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## CHAPTER 88

### AL-GHAASHIYA

#### (26 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أذمن قراءة هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ، غَشَاهُ اللَّهُ بِرَحْمَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَآتَاهُ الْأَمْنَ مِنْ يَوْمِ الْقِيَامَةِ مِنْ عَذَابِ النَّارِ».

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

‘Abu Abdullah<sup>asws</sup> having said: ‘The one who habitually recites **[88] Has not there come to you the Hadeeth of the overwhelming?** (The Chapter 88) in his obligatory or optional (Prayers), Allah<sup>azwj</sup> would Overwhelm him with His<sup>azwj</sup> Mercy in the world as well as in the Hereafter, and Grant him Security on the Day of Judgement from the Punishment of the Fire’.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و من قرأها على مولود بشرا و غيره صارخ أو شارد، سكنته و هدأته».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter (88), Allah<sup>azwj</sup> would Reckon him with an easy Reckoning. And the one who recites it upon the newborn baby, in front of it or in its absence, it would make it to be tranquil and calm’.<sup>2</sup>

و قال الصادق (عليه السلام): «من قرأها على ضرس يؤلم و يضرب سكن بإذن الله تعالى، و من قرأها على ما يأكله أمن ما فيه و رزقه الله السلامة فيه».

And Al-Sadiq<sup>asws</sup> said: ‘The one who recites it (88) upon toothache, it would calm down by the Permission of Allah<sup>azwj</sup> the High. And the one who recites it upon what he has eaten, he would be safe from whatever was in it, and Allah<sup>azwj</sup> would Give him the Sustenance of safety in it’.<sup>3</sup>

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله من قرأها حاسبه الله حسابا يسيرا

In Majma Al-Bayan – Ubayy Bin Ka’ab, who has narrated:

<sup>1</sup> - ثواب الأعمال: 122.

<sup>2</sup> Tafseer Al Burhan – 11556

<sup>3</sup> (خواص القرآن: 14 «مخطوط»).

The Holy Prophet<sup>saww</sup> said: 'The one who recites it (Chapter 88) would be Reckoned with an easy Reckoning'.<sup>4</sup>

## VERSES 1 TO 5

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ {1} وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ {2} عَامِلَةٌ نَاصِبَةٌ {3} تَصَلَّى نَارًا حَامِيَةً {4} تُسْقَى مِنْ عَيْنٍ آتِيَةٍ {5}

**[88:1] Has not there come to you the Hadeeth of the overwhelming? [88:2] (Some) faces on that day shall be downcast, [88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire, [88:5] Made to drink from a boiling spring.**

محمد بن يعقوب: عن جماعة، عن سهل، عن محمد، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت: هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ؟ قال: «يغشاهم القائم بالسيف». قال: قلت: وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ؟ قال: «خاضعة لا تطيق الامتناع». قال: قلت: عَامِلَةٌ؟ قال: «عملت بغير ما أنزل الله». قال: قلت: نَاصِبَةٌ؟ قال: «نصبت غير ولاة الأمر». قال: قلت: تَصَلَّى نَارًا حَامِيَةً؟ قال: «تصلى نار الحرب في الدنيا على عهد القائم و في الآخرة نار جهنم».

Muhammad Bin Yaqoub, from a group, from Sahl, from Muhammad, from his father, who has narrated:

'The narrator says: 'I asked from Abu Abdullah<sup>asws</sup>: '(What about) **[88:1] Has not there come to you the Hadeeth of the overwhelming?** He<sup>asws</sup> said: 'Al-Qaim<sup>asws</sup> would overwhelm them with the sword'. I said, '(What about) **[88:2] (Some) faces on that day shall be downcast?**' He<sup>asws</sup> said: 'Controlled, their abstention not being tolerated'. I said, '(What about) **[88:3] Labouring?**' He<sup>asws</sup> said: 'With other than what Allah<sup>azwj</sup> Revealed'. I said, '(What about) **hostile one (Nasibi)?**' He<sup>asws</sup> said: '(One who) established someone else as Master of the Command (Wali Al-Amr)'. I said, '**[88:4] Entering into burning fire?**' He<sup>asws</sup> said: 'Entering into the fire of war in the world during the era of Al-Qaim<sup>asws</sup>, and in the Hereafter, the Fire of Hell'.<sup>5</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمرو بن أبي المقدام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كل ناصب- وإن تعبد و اجتهد- منسوب إلى هذه الآية عاملة ناصبة تصلى ناراً حامية، و كل ناصب مجتهد فعله هباء».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqaam who said:

'I heard Abu Abdullah<sup>asws</sup> saying: 'Every Nasibi (Hostile to Masomeen<sup>asws</sup>) – who worshipped and worked hard – is attributed to this Verse **[88:3] Laboring, hostile one (Nasibi) [88:4] Entering into burning Fire**, and every Nasibi Mujtahid (striving one), so his work is in vain (wasted)'.<sup>6</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن حنان، عن أبي عبد الله (عليه السلام) [أنه]، قال: «لا يبالي الناصب صلى أم زنى، و هذه الآية نزلت فيهم: عاملة ناصبة تصلى ناراً حامية».

<sup>4</sup> Tafseer Noor Al Saqalayn – Ch 88 H 2

<sup>5</sup> (الكافي 8: 13 / 50).

<sup>6</sup> (الكافي 8: 259 / 213).

