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CHAPTER 75

AL-QAYAAMAT

(40 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من أذمن قراءة سورة لا أقسم، و كان يعمل بها، بعثه الله عز و جل مع رسول الله (صلى الله عليه و آله) من قبره في أحسن صورة، و يبشره و يضحك في وجهه حتى يجوز على الصراط و الميزان».

Ibn Babuwayh, by his chain, from Abu Baseer, who has said:

'Abu Ja'far^{asws} having said: 'The one who habitually recites Surah **[75] Nay! I swear by the** (Al-Qayamat), and was acting by it, Allah^{azwj} Mighty and Majestic will Resurrect him with Rasool-Allah^{saww} from his grave with a beautiful face, joy and smile upon his face until he is Permitted over the Bridge (Al-Siraat) and the Scale'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة شهدت له أنا و جبرئيل يوم القيامة أنه كان موقنا بيوم القيامة، و خرج من قبره و وجهه مسفر عن وجوه الخلائق، يسعى نوره بين يديه، و إيمان قراءتها يجلب الرزق و الصيانة و يحبب إلى الناس».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, I^{saww} and Jibraeel^{as} would testify for him on the Day of Judgement that he used to have certainty on the Day of Judgement, and he would come out of his grave and his face would be more radiant than the faces of the (other) creatures, emanating light in front of him. And the habitual recitation of it brings the sustenance and the livelihood, and he would be endeared to the people'.²

و قال الصادق (عليه السلام): «قراءتها تخشع و تجلب العفاف و الصيانة، و من قرأها لم يخف من سلطان، و حفظ في ليله- إذا قرأها- و نهاره بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The recitation of it makes one humble and brings chastity and the livelihood. And the one who recites is would never fear the Authorities (Sultan), and would be Protected during the night – if he were to recite it – and the day, by the Permission of Allah^{azwj}'.³

¹ (ثواب الأعمال: 121).

² Tafseer Al Burahn – H 11233

³ Tafseer Al Burhan – H 11225

VERSES 1 - 5

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ {1} وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2} أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ {3} بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ {4} بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ {5}

[75:1] Nay! I swear by the Day of Judgement [75:2] And Nay! I swear by the self-accusing soul. [75:3] Does the human being think that We shall not Gather his bones? [75:4] Yes! We are able to Make complete (even) his very fingertips [75:5] But, the human being desires to sin to his Imam

شرف الدين النجفي: عن محمد بن خالد البرقي، عن خلف بن حماد، عن الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: «بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ أَي يَكْذِبُهُ».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Al-Halby who said:

'I heard Abu Abdullah^{asws} reciting **[75:5] But, the human being desires to sin to his Imam**, i.e., belie him^{asws}'⁴

قال: و قال بعض أصحابنا عنهم (عليهم السلام): «أن قول الله عز و جل: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ قال: [بل] يريد أن يفجر أمير المؤمنين (عليه السلام)، بمعنى يكذبه».

And one of our companions said:

'From him^{asws}: 'The Words of Allah^{azwj} Mighty and Majestic **[75:5] But, the human being desires to sin to his Imam**, he^{asws} said: 'But he intends that he should sin against Amir-ul-Momineen^{asws}, in the meaning of plotting against him^{asws}'⁵

VERSES 6 TO 15

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ {6} فَإِذَا بَرِقَ الْبَصَرُ {7} وَخَسَفَ الْقَمَرُ {8} وَجُمِعَ الشَّمْسُ وَالْقَمَرُ {9} يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَقَرُّ {10} كَلَّا لَا وَزَرَ {11} إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ {12} يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ {13} بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بِصِيرَةٌ {14} وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ {15}

[75:6] He asks: When is the Day of Judgement? [75:7] So when the sight becomes dazed, [75:8] And the moon is eclipsed [75:9] And the sun and the moon are Gathered together, [75:10] Man shall saying on that Day: Where to flee to? [75:11] By no means! There shall be nowhere to (flee to)! [75:12] With your Lord alone shall on that Day be the place of stability [75:13] On that Day the human being shall be Given the news of what he had sent before and (what he) delayed [75:14] But! The human being is evidence against himself, [75:15] Though he puts forth his excuses.

علي بن إبراهيم: قوله تعالى: يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ أي متى يكون؟ فقال الله: فَإِذَا بَرِقَ الْبَصَرُ، قال: يبرق البصر، فلا يقدر أن يطرف، قوله: كَلَّا لَا وَزَرَ أي لا ملجأ، قوله تعالى: يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ قال: يخبر بما قدم و أخر.

