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CHAPTER 82

AL-INFITAAR

(19 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قرأ هاتين السورتين، و جعلهما نصب عينه في صلاة الفريضة و النافلة: إِذَا السَّمَاءُ انْفَطَرَتْ و إِذَا السَّمَاءُ انشَقَّتْ لم يحجبه من الله حاجب، و لم يحجزه من الله حاجز، و لم يزل ينظر الله فينظر إليه حتى يفرغ من حساب الناس».

Ibn Babuwayh, by his chain from Al-Husayn Bin Abu Al-A'la who said:

'I heard Abu Abdullah^{asws} saying: 'The one who recites these two Chapters, and makes them established in either his obligatory or optional (Prayers) - **[82] When the sky is cleft asunder** (The Chapter 82) and **[84] When the sky bursts asunder** (The Chapter 84), would not be Veiled from Allah^{azwj} with a Veil, and will not be barred from Allah^{azwj} with a barrier, and Allah^{azwj} will not Cease to Consider him until the people are free from their Reckoning'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعاده الله تعالى أن يفضحه حين تنشر صحيفته، و ستر عورته، و أصلح له شأنه يوم القيامة، و من قرأها و هو مسجون أو مقيد و علقها عليه، سهل الله خروجه، و خلصه مما هو فيه و مما يخافه أو يخاف عليه، و أصلح حاله عاجلاً بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (82), it would Invoke Allah^{azwj} the High not to Expose him when his accounts (book) is presented, and veil his private parts, and Correct his affairs on the Day of Judgement. And the one who recites it whilst he is imprisoned or bound (held captive) and attaches it (Amulet), Allah^{azwj} would Ease his release, and Finish him from what he is in, and from what he fears or fears from, and Correct his condition immediately, by the Permission of Allah^{azwj} the High'.²

و قال رسول الله (صلى الله عليه و آله): «من أدمن قرائتها أمن فضيحة يوم القيامة، و سترت عليه عيوبه، و أصلح له شأنه يوم القيامة، و من قرأها و هو مسجون أو موثوق عليه، أو كتبها و علقها عليه، سهل الله خروجه سريعاً».

And the Rasool-Allah^{saww} said: 'The one who recites it (82) would be secure from a disgrace on the Day of Judgement, and his faults would be Veiled, and his affairs would be Corrected on the Day of Judgement. And the one who recites it whilst he is

¹ (ثواب الأعمال: 121).

² Tafseer Al Burhan – H 11437

imprisoned and it is written and attached (Amulet) to him, Allah^{azwj} would Ease his release, quickly'.³

و قال الصادق (عليه السلام): «من قرأها عند نزول الغيث، غفر الله له بكل قطرة تقطر، و قراءتها على العين يقوي نظرها، و يزول الرمد و الغشاوة بقدره الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it (82) during the fall of the rain, Allah^{azwj} would Forgive him for every drop which drops. And if recited it upon the eyes, it would strengthen the vision, and conjunctivitis and blurred vision would disappear by the Power of Allah^{azwj}'.⁴

VERSES 1 TO 8

إِذَا السَّمَاءُ انْفَطَرَتْ {1} وَإِذَا الْكَوَاكِبُ ائْتَشَّرَتْ {2} وَإِذَا الْبِحَارُ فُجِّرَتْ {3} وَإِذَا الْقُبُورُ بُعْثِرَتْ {4} عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ {5} يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ {6} الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7} فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ {8}

[82:1] When the sky is cleft asunder, [82:2] And when the planets are dispersed, [82:3] And when the seas explode [82:4] And when the graves are laid open, [82:5] Every soul shall know what it has presented and held back. [82:6] O human being! What has made you careless from your Lord, the Benevolent, [82:7] Who Created you, then made you complete, then made you symmetrical? [82:8] Into whatever form He so Desired to He Constituted you

علي بن إبراهيم، قال: في قوله تعالى: وَإِذَا الْبِحَارُ فُجِّرَتْ، قال: تتحول نيرانا وَإِذَا الْقُبُورُ بُعْثِرَتْ، قال: تنشق فيخرج الناس منها عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ أَي مَّا عَمِلَتْ مِنْ خَيْرٍ وَ شَرٍّ، ثُمَّ خَاطَبَ النَّاسَ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ أَي لَيْسَ فِيكَ اعْوَجَاجٌ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ، قال: لو شاء ركبك على غير هذه الصورة.

