

TABLE OF CONTENTS

Brief Introduction of Al-Tariq (86):.....	2
MERITS	3
VERSES 1 - 6	3
VERSE 7 - 9.....	5
The first and main subject matter of the Questioning.....	6
VERSES 10 - 15	8
VERSES 16 - 18	11
VERSE 19.....	12
VERSES 20 & 21.....	14
VERSES 22 - 25	14
Appendix: Sins of Shias will be converted into good Deeds	15

CHAPTER 84

AL-INSHIQAQ

(Splitting Open)

(Splitting of - the Sky)

(25 VERSES)

VERSES 1 - 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Tariq (86):

Sura Al-Tariq (17 verses) was revealed in Makkah.¹ Imam Al-Baqir^{-asws} says: In His^{-azwj} Saying, **"As for he who is given his book in his right hand (84:7),"** he is Abu Salamah Abdullah, who is from Banu Makhzum. **"As for he who is given his book behind his back (84:10),"** he is Al-Aswad Ibn Abd Al-Aswad Ibn Hilal Al-Makhzumi, who was killed by Hamza^{-asws} ibn Abdul Muttalib^{-asws} on the day of Badr. His^{-azwj} Saying, **"Then he will cry out for destruction (84:11)."** Al-Thawbur means woe. **"Indeed, he thought that he would never return (84:14)."** Yes." He says, he thought that he would never return after he dies. His^{-azwj} Saying, **"Then I swear by the twilight (84:16)."** The twilight is the redness after sunset. **"And by the night and what it packs (84:17)."** He^{-azwj} Says, when it drives everything of creation to where they will perish in it. **"And by the moon when it is full (84:18)."** When it comes together. **"You will surely go from one level to another" (84:19),** He^{-azwj} Says one situation after another (bad to worse). Rasool Allah^{-saww} said: You will surely follow the way of those who came before you, step by step, and arch by arch, and you will not miss their path, span by span, cubit by cubit, and arm's length by arm's length, to the extent that if those who came before you had entered a lizard's hole, you will enter it. They said: The Jews and Christians, meaning O Rasool Allah^{-saww}, he^{-saww} said: Who do I help to undo the bonds of Islam, one by one, and the first thing you will undo of your religion will be the Imamate [trust] and the last will be the prayer.²

¹ تفسير القمي، ج2، ص: 413

² تفسير القمي، ج2، ص: 413

Imam Baqir^{-asws} also said: Regarding His^{-azwj} Statement, **“You will surely go from one level to another (84:19),”** Imam^{-asws} said, “O Zurara, has this nation not gone from one level to another after its Prophet^{-saww} in the matter of so-and-so ?” So-and-so and so-and-so³.

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».

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, 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’.⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعاده الله تعالى أن يعطى كتابه من وراء ظهره،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘One who recites this Chapter (Surah Al-Inshiqaq), it would invoke the Protection of Allah^{-azwj} the Exalted for him, from him to be Given the Book behind his back.

و إن كتبت و علقت على المتعسرة بولدها، أو قرئت عليها، وضعت من ساعتها».

And if it is written and attached (as an amulet) upon the obstruction of the birth of the child, or recited upon it, she would give birth at its time (easy birth)’.⁵

VERSES 1 - 6

إِذَا السَّمَاءُ انشَقَّتْ {1}

When the sky splits open [84:1]

وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ {2}

And listen to its Lord as it is ought to be [84:2]

³ تفسير القمي، ج2، ص: 413

⁴ (ثواب الأعمال: 121).

⁵ Tafseer Al Burhan – H 11487

وَإِذَا الْأَرْضُ مُدَّتْ {3}

And when the earth is flatten out [84:3]

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ {4}

And throws out whatever is within it and empties out [84:4]

فس، تفسیر القمی إذا السماء انشقت قال يوم القيامة و أذنت لربها و حقت أي أطاعت ربها و حق لها أن تطيع ربها و إذا الأرض مدت و ألقت ما فيها و تخلت قال تمد الأرض و تنشق فيخرج الناس منها و تخلت أي تخلت من الناس.

When the sky splits open [84:1]. He said, ‘The Day of Judgment. **And it would hearken to its Lord, and it would be Obligated so [84:2]**, i.e. obey its Lord^{-azwj}, and it is right for it that it obeys its Lord^{-azwj}. **And when the earth is Extended [84:3] And throws out whatever is within it and empties out [84:4].** He said, ‘The ground would extend and split apart, and the people would come out from it. **and empties out [84:4]**, i.e., empty from the people’.⁶

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {5}

And listen to its Lord as it is it ought to [84:5]

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمُلَاقِيهِ {6}

O you the human beings! You should strive to your Lord with a striving, for you will meet Him [84:6]

علي بن إبراهيم، في قوله تعالى: إذا السماء انشقت قال: يوم القيامة

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the Exalted: **When the sky splits open [84:1]**, he said: ‘(On) the Day of Judgement’.