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Fazaal, from Hanaan, who has narrated:

'Abu Abdullah<sup>asws</sup> has said that It does not matter whether the Nasibi Prays or commits adultery, and this Verse has been Revealed regarding them **[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire**.<sup>7</sup>

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من خالفكم- وإن تعبد و اجتهد- منسوب إلى هذه الآية: وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصَلَّى نَارًا حَامِيَةً».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah<sup>asws</sup> saying: 'The ones who oppose you (Shia) – and they worshipped and work hard – are attributed to this Verse **[88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire**'.<sup>8</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذَا هُوَ بِأَنَاسٍ مِنَ الشَّيْعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهُ لِأَجِبُ رِيَاكُمُ وَ أُرَوِّحَكُمُ فَأَعِينُونِي عَلَى ذَلِكَ يَوْمَ رَعِ وَ اجْتِهَادِ وَ اعْلَمُوا أَنَّ وَ لَايْتِنَا لَا تَنَالُ إِلَّا بِالْوَرَعِ وَ الاجْتِهَادِ وَ مَنْ أَنْتَمُ مِنْكُمْ بَعْدِي فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> and my<sup>asws</sup> father<sup>asws</sup> went out until we<sup>asws</sup> arrived in between the Grave and the Pulpit (of the Rasool Allah<sup>saww</sup>). There was a group of Shiah over there, so I<sup>asws</sup> greeted them, and then said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> love your aromas, and your spirits, so help me<sup>asws</sup> upon that by being pious and striving. And know that our<sup>asws</sup> Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam<sup>asws</sup>); he should emulate what he does. You are the Shiah of Allah<sup>azwj</sup>, and you are the Helpers of Allah<sup>azwj</sup>, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمِينَا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ اللَّهُ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حُورَاءٍ عِينَاءٍ وَ كُلُّ مُؤْمِنٍ صِدِّيقٍ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لِقَنْبَرٍ يَا قَنْبَرُ أَبَشِرْ وَ بَشِّرْ وَ اسْتَبَشِرْ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ هُوَ عَلَى أُمَّتِهِ سَاخِطٌ إِلَّا الشَّيْعَةَ

We<sup>asws</sup> have taken your responsibility for the Paradise on the Guarantee of Allah<sup>azwj</sup> Mighty and Majestic, and the guarantee of the Rasool Allah<sup>saww</sup>. By Allah<sup>azwj</sup>! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Believing woman is a virgin Hourie and every Believer is a Truthful one. And Amir-ul-Momineen<sup>asws</sup> has said to Qanbar: 'Receive good news, rejoice with the

<sup>7</sup> (الكافي 8: 160 / 162).

<sup>8</sup> (تفسير القمي 2: 419).

good news, and convey the good news, for, by Allah<sup>azwj</sup>, the Rasool Allah<sup>saww</sup> passed away while he<sup>saww</sup> was angry with his<sup>saww</sup> community except for the Shia'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزَّ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجَالِسُ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشَّيْعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shia.  
Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shia.

Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shia.

Indeed! For every thing is an Imam, and the Imam of the earth is the land on which the Shia live.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بَعِينَ عُسْبًا أَبَدًا وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا لَهُمْ فِي الدُّنْيَا وَ لَا لَهُمْ فِي الْأُخْرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنَّ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَارًا حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah<sup>azwj</sup>! Had you all not been in the earth, an eye would have never ever see herbs. By Allah<sup>azwj</sup>! Had you all not been in the earth, Allah<sup>azwj</sup> would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: **“[88:3] Labouring, Hostile one [88:4] Entering into burning fire”**. So every Hostile One (Nasibi) who struggles, his deeds would be wasted.

شَيْعَتُنَا يَنْطُقُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطُقُونَ بِتَقْلُتٍ وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شَيْعَتِنَا يَنَامُ إِلَّا أَسْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخَّرًا بَعَثَ بِهَا مَعَ أَمْنَتِهِ مِنَ الْمَلَائِكَةِ لِيَرُدُّوَهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our<sup>asws</sup> Shia speak with the ‘نُورِ’ Light of Allah<sup>azwj</sup> Mighty and Majestic, and the ones who are opposed to them speak by instinct (biological needs). By Allah<sup>azwj</sup>! There is none from our<sup>asws</sup> Shia who sleeps, except that Allah<sup>azwj</sup> Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He<sup>azwj</sup> Makes it to be within the Treasures of His<sup>azwj</sup> Mercy, and in the Gardens of Paradise, and in the Shade of His<sup>azwj</sup> Throne. And if its term (death) has been delayed, He<sup>azwj</sup> sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهُ إِنْ حَاجَّكُمْ وَ عَمَارَكُمْ لَخَاصَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ فُقِّرَ أَعْيُنُكُمْ لِأَهْلِ الْغِنَى وَ إِنْ أَعْيُنُكُمْ لِأَهْلِ الْفَقَاعَةِ وَ إِنْكُمْ كَلَّكُمْ لِأَهْلِ دَعْوَتِهِ وَ أَهْلِ إِجَابَتِهِ.

By Allah<sup>azwj</sup> those of you who perform the Hajj and the Umrah are the special ones of Allah<sup>azwj</sup> Mighty and Majestic. And the poor ones among you are the rich ones, and

your rich ones are the contented ones. And all of you are the people whom He<sup>azwj</sup> Invited and the people who accepted His<sup>azwj</sup> Call'.<sup>9</sup>

شرف الدين النجفي، قال: روي عن أهل البيت (عليهم السلام) حديث مسند في قوله عز و جل: «وَجُودٌ يُؤْمِنُ خَاشِعَةً عَامِلَةً نَاصِبَةً:» «أنها التي نصبت العداوة لآل محمد (عليهم السلام)، و أما وَجُودٌ يُؤْمِنُ نَاعِمَةً لِسَعِيهَا رَاضِيَةً فَهَم شِيعَةُ آلِ مُحَمَّدٍ (صلوات الله عليهم)».