Ali Bin Ibrahim (Tafseer Qummi) –

⁴ (تأويل الآيات 2: 1/739).

⁵ (تأويل الآيات 2: 2/739).

The Words of the High [75:6] **He asks: When is the Day of Judgement?** i.e., When will it take place?' So Allah^{azwj} Said [75:7] **So when the sight becomes dazed,** he^{asws} said: 'So he would not be able to blink' His^{azwj} Words [75:11] **By no means! There shall be nowhere to (flee to)!** i.e., no shelter. The Words of the High [75:13] **On that Day the human being shall be Given the news of what he had sent before and (what he) delayed,** he^{asws} said: 'Informing him of what he had sent forward and held back'.⁶

في كتاب الغيبة لشيخ الطائفة قدس سره باسناده إلى علي بن مهزيار حديث طويل يذكر فيه دخوله على القائم عليه السلام وسؤاله إياه. وفيه: فقلت يا سيدي متى يكون هذا الامر؟ فقال: إذا حيل بينكم وبين سبيل الكعبة واجتمع الشمس والقمر، واستدار بهما الكواكب والنجوم - فقلت: متى يابن رسول الله؟ فقال لي: في سنة كذا وكذا تخرج دابة الارض من بين الصفا والمروة، معه عصى موسى وخاتم سليمان يسوق الناس إلى المحشر.

In the book Kitaab Al-Ghaybat of Sheykh Al-Ta'ifa, by his chain going up to Ali Bin Mahziyar, a lengthy Hadeeth in which he mentions the following:

One person came up to Al-Qaim^{asws} and asked him^{asws} certain questions, and in it was – So he asked, 'O my Chief, when will this matter happen?' So he^{asws} said: 'When there are scams taking place between you and the way of the Kaabah, and the sun and the moon are gathered together, and by these two the planets and the stars would turn around'. So I asked, 'When, O son^{asws} of Rasool-Allah^{saww}?' So he^{asws} said: 'In the year such and such, the Walker upon the earth (Da'abat Al-Ardh) would come out from between Al-Safa and Al-Marwa, with him^{asws} would be the staff of Musa^{as}, and the ring of Suleiman^{as}, driving the people to the Resurrection Plains'.⁷

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن عمر بن يزيد، قال: إنني لأتعشى عند «1» أبي عبد الله (عليه السلام)، إذ تلا هذه الآية بل الإنسان على نفسه بصيرة ولو ألقى معاذيره: «يا أبا حفص، ما يصنع الإنسان أن يتقرب إلى الله عز وجل بخلاف ما يعلم الله تعالى؟ إن رسول الله (صلى الله عليه وآله) كان يقول: من أسر سريرة رده الله رداءها، إن خيرا فخير، وإن شرا فشر».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Umar Bin Yazeed who said:

'I dined in the presence of Abu Abdullah^{asws} when he^{asws} recites this Verse [75:14] **But! The human being is evidence against himself, [75:15] Though he puts forth his excuses,** he^{asws} said: 'O Abu Hafs! What can you make of the human being that he tries to get closer to Allah^{azwj} Mighty and Majestic by opposing what Allah^{azwj} has Taught? The Rasool-Allah^{saww} used to say: 'The one who captivates his conscience, Allah^{azwj} would Respond to him, with is respective Response. If it is good, so good, and if is it evil so evil'.⁸

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن فضل أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «ما يصنع أحدكم أن يظهر حسنا و يسر سيئا؟ أليس يرجع إلى نفسه فيعلم أن ذلك ليس كذلك؟ و الله عز و جل يقول: بل الإنسان على نفسه بصيرة إن السريرة إذا صحت قويت العلانية».

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from fazAl-Abu Al-Abbas, who has said:

⁶ (تفسير القمي 2: 396).

⁷ Tafseer Noor Al Saqalayn – CH 75 H 4

⁸ (الكافي 2: 6 / 223)

'Abu Abdullah^{asws} having said: 'What makes one of you to appear well pleased with a bad thing? Does he not refer to his own self, so he knows that is not as such? And Allah^{azwj} Mighty and Majestic is Saying **[75:14] But! The human being is evidence against himself, [75:15] Though he puts forth his excuses.** If the conscience is correct, it strengthens the (deeds done) openly'.⁹

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، و محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن الخفقة و الخفتين؟ فقال: «ما أدري ما الخفقة و الخفتان، إن الله يقول: بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ، إن عليا (عليه السلام) كان يقول: من وجد طعم النوم قائما أو قاعدا، فقد وجب عليه الوضوء».