و أذنت لربها أي أطاعت ربها و حقت، و حق لها أن تطيع ربها

And it would hearken to its Lord [84:2] – i.e., obey its Lord^{-azwj}, as it is a right for it that it obeys its Lord.

و إذا الأرض مدت و ألقت ما فيها و تخلت، قال: تمد الأرض فتشق، فيخرج الناس منها: أي تخلت من الناس

⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 32

And when the earth is Extended [84:3] And throws out whatever is within it and empties [84:4], he said, 'The ground would be extended, so it would split apart, and the people would come out from it, and it would empty out, i.e., it would be empty from the people.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا يَعْنِي تَقْدِمُ خَيْرًا أَوْ شَرًّا فَمُلا قِيَمَهُ مَا قَدِمَ مِنْ خَيْرٍ أَوْ شَرٍّ.

O you the human beings! You should strive to your Lord with a striving, for you will meet it [84:6] – meaning send ahead (acts of) goodness or evil, so you will meet it, whatever you had send ahead from good or evil'.⁷

VERSE 7 - 9

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ {7}

So, as for one Given his Book in his right hand [84:7]

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8}

Then soon he would be Reckoned an easy Reckoning [84:8]

مع: أبي، عن سعد، عن البرقي، عن أبيه، عن ابن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: كل محاسب معذب، فقال له قائل: يا رسول الله فأين قول الله عزوجل: " فسوف يحاسب حسابا يسيرا " ؟ قال: ذاك العرض يعني التصفح.

My father, from Sa'ad, from Al Baqy, from his father, from Ibn Sinan, from Abu AL Jaroud,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Everyone Reckoned with would be Punished'. A speaker said to him^{-saww}, 'So where are the Words of Allah^{-azwj} Might and Majestic: **Then soon he would be Reckoned an easy Reckoning [84:8]?**' He^{-saww} said: 'That is the consideration, meaning the Pardoning'.⁸

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9}

And he shall go back to his family joyful [84:9]

In another Verse, Aheeth are: {24} **وَقُفُّوهُمْ ۖ إِنَّهُمْ مُسْتُؤْلُونَ** **And stop them! They have to be Questioned [37:24]**

⁷ (تفسير القمي 2: 412).

⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 17

The first and main subject matter of the Questioning

عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

From Al Shaby, from Ibn Abbas,

‘Regarding the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, ‘About the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}’.⁹

وَحَدَّثَنَا الْإِسْنَادُ عَنْ أَبِي مُحَمَّدٍ الْقَحْمَاءِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ هَاشِمٍ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسَامَرَاءَ قَالَ: حَدَّثَنِي أَبِي هَاشِمُ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسُرْمَنْ رَأَى قَالَ: حَدَّثَنَا أَبُو هَاشِمٍ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكْرِيَّا عَنْ عَبْدِ اللَّهِ الْجَوْهَرِيِّ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى بْنِ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

And by this chain, from Abu Muhammad Al Fahham, from Abu Al Fazl Muhammad Bin Hashim Al Hashimy, the prayer at Samarra, from Abu Hashim Al Hashimy the prayer leader at Sur Man Rayy, from Abu Hashim Bin Al Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al Jowhary Al Basry, from Abdullah Bin Al Musna Bin Tumama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يَجْزْ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ يَوْلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ يَعْنِي عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ.

From the Prophet^{-saww} having said: ‘When it will be the Day of Judgment and the Bridge is set up upon Hell, none would be allowed to cross over it except the one who had with him a permit wherein is the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and these are the Words of Allah^{-azwj} the Exalted: **And stop them! They have to be Questioned [37:24]**, Meaning about the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the most superior of the Salawaat and the greetings be upon him^{-asws} and upon his^{-asws} offspring’.¹⁰

[ابن شهر آشوب] أبو حمزة، عن أبي جعفر (عليه السلام) في قوله تعالى: * (فأما من أوتى كتبه يمينه) * علي بن أبي طالب (عليه السلام).

Ibn Shehr Ashub – Abu Hamza,

(It has been narrated) from Abu Ja’far^{-asws} regarding the Words of the Elated: **So, as for one Given his Book in his right hand [84:7]** – Ali^{-asws} Bin Abu Talib^{-asws}.¹¹

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُجَاسَبُ جِسَاباً يُسِيرُ إِلَى أَهْلِهِ مَسْرُوراً» هو علي و شيعته يؤتون كتبهم بأيمنهم.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Sama’at, from Abu Baseer:

⁹ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 8 H 12

¹⁰ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 3 H 54

¹¹ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 369

'Abu Abdullah^{-asws} has said: 'The Words of the Exalted: ***So, as for one Given his Book in his right hand [84:7] Then soon he would be Reckoned an easy Reckoning [84:8] And he shall go back to his family joyful [84:9]***, it is the (Wilayah of) Ali^{-asws} and his^{-asws} Shias who would be given their books in their right hands'.¹²

