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CHAPTER 99

AL-ZALZALA

(The Tremor)

(8 VERSES)

VERSES 1 - 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Zalzala (99):

Sura Al-Zalzala (8 verses) was revealed in Madina. Allah^{-azwj} Announces the earthquake which will announce the Doomsday. In Al-Safi, it is narrated by Syeda Fatima^{-asws}, Syeda said: An earthquake struck the people during the time of Abu Bakr, so the people were frightened and went to Abu Bakr and Umar, and they found them going out in a panic to Ali^{-asws}. The people followed them until they reached the door of Ali^{-asws}. He^{-asws} came out to them, not caring about what they were doing, so he^{-asws} went and the people followed him^{-asws} until they reached a hill, so he^{-asws} sat on it and they sat around him^{-asws}, watching the city walls shaking back and forth. Ali^{-asws} said to them: It seems that what you see has frightened you. They said: How can it not frighten us when we have never seen anything like it? He^{-asws} moved his^{-asws} lips, then struck the ground with his blessed hand, then said: What is the matter with you? Be still! So it became still by Allah^{-azwj}'s permission. They were more amazed at that than they were at the first time when he^{-asws} came out to them. He^{-asws} said to them, "You have indeed been amazed at my work." They said, "Yes." He^{-asws} said, "I^{-asws} am the man about whom Allah^{-azwj} said, 'When the earth is shaken with its [final] earthquake and the earth discharges its burdens and man says, 'What is wrong with it?'" So I^{-asws} am the man^{-asws} who will say to it, "What is wrong with you?" That Day it will tell its news to me^{-asws}.¹

MERITS

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُودٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا تَمْلُؤُوا مِنْ قِرَاءَةِ إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَلَهَا فَإِنَّهُ مَنْ كَانَتْ قِرَاءَتُهُ بِهَا فِي نَوَافِلِهِ لَمْ يُصِبْهُ اللَّهُ عَزَّ وَجَلَّ بِزُلْزَلَةٍ أَبَدًا وَلَمْ يَمُتْ بِهَا وَلَا بِصَاعِقَةٍ وَلَا بِآفَةٍ مِنَ آفَاتِ الدُّنْيَا حَتَّى يَمُوتَ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not be frustrated from the recitation of: **When the earth is shaken with its earthquake [99:1]** (Surah Al Zalzala), for the one who was reciting with it in his Optional (*Salāt*), Allah^{-azwj} Mighty and Majestic would not Hit him by an earthquake, ever, and he would not die due to it, nor by a thunderbolt, nor by a calamity from the calamities of the world until he dies.

وَ إِذَا مَاتَ نَزَلَ عَلَيْهِ مَلَكٌ كَرِيمٌ مِنْ عِنْدِ رَبِّهِ فَيَقْعُدُ عِنْدَ رَأْسِهِ فَيَقُولُ يَا مَلَكُ الْمَوْتِ ارْتُقِ بِوَلِيِّ اللَّهِ فَإِنَّهُ كَانَ كَثِيرًا مَا يَذْكُرُنِي وَ يَذْكُرُ تِلَاوَةَ هَذِهِ السُّورَةِ

And when he does die, a benevolent Angel would descend upon him from the Presence of his Lord^{-azwj} and sit by his head, and he would be saying: 'O Angel of death! Be kind with a friend of Allah^{-azwj}, he was frequent in mentioning Me^{-azwj} and mention the recitation of this Chapter'.

وَ تَقُولُ لَهُ السُّورَةُ مِثْلَ ذَلِكَ وَ يَقُولُ مَلَكُ الْمَوْتِ قَدْ أَمَرَنِي رَبِّي أَنْ أَسْمَعَ لَهُ وَ أَطِيعَ وَ لَا أُخْرِجَ رُوحَهُ حَتَّى يَأْمُرَنِي بِذَلِكَ فَإِذَا أَمَرَنِي أَخْرَجْتُ رُوحَهُ

And the Chapter (Surah Al Zalzala) would say to him similar to that, and the Angel of death would be saying: 'My Lord^{-azwj} has already Commanded me that I should listen to him and obey, and not extract his soul until he instructs me with that. So, when he does instruct me, (only then) I shall extract his soul'.

وَ لَا يَزَالُ مَلَكُ الْمَوْتِ عِنْدَهُ حَتَّى يَأْمُرَهُ بِقَبْضِ رُوحِهِ وَ إِذَا كُشِفَ لَهُ الْغِطَاءُ فَيَرَى مَنَازِلَهُ فِي الْجَنَّةِ فَيُخْرِجُ رُوحَهُ مِنَ اللَّيْلِ مَا يَكُونُ مِنَ الْعِلَاجِ ثُمَّ يُسَبِّحُ رُوحَهُ إِلَى الْجَنَّةِ سَبْعُونَ أَلْفَ مَلَكٍ يَتَّبِعُونَهُ بِهَا إِلَى الْجَنَّةِ .