And from him, from Muhammad Bin Ismail, from Al-FazAl-Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin yahya, from Abdul Rahman Bin Al-Hajaaj who said:

'I asked Abu Abdullah^{asws} about 'the beat', and 'two beats'? الخفقة و الخفتين So he^{asws} said: 'What do you know about 'the beat' and 'the two beats'. Allah^{azwj} is Saying **[75:14] But! The human being is evidence against himself.** Ali^{asws} used to say: 'The one who finds the taste of sleep, be it standing or sitting, so the ablution becomes obligatory upon him'.¹⁰

ابن طاووس (رحمه الله) في كتاب " اليقين في تسمية علي عليه السلام أمير المؤمنين " باسناد متصل بأبي جعفر عليه السلام قال: لما نزلت هذه الآية (بل يريد الانسان ليفجر أمامه) دخل أبو بكر على النبي صلى الله عليه وآله فقال (له): سلم على علي بامرة المؤمنين. فقال: من الله ومن رسوله؟ فقال صلى الله عليه وآله: من الله ومن رسوله.

Ibn Tawoos, has narrated:

In the book Al-Yaqeen Fi Tasmiya Ali^{asws} Amir-ul-Momineen^{asws}, by a chain to Abu Ja'far^{asws} having said: 'When this Verse **[75:5] But, the human being desires to sin to his Imam** was Revealed, Abu Bakr came up to the Prophet^{saww}. So he^{saww} said to him: 'Greet Ali^{asws} as 'Amir-ul-Momineen^{asws}'. So he said, '(Is this an order) from Allah^{azwj} and from His^{azwj} Rasool^{saww}?'. He^{saww} said: 'From Allah^{azwj} and from His^{azwj} Rasool^{saww}'.

(ثم دخل عمر، فقال: سلم على علي بامرة المؤمنين. فقال: من الله ومن رسوله؟ فقال صلى الله عليه وآله: من الله ومن رسوله.

Then Umar came up, so he^{saww} said: 'Greet Ali^{asws} as 'Amir-ul-Momineen^{asws}'. So he said, '(Is this as order from) Allah^{azwj} and from His^{azwj} Rasool^{saww}?'. He^{saww} said: 'From Allah^{azwj} and from His^{azwj} Rasool^{saww}'.

قال: ثم نزلت (ينبؤا الانسان يومئذ بما قدم وأخر) قال: ما قدم مما أمر به، وما أخر مما لم يفعله لما أمر به من السلام على علي عليه السلام بامرة المؤمنين.

He^{asws} said: 'Then the Verse **[75:13] On that Day the human being shall be Given the news of what he had sent before and (what he) delayed** was Revealed'. He^{asws} said: 'What they proceeded with what they had been ordered to do, and what

⁹ (الكافي 2: 11 / 223).

¹⁰ (الكافي 3: 15 / 37).

they held back which they did not do when he was ordered to do it, from greeting to Ali^{asws} as 'Amir-ul-Momineen^{asws}'.¹¹

في الكافي على بن محمد عن عبد الله بن اسحاق عن الحسن بن علي ابن سليمان عن محمد بن عمران عن أبي عبد الله عليه السلام قال: اتى أمير المؤمنين عليه السلام و هو جالس بالكوفة بقوم وجدوهم يأكلون بالنهار في شهر رمضان، فقال لهم أمير المؤمنين عليه السلام أكلتم وانتم مفطرون؟ قالوا: نعم، قال: يهود انتم؟ قالوا: لا، قال: فنصارى؟ قالوا: لا، قال: فعلى أي شيء من هذه الاديان مخالفين للاسلام؟ قالوا: بل مسلمون قال: فسفر انتم؟ قالوا لا قال: فيكم علة استوجبتم الافطار لا نشعر بها فانكم ابصر بانفسكم لان الله تعالى يقول: " بل الانسان على نفسه بصيرة " قالوا: بل اصبحنا ما بنا علة، والحديث طويل أخذنا منه موضع الحاجة.