في اصول الكافي محمد بن يحيى عن احمد بن محمد بن عيسى عن الحسن بن محبوب عن سدير الصيرفي قال قال أبو عبد الله عليه السلام: في حديث طويل: إذا بعث الله عزوجل المؤمن من قبره خرج معه مثال يقدمه امامه، كلما رأى المؤمن هولا من أهوال يوم القيامة قال له المثال: لا تفزع ولا تحزن وابشر بالسرور والكرامة من الله عزوجل، حتى يقف بين يدي الله عزوجل

In Usool Al-Kafi, Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin mahboub, from Sudeyr Al-Sayrafi who said:

'Abu Abdullah^{-asws} said – in a lengthy Hadeeth: 'When Allah^{-azwj} Mighty and Majestic Resurrects the Momin from his grave, there will come out along with him a resemblance (image) which will be preceding him, leading him. Every time that the Momim sees a terror from the terrors of the Day of Judgement, the image would say to him, 'Do not panic, and do not grieve, and receive good news of the Bliss and the Prestige from Allah^{-azwj} Mighty and Majestic, until he comes to pause in front of Allah^{-azwj} Mighty and Majestic.

فيحاسبه حسابا يسير، ويأمر به إلى الجنة والمثال امامه، فيقول له المؤمن: رحمك الله نعم الخارج خرجت معي من قبري وما زلت تبشيري بالسرور والكرامة من ربي حتى رأيت ذلك، فيقول: من انت ؟

Then He^{-azwj} would Reckon him with an easy Reckoning, and Command for him to go to the Paradise, and the image would be leading him. So the Momin would say to it, 'May Allah^{-azwj} have Mercy on you. It was so good of you to come out with me when I came out from my grave, and you have never ceased to give me the good news of the Bliss and Prestige from my Lord^{-azwj} until I saw that. Who are you?'

فيقول: انا السور الذي كنت ادخلته على اخيك المؤمن في الدنيا، خلقتني الله جل وعزمنه لايشرك انتهي.

It will be saying, 'I am the joy which you had whenever you came up to a Momin in the world. Allah^{-azwj} Majestic and Mighty Created me from it (that joy) to give you the glad tidings to the end'.¹³

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،

In the Book Al-Ihtijaj Al-Tabarsy,

'Amir-Al-Momineen^{-asws}, in a lengthy Hadeeth in which are mentioned the prevailing conditions of the people on the Day of Judgement, in which he^{-asws} said: 'And the people, on that day would be upon (various) layers and levels. So, from among them would be one who would: ***Then soon he would be Reckoned an easy Reckoning [84:8] And he shall go back to his people joyful [84:9]***.

¹² (تأويل الآيات 2: 782 / 1)

¹³ Tafseer Noor Al Saqalayn - CH 84 H 15

ومنهم الذين يدخلون الجنة بغير حساب، لأنهم لم يتلبسوا من أمر الدنيا بشيء، وإنما الحساب هناك على من تلبس بها ههنا،

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.

ومنهم من يحاسب على النقيير والقطمير ويصير إلى عذاب السعير.

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'.¹⁴

In the Hereafter, Allah^{-azwj} will convert the sins of believers into good deeds:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {25:70}

Except one who repents, and believes, and does one righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]

See Ahadith in the Appendix:

VERSES 10 - 15

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ {10}

And as for one Given his Book behind his back [84:10]

فَسَوْفَ يَدْعُو ثُبُورًا {11}

He shall call for perdition [84:11]

وَيَصْلَىٰ سَعِيرًا {12}

And arrive to a Blazing Fire [84:12]

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا {13}

He used to be joyful among his family (world) [84:13]

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ {14}

¹⁴ Tafseer Noor Al Saqalayn – Ch 88 H 35

Surely, he thought that he would never return (to Allah) [84:14]

القاسم بن محمد، عن علي قال: سمعت أبا عبد الله عليه السلام يقول: إن الله تبارك وتعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه بيمينه وحاسبه فيما بينه وبينه فيقول: عبدي ! فعلت كذا وكذا وعملت كذا وكذا ؟ فيقول: نعم يا رب قد فعلت ذلك،

Al Qasim Bin Muhammad, from Ali who said,

'I heard Abu Abdullah^{-asws} saying: 'When Allah^{-azwj} Blessed and Exalted Wants to Reckon the Momin, would Give him his book in his right hand and Reckon him regarding what is in front of him, and would be Saying: "My^{-azwj} servant! Did you do such and such and worked such and such?" He would say, 'Yes, O Lord^{-azwj}! I had done that'.