Ali Bin Ibrahim (Tafseer Qummi),

Regarding the Words of the High **[82:3] And when the seas explode** , Imam^{asws} said: 'It would be transformed into fires **[82:4] And when the graves are laid open**, he^{asws} said: 'They will split and the people would come out of them **[82:5] Every soul shall know what it has presented and held back.** i.e., what it had done from the good and the evil. Then He^{azwj} Addressed the people **[82:6] O human being ! What has made you careless from your Lord, the Benevolent, [82:7] Who Created you, then made you complete, then made you symmetrical?** i.e., there is no distortion in you **[82:8] Into whatever form He so Desired to He Constituted you** He^{asws} said: 'Had He^{azwj} so Desired, He^{azwj} would have Constituted you in other than this form'.⁵

شرف الدين النجفي، في قوله: عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ، قال: ذكر علي بن إبراهيم في (تفسيره): أنها نزلت في الثاني، يعني ما قدمه من ولاية أبي فلان و من ولاية نفسه، و ما أخره من ولاية الأمر من بعده.

Sharaf Al-Deen Al-Najafy:

³ Tafseer Al Burhan – H 11438

⁴ Tafseer Al Burhan – H 11439

⁵ (تفسير القمي 2: 409).

Regarding His^{azwj} Words **[82:5] Every soul shall know what it has presented and held back**, the narrator says, 'Ali Bin Ibrahim mentioned in his Tafseer (Qummi) that it was Revealed regarding the second one, meaning, what he brought forward from the wilayah of Abu so and so, and from the wilayah of his own self, and what he held back from the Wilayah of the matter of the one^{asws} after him (Amir-ul-Momineen^{asws})⁶

في نهج البلاغة من كلامه عليه السلام قال عند تلاوته " يا ايها الانسان ما غرك بربك الكريم " ادحض مسؤل حجة وأقطع معتز معذرة لقد ابرح جهالة بنفسه اياه يا ايها الانسان ما جرأك على ذنبك وما غرك بربك، وما أنسك بهلكة نفسك، اما من دائك بلول ام ليس من نومتك بقطعة ؟

In Nahj Al-Balagah:

From his^{asws} speech, where he^{asws} said during the recitation of **[82:6] O human being! What has made you careless from your Lord, the Benevolent**: 'I^{asws} refute the argument of the questioner, and cut-off his excuses and have left him to his own ignorance. O human being! What has made you to be audacious upon your sins, and what has made you to be careless about your Lord^{azwj}, and what has made you to be satisfied with the destruction of your own self. Is there no cure for your sickness and no awakening from your sleep?

أما ترحم من نفسك ما ترحم من غيرك فلربما ترى الضاحي من حر الشمس فتظله أو ترى المبتلى بألم يمض جسده فتبكي رحمة له فما صدرك على دائك، وجلدك على مصابك، وعزاك عن البكاء على نفسك وهي أعز الانفس عليك، وكيف لا يوقظك خوف بيات نقمة، وقد تورطت بمعاصيه مدارج سطواته.

But, have you not pity for yourself like you have upon the others? Sometimes you see the one exposed to the sun, so you provide him with the shade, or you see someone afflicted with pains on his body so you weep out of mercy for him. So what makes you to be patient upon your own sickness and firm upon your own calamities, and what has consoled you from weeping upon yourself, although your life is more precious to you. And how come the fear of an ailment does not keep you awake at nights although you are on your way to the Wrath of Allah^{azwj} due to your sins?⁷

في كتاب المناقب لابن شهر آشوب الشيرازي في كتابه باسناده إلى الحسن بن علي بن أبي طالب عليه السلام قال في قوله: " في أي صورة ما شاء ركبك " قال: صور الله عزوجل علي بن أبي طالب في ظهر أبي طالب على صورة محمد، فكان علي بن أبي طالب أشبه الناس برسول الله صلى الله عليه وآله، وكان الحسين بن علي أشبه الناس بفاطمة وكنت أشبه الناس بخديجة الكبرى.

