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CHAPTER 82

AL-INFITAR

(Bursting Apart - Split)

(19 VERSES)

VERSES 1 - 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Infitar (82):

Sura Al-Infitar (19 verses) was revealed in Medina. In Tafsir Qummi, **And when the oceans spill forth (82:3)**" He^{-asws} said: They will turn into fires **"And when the graves are overturned (82:4)**" He^{-asws} said: They will split open and people will emerge from the graves. **"Every soul shall know what it had sent ahead and delayed (82:5)**" That is, what it has done of good and evil. Then He^{-azwj} Addressed the people: **"O you, the human being! What lured you away from your generous Lord - Who Created you, so He Completed you, then Made you symmetrical (82:6-7)**. That is, there is no crookedness in you **"In whatever form He willed He assembled you (82:8)**" He^{-asws} said: If He^{-azwj} had Willed, He^{-azwj} would have Put you in a form other than this. **"Nevertheless, you still belie the Judgement (82:9)**" He^{-asws} said: "Rasool Allah^{-saww} and Amir Al-Momineen^{-asws}." **"And surely upon you are keepers (82:10)**." He^{-asws} said: "The two angels assigned to man." **"Two honourable recorders (82:11)** ." They write down the good and bad deeds. **"Surely the righteous would be in Paradise And surely the wicked would be in the Blazing Fire (82:13-14)**." to His^{-azwj} Saying: **"They shall be arriving to it on the Day of the Reckoning [82:15]**." The Day of Judgment" Then he^{-asws} said, in glorification of the Day of Resurrection, **"And what will make you realize what the Day of Reckoning is?** Then what will make you know what the Day of Judgment is? It is the Day when no soul will have control over anything for another soul, and the command on that Day will be with Allah^{-azwj}."¹

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قرأ هاتين السورتين، و جعلهما نصب عينيه 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».

¹ تفسیر القمی، ج2، ص: 409

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

'I heard Abu Abdullah^{-asws} saying: 'One who recites these two Surahs, and makes them established in either his Obligatory or optional (Salats) - **When the sky is cleft asunder [82:1]** (Surah Al-Infitar), and: **When the sky splits apart [84:1]** (Surah Al-Inshiqaq), would not be Veiled from Allah^{-azwj} with a Veil (to be retranslated), and will not be barred from Allah^{-azwj} with a barrier, and Allah^{-azwj} will not Cease to Consider him, so He^{-azwj} will Consider him until He^{-azwj} is Free from Reckoning the people'.²

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،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Infitar), it would Invoke Allah^{-azwj} the Exalted not to Expose him when his accounts (book) is published, and veil his private parts, and Correct his affairs on the Day of Judgement.

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 عاجلا بإذن الله تعالى».

And one who recites it while he is imprisoned or bound (held captive) and attaches it (as an amulet), Allah^{-azwj} would Ease his release (from captivity) 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 Exalted'.³

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،

And Rasool-Allah^{-saww} said: 'One who recites it (Surah Al-Infitar) 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.

و من قرأها و هو مسجون أو موثوق عليه، أو كتبها و علقها عليه، سهل الله خروجه سريعا».

And the one who recites it while he is imprisoned and it is written and attached (as an amulet) to him, Allah^{-azwj} would Ease his release (captivity), quickly'.⁴

و قال الصادق (عليه السلام): «من قرأها عند نزول الغيث، غفر الله له بكل قطرة تقطر،

And Al-Sadiq^{-asws} said: 'The one who recites it (Surah Al-Infitar) during the fall of the rain, Allah^{-azwj} would Forgive him for every drop which drops.

² (ثواب الأعمال: 121).

³ Tafseer Al Burhan – H 11437

⁴ Tafseer Al Burhan – H 11438

و قراءتها على العين يقوي نظرها، و يزول الرمد و الغشاوة بقدره الله تعالى».

And if it is recited upon the eyes, it would strengthen the vision; and conjunctivitis and blurred vision would be removed by the Power of Allah^{-azwj}.⁵

VERSES 1 - 6

إِذَا السَّمَاءُ انْفَطَرَتْ {1}

When the sky is burst apart [82:1]

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ {2}

And when the planets are scattered [82:2]

وَإِذَا الْبِحَارُ فُجِّرَتْ {3}

And when the oceans spill forth [82:3]

وَإِذَا الْقُبُورُ بُعْثِرَتْ {4}

And when the graves are overturned [82:4]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ {5}

Every soul shall know what it had sent ahead and delayed [82:5]

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ {6}

O you, the human being! What lured you away from your generous Lord [82:6]

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 ولاة الأمر من بعده.