فيقول: قد غفرتها لك وأبدلتها حسنات، فيقول الناس: سبحان الله أما كان لهذا العبد سيئة واحدة ؟ ! وهو قول الله عزوجل: " فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا "

He^{-azwj} will Say: "I^{-azwj} have Forgiven for you and Replaced these with good deeds!" The people would say, 'Glory be to Allah^{-azwj}! Wasn't there for this servant even one evil deed?' And it is the Word of the Mighty and Majestic: ***So, as for one Given his Book in his right hand [84:7] Then soon he would be Reckoned an easy Reckoning [84:8] And he shall go back to his people joyful [84:9]***.

قلت. أي أهل ؟ قال: أهله في الدنيا هم أهله في الجنة إن كانوا مؤمنين،

I said, 'Which people?' He^{-asws} said: 'His people in the world, they would be his people in the Paradise, if they were Momineen'.

قال: وإذا أراد بعبد شرا حاسبه على رؤوس الناس وبكته وأعطاه كتابه بشماله وهو قول الله عزوجل: " وأما من أوتي كتابه وراء ظهره فسوف يدعو ثبورا ويصلى سعيرا إنه كان في أهله مسرورا "

He^{-asws} said: 'And when He^{-azwj} Wants evil with a servant, He^{-azwj} will Reckon him over the heads of the people Overcome him with Arguments and Give him his book in his left hand, and it is the Words of Allah^{-azwj} Mighty and Majestic: ***And as for one Given his Book behind his back [84:10] He shall call for perdition [84:11] And arrive to a Blazing Fire [84:12] He used to be joyful among his people [84:13]***'.

قلت: أي أهل ؟ قال: أهله في الدنيا، قلت: قوله: " إنه ظن أن لن يحور " قال: ظن أنه لن يرجع.

I said, 'Which people?' He^{-asws} said: 'His people in the world'. I said, 'His^{-azwj} Words: ***Surely, he thought that he would never return [84:14]***?' He^{-asws} said: 'He thought he will never return'.¹⁵

¹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 17

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا {15}

Yes! Surely, his Lord was Insightful with him [84:15]

القاسم بن محمد عن علي قال: سمعت أبا عبد الله عليه السلام يقول. ان الله تبارك وتعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه بيمينه وحسابه فيما بينه وبينه فيقول: عبدي فعلت كذا وكذا وعملت كذا وكذا؟

Al Qasim Bin Muhammad, from Ali who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Intends to Reckon the Momin, would Give him his book in his right hand, and would Reckon him with regards to what is between Allah^{-azwj} and him, and He^{-azwj} would be Saying: “O My^{-azwj} servant! Did you do such and such, and perform such and such work?’

فيقول: نعم يا رب قد فعلت ذلك فيقول: قد غفرتها لك وأبدلتها حسنات

So, he would be saying, ‘Yes, O Lord^{-azwj}, I have done that’. He^{-azwj} would be Saying: “I^{-azwj} have Forgiven these for you, and have Changed these to be as good deeds’.

فيقول الناس: سبحان الله أما كان لهذا العبد سيئة واحدة وهو قول الله عز وجل: (فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا) قلت: أي أهل؟ قال: أهله في الدنيا هم أهله في الجنة ان كانوا مؤمنين

So, the people would be saying, ‘Glory be to Allah^{-azwj}! Wasn’t there a single evil deed for this servant?’ And these are the Words of Allah^{-azwj} Mighty and Majestic: **And he shall go back to his people joyful [84:9]**. I said, ‘Which people?’ He^{-asws} said: ‘His people (family) in the world, they would be his people (family) in the Hereafter, if they were Momineen’.

قال: وإذا أراد بعبد شرا حسبه على رؤوس الناس وبكته وأعطاه كتابه بشماله وهو قول الله عز وجل (وأما من أوتي كتابه وراء ظهره فسوف يدعو ثورا ويصلى سعيра انه كان في أهله مسرورا) قلت: أي أهل؟ قال: أهله في الدنيا

He^{-asws} said: ‘And when He^{-azwj} Intends evil (punish) with a servant, He^{-azwj} would Reckon him upon the heads of the people and he would cry, and would be Given his book in his left hand. And these are the Words of Allah^{-azwj} Mighty and Majestic: **And as for one Given his Book behind his back [84:10] He shall call for perdition [84:11] And arrive to a Blazing Fire [84:12] He used to be joyful among his people [84:13]**’. I said, ‘And which people?’ He^{-asws} said: ‘His people (family) in the world’.