In Al-Kafi – Ali Bin Muhammad, from Abdullah Bin Is'haq, from Al-Hassan Bin Ali Ibn Suleyman, from Muhammad Bin Umran:

'From Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} came up to a group which was seated, at Al-Kufa, and he^{asws} found them to be eating during the day in the Month of Ramadhan. So Amir-ul-Momineen^{asws} said to them: 'You are eating, and have broken the Fast?' They said, 'Yes'. He^{asws} said: 'You are Jews?' They said, 'No'. He^{asws} said: 'Christians?' They said, 'No'. He^{asws} said: 'So which thing are you upon, from the Religions, opposed to Al-Islam?' They said, 'But, we are Muslims'. He^{asws} said: 'Are you travellers?' They said, 'No'. He^{asws} said: 'Do you have a reason with you to break your Fast, and you do not feel it, so you are a witness against yourselves, because Allah^{azwj} is Saying [75:14] **But! The human being is evidence against himself**. They said, 'We have no reason with us this morning'. – And the Hadeeth is lengthy and we have taken from it the necessary subject matter'.¹²

VERSES 16 TO 23

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ {16} إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {17} فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ {18} ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتِهِ {19} كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ {20} وَتَذَرُونَ الْآخِرَةَ {21} وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ {22} إِلَىٰ رَبِّهَا نَاظِرَةٌ {23}

[75:16] Do not move your tongue with it to make haste with it, [75:17] Surely on Us is the collecting of it and the reciting of it. [75:18] Therefore when We have recited it, follow its recitation. [75:19] Again on Us (devolves) the explaining of it. [75:20] Nay! But you love the present life, [75:21] And neglect the hereafter. [75:22] (Some) faces on that day shall be bright, [75:23] Looking to their Lord

علي بن إبراهيم، قال: على آل محمد جمع القرآن و قراءته فإذا قرأناه فاتبع قرآنه ، قال: اتبعوا إذا ما قرعوه ثم إن علينا بيئاته أي تفسيره.

Ali Bin Ibrahim (Tafseer Qummi) –

The collection of the Quran and its recitation is upon the Progeny^{asws} of Muhammad^{saww}. **[75:18] Therefore when We have recited it, follow its recitation** Follow what they^{asws} read **[75:17] Surely on Us is the collecting of it and the reciting of it.**¹³

¹¹ Taweel Al Ayaat Al Zaahira – CH 75 H 3

¹² Tafseer Noor Al Saqlayn – CH 75 H 10

¹³ (تفسير القمي 2: 397).

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمرو بن أبي المقدم عن جابر قال: سمعت أبا جعفر عليه السلام يقول: ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب، وما جمعه وحفظه كما نزله الله تعالى إلا علي بن أبي طالب عليه السلام والائمة من بعده عليهم السلام

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from Jabir who said:

'I heard Abu Ja'far^{asws} saying: 'No one from the people has claimed that he gathered all of the Quran as it had been Revealed except for a liar. And no one has collected it, and preserved it as it had been Revealed by Allah^{azwj} the High except for Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws} from after him^{asws}.'¹⁴

الدلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Daylami, and Abu Al-Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that:

'The Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you two weighty things – the Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}. And, Ali^{asws} is higher for you than the Book of Allah^{azwj}, because he^{asws} is an explainer for you about the Book of Allah^{azwj}.'¹⁵

قال: وقال رسول الله صلى الله عليه وآله: لو ان الناس قرؤوا القرآن كما انزل الله عزوجل ما اختلف اثنان.

And the Rasool-Allah^{saww} said: 'If the people were to recite the Quran as it had been Revealed by Allah^{azwj} Mighty and Majestic, no two would have differed'.¹⁶

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ،

Al-Tabrsy said, 'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-ul-Momineen^{asws} (in the Quran). So for him^{asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud – His^{azwj} Words **[43:4] And surely it is in the Mother of the Book with Us, Ali, full of wisdom.**

و قوله تعالى: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ،

And the Words of the High **[19:50] And We granted to them of Our mercy, and We Assigned for them a truthful tongue, (of) Ali.**

و قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the High **[26:84] "Grant me honourable mention on the tongue of truth among the later (generations)**

¹⁴ Al Kafi - H 602

¹⁵ (ارشاد القلوب: 378)

¹⁶ Tafseer Noor Al Saqalayn – P 726 H 15

و قوله تعالى: إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ،

And the Words of the High [75:17] **Surely on Us is the collecting of it and the reciting of it.**

و قوله تعالى: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

And the Words of the High [13:7] **You are only a warner and (there is) a guide for every people, so the warner is Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws} is the Guide**.