Sharaf Al-Deen Al-Najafy:

Regarding His^{-azwj} Words: **Every soul shall know what it sent had sent ahead and delayed [82:5]**, he (the narrator) said, 'Ali Bin Ibrahim mentioned in his Tafseer (Qummi) that it was Revealed regarding the second one (Umar), meaning, what he sent ahead from the wilayah

⁵ Tafseer Al Burhan – H 11439

of Abu so and so (Abu Bakr), 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-Al-Momineen^{-asws})⁶

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

In Nahj Al-Balagah:

From his^{-asws} speech, where he^{-asws} (Amir ul Momineen^{-asws}) said during the recitation of: **O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]**: '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 (daring) 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 صبرك على دائك، وجلدك على مصابك، وعزاك عن البكاء على نفسك وهي أعز الانفس عليك، وكيف لا يوقظك خوف بيات نعمة، وقد تورطت بمعاصيه مدارج سطواته.

But, have you no 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 cry 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

رُوي أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا تَلَا هَذِهِ الْآيَةَ قَالَ: عَرَّهُ جَهْلُهُ.

It is reported that the Prophet^{-saww}, when he^{-saww} recited this Verse: **(O you, the human being! What deceived you with your Lord, the Benevolent? [82:6])**, said: 'His ignorance deceived him'⁸.

See additional Ahadith on questions in the grave in Appendix.

VERSES 7 & 8

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7}

Who Created you, so He Completed you, then Made you symmetrical [82:7]

⁶ (تأويل الآيات 2: 770).

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

⁸ H 6 – تفسير نور الثقلين، ج5، ص: 521

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ {8}

Into whichever image He so Desires, He Constitutes you [82:8]

فِي مَجْمَعِ الْبَيَانِ وَ رُوِيَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ لِرَجُلٍ مَا وُلِدَ لَكَ؟ قَالَ: يَا رَسُولَ اللَّهِ وَ مَا عَسَى أَنْ يُوَلَّدَ لِي إِمَّا غُلَامٌ وَ إِمَّا جَارِيَةٌ، قَالَ: فَمَنْ يُشْبِهُهُ؟ قَالَ: يُشْبِهُهُ أُمُّهُ أَوْ أَبَاهُ،

In (the book) Majma Al Bayan –

‘And it is reported from Al-Reza^{-asws}, from the Prophet^{-sawww} having said to a man: ‘What was born unto you?’ He said, ‘O Rasool-Allah^{-sawww}! And what is the possibility? Perhaps there would be born for me a boy, or maybe a girl’. He^{-sawww} said: ‘So whom would he resemble?’ He said, ‘Either he would resemble his mother or his father’.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. لَا تُقُلْ هَكَذَا إِنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَحْضَرَ اللَّهُ كُلَّ نَسَبٍ بَيْنَهَا وَ بَيْنَ آدَمَ عَلَيْهِ السَّلَامُ، أَمَا قُرَأْتَ هَذِهِ الْآيَةَ «فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ»؟ أَيِّ فِيمَا بَيْنَكَ وَ بَيْنَ آدَمَ.

So he^{-sawww} said: ‘Do not say like this. When the seed settles in the womb, Allah^{-azwj} Presents every link between it and Adam^{-as}. Have you not read this Verse: **Into whichever image what He so Desires, He Constitutes you [82:8]?**’ Whichever is what is between you and Adam^{-as}’⁹.

وَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَوْ شَاءَ رَكَّبَكَ عَلَى غَيْرِ هَذِهِ الصُّورَةِ.

And Al-Sadiq^{-asws} said: ‘Had He^{-azwj} so Desired, He^{-azwj} could have Constituted you upon other than this image’¹⁰.

VERSE 9

كَأَلَّا بَلًا تُكَذِّبُونَ بِالَّذِينَ {9}

Nevertheless, you still belie the Judgement [82:9]

قال: و ذكر أيضا، قال: و قوله عز و جل: بَلْ تُكذِّبُونَ 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: **Never! But you are belying the Religion [82:9]**, i.e. (Belying) the Wilayah, for the Religion (Al-Deen) is the Wilayah (of Amir Al-Momineen^{-asws})’¹¹.