In the book Al-Manaqib of Ibn Shehr Ashub Al-Shirazi, in his book, by his chain going up to:

Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said regarding His^{azwj} Words **[82:8] Into whatever form He so Desired to He Constituted you**, he^{asws} said: 'Allah^{azwj} Mighty and Mjestic Blessed Abu Talib^{as} with Ali^{asws} Bin Abu Talib^{asws} upon the likeness of Muhammad^{saww}. So Ali^{asws} Bin Abu Talib^{asws} used to be one who resembled the Rasool-Allah^{saww} the most, from the people. And Al-Husayn Bin Ali^{asws} who resembled Fatima^{asws} the most, from the people. And I^{asws} am the one who resemble Khadija^{as} Al-Kubra, the most, from the people'.⁸

⁶ (تأويل الآيات 2: 770).

⁷ Tafseer Noor Al Saqalayn – CH 82 H 7 (Nahj Al Balagah – Sermon 221)

⁸ Tafseer Noor Al Saqalayn – CH 82 H 11

VERSES 9 TO 19

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ {9} وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ {10} كِرَامًا كَاتِبِينَ {11} يَعْلَمُونَ مَا تَفْعَلُونَ {12} إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {13} وَإِنَّ الْفَجَّارَ لَفِي جَحِيمٍ {14} يَصْلَوْنَهَا يَوْمَ الدِّينِ {15} وَمَا هُمْ عَنْهَا بِغَائِبِينَ {16} وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {17} ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {18} يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ {19}

[82:9] Nay! But you give the lie to the Religion, [82:10] And most surely there are keepers over you [82:11] Honourable recorders, [82:12] They know what you do. [82:13] Most surely the righteous are in Bliss, [82:14] And most surely the wicked are in burning fire, [82:15] They shall enter it on the Day of Judgement. [82:16] And they shall by no means be absent from it. [82:17] And what will make you realize what the day of judgement is? [82:18] Again, what will make you realize what the Day of Judgement is? [82:19] The Day on which no soul shall control anything for (another) soul; and the Command on that Day shall be entirely Allah's.

قال: و ذكر أيضا، قال: و قوله عز و جل: بَلْ تُكَذِّبُونَ بِالَّذِينَ، أي بالولاية، فالدين هو الولاية.

The (narrator) says, 'And he (Ali Bin Ibrahim of Tafseer Qummi) mentioned as well, saying:

'And His^{azwj} Words **[82:9] Nay! But you give the lie to the Religion** i.e., (Belying) the Wilayah, for the Religion (Al-Deen) is the Wilayah (of Amir-ul-Momineen^{asws}).⁹

علي بن إبراهيم: كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ قال: برسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و إِنَّ عَلَيْكُمْ لَحَافِظِينَ قال: الملكان الموكلان بالإنسان كراماً كاتبين يكتبون الحسنات و السيئات إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ و إِنَّ الْفَجَّارَ لَفِي جَحِيمٍ يَصْلَوْنَهَا يَوْمَ الدِّينِ يوم المجازاة، ثم قال تعظيماً ليوم القيامة: و ما أَدْرَاكَ يا محمد ما يَوْمَ الدِّينِ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا و الْأَمْرُ يَوْمَئِذٍ لِلَّهِ.