و قوله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the High [11:17] **Is he then who has with him clear proof from his Lord, and a witness from Him recites it, so the clear proof (Bayyina) is Muhammad^{saww}, and the witness (Al-Shaahid) is Ali^{asws}.**

و قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَىٰ وَ إِنَّ لَنَا لَلْآخِرَةَ وَ الْأُولَىٰ، و قوله تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا، و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the High [92:12] **Surely it is upon us to Guide [92:13] And most surely Ours is the hereafter and the former.** And the Words of the High [33:56] **Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a salutation.** And the Words of the High [39:56] **Lest a soul should say: O my regret! For what I neglected regarding the Side (Janb) of Allah, and most surely I was of those who laughed to scorn – ‘Janb Allah^{azwi} is Ali^{asws} Bin Abu Talib^{asws}.**

و قوله تعالى: وَ كَلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ معناه علي (عليه السلام)،

And the Words of the High [36:12] **and We have recorded everything in a clear Imam, its Meaning is Ali^{asws}.**

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ، و قوله تعالى: لِنُسَلِّنَ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the High [36:3] **Most surely you are one of the Messengers [36:4] On a straight path.** And the Words of the High [102:8] **Then on that day you shall most certainly be questioned about the Boons, it Means, about the love for Ali^{asws} Bin Abu Talib^{asws},¹⁷**

علي بن إبراهيم: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ، قال: الدنيا الحاضرة وَ تَذَرُونَ الْآخِرَةَ قال: تدعون وَجْهَ يَوْمَئِذٍ نَاصِرَةً أي مشرقة إلى ربها ناظرة، قال: ينظرون إلى وجه الله عز و جل، يعني إلى رحمة الله و نعمته.

Ali Bin Ibrahim (Tafseer Qummi) –

¹⁷ Tafseer Al Burhan – H 11238

[75:20] Nay! But you love the present life, said, 'The present world **[75:21] And neglect the Hereafter** i.e., left it **[75:22] (Some) faces on that day shall be bright**, i.e., shining **[75:23] Looking to their Lord**, they will be looking to the Face (Wajh) of Allah^{azwj} – Meaning to the Mercy of Allah^{azwj} and His^{azwj} Bounties (which are the Masomeen^{asws})'.¹⁸

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي قال: قلت لعلي بن موسى (عليهما السلام): يا بن رسول الله، ما تقول في الحديث الذي يرويه أهل الحديث: «إن المؤمنين يزورون ربهم في منازلهم في الجنة؟»

And from him, said, 'It has been narrated to us by Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hisham, from his father Ibrahim Bin Hisham, from Abdul Salaam Bin Salih Al-Harwy who said:

'I said to Ali Bin Musa^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}! What do you^{asws} say regarding the Hadeeth which is being reported by the people of the Hadeeth, 'The Believers would be visiting their Lord^{azwj} in their Levels in the Paradise?'

فقال (عليه السلام): «يا أبا الصلت، إن الله تعالى فضل نبيه (صلى الله عليه وآله) على جميع خلقه من النبيين و الملائكة، و جعل طاعته طاعته، و مبايعته مبايعته، و زيارته في الدنيا و الآخرة زيارته، فقال عز و جل: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ،

So he^{asws} said: 'O Abu Al-Salt! Allah^{azwj} the High has Merited His^{azwj} Prophet^{saww} above all of His^{azwj} creatures from the Prophets^{as} and the Angels, and Made obedience to him^{saww} as being obedience to Himself^{azwj}; and following him^{saww} as being following Himself^{azwj}; and visiting him^{saww} in the world and the Hereafter as having visited Himself^{azwj}. So Allah^{azwj} Mighty and Majestic Said **[4:80] Whoever obeys the Messenger, he indeed obeys Allah.**

و قال: إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، و قال النبي (صلى الله عليه وآله): من زارني في حياتي أو بعد موتي فقد زار الله تعالى. و درجة النبي (صلى الله عليه وآله) في الجنة أرفع الدرجات، فمن زاره في درجته في الجنة من منزله فقد زار الله تبارك و تعالى».

And Said **[48:10] Surely, those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands.** And the Prophet^{saww} said: 'The one visits me^{saww} during my^{saww} lifetime, or after my^{saww} passing away, so he has visited Allah^{azwj}. And the Level of the Prophet^{saww} in the Paradise is the highest of the Levels. So the one who visits him^{saww} in his^{saww} Level in the Paradise, from his^{saww} Levels, so he has visited Allah^{azwj} Blessed and High.