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

⁹ H 9 – تفسير نور الثقلين، ج5، ص: 522

¹⁰ 10 - تفسير نور الثقلين، ج5، ص: 522

¹¹ (تأويل الآيات 2: 700)

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{-asws} regarding the Words of the Exalted ***The Religion in the Presence of Allah is Al-Islam [3:19]***, said: 'The submission to Ali^{-asws} Bin Abu Talib^{-asws} with the *Wilayah*'.¹²

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{-asws} regarding the Words of the Exalted: ***The Religion in the Presence of Allah is Al-Islam [3:19]***, said: 'The submission to Ali^{-asws} Bin Abu Talib^{-asws}'.¹³

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: ***Have you seen those who belied the Religion? [107:1]*** - He^{-asws} said: '(Belied) the *Wilayah*. It means that the Religion is *Al-Wilayah*.

فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام،

Had it not been for *Al-Wilayah*, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{-azwj} the Glorious have been Pleased for us with the Religion of Al-Islam.

فلاجل ذلك صار الدين الولاية، فتمسك بها تكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

For that reason, *Al-Wilayah* became the Religion. So, attach with it, you would become from its people, the *Al-Mawaleen* (those with *Al-Wilayah*), and say during that, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.¹⁴

VERSES 10 - 12

وَإِنَّ عَلَيْكُمْ لِحَافِظِينَ {10}

And surely upon you are keepers (preservers) [82:10]

كِرَامًا كَاتِبِينَ {11}

¹² المناقب 3: 95.

¹³ المناقب 3: 95.

¹⁴ Taweel Al Ayaat Al Zahira – CH 107 H 2 (Extract)

Two honourable recorders [82:11]

يَعْلَمُونَ مَا تَفْعَلُونَ {12}

They know what you are doing [82:12]

في تفسير علي بن ابراهيم 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 يوما واضعا يده على كتف العباس فاستقبله امير المؤمنين صلوات الله عليه فعانقه رسول الله صلى الله عليه وآله وقبل بين عينيه ثم سلم العباس على علي فرد عليه ردا خفيا

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 Abdullah^{-asws} having said: 'One day the Rasool-Allah^{-saww} came and placed his^{-saww} hand on the shoulder of Al-Abbas, and welcomed Amir-Al-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.

فغضب العباس فقال: يا رسول الله لا يدع علي زهوه فقال رسول الله صلى الله عليه وآله: لا تقل ذلك في علي فاني لقيت جبرئيل آنفا فقال: لقيني الملكان الموكلان بعلي الساعة فقالا: ما كتبنا عليه ذنبا منذ يوم ولد إلى هذا اليوم.

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 unable to write down any slip-up regarding him^{-asws} since the day he^{-asws} came (to the world) to this day'.¹⁵

في اصول الكافي باسناده إلى عبد الله بن موسى بن جعفر عن أبيه قال: سألته عن الملكين هل يعلمان بالذنوب إذا أراد العبد أن يفعله أو الحسنة؟ فقال: ريح الكنيف والطيب سواء؟

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

Abdullah Bin Musa^{-asws} 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?

قلت: لا قال: ان العبد إذا هم بالحسنة خرج نفسه طيب الريح، فقال صاحب اليمين لصاحب الشمال: قم فانه قد هم بالحسنة، فإذا فعلها كان لسانه قلمه، وريقه مداده، وأثبتها له

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,

¹⁵ Tafseer Noor Al Saqalayn – CH 82 H 15

if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded for him.

وإذا هم بالسيئة خرج نفسه منتن الريح فيقول صاحب الشمال لصاحب اليمين: قف فانه قد هم بالسيئة فإذا هو فعلها كان لسانه قلمه وريقه مداده وأثبتها عليه.

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 against him'.¹⁶

على بن ابراهيم عن ابيه عن ابن ابي عمير عن محمد بن حمران عن زرارة قال: سمعت ابا 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'.¹⁷

على بن ابراهيم عن ابيه وابو علي الاشعري ومحمد بن يحيى جميعا عن الحسين بن اسحاق عن على 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 ساعات فان استغفر لم يكتب عليه شيء، وان مضت الساعات ولم يستغفر كتبت عليه سيئة،

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 Momin 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.