Sharaf Al-Deen Al-Najafy said:

'It has been reported from the Ahl Al-Bayt<sup>asws</sup> in a linked Hadeeth regarding the Words of the Mighty and Majestic **[88:2] (Some) faces on that day shall be downcast, [88:3] Labouring, hostile one (Nasibi) [88:4] Entering into burning fire: 'These are the ones who established (Nasabat) enmity against the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>**. And as for **[88:8] (Other) faces on that day shall be happy, [88:9] Well-pleased because of their striving**, so they are the Shia of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.<sup>10</sup>

في كتاب علل الشرايع باسناده إلى ابي اسحاق الليثي عن الباقر عليه السلام حديث طويل يقول فيه أبو اسحاق بعد ان قال: وأجد من اعدائكم ومن ناصبيكم من يكثر من الصلوة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحض على الجهاد ويأثر على البر وعلى صلة الارحام ويقضى حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش؟

And in the book Al-IIIAl-Al-Saharai'e, by his chain going up to Abu Is'haq Al-Baysi:

In a lengthy Hadeeth from Imam Al-Baqir<sup>asws</sup>, when Abu Is'haq said, 'And I find that the ones from your<sup>asws</sup> enemies, and the ones who are hostile to you<sup>asws</sup> (Nasibi), are the ones who are frequent in the Prayers, and the Fasts, and the taking out of Al-Zakat, and the going to the Pilgrimage (Al-Hajj) and the Umrah, and inciting to the Jihad, and enjoining to the righteousness, and for the maintaining of relationships, and the fulfilment of the rights of their brothers, and considering them equal with their wealth, and they keep away from drinking of intoxicants, and the adultery, and the sodomy, and the rest of the immoralities?'

وان ناصب على ما هو عليه مما وصفته من افعالهم لو اعطى ما بين المشرق والمغرب ذهباً وفضة ان يزول عن محبة الطواغيت وموالاتهم إلى موالاتكم ما فعل ولازال، ولو ضربت خياشيمه بالسيوف فيهم ولو فعل فيهم ما ارتدع ولارجع، وإذا سمع احدهم منقبة لكم وفضلاً اشمأز من ذلك وتغير لونه ورأى كراهة ذلك في وجهه بغضاً لكم ومحبة لهم،

Imam<sup>asws</sup> replied: 'And if the Nasibi is upon what he is upon, from what you have described the qualities of his actions, even I<sup>asws</sup> were to give him what is between the East and the West of the gold and silver that he should decline from the love of the tyrants and their friends, and to be your friends, he would neither do it nor decline from it. And if I<sup>asws</sup> were to strike them (Shia) with the swords among them, and I<sup>asws</sup> were to do this among them, they would neither turn back nor return (to Kufr). but when one of them (Nasabi) hears some of your praises and merits, he would become constricted by that, and his colour would change, and his abhorrence would become apparent in his face in his hatred for you (Shia) and their love for them'.

<sup>9</sup> Al Kafi - H 14707

<sup>10</sup> Tafseer Al Burhan – H 11565

قال: فتبسم الباقر عليه السلام ثم قال: يا ابراهيم هيهنا هلكت " العاملة الناصبة تصلى نارا حامية تسقى من عين آنية " ومن ذلك قال عزوجل: وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا ".

He (the narrator) said, 'Al-Baqir<sup>asws</sup> smiled, then said: 'O Ibrahim! Here is where they are destroyed [88:3] **Labouring, hostile one (Nasibi)** [88:4] **Entering into burning fire** [88:5] **Made to drink from a boiling spring**. And from that, Allah<sup>azwj</sup> Mighty and Majestic Said [25:23] **And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust**'.<sup>11</sup>

## VERSES 6 TO 11

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ {6} لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ {7} وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ {8} لِسَعْيِهَا رَاضِيَةٌ {9} فِي جَنَّةٍ عَالِيَةٍ {10} لَا تَسْمَعُ فِيهَا لَاغِيَةً {11}

[88:6] They shall have no food but of thorns, [88:7] Which will neither fatten nor avail against hunger. [88:8] (Other) faces on that day shall be happy, [88:9] Well-pleased because of their striving, [88:10] In a lofty garden, [88:11] Wherein you shall not hear vain talk.

علي بن إبراهيم: في قوله تعالى: هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ يعني قد أتاك- يا محمد- حديث القيامة، ومعنى الغاشية أي تغشى الناس، وَجُودٌ يَوْمَئِذٍ خَائِعَةٌ عاملة ناصبة، قال: نزلت في النصاب، و هم الذين خالفوا دين الله و صلوا و صاموا، و نصبوا لأمير المؤمنين (عليه السلام)، و هو قوله تعالى: عاملة ناصبة عملوا و نصبوا فلا يقبل منهم شيء من أفعالهم تصلى وجوههم نارا حامية تسقى من عين آنية، قال: لها أنين من شدة حرها ليس لهم طعام إلا من ضريح، قال: عرق أهل النار، و ما يخرج من فروج الزواني لا يسمن و لا يغني من جوع.

Ali Bin Ibrahim (Tafseer Qummi), the following:

Regarding the Words of the High [88:1] **Has not there come to you the Hadeeth of the overwhelming?** He<sup>azwj</sup> Means: "O Muhammad<sup>saww</sup>, We<sup>azwj</sup> have Given you<sup>saww</sup> the Hadeeth of the Day of Judgement, and the meaning of 'Al-Ghashiya' is that it overwhelms the people. [88:2] **(Some) faces on that day shall be downcast,** [88:3] **Labouring, hostile one (Nasibi)** He<sup>asws</sup> said: 'It was Revealed regarding the Nasibis, and they are the ones who opposed the Religion of Allah<sup>azwj</sup>, and Prayed, and Fasted, and were hostile to Amir-ul-Momineen<sup>asws</sup>, and it is the Statement of the High [88:3] **Labouring, hostile one (Nasibi)** They work, and are hostile, so nothing would be Accepted from them from their deeds [88:4] **Entering** their faces **into burning fire** [88:5] **Made to drink from a boiling spring**. He<sup>asws</sup> said: 'For them will be an intensely hot spring [88:6] **They shall have no food but of thorns,** He<sup>asws</sup> said: 'Sweat of the people of Hell, and what comes out from the genitals of the adulterers [88:7] **Which will neither fatten nor avail against hunger**'.