Ali Bin Ibrahim (Tafseer Qummi) –

[82:9] Nay! But you give the lie to the Religion (The Deen), he^{asws} said: 'Belied the Rasool-Allah^{saww} and Amir-ul-Momineen^{asws} **[82:10] And most surely there are keepers over you**, Imam^{asws} said: 'The two Angels allocated to the human being, the Honourable Recorders (Kiraman Katibayn) who write down the good deeds and the sins **[82:13] Most surely the righteous are in Bliss [82:14] And most surely the wicked are in burning fire, [82:15] They shall enter it on the Day of Judgement** The Day of Payback'. Then said: 'Out of respect for the Day of Judgement **[82:17] And what will make you** O Muhammad^{saww}, **realize what the day of judgement is? [82:18] Again, what will make you realize what the Day of Judgement is? [82:19] The Day on which no soul shall control anything for (another) soul; and the Command on that Day shall be entirely Allah's**'.¹⁰

في تفسير علي بن إبراهيم حدثني ابن عن النضر بن سويد عن محمد بن قيس عن ابن سنان عن ابي عبد الله عليه السلام قال: اقبل رسول الله صلى الله عليه وآله يوماً واضعاً يده على كتف العباس فاستقبله أمير المؤمنين صلوات الله عليه فعانقه رسول الله صلى الله عليه وآله وقبل بين عينيه ثم سلم العباس على علي فرد عليه رداً خفياً فغضب العباس فقال: يا

⁹ (تأويل الآيات 2: 700)

¹⁰ (تفسير القمي 2: 409)

رسول الله لا يدع على زهوه فقال رسول الله صلى الله عليه وآله: لا تقل ذلك في على فاني لقيت جبرئيل أنفا فقال: لقيني الملكان الموكلان بعلى الساعة فقالا: ما كتبنا عليه ذنبا منذ يوم ولد إلى هذا اليوم.

In Tafseer of Ali Bin Ibrahim (Qummi), said; 'It has been narrated to me by Ibn Abu Al-Nazar Bin Suweyd, from Muhammad Bin Qays, from Ibn Sinan, from Abu Abdullahasws having said:

'One day the Rasool-Allah^{saww} came and placed his^{saww} hand on the shoulder of Al-Abbas, and welcomed Amir-ul-Momineen^{asws} and embraced him^{asws} and kissed him^{asws} between his^{asws} eyes. Then Al-Abbas greeted Ali^{asws}, so he^{asws} returned the greeting to him subtly. So Al-Abbas got angry and said, 'O Rasool-Allah^{saww}! Ali^{asws} does not leave his^{asws} pride'. So the Rasool-Allah^{saww} said: 'Do not say that regarding Ali^{asws}, for I^{saww} met Jibraeel^{as} just now and he^{as} said: 'I^{as} met the two Angels allocated to Ali^{asws} a while ago, and they said: 'We were not able to write down any slip-up regarding him^{asws} since the day he^{asws} came (to the world) to this day'.¹¹

في اصول الكافي بإسناده إلى عبد الله بن موسى بن جعفر عن أبيه قال: سألت عن الملكين هل يعلمان بالذنوب إذا أراد العبد أن يفعله أو الحسنه؟ فقال: ریح الكنيف والطيب سواء؟ قلت: لا قال: ان العبد إذا هم بالحسنه خرج نفسه طيب الريح، فقال صاحب اليمين لصاحب الشمال: قم فانه قد هم بالحسنه، فإذا فعلها كان لسانه قلمه، وريقه مداده، وأثبتها له وإذا هم بالسئنه خرج نفسه منتن الريح فيقول صاحب الشمال لصاحب اليمين: قف فانه قد هم بالسئنه فإذا هو فعلها كان لسانه قلمه وريقه مداده وأثبتها عليه.

In Usool Al-Kafi, by his chain going up to the Masoom^{asws}:

Abdullah Bin Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}, said, 'I asked him^{asws} about the two Angels. Do these two know of the sin or the good deed when the servant intends to do it? He^{asws} said: 'Is the smell of toilet and perfume the same?' I said, 'No'. He^{asws} said: 'When the servant thinks of a good deed, a good aroma comes out from it. So the Angel on the right says to his companion on the left: 'Arise, for he is thinking of doing the good deed'. So if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded for him. And when he thinks of committing a sin, a rotten smell comes out from him, so the Angel on the left says to his companion on the right: 'Pause, for he has thought of committing a sin'. So if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded for him'.¹²

على بن ابراهيم عن أبيه عن ابن أبي عمير عن محمد بن حمران عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: ان العبد إذا أذنب ذنبا أجل من غدوة إلى الليل، فان استغفر الله لم يكتب عليه.