وان المؤمن ليذكر ذنبه بعد عشرين سنة حتى يستغفر ربه فيغفر له، وان الكافر لينساه من ساعته.

And if the Momin 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 Kafir, he forgets it (after committing a sin) from that very moment'.¹⁸

VERSES 13 - 16

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {13}

Surely the righteous would be in Bliss (Paradise) [82:13]

¹⁶ Tafseer Noor Al Saqalayn – CH 82 H 18

¹⁷ Tafseer Noor Al Saqalayn – CH 82 H 20

¹⁸ Tafseer Noor Al Saqalayn – CH 82 H 21

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ {14}

And surely the wicked would be in the Blazing Fire [82:14]

يَصْلَوْنَهَا يَوْمَ الدِّينِ {15}

They shall be arriving to it on the Day of the Reckoning [82:15]

وَمَا هُمْ عَنْهَا بِغَائِبِينَ {16}

And they would not be absentees from it [82:16]

[علي الحسيني الاسترآبادي] قال محمد بن العباس (رحمه الله): 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 عزوجل: * (إن الأبرار لفي نعيم وإن الفجار لفي جحيم) * قال: إن الأبرار نحن هم، والفجار: هم عدونا.

Ali Al Husayni Al Astarabady – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Muhammad Bin Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]**. The Imam^{-asws} said: 'The righteous, we^{-asws} are they, and the immoral, they are our^{-asws} enemies'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي عَثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ فَقَالَ يَا أَبَا ذَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَآخِرْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمْرَانٍ إِلَى خَرَابٍ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A man came over to Abu Zarr^{-ra} and he said, 'O Abu Zarr^{-ra}! What is the matter with us that we dislike the death?' So he^{-ra} said: 'Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins'.

فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْغَائِبِ يَتَقَدَّمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْبَاقِ يُرَدُّ عَلَى مَوْلَاهُ

So he said to him^{-ra}, 'So how do you^{-ra} see our proceeding to Allah^{-azwj}?' So he^{-ra} said: 'As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master'.

¹⁹ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 362

قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ ارْضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

So he said: 'So how do you^{-ra} see our state in the Presence of Allah^{-azwj}?' He^{-ra} said: 'Your deeds would be presented upon the Book. Allah^{-azwj} is Saying: **Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]**'.

قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللَّهِ قَالَ رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

He^{-asws} said: 'So the man said, 'So where is the Mercy of Allah^{-azwj}?' He^{-ra} said: 'The Mercy of Allah^{-azwj} is nearby to the good doers'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَكَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا ذَرٍّ أَطْرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ وَ لَكِنَّ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ قَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ لَهُ نَعَمْ نَفْسِكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا .

Abu Abdullah^{-asws} said: 'And a man wrote to Abu Zarr^{ar}, may Allah^{-azwj} be Pleased with him^{-as}, 'O Abu Zarr^{ar}! Present to me something from the knowledge'. So he^{ar} wrote to him: 'The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so'. So the man said to him^{ar}, 'And have you^{ar} seen anyone who disappoint the one whom he loves?' So he^{ar} said to him: 'Yes, your soul is the most beloved of the selves to you. So when you disobey Allah^{-azwj}, so you would have disappointed it'.²⁰

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,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Mighty and Majestic: **Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]**, he^{-asws} said: 'The Righteous, that's us^{-asws}, and the immoral, they are our^{-asws} enemies'.²¹

في كتاب المناقب لابن شهر آشوب في كتابه بالاسناد عن الهديل عن مقاتل عن محمد بن الحنفية عن الحسن بن علي بن ابيطالب 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 (Mentioned), so, by

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 20

²¹ (تأويل الآيات 2: 711/1).