قال: فقلت له: يا بن رسول الله، فما معنى الخبر الذي رووه أن ثواب لا إله إلا الله النظر إلى وجهه الله تعالى؟ فقال (عليه السلام): «يا أبا الصلت، من وصف الله تعالى بوجهه كالوجه فقد كفر، و لكن وجهه الله تعالى أنبيأؤه و رسله و حججه (صلوات الله عليهم)، هم الذين يتوجه إلى الله عز و جل و إلى دينه و معرفته،

I said to him^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}! So what is the meaning of the News (Hadeeth) which is being reported that, 'The Reward of 'There is no god except for Allah^{azwj}, is the looking at the Face (Wajh) of Allah^{azwj} the High?' So Ali^{asws} said: 'O Abu Al-Salt! The one who describes Allah^{azwj} with a face like the faces, so he has blasphemed (Kufr). But, the Face of Allah^{azwj} are His^{azwj} Prophets^{as}, and His^{azwj}

¹⁸ (تفسير القمي 2: 397)

Messengers^{as}, and His^{azwj} Proofs^{asws}. They^{asws} are the ones by whom you are paying attention (Tawajjoh) to Allah^{azwj} Mighty and Majestic, and to His^{azwj} religion, and His^{azwj} Recognition.

و قد قال الله تعالى: كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ، و قال عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فالنظر إلى أنبياء الله تعالى و رسله و حججه (عليهم السلام) في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، و قد قال النبي (صلى الله عليه و آله): من أبغض أهل بيتي و عترتي لم يرني و لم أراه يوم القيامة.

And Allah^{azwj} the High has Said **[55:26] Everyone on it must pass away [55:27] And there will remain forever the Face of your Lord, the Lord of Glory and Honour.** And the Mighty and Majestic Said **[28:88] everything is perishable but His Face.** So the looking at the Prophets^{as} of Allah^{azwj} the High, and at His^{azwj} Messengers^{as}, and at His^{azwj} Proofs^{asws} in their^{asws} Levels is a great Reward for the Believers, on the Day of Judgement. And the Prophet^{saww} has said: 'The one who hates the People^{asws} of my^{saww} Household, and my^{saww} Family, will never see me^{saww}, I^{saww} will not look at him on the Day of Judgement'.

و قال (صلى الله عليه و آله): إن فيكم من لا يراني بعد أن يفارقني. يا أبا الصلت، إن الله تعالى لا يوصف بمكان و لا تدرکه الأبصار و الأوهام».

And he^{saww} said: 'Among you is one who will not see me^{asws} after separating from me^{saww}'. O Abu Al-Salt! Verily Allah^{azwj} cannot be described by a place, nor can the visions and the delusions imagine Him^{azwj}¹⁹.

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن الله عز و جل، هل يراه المؤمنون يوم القيامة؟ قال: «نعم، و قد رأوه قبل يوم القيامة» قلت: متى؟ قال: «حين قال الله لهم: أ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى»

And from him, said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated;

'I said to Abu Abdullah^{asws}, 'Inform me about Allah^{azwj} Mighty and Majestic. Will the Believers see Him^{azwj} on the Day of Judgement?' He^{asws} said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He^{asws} said: 'Where Allah^{azwj} Said to them: **[7:172] Am I not your Lord? They said: Yes! We do bear witness.**

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟». قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منك جاهل بمعنى ما تقول، ثم قدر أن ذلك تشبيه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

The he^{asws} was silent for a while, then said: 'The Believers are (already) seeing Him^{azwj} in the world, before the Day of Judgement. Do you not see Him^{azwj} at this time of yours?' Abu Baseer said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}, So I should narrate this from you^{asws}?' He^{asws} said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will estimate that, that is similar to blasphemy (Kufr), and the visioning with the heart

¹⁹ (عيون أخبار الرضا (عليه السلام) 1: 3/114).

is not the same as visioning with the eyes. Allah^{azwj} is Higher from what the comparers and the atheists describe Him^{azwj} to be'.²⁰

محمد بن العباس: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن هاشم الصيداوي، قال: قال لي أبو عبد الله (عليه السلام): «يا هاشم، حدثني أبي و هو خير مني، عن جدي رسول الله (صلى الله عليه و آله)، أنه قال: ما من رجل من فقراء المؤمنين من شيعتنا إلا و ليس عليه تبعة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahiim Bin Is'haq, from Abdullah Bin hamaad, from Hisham Al-Saydawi who said:

'Abu Abdullah^{asws} said to me: 'O Hisham! My^{asws} father^{asws} narrated to me^{asws}, and he^{asws} was better than me^{asws}, from his^{asws} grandfather Rasool-Allah^{saww} having said: 'The is none from the men from the poor Believers from our^{asws} Shias except that he does not have a liability (Tabeat).