ثم ذكر أتباع أمير المؤمنين (عليه السلام)، فقال: وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ لِسَعْيِهَا رَاضِيَةٌ يَرْضَى اللهُ بِمَا سَعَوْا فِيهِ فِي جَنَّةٍ عَالِيَةٍ لَا تَسْمَعُ فِيهَا لَاغِيَةً، قال: الهزل و الكذب.

Then He<sup>azwj</sup> Mentioned the followers of Amir-ul-Momineen<sup>asws</sup>, so He<sup>azwj</sup> Said [88:8] **(Other) faces on that day shall be happy, [88:9] Well-pleased because of their striving,** Allah<sup>azwj</sup> would be Pleased with what they had sought [88:10] **In a lofty**

<sup>11</sup> Tafseer Noor Al Saqalayn – CH 88 H 9

**garden, [88:11] Wherein you shall not hear vain talk** He<sup>asws</sup> said: 'Humour and lying'.<sup>12</sup>

في مجمع البيان عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الضريع شئ يكون في النار يشبه الشوك أمر من الصبر وأنتن من الجيفة، وأشد حرا من النار سماه الله الضريع.

In Majma Al-Bayan, from Ibn Abbas who said,

'The Rasool-Allah<sup>saww</sup> said: '*Al-Zari'e* is a thing which occurs in the Fire, similar to the thistle, more bitter than the aloe, and more smelly than the carcass, and hotter than the Fire. Allah<sup>azwj</sup> has Called it the - *Al-Zari'e*'.<sup>13</sup>

في تفسير على بن ابراهيم حدثني أبي عن محمد بن أبي عمير عن ابي بصير عن ابي عبد الله عليه السلام قال: قلت له: يا ابن رسول الله خوفي فان قلبي قد قسا، فقال: يا ابا محمد استعد للحياة الطويلة فان جبرئيل جاء إلى رسول الله صلى الله عليه وآله وهو قاطب وقد كان قبل ذلك يجئ وهو مبتسم، فقال رسول الله صلى الله عليه وآله: يا جبرئيل جئتني اليوم قاطبا؟ فقال يا محمد قد وضعت منافخ النار، فقال: وما منافخ النار يا جبرئيل فقال: يا محمد ان الله عزوجل امر بالنار فنفخ عليها الف عام حتى ابيضت، ثم نفخ عليها الف عام حتى احمرت، ثم نفخ عليها الف عام حتى اسودت، فهي سوداء مظلمة، لو ان قطرة من الضريع قطرت في شراب اهل الدنيا لمت اهلها من نتنها، والحديث طويل اخذنا منه موضع الحاجة.

In Tafseer Qummi – Ali Bin Ibrahim said, 'It has been narrated to me from Muhammad Bin Abu Umeyr, from Abu Baseer, who has said:

'The narrator says that I said to Abu Abdullah<sup>asws</sup>, 'O son<sup>asws</sup> of the Rasool-Allah<sup>saww</sup>, someone frightened me, so my heart has become hard'. He<sup>asws</sup> said; 'O Abu Muhammad! Be prepared for a long life. Jibraeel<sup>as</sup> came to Rasool-Allah<sup>saww</sup>, and he<sup>as</sup> was frowning, and before that he<sup>as</sup> had come whilst he<sup>as</sup> was smiling. So the Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>, you<sup>as</sup> have come to me<sup>saww</sup> today frowning?' So he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! I<sup>as</sup> have developed the bellows of the Fire'. So he<sup>saww</sup> said: 'And tell me<sup>saww</sup> about the bellows of the Fire, O Jibraeel<sup>as</sup>?'. So he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Commanded (to deal) with the Fire, so the bellows will blow into it for a thousand years until it turns white. Then they will blow into it for a thousand years until it turns red. Then they will blow into it for a thousand years until it turns black, and it is the blackness of the darkness. If one drop from *Al-Zari'e* were to drop into the drink of the people of the world, they would all die from its stink'.<sup>14</sup>

في كتاب الخصال عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر والسكوت والكلام، وكل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكر فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو، فطوبى لمن كان نظره عبرا، وسكوته فكرا، وكلامه ذكرا، وبكى على خطيئته وأمن الناس شره.

In the Book Al-Khisaal, from Abu Hamza Al-Sumaly, who has said:

'Abu Ja'far<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> said: 'All good has been gathered in three characteristics:

<sup>12</sup> (تفسير القمي 2: 418).

<sup>13</sup> Tafseer Noor Al Saqalayn – Ch 88 H 14

<sup>14</sup> Tafseer Noor Al Saqalayn – Ch 88 H 15



1. The consideration,
2. And the silence,
3. And the speech.

And every view in which there is no consideration, it is an oversight. And every silence, in which there is no pondering, it is negligence. And every speech in which there is no Remembrance, it is vain talk'.<sup>15</sup>

## VERSES 12 TO 16

فِيهَا عَيْنٌ جَارِيَةٌ {12} فِيهَا سُرُرٌ مَرْفُوعَةٌ {13} وَأَكْوَابٌ مَوْضُوعَةٌ {14} وَنَمَارِقُ مَصْفُوفَةٌ {15} وَزَرَابِيٌّ مَبْتُوثَةٌ {16}

**[88:12] Therein is a fountain flowing, [88:13] Therein are thrones raised high, [88:14] And drinking-cups ready placed, [88:15] And cushions set in a row, [88:16] And carpets spread out.**

ثم قال علي بن إبراهيم: حدثنا سعيد بن محمد، عن موسى بن عبد الرحمن، عن ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: فِيهَا سُرُرٌ مَرْفُوعَةٌ، أَلْوَاحُهَا مِنْ ذَهَبٍ مَكَلَّلَةٌ بِالزَّبْرِجَدِ وَالذَّرِّ وَالْيَاقُوتِ، تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ أَكْوَابٌ مَوْضُوعَةٌ يَرِيدُ الْأَبَارِيقَ الَّتِي لَيْسَ لَهَا آذَانٌ.