Allah^{-azwj}! He^{-azwj} had not Intended by it anyone except for Ali^{-asws} Bin Abu Talib^{-asws}, and (Syeda) Fatima^{-asws}, and I^{-asws}, and Al-Husayn^{-asws}.²²

VERSES 17 - 19

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {17}

And what will make you realize what the Day of Reckoning is? [82:17]

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {18}

Again, what will make you realize what the Day of Reckoning is? [82:18]

يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ {19}

The Day on which no soul shall control anything for a soul; and the Command on that Day will be for Allah [82:19]

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 Shmr, from Jabir, has narrated the following:

'Abu Ja'far^{-asws} has said: '**and the Command on that Day [82:19]**, and the Day, all of it would be for Allah^{-azwj}. O Jabir! When it will be the Day of Judgement, the worldly rulers would have perished, so no ruler would remain except for Allah^{-azwj}.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ

Amir ul Momaneen Ali^{-asws} ibn abu Talib^{-asws} would very often say about sin, 'O people, pay attention to your religion, pay attention to your religion. An evil deed in it (your religion) is better than a good deed in something else. An evil deed in your religion can be forgiven (by means of repenting) but a good deed in something else will not be accepted.'²⁴

²² Tafseer Noor Al Saqalayn – CH 83 H 33

²³ (مجمع البيان 10: 683).

²⁴ الكافي (ط - الإسلامية)، ج2، ص: 464

Appendix: Questioning in the grave

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحَجَّالِ عَنِ نَعْلَبَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا يُسْأَلُ فِي الْقَبْرِ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا أَوْ مَحَضَ الْكُفْرَ مَحْضًا وَ الْآخَرُونَ يُلْهَوْنَ عَنْهُمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Abu Bakr Al Hazramy who said,

'Abu Abdullah^{-asws} said: 'There would be no questioning in the grave except for the one who sincerely (adhered to) the pure Eman (belief) or the one who sincerely (adhered to) the pure disbelief, and as for the others, so it would be deferred from them'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَاسِمِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَصْلَحَكَ اللَّهُ مِنَ الْمَسْتَوْلُونَ فِي قُبُورِهِمْ قَالَ مَنْ مَحَضَ الْإِيمَانَ وَ مَنْ مَحَضَ الْكُفْرَ قَالَ قُلْتُ فَبَقِيَّةُ هَذَا الْخَلْقِ قَالَ يُلْهَى وَ اللَّهُ عَنْهُمْ مَا يُعْبَأُ بِهِمْ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

'I said to Abu Ja'far^{-asws}, 'May Allah^{-azwj} Keep you well! Who are the questioned ones in their graves?' He^{-asws} said: 'The ones of pure belief and the ones of pure disbelief'. I said, 'So there remain these people'. By Allah^{-azwj}! They will be left alone (as their punishment will be in the wait – to find out if they are saved or destroyed)'.²⁵

قَالَ قُلْتُ وَ عَمَّ يُسْأَلُونَ قَالَ عَنِ الْحُجَّةِ الْقَائِمَةِ بَيْنَ أَظْهُرِكُمْ فَيَقَالُ لِلْمُؤْمِنِ مَا تَقُولُ فِي فُلَانٍ بِنِ فُلَانٍ فَيَقُولُ ذَلِكَ إِمَامِي فَيَقَالُ نَمَّ أَنَا اللَّهُ عَيْنَكَ وَ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ فَمَا يَزَالُ يُشَجِّفُهُ مِنْ رَوْحِهَا إِلَى يَوْمِ الْقِيَامَةِ

He (the narrator) said, 'So I said, 'And what would they be questioned about?' He^{-asws} said: 'About the Proof^{-asws} established between them. So it would be said to the Believer: 'What are you saying regarding so and so, son of so and so?' So he would be saying, 'That is my Imam^{-asws}'. So it would be said, 'Sleep. May Allah^{-azwj} Grant sleep to your eyes'. And they would open for him a Door from the Paradise, and he would not cease to be gifted from its fragrances up to the Day of Judgement.

وَ يُقَالُ لِلْكَافِرِ مَا تَقُولُ فِي فُلَانٍ بِنِ فُلَانٍ قَالَ فَيَقُولُ قَدْ سَمِعْتُ بِهِ وَ مَا أَدْرِي مَا هُوَ فَيَقَالُ لَهُ لَا دَرَيْتَ قَالَ وَ يُفْتَحُ لَهُ بَابٌ مِنَ النَّارِ فَلَا يَزَالُ يُشَجِّفُهُ مِنْ حَرِّهَا إِلَى يَوْمِ الْقِيَامَةِ .