قلت: جعلت فداك، و ما التبعة؟ قال: «من الإحدى و خمسين ركعة، و من صوم ثلاثة أيام من الشهر، فإذا كان يوم القيامة خرجوا من قبورهم و وجوههم مثل القمر ليلة البدر، فيقال للرجل منهم: سل تعط، فيقول: أسأل ربي النظر إلى وجه محمد (صلى الله عليه و آله)، قال: فيأذن الله عز و جل لأهل الجنة أن يزوروا محمدا (صلى الله عليه و آله)،

I said, 'May I be sacrificed for you^{asws}, and what is the liability (Al-Tabeat)?' He^{asws} said: 'From the fifty one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramadhan). So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon. So it will be said to the man from among them: 'Ask, and you shall be given it'. So he will be saying, 'I ask my Lord^{azwj}, to be able to look at the face of Muhammad^{saww}'. So Allah^{azwj} Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad^{saww}.

قال: فينصب لرسول الله (صلى الله عليه و آله) منبر من نور على درنوك من درانيك الجنة، له ألف مرقة، بين المرقاة إلى المرقاة ركضة الفرس، فيصعد محمد (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام).

He^{asws} said: 'So He^{azwj} would Establish a Pulpit of Light for the Rasool-Allah^{saww}, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. So Muhammad^{saww} and Amir-ul-Momineen^{asws} would ascend it'.

قال: «فيحف ذلك المنبر شيعة آل محمد (عليهم السلام)، فينظر الله إليهم، و هو قوله تعالى: وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ- قال - فيلقى عليهم من النور حتى إن أحدهم إذا رجع لم تقدر الحور أن تملأ بصرها منه». قال: ثم قال أبو عبد الله (عليه السلام): «يا هاشم، لمثل هذا فليعمل العاملون».

He^{asws} said: 'The Shias of the Progeny^{asws} of Muhammad^{saww} would be surrounding that Pulpit. So Allah^{azwj} Would Look at them, and these are the Words of the High **[75:22] (Some) faces on that day shall be bright, [75:23] Looking to their Lord**. He^{asws} said: 'The Light would have such an effect upon them, that when one of them return, he would not look at the Hourie, as his eyes would have been filled from it'. Then Abu Abdullah^{asws} said: 'O Hisham! **[37:61] For the like of this then let the workers work**'.²¹

²⁰ (التوحيد: 20 /117)

²¹ (تأويل الآيات: 2 /739 .4)

VERSES 24 TO 30

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ {24} تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ {25} كُلًّا إِذَا بَلَغَتِ التَّرَاقِيَ {26} وَقِيلَ مَنْ رَاقٍ {27} وَظَنَّ أَنَّهُ الْفِرَاقُ {28} وَالتَّقَاتِ السَّقَّ بالسَّقِّ {29} إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ {30}

[75:24] And (other) faces on that Day shall be gloomy, [75:25] Thinking that there will be made to befall upon them some great calamity. [75:26] Nay! When it comes up to the throat, [75:27] And it will be Said: Who cast a spell on you? [75:28] And he would think he has separated [75:29] And affliction turns to an affliction; [75:30] To your Lord on that day shall be the driving.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عمرو بن عثمان، عن المفضل بن صالح، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: وَقِيلَ مَنْ رَاقٍ وَ ظَنَّ أَنَّهُ الْفِرَاقُ ، قال: «ذلك ابن آدم، إذا حل به الموت قال: هل من طبيب؟ وَ ظَنَّ أَنَّهُ الْفِرَاقُ أَيَقِنُ بِمَفَارِقَةِ الْأَحِبَّةِ وَ التَّقَاتِ السَّقَّ بالسَّقِّ التقت الدنيا بالآخرة ثم إلى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ، قال: المصير إلى رب العالمين».

Muhammad Bin Yqoub, from Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al-MufazzAl-Bin Salih, from Jabir:

From Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[75:27] And it will be Said: Who cast a spell on you? [75:28] And he would think he has separated**, said: 'That is the son of Adam^{as}, when the death comes upon him, says, 'Is there any healer?' **[75:28] And he would think he has separated**, convinced of the separation from the loved ones **[75:29] And affliction turns to an affliction** The world with the Hereafter. Then **[75:30] To your Lord on that day shall be the driving**, he^{asws} said: 'To the Lord^{azwj} of the Worlds'.²²

VERSES 31 TO 40

فَلَا صَدَقَ وَلَا صَلَّى {31} وَلَكِنْ كَذَّبَ وَتَوَلَّى {32} ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى {33} أَوْلَىٰ لَكَ فَأَوْلَىٰ {34} ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ {35} أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى {36} أَلَمْ يَكْ نُطْفَةٌ مِنْ مَنِيٍّ يُمْنَىٰ {37} ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ {38} فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ {39} أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ {40}