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'It has been narrated to us from Saeed Bin Muhammad, from Musa Bin Abdul Rahman, from Ibn Jarey, from Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the High **[88:13] Therein are thrones raised high**, Planks of gold crowned with aquamarines, and pearls, and rubies, with rivers flowing underneath them **[88:14] And drinking-cups ready placed** pitchers which do not have ears (handles)'.<sup>16</sup>

علي بن إبراهيم، في قوله تعالى: وَ نَمَارِقُ مَصْفُوفَةٌ، قال: البسط و الوسائد و زَرَابِيٌّ مَبْتُوثَةٌ، قال: كل شيء خلقه الله في الجنة له مثال في الدنيا إلا الزرابي فإنه لا يدرى ما هي.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[88:15] And cushions set in a row** He<sup>asws</sup> said: 'Rugs and pillows **[88:16] And carpets spread out** He<sup>asws</sup> said: 'Everything which Allah<sup>azwj</sup> has Created in the Paradise has a similarity for it in the world except for 'Al-Zaraby' he (the Believer) does not know what it is'.<sup>17</sup>

## VERSES 17 TO 24

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ {17} وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ {18} وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ {19} وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ {20} فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ {21} لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ {22} إِلَّا مَنْ تَوَلَّى وَكَفَرَ {23} فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ {24}

<sup>15</sup> Tafseer Noor Al Saqalayn – CH 88 H 25

<sup>16</sup> (رجال الكشي: 874 /460)

<sup>17</sup> (تفسير القمي 2: 418).

**[88:17] Will they not then consider the camels, how they are created? [88:18] And the heaven, how it is reared aloft, [88:19] And the mountains, how they are firmly fixed, [88:20] And the earth, how it is made a vast expanse? [88:21] Therefore do remind, for you are only a reminder. [88:22] You are not a watcher over them; [88:23] But whoever turns back and disbelieves, [88:24] Allah will chastise him with the greatest chastisement.**

ثم قال علي بن إبراهيم: ورجع إلى رواية عطاء، عن ابن عباس، في قوله تعالى: أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ يريد الأنعام، قوله تعالى: وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَ إِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ، يقول [الله] عز و جل: هل يقدر أحد أن يخلق مثل الإبل، و يرفع مثل السماء، و ينصب مثل الجبال، و يسطح مثل الأرض غيري، أو يفعل مثل هذا الفعل [أحد] سواي؟ قوله تعالى: فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ أَي فعظ- يا محمد- إنما أنت واعظ.

Then Ali Bin Ibrahim said, 'And it has been referred in a report of Ata'a, from Ibn Abbas, who has said:

Regarding the Words of the High **[88:17] Will they not then consider the camels, how they are created?** Intending the cattle. The Words of the High **[88:18] And the heaven, how it is reared aloft, [88:19] And the mountains, how they are firmly fixed, [88:20] And the earth, how it is made a vast expanse?** Allah<sup>azwj</sup> Mighty and Majestic is Saying: "Is there anyone who has the ability to Created the like of the camels, and elevate (something) like the sky, and establish (something) the like of mountains, and spread out (something) like the earth apart from Me<sup>azwj</sup>, or anyone who can do the like of this other than I<sup>azwj</sup>?' The Words of the High **[88:21] Therefore do remind, for you are only a reminder** i.e So preach – O Muhammad<sup>saww</sup> – for you<sup>saww</sup> are only a preacher'.<sup>18</sup>

ثم قال علي بن إبراهيم: في قوله: أَسْتَعْلِيهِمْ بِمُصَيِّطِرٍ، قال: لست بحافظ و لا كاتب عليهم.

Then Ali Bin Ibrahim (Tafseer Qummi) said –

Regarding His<sup>azwj</sup> Words **[88:22] You are not a watcher over them**, he<sup>asws</sup> said: 'You<sup>saww</sup> are not with a protector (signatory?) or a writer over them'.<sup>19</sup>

في كتاب الاهليلجة المنقول عن الصادق جعفر بن محمد عليهما السلام في الرد على من أنكر وجود الصانع قال عليه السلام لمن كان منكرا للصانع: إذا رأيت بناءا أتقر ان له بائنا، وإذا رأيت صورة أتقر أن لها مصورا؟ قال لا بد من ذلك.

In the book Al-AI-Ahlaylajat Al-Manqoul, who has said:

'(Imam<sup>asws</sup>) Al-Sadiq Ja'far bin Muhammad<sup>asws</sup> regarding the rebuttal of the one who denies the existence of the Maker, he<sup>asws</sup> said: '(Say) to the one who is a denier of the Maker – When you see a construction, will you not accept that there is a constructor for it, and when you see a picture will you not accept that there is a painter for it?' He<sup>asws</sup> said: 'It is inevitable (conclusion) from that'.<sup>20</sup>

## VERSE 25 & 26

إِنَّ إِلَيْنَا إِيَابَهُمْ {25} ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ {26}

<sup>18</sup> (تفسير القمي 2: 418)

<sup>19</sup> (تفسير القمي 2: 419).