And it would be said to the Infidel: 'What are you saying regarding so and so, son of so and so?' So he would be saying, 'I have heard of him, and I do not know what he is'. So it would be said to him: 'You will not know'. And they would open for him a Door from the Fire, so he would not cease to be Gifted from its heat up to the Day of Judgement'.²⁶

²⁵ Al Kafi V 3 – The Book Of Funerals CH 86 H 1

²⁶ Al Kafi V 3 – The Book Of Funerals CH 86 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ عَمْرِو بْنِ الْأَشْعَثِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يُسْأَلُ الرَّجُلُ فِي قَبْرِهِ فَإِذَا أَتَبَتْ فَسُحَّ لَهُ فِي قَبْرِهِ سَبْعَةَ أَذْرُعٍ وَفُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ وَقِيلَ لَهُ تَمَّ نَوْمَةُ الْعُرُوسِ قَرِيرَ الْعَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel,

(It has been narrated) from Amro Bin Al-Ash'as who heard Abu Abdullah^{-asws} saying: 'The man would be questioned in his grave. So if he is firm (upon his beliefs), they would expand for him seven cubits in his grave, and open for him a Door to the Paradise, and it would be said to him: 'Sleep, the sleep of the newly-wed, with delighted eyes'.²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ مُعَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا وُضِعَ الرَّجُلُ فِي قَبْرِهِ أَنَاهُ مَلَكَانِ مَلَكٌ عَنْ يَمِينِهِ وَ مَلَكٌ عَنْ يَسَارِهِ وَ أَقِيمِ الشَّيْطَانُ بَيْنَ عَيْنَيْهِ عَيْنَاهُ مِنْ نُحَاسٍ فَيُقَالُ لَهُ كَيْفَ تَقُولُ فِي الرَّجُلِ الَّذِي كَانَ بَيْنَ ظَهْرَانَيْكُمُ

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'When the man is placed in his grave, two Angels come over to him, an Angel upon his right and an Angel upon his left, and the Satan^{-la} stands in front of him, his^{-la} eyes being (the colour of) of brass. So it is said to him: 'What are you saying regarding the man who was in between you (and us)?'

قَالَ فَيَمْرُغُ لَهُ فَرَعَةً فَيَقُولُ إِذَا كَانَ مُؤْمِنًا أَعَنْ مُحَمَّدٍ رَسُولَ اللَّهِ (صلى الله عليه وآله) تَسْأَلَانِي فَيَقُولَانِ لَهُ تَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا وَ يُفْسَحُ لَهُ فِي قَبْرِهِ تِسْعَةَ أَذْرُعٍ وَ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ

He^{-asws} said: 'So he is seized by a panic, and he is saying, if he was a Believer, 'Is it about Muhammad^{-saww} Rasool-Allah^{-saww} that you are questioning me?' So they are saying to him: 'Sleep a sleep in which there are no dreams', and they expand his grave by nine cubits, and he sees his seat from the Paradise, and these are the Words of Allah^{-azwj} Mighty and Majestic [14:27] **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.**

وَ إِذَا كَانَ كَافِرًا قَالَا لَهُ مَنْ هَذَا الرَّجُلُ الَّذِي حَرَجَ بَيْنَ ظَهْرَانَيْكُمُ فَيَقُولُ لَا أَدْرِي فَيُخْلِيَانِ بَيْنَهُ وَ بَيْنَ الشَّيْطَانِ .

And when it was an Infidel, they both say to him: 'Who is this man who has appeared in between you (and us)'. So he is saying, 'I do not know'. So they both leave him (to be with) the Satan^{-la}.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْمُؤْمِنَ إِذَا أُخْرِجَ مِنْ بَيْتِهِ شَبِعَتْهُ الْمَلَائِكَةُ إِلَى قَبْرِهِ يَزْدَجُوهُ عَلَيْهِ حَتَّى إِذَا انْتَهَى بِهِ إِلَى قَبْرِهِ قَالَتْ لَهُ الْأَرْضُ مَرْحَبًا بِكَ وَ أَهْلًا أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أَحِبُّ أَنْ يَمْشِيَ عَلَيَّ مِثْلُكَ لَكَرْتِي مَا أَصْنَعُ بِكَ فَتَوَسَّعَ لَهُ مَدُّ بَصَرِهِ وَ يَدْخُلُ عَلَيْهِ فِي قَبْرِهِ مَلَكَا الْقَبْرِ وَ هُمَا قَعِيدَا الْقَبْرِ مُنْكَرٌ وَ نَكِيرٌ

²⁷ Al Kafi V 3 – The Book Of Funerals CH 86 H 9

²⁸ Al Kafi V 3 – The Book Of Funerals CH 86 H 10

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The Believer, when he is brought out from his house, the Angels escort him to his grave, crowding around him until when he ends up to his grave, the ground says to him: ‘Welcome to you and hello. By Allah^{-azwj}! I used to love it that the likes of you were walking upon me. You shall see what I would be doing with you’. So it expands for him to the extent of his vision, and two Angels of the grave come over to him and they both are seated in the grave, Munkar and Nakeer.

فَيُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوِيهِ فَيُفْعِدَانِيهِ وَ يَسْأَلَانِيهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيَقُولَانِ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقُولَانِ وَ مَنْ نَبِيِّكَ فَيَقُولُ مُحَمَّدٌ (صلى الله عليه وآله) فَيَقُولَانِ وَ مَنْ إِمَامُكَ فَيَقُولُ فَلَانٌ

So, they cast the soul into him up to his waist and sit him upright, and they question him saying to him: ‘Who is your Lord^{-azwj}?’ So he is saying, ‘Allah^{-azwj}’. So they are saying: ‘What is your Religion?’ So he is saying, ‘Al-Islam’. So they are saying: ‘Who is your Prophet^{-saww}?’ So he is saying, ‘Muhammad^{-saww}’. So they are saying, ‘Who is your Imam^{-asws}?’ So he is saying, ‘So and so’.

قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ صَدَقَ عَبْدِي افْرُشُوا لَهُ فِي قَبْرِهِ مِنَ الْجَنَّةِ وَ افْتَحُوا لَهُ فِي قَبْرِهِ بَاباً إِلَى الْجَنَّةِ وَ أَلْبِسُوهُ مِنْ ثِيَابِ الْجَنَّةِ حَتَّى يَأْتِيَنَا وَ مَا عِنْدَنَا خَيْرٌ لَهُ ثُمَّ يُقَالُ لَهُ تَمَّ نَوْمَةٌ عُرُوسٍ تَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا

So a Caller Calls out from the sky: “My^{-azwj} servant speaks the truth. Furnish for him in his grave from the (furnishings from the) Paradise, and open for him in his grave, a Door to the Paradise. Clothe him from the clothes of the Paradise until he comes to Us^{-azwj}, and what is with Us^{-azwj} is better for him”. Then it is said to him: ‘Sleep a sleep of the newly-wed, there being no dream in it’.

قَالَ وَ إِنْ كَانَ كَافِرًا خَرَجَتِ الْمَلَائِكَةُ تُشَيِّعُهُ إِلَى قَبْرِهِ تَلْعُنُونَهُ حَتَّى إِذَا انْتَهَى بِهِ إِلَى قَبْرِهِ قَالَتْ لَهُ الْأَرْضُ لَا مَرْحَبًا بِكَ وَ لَا أَهْلًا أَمَا وَ اللَّهُ لَقَدْ كُنْتُ أُبْغِضُ أَنْ مَشَيْتَ عَلَيَّ مِثْلَكَ لَا جَرَمَ لَتَرَيْنَّ مَا أَصْنَعُ بِكَ الْيَوْمَ فَتَضَيِّقُ عَلَيْهِ حَتَّى تَلْتَقِي جَوَانِحُهُ قَالَ ثُمَّ يَدْخُلُ عَلَيْهِ مَلَكَا الْقَبْرِ وَ هُمَا قَعِيدَا الْقَبْرِ مُنْكَرٌ وَ نَكِيرٌ

He^{-asws} said: ‘And if he was an Infidel, the Angels come out escorting him to his grave until when they end up with him to his grave, the earth says to him: ‘You are not welcome at all! By Allah^{-azwj}! I used to hate the likes of you when they walked upon me,. However, you shall see what I would be doing with you today’. So it constricts upon him until his two sides collide. He^{-asws} said: ‘Then two Angels of the grave come over to him, and they are both seated in the grave, Munkar and Nakeer.