قلت: قوله: (انه ظن أن لن يحور) قال ظن أنه لن يرجع

I said, ‘(What about) His^{-azwj} Words: **Surely he thought that he would never return [84:14]**?’ He^{-asws} said: ‘He thought he would never return’ (for Reckoning).¹⁶

¹⁶ Kitab Al Zohad – Ch 17 H 246

و عنه: عن إبراهيم بن أبي البلاد، عن بعض أصحابنا، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «أتى جبرئيل (عليه السلام) إلى النبي (صلى الله عليه وآله)، فأخذ بيده فأخرجه إلى البقيع، فانتهى إلى قبر، فصوت بصاحبه، فقال: قم بإذن الله،

And from him, from Ibrahim Bin Abu Al-Balaad, from one of our companions:

‘Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Jibraeel^{-as} came to the Prophet^{-saww}. So he^{-as} took him^{-saww} by the hand, and went out to Al-Baqi’e (The Cemetery). He^{-saww} ended up at a grave, so he^{-as} called out to its occupant: ‘Arise, by the Permission of Allah^{-azwj!}’

قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه، و هو يقول: الحمد لله و الله أكبر، فقال [جبرئيل]: عد بإذن الله،

He^{-asws} said: ‘So there came out from it a man with a white face covered in dust, and he was saying, ‘The Praise is due to Allah^{-azwj} the Great’. Jibraeel^{-as} said: ‘Return by the Permission of Allah^{-azwj!}’

ثم انتهى به إلى قبر آخر، فصوت بصاحبه، و قال له: قم بإذن الله، فخرج منه رجل مسود الوجه، و هو يقول: وا حسرتاه، وا ثبوراه، ثم قال [له جبرئيل]: عد بإذن الله تعالى،

Then he^{-as} came up with him^{-saww} to another grave. So he^{-as} called out at its occupant and said to him: ‘Arise, by the Permission of Allah^{-azwj!}’ So there came out from it a man with a blackened face, and he was saying, ‘O regret! O perdition!’ Then Jibraeel^{-as} said to him: ‘Return, by the Permission of Allah^{-azwj!}’.

ثم قال: يا محمد، هكذا يحشرون يوم القيامة، و المؤمنون يقولون هذا القول، و هؤلاء يقولون ما ترى».

Then he^{-asws} said; ‘O Muhammad^{-saww}! This is how they will be Resurrect on the Day of Judgement, and the Momineen would be saying these words, and those ones (Kafirs) would be saying what you^{-saww} have seen (heard)’.¹⁷

VERSES 16 - 18

فَلَا أُفْسِمُ بِالشَّفَقِ {16}

But no! I swear by the redness at sunset [84:16]

تفسير القمي قوله فَسَوَّاكَ فَعَدَلَكَ أَيُّ لَيْسَ فِيكَ اغْوَجَاجٌ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ قَالَ لَوْ شَاءَ رَكَّبَكَ عَلَى غَيْرِ هَذِهِ الصُّورَةِ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ قَالَ رَسُولُ اللَّهِ ص¹⁸ وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّ عَلَيْكُمْ لِحَافِظِينَ قَالَ الْمَلَكَانِ الْمُؤَكَّلَانِ بِالْإِنْسَانِ كِرَامًا كَاتِبِينَ يَكْتُبُونَ الْحَسَنَاتِ وَ السَّيِّئَاتِ قَوْلُهُ فَلَا أُفْسِمُ بِالشَّفَقِ أَيُّ الْحُمْرَةِ بَعْدَ غُرُوبِ الشَّمْسِ وَ اللَّيْلِ وَ مَا وَسَقَ يَقُولُ إِذْ سَأَقُ كُلَّ شَيْءٍ مِنَ الْخَلْقِ إِلَى حَيْثُ يَهْلِكُونَ بِمَا بَيَّانَ قَوْلُهُ يَقُولُ إِذَا سَأَقُ كُلَّ شَيْءٍ بَيَّانَ لِحَاصِلِ الْمَعْنَى مَعَ رَعَايَةِ الْاِشْتِقَاقِ الْكَبِيرِ فِي اللَّفْظِ أَيْضًا وَ الْهَلَاكِ بِجَازٍ عَنِ النُّومِ.

¹⁷ (الزهد: 94 / 253)

¹⁸ (3) في المصدر: قال: برسول الله صلى الله عليه وآله. اهـ.

Tafsir Al-Qummi, His^{-azwj} Statement, “**Then He proportioned you and made you straight (82:7),**” meaning there is no crookedness in you. In whatever form He^{-azwj} willed, He^{-azwj} assembled you. He^{-asws} said, “If He had willed, He would have assembled you in a form other than this.” No! Rather, you deny the Judgment. Rasool Allah^{-saww} and Amir Al-Momineen^{-asws}, said, “And indeed, over you are guardians.” He^{-asws} said, “The two angels assigned to man, noble scribes who write down the good deeds and the bad deeds.” His^{-azwj} Statement, “**So I swear by the twilight (84:16)**” means the redness after sunset, and the night and what it drives, meaning when it drives everything of creation to where they perish by it (an extract).¹⁹

وَاللَّيْلِ وَمَا وَسَقَ {17}

And the night and that which it drives on [84:17]

وَالْقَمَرِ إِذَا اتَّسَقَ {18}

And the moon when it becomes full [84:18]

VERSE 19

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ {19}

You will be indulging in a state after a state [84:19]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ قَالَ يَا زُرَّارَةُ أَوْ لَمْ تَرْكَبْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا طَبَقًا عَنْ طَبَقٍ فِي أَمْرِ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ .

Muhamman Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **You will be indulging in a state after a state [84:19]**. He^{-asws} said: ‘And didn’t this community, after its Prophet^{-saww}, enter into one state after another with regards to the matter of so and so, and so and so, and so and so (Abu Bakr, Umar, and Usman)?’²⁰

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قوله تعالى: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ: «أي لتسلكن سبيل من كان قبلكم من الأمم في الغدر بالأوصياء بعد الأنبياء».

Al-Tabarsy, in Al-Ihtijaj – From Amir-Al-Momineen^{-asws} regarding the Words of the Exalted: **You will be indulging in a state after a state [84:19]**, he^{-asws} said: ‘They will be travelling

¹⁹ بحار الأنوار (ط - بيروت)، ج9، ص: 249

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 17

upon the ways of the ones who were before them from the communities regarding the betrayal of the successors^{-as} after the Prophets^{-as}.²¹

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن مسعود وحيدر بن محمد السمرقندي جميعا قالوا: حدثنا محمد بن مسعود قال: حدثنا جبرئيل بن احمد عن موسى بن جعفر البغدادي قال: حدثني الحسن بن محمد الصيرفي، عن حنان بن سدير، عن ابيه عن اخيه عبد الله ع " قال: قال: ان للقايم مناغيبية يطول أمدھا فقلت له ولم ذاك يا بن رسول الله؟

Al Muzaffar Bin Ja'far Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Masoud and Haydar Bin Muhammad Al Samarqandy together, from Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Al Hassan Bin Muhammad Al Sayrafi, from Hanan Bin Sudeyr, from his father, from his brother,

Abu Abdullah^{-asws} has said: 'For our^{-asws} Al-Qaim^{-asws} there would be an occultation of a lengthy period'. So I said to him^{-asws}, 'And why would that be, O son^{-asws} of Rasool-Allah^{-saww}?'

قال: ان الله عز وجل أبى إلا ان يجرى فيه سنن الانبياء عليهم السلام في غيباتهم وانه لا بد له ياسدير من استيفاء مدد غيباتهم قال الله عز وجل (لتركن طبقا عن طبق) أي سننا على سنن من كان قبلكم.

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Refused except that He^{-azwj} Make to flow in him^{-asws} the Sunnah of the Prophets^{-as} with regards to their occultation(s), and it is inevitable for him^{-asws}, O Sudeyr, to satisfy (be equal to) the terms of (all) their^{-as} occultation(s). Allah^{-azwj} Mighty and Majestic Said: **You will be indulging in a state after a state [84:19]**, i.e., a Sunnah from the Sunnahs for the ones who were before you'.²²

قال (صلى الله عليه وآله): «لتركن سنة من كان قبلكم حذو النعل بالنعل والقذة بالقذة، و لا تخطئون طريقهم، شبرا بشبر وذراعا بذراع، و باعا بباع، حتى إن كان من قبلكم دخل جحر ضب لدخلموه».

(Ali Bin Ibrahim (Tafseer Qummi)) –

He^{-saww} (Rasool-Allah^{-saww}) said: 'You will be riding upon the ways of the ones who were before you like the (following) of the slipper of the slipper, and the (following of the) shoe of the shoe, step by step, and not erring from their ways, inch (Shibr) by inch, yard (Zira') by yard, and experience what they experience, to the extent that if the ones before you entered the hole of a lizard, you will enter it (as well)'.

قال: قالوا: اليهود و النصارى تعني، يا رسول الله؟ قال: «فمن أعني! لتنقض عرى الإسلام عروة عروة، فيكون أول ما تنقضون من دينكم الامامة، و آخره الصلاة».

He (the narrator) said, 'They (people) said, '(Is it) the Jews and the Christians that you^{-saww} mean by this, O Rasool-Allah^{-saww}?' He^{-saww} said: 'So who (else) do I^{-saww} mean? You will be

²¹ (الاحتجاج: 248)

²² Al Illal Al Sharaie – V 1 Ch 179 H 7

invalidating the Handhold of Al-Islam, handhold by handhold. So, the first of what you will be invalidating from your Religion is the Imamate, and the next one, the Salat'.²³

VERSES 20 & 21

فَمَا لَهُمْ لَا يُؤْمِنُونَ {20}

So, what is the matter with them, they are not believing? [84:20]

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ {21}

And when the Quran is recited to them they are not doing Sajdah? [84:21]

VERSES 22 - 25

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ {22}

But those who commit Kufr are belying [84:22]

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ {23}

And Allah is more Knowing of what they are keeping within themselves [84:23]

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {24}

Therefore, announce tell to them a painful Punishment [84:24]

