is saying, and He^{azwj} Knows what he does from the good and the evil. So he abstains from the ugly ones of his deeds. So that is the one who fears standing (in front of) his Lord^{azwj}, and forbids himself from the desires'.²⁵

ابن شهر آشوب: عن سفيان بن عيينة، عن الزهري، عن مجاهد، عن ابن عباس: فَأَمَّا مَنْ طَغَى وَ أَثَرَ الْحَيَاةَ الدُّنْيَا فَهُوَ عَاقِمَةُ بِنِ الْحَارِثِ بِنِ عَبْدِ الدَّارِ، وَ أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ: عَلِيٌّ بِنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)، خَافَ وَ انْتَهَى عَنِ الْمَعْصِيَةِ، وَ نَهَى عَنِ الْهَوَى نَفْسَهُ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى خَاصًا لِعَلِيٍّ وَ مَنْ كَانَ عَلَى مَنَاجِئِ عَلِيٍّ، هَكَذَا عَامًا.

Ibn Shehr Ashub, from Sufyan Bin Ayayna, from Al-Zuhry, from Mujahid, who has narrated the following:

'From Ibn Abbas regarding **[79:37] Then as for him who is inordinate, [79:38] And prefers the life of this world** so he is Alqama Bin Al-Haris Bin Abd Al-Dar. **[79:40] And as for him who fears to stand in the presence of his Lord** Ali^{asws} Bin Abu Talib^{asws}, (who demonstrated how to) fear and abstain from the disobedience (to Allah^{azwj}), and to forbade oneself^{asws} from the desires **[79:41] Then surely the Garden that is the abode** especially for Ali^{asws} and the one who was on the method of Ali^{asws}, like this for years'.²⁶

محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن الحكم عن عبد الله بن بكير عن حمزة بن حمران عن أبي جعفر عليه السلام قال: الجنة محفوفة بالمكاره والصبر، فمن صبر على المكاره في الدنيا دخل الجنة، وجهنم محفوفة باللذات والشهوات، فمن اعطى نفسها لذتها وشهوتها دخل النار.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abdullah Bin Bakeyr, from Hamza Bin Hamraan, who has said:

'Abu Ja'far^{asws} has said: 'The Paradise is surrounded with the hardship and the patience. So, the one who is patient during the hardship will enter the Paradise. And the Hell is surrounded with the pleasures and the desires, so the one who gives its pleasures and its desires to himself, would enter the Hell'.²⁷

²⁴ (تفسير القمّي 2: 403).

²⁵ (الكافي 2: 10 / 57).

²⁶ (المناقب 2: 94).

²⁷ Tafseer Noor Al Saqalayn – CH 79 H 46

VERSES 42 TO 46

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42} فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43} إِلَىٰ رَبِّكَ مُنْتَهَاهَا {44} إِنَّمَا أَنْتَ مُنذِرٌ مَنِ
يَخَشَاهَا {45} كَانَتْهُمُ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِتُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا {46}

[79:42] They ask you about the Hour, when it will come. [79:43] About what! You are one to remind of it. [79:44] To your Lord is the end of it. [79:45] You are only a warner to him who would fear it. [79:46] On the Day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it

علي بن إبراهيم، قوله: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا، قال: متى تقوم؟ فقال الله: إِلَىٰ رَبِّكَ مُنْتَهَاهَا، أي علمها عند
قوله: كَانَتْهُمُ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِتُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا، قال: يوم القيامة.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding **[79:42] They ask you about the Hour, when it will come**, he^{asws} said: 'When will you stand?' So Allah^{azwj} Said **[79:44] To your Lord is the end of it**, i.e., its Knowledge is with Him^{azwj}. His^{azwj} Words **[79:46] On the Day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it** He^{asws} said: 'The Day of Judgement'.²⁸

²⁸ Tafseer Al Burhan – H 11374 (.404: 2) (تفسير القمي)