قَالَ أَبُو بَصِيرٍ جُعِلَتْ فِدَاكَ يَدْخُلَانِ عَلَى الْمُؤْمِنِ وَ الْكَافِرِ فِي صُورَةٍ وَاحِدَةٍ فَقَالَ لَا قَالَ فَيُفْعِدَانِيهِ وَ يُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوِيهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَتَلَجَّلَجُّ وَ يَقُولُ قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يَقُولَانِ لَهُ مَا دِينُكَ فَيَتَلَجَّلَجُّ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يَقُولَانِ لَهُ مَنْ نَبِيِّكَ فَيَقُولُ قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ فَيَقُولَانِ لَهُ لَا دَرَيْتَ وَ يُسْأَلُ عَنْ إِمَامٍ زَمَانِهِ

Abu Baseer said, ‘May I be sacrificed for you^{-asws}! Do they both come over to the Believer and the Infidel in one image?’ So he^{-asws} said: ‘No. They sit him up and cast the soul into him up to his waist, and they are saying to him: ‘Who is your Lord^{-azwj}?’ So he stammers and

would be saying, 'I had heard the people saying (such and such)'. So they are saying: 'You do not know', and they are saying to him: 'What is your Religion?' So he stammers, and they are saying to him: 'You do not know', and they are saying to him: 'Who is your Prophet^{-saww?}' So he is saying, 'I had heard the people saying (such and such)'. So they are saying to him: 'You do not know, and they ask him about the Imam^{-asws} of his time.

قَالَ قَيْنَادِي مُنَادٍ مِنَ السَّمَاءِ كَذَبَ عَبْدِي أَفْرَشُوا لَهُ فِي قَبْرِهِ مِنَ النَّارِ وَ أَلْبَسُوهُ مِنْ ثِيَابِ النَّارِ وَ افْتَحُوا لَهُ بَاباً إِلَى النَّارِ حَتَّى يَأْتِينَا وَ مَا عِنْدَنَا شَرٌّ لَهُ فَيَضْرِبَانِهِ بِمِزْرَابَةٍ ثَلَاثَ ضَرْبَاتٍ لَيْسَ مِنْهَا ضَرْبَةٌ إِلَّا يَتَطَايَرُ قَبْرُهُ نَاراً لَوْ ضُرِبَ بِتِلْكَ الْمِرْزَابَةِ جِبَالٌ تَهَامَةٌ لَكَانَتْ رَمِيماً

He^{-asws} said: 'So a Caller Calls out from the sky: "My^{-azwj} servant lies! Furnish for him in his grave from the Fire, and clothe him from the clothes of the Fire, and open for him a Door to the Fire until he comes to Us^{-azwj}, and what is with Us^{-azwj} is more evil for him". So they strike him with a hammer with three strikes, there not being a strike from it except that it scatters the Fire in his grave. If a mountain were to be struck with that hammer, it would decompose to be like dust'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ يُسَلِّطُ اللَّهُ عَلَيْهِ فِي قَبْرِهِ الْحَيَاتِ تَنْهَشُهُ نَهْشاً وَ الشَّيْطَانَ يَعْمُهُ عَمّاً

And Abu Abdullah^{-asws} said: 'And Allah^{-azwj} would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satan^{-la} saddening him with a sadness'.

قَالَ وَ يَسْمَعُ عَذَابَهُ مَنْ خَلَقَ اللَّهُ إِلَّا الْحَيَّ وَ الْإِنْسَ قَالَ وَ إِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ وَ نَقْصَ أَيْدِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ .

He^{-asws} said: 'And his Punishment is heard by the creatures of Allah^{-azwj} except for the Jinn and the human beings. And he hears the sound of their shoes stepping, and the scratching of their hands, and these are the Words of Allah^{-azwj} Mighty and Majestic **Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]**'²⁹

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ عَنْ صَلَاتِهِ وَ زَكَاتِهِ وَ حَجِّهِ وَ صِيَامِهِ وَ وِلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِلْأَرْبَعِ مَا دَخَلَ فِيكَ مِنْ نَقْصٍ فَعَلَيْ تَمَامِهِ .

From him, from his father, raising it, said,

'Abu Abdullah^{-asws} said: 'The deceased would be questioned in his grave about five – about his *Salaat*, and his *Zakat*, and his *Hajj*, and his *Soam (Fasts)*, and his *Wilayah (Guardian)* of us^{-asws}, the People^{-asws} of the Household. So, the Wilayah would be saying from the side of the grave, to the other four: 'Whatever enters, and it happens to be deficient, so it would be upon me to complete it'³⁰

²⁹ Al Kafi V 3 – The Book Of Funerals CH 86 H 12

³⁰ Al Kafi V 3 – The Book Of Funerals CH 86 H 15