<sup>20</sup> Tafseer Noor Al Saqalayn \_ CH 88 H 27

**[88:25] Surely to Us is their turning back, [88:26] Then surely upon Us is the taking of their account**

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله إِلَّا مَنْ تَوَلَّى وَ كَفَرَ: «يريد من لم يتعظ و لم يصدق و جحد ربوبيتي و كفر نعمتي فَيُعَذِّبُهُ اللهُ الْعَذَابَ الْأَكْبَرَ يريد الغليظ الشديد الدائم إِنَّ إِلَيْنَا إِيَابُهُمْ، أي مرجعهم ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ».

He (Ali Bin Ibrahim-Tafseer Qummi) said:

‘And in a report of Abu Al-Jaroud, from Abu Ja’far<sup>asws</sup>, Regarding His<sup>azwj</sup> Words **[88:23] But whoever turns back and disbelieves**, Intended – the one who did not learn or ratified, and fought against My<sup>azwj</sup> Lordship and denied My<sup>azwj</sup> Bounties **[88:24] Allah will chastise him with the greatest chastisement** Intended – (Severe and harsh Punishment forever) **[88:25] Surely to Us is their turning back**, i.e., their return **[88:26] Then surely upon Us is the taking of their account**.<sup>21</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سنان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال: «يا جابر، إذا كان يوم القيامة و بعث الله عز و جل الأولين و الآخرين لفصل الخطاب، دعي رسول الله (صلى الله عليه و آله) و دعي أمير المؤمنين (عليه السلام)، فيكسى رسول الله (صلى الله عليه و آله) حلة خضراء تضئ ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها، [و يكسى رسول الله (صلى الله عليه و آله) حلة وردية يضئ لها ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها]، ثم يصعدان عندها، ثم يدعى بنا فيدفع إلينا حساب الناس، فنحن و الله ندخل أهل الجنة الجنة و أهل النار النار، ثم يدعى بالنبيين (عليهم السلام) فيقامون صفين عند عرش الله جل و عز حتى يفرغ من حساب الناس.

Muhammad Bin Yaqoub, from a number of his companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has said:

‘Abu Ja’far<sup>asws</sup> has said: ‘O Jabir! When it will be the Day of Judgement, and Allah<sup>azwj</sup> Mighty and Majestic Resurrects the former ones and the later ones for the Decisive Speech, will Call Rasool-Allah<sup>saww</sup> and Call Amir-ul-Momineen<sup>asws</sup>. So the Rasool-Allah<sup>saww</sup> would be clothed with a green garment which would illuminate what is between the East and the West, and Ali<sup>asws</sup> would be clothed with one similar to it. And Rasool-Allah<sup>saww</sup> would (also) be clothed with a rosy suit which would illuminate what is between the East and the West, and Ali<sup>asws</sup> would be clothed with one similar to it. Then both of them<sup>asws</sup> would ascend in His<sup>azwj</sup> Presence. Then they<sup>asws</sup> would be Calling us<sup>asws</sup>, so the Reckoning of the people would be handed over to us<sup>asws</sup>. So we<sup>asws</sup> are the ones who would be entering the people of the Paradise into the Paradise, and the people of Fire into the Fire. Then the Prophets<sup>as</sup> would be Called, so they would be standing in rows in the Presence of the Throne of Allah<sup>azwj</sup> Majestic and Mighty until the people are free from the Reckoning.

فإذا دخل أهل الجنة الجنة، و أهل النار النار، بعث رب العزة عليا (عليه السلام)، فأنزلهم منازلهم من الجنة و زوجهم، فعلي و الله يزوج أهل الجنة في الجنة، و ما ذلك لأحد غيره، كرامة من الله عز ذكره، [و] فضلا فضله الله [به] و من به عليه، و هو و الله يدخل أهل النار النار، و هو الذي يغلق على أهل الجنة إذا دخلوا فيها أبوابا، لأن أبواب الجنة إليه، و أبواب النار إليه».

So when the people of the Paradise have entered into the Paradise, and the people of the Fire have entered into the Fire, the Lord<sup>azwj</sup> of Honour would Send Ali<sup>asws</sup> who would settle them in their dwellings in the Paradise and get them married. So Ali<sup>asws</sup>

<sup>21</sup> (تفسير القمي 2: 419).

will be getting the people of Paradise to be married in the Paradise, and that is not for anyone apart from him<sup>asws</sup>, a Prestige from Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Mention, and a Grace which Allah<sup>azwj</sup> has Graced him<sup>asws</sup> with. And by Allah<sup>azwj</sup>, he<sup>asws</sup> would be the one who will enter the people of the Fire into the Fire, and he<sup>asws</sup> is the one who would be locking the Doors of the Paradise when its people have entered into it, because the Doors of the Paradise are in his<sup>asws</sup> control, and the Doors of the Fire are in his<sup>asws</sup> control'.<sup>22</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ ابْنِ سِنَانَ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِدًا مَعَ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِنِّي أَبُ هَذَا الْخَلْقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّمْنَا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابْنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَا مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

I was seated with Abu Al-Hassan the First<sup>asws</sup>, and the people were in the circumambulation (Tawaaf) in the middle of the night, so he<sup>asws</sup> said: 'O Sama'at! To us<sup>asws</sup> is the eventual return of these people and on us<sup>asws</sup> is their Accounting. So there is none from their sins between them and Allah<sup>azwj</sup> Mighty and Majestic, but it has been Ordained by Allah<sup>azwj</sup> for it to be left to us<sup>asws</sup> so we<sup>asws</sup> will respond to that, and there is nothing between them and the people, but they should ask it from us<sup>asws</sup> and I<sup>asws</sup> will respond to that, and Allah<sup>azwj</sup> Mighty and Majestic would Recompense them for it'.<sup>23</sup>

ابن بابويه، قال: حدثنا أبو علي أحمد بن أبي جعفر البيهقي بغير بعد منصرفي من حج بيت الله [الحرام] في سنة أربع و خمسين و ثلاثمائة، قال: حدثنا علي بن محمد بن مهرويه القزويني، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إذا كان يوم القيامة ولينا حساب شيعتنا، فمن كانت مظلّمته فيما بينه و بين الله عز و جل حكمنا فيها فأجابنا، و من كانت مظلّمته فيما بينه و بين الناس استوهبناهم فوهبوا لنا، و من كانت مظلّمته فيما بينه و بيننا كنا أحق من عفا و صفح».