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {25}

Except those who believe and do the righteous deeds, for them would be a never-ending Recompense [84:25]

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They are belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the sucesors^{-asws}, all of them^{-asws}'.²⁴

²³ (تفسير القمّي 2: 412)

²⁴ (Extract) تفسير القمّي 1: 199.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا: الدَّالَاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ- مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا أَذَاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْبَرِيَّاتِ

(Imam Hassan Al-Askari^{-asws} said): ‘Then the Mighty and Majestic Said: **And those who are committing Kufr and are belying Our Signs [64:10]** – the references to the truthfulness of Muhammad^{-saww} upon what he^{-saww} came with from the news of the previous centuries/communities and upon what was required to the servants of Allah^{-azwj}, from the mentioning of the merits of Ali^{-asws} and his^{-asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{-saww}, Chief of the righteous ones’.²⁵

Appendix: Sins of Shias will be converted into good Deeds

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {25:70}

Except one who repents, and believes, and does one righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ التُّعْمَانِ قَالَ: أَخْبَرَنِي أَبُو غَالِبٍ أَحْمَدُ بْنُ مُحَمَّدٍ الزُّرَّارِيُّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجُهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدٍ الطَّيَالِسِيُّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ التَّقْفِيِّ قَالَ:

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalisy, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمَذْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطَّلِعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ ذُنُوبُهُ حَتَّى إِذَا أَقْرَأَ بِسَيِّئَاتِهِ

‘I asked Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. He^{-asws} said: ‘They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah^{-azwj} the Exalted, He^{-azwj} will be the One Who will Take charge of his Reckoning, to the extent that He^{-azwj} will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَبْدُلُوهَا حَسَنَاتٍ وَ أَطْهَرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمَذْنِبِينَ مِنْ شِبَعَتِنَا خَاصَّةً.

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 106 (Extract)

Allah^{-azwj} Mighty and Majestic would Say to His^{-azwj} Scribes: "Change these to be good deeds and display these upon the people!" So the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah^{-azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our^{-asws} Shias in particular'.²⁶

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن الهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبع بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقامت إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبع بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I came up to Amir-Al-Momineen^{-asws} to greet him, so I seated myself waiting for him^{-asws}. He^{-asws} came out to me, and I stood up for him^{-asws} and greeted him^{-asws}. He^{-asws} struck upon my wrist, then clasped his^{-asws} fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir-al- Momineen^{-asws}!'

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاء من نحر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He^{-asws} said: 'Our^{-asws} friend is a friend of Allah^{-azwj}. So when a friend of Allah^{-azwj} dies, he would be with the elevated friends of Allah^{-azwj}, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter'.

فقلت: بأبي أنت و امي، و إن كان مذنباً؟

So I said, 'May my father and my mother be sacrificed for you^{-asws}, what if he was a sinner?'

فقال: «نعم، و إن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً يا أصبع، إن ولينا لو لقي الله و عليه من الذنوب مثل زيد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى».

So he^{-asws} said: 'Yes, and even if he was a sinner. Have you not read the Quran: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**? O Asbagh! Our^{-asws} friend, even if he were to meet Allah^{-azwj}, and he had for him sins the like of the foam of the sea, and like the number of grains of sand, Allah^{-azwj} would Forgive these for him, if Allah^{-azwj} so Desires to'.²⁷

²⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 9

²⁷ الإختصاص: 65

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه وآله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تحباً كبارها، فيقال له: عملت يوم كذا وكذا، وكذا، وكذا، وهو مقر لا ينكر، وهو مشفق من الكبائر، فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: ولقد رأيت رسول الله (صلى الله عليه وآله) ضحك حتى بدت نواجذه.

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh,

(It has been narrated) from Abu Dharr^{ar} who said, 'Rasool-Allah^{-saww} said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. So it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah^{-saww} was seen to smile to the extent that his^{-saww} teeth were seen'.²⁸

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال: «أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف!». «

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah^{-asws} has said: 'It is so easy what the visitor of Al-Husayn^{-asws} earns in every good deed, a thousand, thousand good deeds, and the evil-deed is only one. And where is the one when compared to a thousand, thousand?'

ثم قال: «يا صفوان، أبشر، فإن لله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبدل الله سيئاتهم حسنات».

Then he^{-asws} said: 'O Safwan! Receive glad tidings, for Allah^{-azwj} has Angels who have rods of Light. So when the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn^{-asws}, the Preserving Angels said: 'Pause!' So it pauses. So when he does a good deeds, say to it: 'Write!' **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**.²⁹

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى، فقلت: يا بن رسول الله إن لي حاجة، فقال: [هات] حاجتك

تأويل الآيات 1: 382 / 19²⁸

كامل الزيارات: 5 / 330²⁹

And from Abu Ja'far^{-asws} having said: 'I said to him^{-asws} at Makkah, 'There is a need for me'. So he^{-asws} said: 'Meet me in Makkah. So I met him^{-asws}, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me?' He^{-asws} said: 'Meet me^{-asws} in Mina'. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. He^{-asws} said: 'State your need'.

فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و أجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلّى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin in what is between me and Allah^{-azwj} Mighty and Majestic. I have not notified anyone upon it, and due to you^{-asws} (being what you^{-asws} are) that I am facing you^{-asws} with it'. He^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic would Manifest for the *Momin* servant, and He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet^{-as}'.

وفي حديث آخر: ويستر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنة، وذلك قول الله عزوجل: " فاولئك - الذين - يبدل الله سيئاتهم حسنات "

And in another Hadeeth: 'And He^{-asws} would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And that is in the Words of Allah^{-azwj} Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***'.³⁰

محمد بن عيسى عن عمر بن إبراهيم بياع السابري عن حجر بن زائدة عن رجل عن أبي جعفر عليه السلام قال: قلت له: يا بن رسول الله ان لي حاجة فقال: تلقاني بمكة فقلت يا بن رسول الله ان لي حاجة فقال: هات حاجتك

Muhammad Bin Isa, from Umar Bin Ibrahim Baya'a Al Sabiry, from Hujr Bin Zaida, from a man,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. So he^{-asws} said: 'Meet me^{-asws} in Makkah'. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me!' So he^{-asws} said: 'State your need'.

فقلت: يا بن رسول الله اني أذنبت ذنبا بيني وبين الله لم يطلع عليه أحد فعظم على وأجلك أن أستقبلك به فقال: انه إذا كان يوم القيامة وحاسب الله عبده المؤمن أوقفه على ذنوبه ذنبا ذنبا ثم غفر هاله لا يطلع على ذلك ملكا مقربا ولا نبيا مرسلا،

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin between me and Allah^{-azwj} and have not notified anyone upon it. Thus it is grievous upon me and you^{-asws} are postponing my facing you^{-asws} with it'. So he^{-asws} said: 'When it would be the Day of Judgment and Allah^{-azwj} would Reckon His^{-azwj} Momin servant, He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} would Forgive there for him, neither Notifying that upon and Angel of Proximity, nor a Mursil Prophet^{-as}'.

³⁰ Kitab Al Momin – Ch 2 H 67

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنه قال: ويستر عليه من ذنوبه ما يكره أن يوقفه عليها قال: ويقول لسيئاته: كوني حسنات قال: وذلك قول الله تبارك وتعالى: (أولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما

Umar Bin Ibrahim said, 'And I have been informed from someone else that he^{-asws} said: 'And He^{-azwj} would Veil upon him from his sins what he dislikes he being paused upon it'. And He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And these are the Words of Allah^{-azwj} Blessed and Exalted: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.³¹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) قال: إن الله مثل لي امتي في الطين، و علمني أسماءهم، كما علم آدم الأسماء كلها،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Made resemblances of my^{-saww} community for me^{-saww} in the clay, and Taught me^{-saww} their names, just as Adam^{-as} was Taught the names, all of them.

فمر بي أصحاب الرايات، فاستغفرت لعلي و شيعته، إن ربي وعدني في شيعه علي خصلة.

Then the companions of the banners passed by me^{-saww}, so I^{-saww} sought Forgiveness for Ali^{-asws} and his^{-asws} Shias. My^{-saww} Lord^{-azwj} Promised me^{-saww} a peculiarity regarding the Shias of Ali^{-asws}.

قيل: يا رسول الله، و ما هي؟ قال: المغفرة لمن آمن منهم، و إن الله لا يغادر «ك» صغيرة و لا كبيرة، و لهم تبدل السيئات حسنات».

It was said, 'O Rasool-Allah^{-saww}! And what is it?' He^{-saww} said: 'The Forgiveness for the one from them who believe, and that Allah^{-azwj} would neither Leave a minor sin nor a major sin, and for them He^{-azwj} **would Replace their evil deeds with good deeds [25:70]**'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَقْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَّتِي يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَ الْقَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

'Abu Ja'far^{-asws} narrated to me saying: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'I^{-asws} heard my^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws} saying: 'Amro Bin Ubeyd came over to Abu Abdullah^{-asws}. So when he greeted and was seated, recited this Verse: **Those who are shunning the major sins and the**

³¹ Kitab Al Zohad – Ch 17 H 245

³² الكافي 1: 15 /368

immoralities [53:32], then held back. So Abu Abdullah^{-asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{-azwj} Mighty and Majestic'.

فَقَالَ نَعَمْ يَا عَمْرُو

So he^{-asws} said: 'Yes – O Amro

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخُذُ فِيهِ مُهَانًا،

And the adultery, because Allah^{-azwj} Mighty and Majestic is Saying: ***And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].***

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{-asws} merits and the Knowledge'.³³

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)