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Muhammad Bin Hamraan, from Zurara who said:

'I heard Abu Abdullah^{asws} saying: 'When the servant commits a sin, he has a term from the day to the night, so if Allah^{azwj} Forgives, it does not get recorded against him'.¹³

على بن ابراهيم عن أبيه وابو علي الأشعري ومحمد بن يحيى جميعا عن الحسين بن اسحاق عن علي بن مهزيار عن فضالة بن ايوب عن عبد الصمد بن بشير عن ابي عبد الله عليه السلام قال: ان العبد المؤمن إذا اذنب ذنبا اجله الله سبع

¹¹ Tafseer Noor Al Saqalayn – CH 82 H 15

¹² Tafseer Noor Al Saqalayn – CH 82 H 18

¹³ Tafseer Noor Al Saqalayn – CH 82 H 20

ساعات فان استغفر لم يكتب عليه شيء، وان مضت الساعات ولم يستغفر كتبت عليه سيئة، وان المؤمن ليذكر ذنبه بعد عشرين سنة حتى يستغفر ربه فيغفر له، وان الكافر لينساه من ساعته.

Ali Bin Ibrahim, from his father, and Abu Ali Al-Ashary, and Muhammad Bin yahya together, from Al-Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazaalat Bin Ayoub, from Abdul Samad Bin Bahseer, who has narrated:

'Abu Abdullah^{asws} has said: 'When the Believing servant commits a sin, Allah^{azwj} Grants him a term of seven hours. So if he seeks Forgiveness, nothing gets written against him. And if the time passes by and he does not seek Forgiveness, a sin gets recorded against him. And if the Believer remembers his sin after twenty years to the extent that he seeks Forgiveness from his Lord^{azwj}, so He^{azwj} would Forgive it for him. And as for the Infidel, he forgets it (after committing a sin) from that very moment'.¹⁴

الطبرسي، قال: روى عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: «إن الأمر يومئذ و اليوم كله لله. يا جابر، إذا كان يوم القيامة بادت الحكام فلم يبق حاكم إلا الله».

Al-Tabarsy said, 'It has been reported by Amro Bin Shimr, from Jabir, has narrated the following:

'Abu Ja'far^{asws} has said: '**[82:19] and the Command on that Day** and the Day, all of it would be for Allah^{azwj}. O Jabir! When it will be the Day of Judgement, the rulers would have perished, so no ruler would remain except for Allah^{azwj}'.¹⁵

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسين، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ، قال: «الأبرار نحن هم، و الفجار هم عدونا».

Muhammad Bin Al-Abbas said:

'It has been narrated to us by Ja'far Bin Muhammad Bin Maalik, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[82:13] Most surely the righteous are in Bliss, [82:14] And most surely the wicked are in burning fire**, he^{asws} said: 'The Righteous, that's us^{asws}, and the Wicked, they are our^{asws} enemies'.¹⁶

في كتاب المناقب لابن شهر آشوب في كتابه بالاسناد عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن علي بن أبيطالب عليهم السلام قال: كلما في كتاب الله عزوجل من قوله: " ان الابرار " فو الله ما اراد به الا على بن ابي طالب وفاطمة و انا والحسين.

In the book Al-Manaqib of Ibn Shehr Ashub, in his book by the chain from Al-Hazeyl, from Maqatil, from Muhammad Bin Al-Hanifa, who has narrated:

'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} has said: 'Wherever in the Book of Allah^{azwj} Mighty and Majestic from His^{azwj} Words "The Righteous" (Al-Abraar) is

¹⁴ Tafseer Noor Al Saqalayn – CH 82 H 21

¹⁵ (مجمع البيان 10: 683).

¹⁶ (تأويل الآيات 2: 1 / 711).

(Mentioned), so, by Allah^{azwj}! He^{azwj} had not Intended by it anyone except for Ali^{asws}
Bin Abu Talib^{asws}, and Fatima^{asws}, and I^{asws}, and Al-Husayn^{asws}.¹⁷

¹⁷ Tafseer Noor Al Saqalayn – CH 83 H 33