Ibn Babuwayh said, 'It has been narrated to us by Abu Ali Ahmad Bin Abu Ja'far Al-Bayhaqi after leaving from the Pigrimage of the Sacred House of Allah<sup>azwj</sup>, in the year three hundred and fifty four, said, 'It has been narrated to us by Ali Bin Muhammad Bin Mhrawiya Al-Qazwiny who said, 'it has been narrated to us by Dawood Bin Suleyman who said:

'It has been narrated to me by Ali<sup>asws</sup> Bin Musa Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Al-Husayn Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'The Rasool-Allah<sup>saww</sup> said: 'When it will be the Day of Judgement, we<sup>asws</sup> will be appointed for the Reckoning of our<sup>asws</sup> Shia, so the ones who had been unjust in what is between him and Allah<sup>azwj</sup> Mighty and Majestic, we<sup>asws</sup> would judge with regards to it, so they would respond to us. And the ones who had been unjust in what is between him and the people, so we<sup>asws</sup> would be granting it to them and they would be granting it to us<sup>asws</sup>. And the

<sup>22</sup> (الكافي 8: 159 / 154).

<sup>23</sup> Al Kafi – H 14615

ones who had been unjust in what is between him and us<sup>asws</sup>, so we<sup>asws</sup> would be more deserving of pardoning and forgiving'.<sup>24</sup>

محمد بن العباس: عن أحمد بن هوزة، 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 بحساب شيعتنا، فما كان لله سألنا الله أن يهبه لنا، فهو لهم، و ما كان للآدميين سألنا الله أن يعوضهم بدله، فهو لهم، و ما كان لنا فهو لهم». ثم قرأ: إِنَّ إِلَيْنَا إِيَابُهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'When it will be the Day of Judgement, and we<sup>asws</sup> would be appointed for the Reckoning of our<sup>asws</sup> Shias, so there would be nothing which we<sup>asws</sup> would ask for the Sake of Allah<sup>azwj</sup>, but Allah<sup>azwj</sup> would Grant it to us<sup>asws</sup>, so it would be for them. So whatever it was for the humans which we<sup>asws</sup> would ask Allah<sup>azwj</sup> to Compensate them with, so it would be for them. And whatever was for us<sup>asws</sup>, so it would be for them'. Then he<sup>asws</sup> recited **[88:25] Surely to Us is their turning back, [88:26] Then surely upon Us is the taking of their account**.<sup>25</sup>

و عن الصادق (عليه السلام)، في قوله: إِنَّ إِلَيْنَا إِيَابُهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ، قال (عليه السلام): «إذا حشر الناس في صعيد واحد، أجل الله أشياءنا أن يناقشهم في الحساب، فنقول: إلهنا، هؤلاء شيعتنا. فيقول الله عز و جل: قد جعلت أمرهم إليكم و شفعتكم فيهم، و غفرت لمسيئتهم، أدخلوهم الجنة بغير حساب».

And from Al-Sadiq<sup>asws</sup> regarding His<sup>azwj</sup> Words **[88:25] Surely to Us is their turning back, [88:26] Then surely upon Us is the taking of their account**, he<sup>asws</sup> said: 'When the people will be Gathered together in one level, Allah<sup>azwj</sup> would Determine a term for our<sup>asws</sup> Shias to Discuss their Reckoning. So we<sup>asws</sup> would say: 'Our<sup>asws</sup> Allah<sup>azwj</sup>! They are our<sup>asws</sup> Shias'. So Allah<sup>azwj</sup> Mighty and Majestic would Say: "I<sup>azwj</sup> hereby Make (hand over) their affairs to you<sup>asws</sup>, and would Accept your<sup>asws</sup> intercession for them, and Forgive their sins. Enter them into the Paradise without Reckoning!"<sup>26</sup>

حدثنا الحسن بن علي عن ابي الصباح عن زيد الشحام قال دخلت على ابي عبد الله عليه السلام فقال يا زيد جدد عبادة واحدد توبة قال نعمت إلى نفسي جعلت فداك قال فقال لي يا زيد ما عندنا خير لك وانت من شيعتنا قال وقلت وكيف لي انا اكون من شيعتكم قال فقال لي انت من شيعتنا اليها الصراط والميزان وحساب شيعتنا والله لانا ارحم بكم منكم بانفسكم كاني انظر اليك ورفيقك في درجتك في الجنة.

It has been narrated to us from Al-Hassan Bin Ali, from Abu Al-Sabaah, from Zayd Al-Shahaam who said:

'I came to Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> said: 'O Zayd, renew your worship and increase your repentance'. I said, 'I am worried for myself, may I be sacrificed for you<sup>asws</sup>'. He<sup>asws</sup> said to me: 'O Zayd, what is with us<sup>asws</sup> is better for you, and you are from our<sup>asws</sup> Shiah'. I said, 'And how will I become from your<sup>asws</sup> Shiah?' He<sup>asws</sup> said to me: 'You are from our<sup>asws</sup> Shiah to us<sup>asws</sup> at the Bridge (*Al-Siraat*), and the Scale (*Al-Mizaaan*), and Reckoning (*Hisaab*). By Allah<sup>azwj</sup>, for our<sup>asws</sup> Shiah, I<sup>asws</sup> will be more

<sup>24</sup> (عيون أخبار الرضا (عليه السلام) 2: 213 / 57).

<sup>25</sup> (تأويل الآيات 2: 4 / 788).