[75:31] So he did not accept the truth, nor did he Pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness. [75:34] Nearer to you (is destruction) and nearer, [75:35] Again nearer to you and nearer. [75:36] Does the human being think that he is to be left to wander without an aim? [75:37] Was he not a sperm in the seminal fluid, [75:38] Then he was a clot of blood, so He created (him) then made (him) perfect. [75:39] Then He made of him two kinds, the male and the female. [75:40] Is not He Able to give life to the dead?

علي بن إبراهيم: أنه كان سبب نزولها أن رسول الله (صلى الله عليه و آله) دعا إلى بيعة علي (عليه السلام) يوم غدیر خم، فلما بلغ الناس و أخبرهم في علي (عليه السلام) ما أراد الله أن يخبرهم به، رجع الناس، فاتكأ معاوية على المغيرة بن شعبة و أبي موسى الأشعري، ثم أقبل يتمطى نحو أهله و يقول: و الله لا نفر «1» لعلي بالولاية أبدا، و لا نصدق محمدا مقالته فيه، فأنزل الله جل ذكره فلا صدقَ و لا صلى و لكن كذَّبَ و تَوَلَّى ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى أَوْلَىٰ لَكَ فَأَوْلَىٰ العبد الفاسق،

²² (الكافي 3: 259 / 32).

Ali Bin Ibrahim (Tafseer Qummi) –

'The reasons for its Revelation was that the Rasool-Allah^{saww} called to the allegiance of Ali^{asws} on the Day of Ghadeer Khumm. So when he^{saww} preached to the people and informed them regarding Ali^{asws}, what Allah^{azwj} Intended him^{saww} to inform them of, the people returned. So Muawiya leant upon Al-Mugheira Bin Sah'ba, and Abu Musa Al-Ashary, then faced arrogantly towards his people and he was saying, 'By Allah^{azwj}! We will not accept to Ali^{asws} with the Wilayah, ever, nor will we ratify what Muhammad^{saww} speaks about him^{asws}'. So Allah^{azwj}, Mighty is His^{azwj} Mention, **[75:31] So he did not accept the truth, nor did he Pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness [75:34] Nearer to you (is destruction) and nearer, nearer to the evil servant.**

فصعد رسول الله (صلى الله عليه وآله) المنبر وهو يريد البراءة منه، فأُنزل الله عز وجل: لا تُحْرِكْ بِهِ لِسَانَكَ لِتُعْجَلَ بِهِ فَسَكَتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ولم يسمه.

So the Rasool-Allah^{saww} ascended the Pulpit and he^{asws} wanted remoteness (Tabarra) from them, so Allah^{azwj} Revealed **[75:16] Do not move your tongue with it to make haste with it.** So the Rasool-Allah^{saww} observed silence and did not name them'.²³

ابن شهر آشوب: قال الباقر (عليه السلام): «قام ابن هند و تمطى [و خرج] مغضبا، واضعا يمينه على عبد الله بن قيس الأشعري، و يساره على المغيرة بن شعبة، و هو يقول: و الله لا نصدق محمدا على مقالته، و لا نقر عليا بولايته، فنزل: فَلَا صَدَقَ وَ لَا صَلَّى الْآيَاتِ، فهم رسول الله (صلى الله عليه وآله) أن يرده فيقتله، فقال له جبرئيل (عليه السلام): لا تُحْرِكْ بِهِ لِسَانَكَ لِتُعْجَلَ بِهِ فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)».

Ibn Shehr Ashub said:

'Al-Baqir^{asws} said: 'The son of Hind (Muawiya) stood up arrogantly and went out in anger placing his right hand upon Abdullah Bin Qyas Al-Ashary, and his left hand upon Al-Mugheira Bin Sha'ba, and he was saying, 'By Allah^{azwj}! We will not ratify Muhammad^{saww} upon his speech, nor will be accept Ali^{asws} with his^{asws} Wilayah'. So the Verse **[75:31] So he did not accept the truth, nor did he Pray** was Revealed. The Rasool-Allah^{saww} wanted to have them killed, so Jibraeel^{as} said **[75:16] Do not move your tongue with it to make haste with it.** So the Rasool-Allah^{saww} observed silence from it'.²⁴

²³ (تفسير القمي 2: 397)

²⁴ (المناقب 3: 38).