<sup>26</sup> (تأويل الآيات 2: 6 / 788).

merciful to them than they are for themselves; it is as if I<sup>asws</sup> (already) see you and your friends in your levels in the Paradise'.<sup>27</sup>

علي بن إبراهيم: قال الصادق (عليه السلام): «كل أمة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرَافِ رِجَالٌ، [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ، فيعطون أولياءهم كتبهم بأيمانهم، فيمرون على الصراط إلى الجنة بغير حساب، و يعطون أعدائهم كتبهم بشمالهم فيمرون إلى النار بغير حساب، فإذا نظر أولياءهم في كتبهم يقولون لإخوانهم هاؤم أقرؤا كتابي إني ظننت أني ملاق حسابي فهو في عيشة راضية، أي مرضية، فوضع الفاعل مكان المفعول».

Ali Bin Ibrahim (Tafseer Qummi) –

Al-Sadiq<sup>asws</sup> said: 'For every community, its Reckoning would be with the Imam<sup>asws</sup> of its time, and the Imams<sup>asws</sup> would recognise their<sup>asws</sup> friends and their<sup>asws</sup> enemies by their marks, and it is the Statement of the High **[7:46] and on the most elevated places there shall be men** and they<sup>asws</sup> are the Imams<sup>asws</sup> **who know all by their marks** so they<sup>asws</sup> will be giving to their<sup>asws</sup> friends, their Books in their right hands, so they would be passing upon the Bridge (Al-Siraat) to the Paradise without Reckoning. And they<sup>asws</sup> would be giving to their<sup>asws</sup> enemies, their Books in their left hands, so they would be passing over to the Fire without Reckoning. So when their<sup>asws</sup> friends would look in their Books they would be saying to their brothers **[69:19] Then as for him who is given his book in his right hand, he will say: Lo! read my book: [69:20] Surely I knew that I shall meet my account. [69:21] So he shall be in a life of pleasure**, i.e., satisfactory. So the doer (Al-Fa'il) is placed in the place of the done (Al-Maf'oul).<sup>28</sup>

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام حديث طويل يذكر فيه أحوال أهل القيامة يقول فيه عليه السلام: والناس يومئذ على طبقات ومنازل، فمنهم من يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا، ومنهم الذين يدخلون الجنة بغير حساب، لأنهم لم يتلبسوا من أمر الدنيا بشئ، وإنما الحساب هناك على من تلبس بها هيئنا، ومنهم من يحاسب على النقيير والقطمير ويصير إلى عذاب السعير.

In the Book Al-Ihtijaj Al-Tabarsy,

'Amir-ul-Momineen<sup>asws</sup>, in a lengthy Hadeeth in which are mentioned the prevailing conditions of the people on the Day of Judgement, in which he<sup>asws</sup> said: 'And the people, on that day would be upon layers and levels. So, from among them would be one who would **[84:8] He shall be reckoned with by an easy reckoning, [84:9] And he shall go back to his people joyful**. And from among them would be one who would enter into the Paradise without Reckoning, because they would have not clothed themselves with anything of the affairs of the world, but rather, the Reckoning over there is upon the one who clothes himself with it over here. And from among them would be one who would be Reckoned upon the Torment and Torture, and would travel to the Punishment of the Blazing Fire'.<sup>29</sup>

في تفسير علي بن إبراهيم حدثني أبي عن جعفر بن إبراهيم عن أبي الحسن الرضا عليه السلام قال: إذا كان يوم القيامة أوقف المؤمن بين يديه فيكون هو الذي يلي حسابه، فيعرض عليه عمله فينظر في صحيفته، فأول ما يرى سيناته فيتغير لذلك لونه وترتعد فرائصه وتفرع نفسه ثم يرى حسناته فتقر عينه وتسرح نفسه وتفرح روحه، ثم ينظر إلى ما أعطاه الله

<sup>27</sup> Basaair Al Darajaat – Part 6 Ch 1 H 15

<sup>28</sup> (تفسير القمي 2: 384)

<sup>29</sup> Tafseer Noor Al Saqalayn – Ch 88 H 35

من الثواب فيشتد فرحه، ثم يقول الله للملائكة: هلموا بالصحف التي فيها الاعمال التي لم يعملوها، قال: فيقرؤها فيقولون: و عزتك انك لتعلم انا لم نعمل منها شيئا، فيقول: صدقتكم لكنكم نويتموها فكتبناها لكم ثم يثابون عليها.

In Tafseer of Ali Bin Ibrahim (Tafseer Qummi), he said, 'It has been narrated to me from Ja'far Bin Ibrahim, who has said:

'Abu Al-Hassan Al-Ridha<sup>asws</sup> having said: 'When it will be the Day of Judgement, the Believer would be Paused in front of Him<sup>azwj</sup>, so he shall become the one to whom his Account would be Dealt with. So they would Present to Him<sup>azwj</sup>, his deeds. One will look into his Parchment, and the first of what he will see would be his sins. So his colour would change due to that, so his body parts would tremble and he would panic. Then he would see his good deeds. So these would delight his eyes, and he would be pleased with himself, and his soul would rejoice due to that. Then he would look at what Allah<sup>azwj</sup> has Granted to him from the Rewards, so his happiness would intensify. Then Allah<sup>azwj</sup> will Say to the Angels: "Carry the Parchments in which are deeds which he never did". He<sup>asws</sup> said: 'So they will read it out to him, so he would say, 'By Your<sup>azwj</sup> Honour! You<sup>azwj</sup> Know that I never did anything from it'. So He<sup>azwj</sup> would Say: "You speak the truth, but you intended to do these, so We<sup>azwj</sup> have Written these for you, then Rewarded these for you'.<sup>30</sup>

<sup>30</sup> Tafseer Noor Al Saqalayn – CH 88 H 39