And the Angel of death would not cease to be in his presence until he instructs him with the extraction of his own soul. And when the covers are removed for him, and he sees his house in the Paradise, then he (the Angel of death) would extract his soul from the gentlest of what can happen to be from the treatment. Then his soul would be escorted to the Paradise by seventy thousand Angels, encircling him to the Paradise'.²

وَ قَالَ الصَّادِقُ (عليه السلام): «من كتبها و علقها عليه أو قرأها و هو داخل على سلطان يخاف منه، نجا مما يخاف منه و يَحْدَرُ،

And Al-Sadiq^{-asws} said: 'One who recites it and attaches it to himself (as an amulet), or recites while he is entering to be in the presence of a ruling authority from whom he fears, he would be saved from what he is afraid of and the hazard.

وَ إِذَا كَتَبْتَ عَلَى طِشْتٍ جَدِيدٍ لَمْ يَسْتَعْمَلْ وَ نَظَرَ فِيهِ صَاحِبُ الْقُوَّةِ أَزِيلَ وَجَعَهُ بِإِذْنِ اللَّهِ تَعَالَى بَعْدَ ثَلَاثٍ أَوْ أَقَلَّ».

And if it is written upon the new water bowl which has not been used, and its owner looks into it, his pain would go away by the Permission of Allah^{-azwj} after three (days) or less'.³

وَ فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عليه السلام) تَقْرَأُ فِي الْأَوَّلَى إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ وَ الْعَادِيَاتِ وَ فِي الثَّلَاثَةِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ

² Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 24

³ (خواص 3 القرآن: 15 «نحوه»).

And in a report of Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{-asws} (having said): ‘(For the Salat of the Glorification – صَلَاةُ الشَّيْبِجِ) you should recite in the first (Rak’at): **When the earth is shaken with its earthquake [99:1]** (Surah Al-Zalzala), and in the second (Rak’at), **(I Swear) by the running (steeds) snorting [100:1]** (Surah Al Adiyat), and in the third (Rak’at): **When Help of Allah comes and the victory [110:1]** (Surah Al Nasr), and in the fourth (Rak’at): **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed)’.

فُلْتُ فَمَا ثَوَابُهَا قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَغْلٍ غَالِجٍ ذُنُوبًا غَفَرَ اللَّهُ لَهُ

I said, ‘So what are its Rewards?’ He^{-asws} said: ‘If there were upon him sin like the grains of sand, Allah^{-azwj} would Forgive them for him’.

ثُمَّ نَظَرَ إِلَيَّ فَقَالَ إِنَّمَا ذَلِكَ لَكَ وَ لِأَصْحَابِكَ .

Then he^{-asws} looked at me, so he^{-asws} said: ‘But rather, that is for you and for your companions (The Shias)’.⁴

VERSES 1 - 5

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا {1}

When the earth is shaken (violently) with its earthquake [99:1]

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا {2}

And the earth throws out its burdens [99:2]

وَقَالَ الْإِنْسَانُ مَا لَهَا {3}

And the person says, ‘What is (the matter with) it?’ [99:3]

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا {4}

On that Day it would narrate its news [99:4]

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا {5}

Because your (the person’s) Lord would have Revealed to it (earth) [99:5]

⁴ Al Kafi V 3 – The Book Of Salāt CH 91 H 1

ابن بابويه، قال: حدثنا أحمد بن محمد، عن أبيه، عن محمد بن أحمد، قال: حدثنا أبو عبد الله الرازي، عن أحمد بن محمد بن أبي نصر، عن روح بن صالح، عن هارون بن خارجة، رفعه، عن فاطمة (عليها السلام)، قالت: «أصاب الناس زلزلة على عهد أبي بكر، ففرعوا إلى أبي بكر و عمر، فوجدوها قد خرجا فرعين إلى علي (عليه السلام)، فتبعهما الناس إلى أن انتهوا إلى [باب] علي (عليه السلام)،

Ibn Babuwayh, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad Bin Abu Baseer, from Rawh Bin Salih, from Haroun Bin Kharjat with an unbroken chain,

(Syeda) Fatima^{-asws} said: 'The people were struck by an earthquake during the era of Abu Bakr, so they panicked and went to Abu Bakr and Umar. They found the two of them to have gone out terrified, to Ali^{-asws}. So the people followed the two of them until they ended up at the door of Ali^{-asws}.

فخرج إليهم علي (عليه السلام) غير مكتثر لما هم فيه، فمضى فاتبعه الناس حتى انتهى إلى تلعة، فقعدها عليها و قعدوا حوله و هم ينظرون إلى حيطان المدينة ترتج جائية و ذاهبة،

Ali^{-asws} came out to them, completely indifferent to what they were in. Then he^{-asws} went and they followed him^{-asws} until they ended up at a raised ground. He^{-asws} sat down upon it, and they all seated themselves around him^{-asws}, and they were looking around at the wall of the city which, were trembling, coming and going.

فقال لهم علي (عليه السلام) كأنكم قد هالكم ما ترون؟ قالوا: و كيف لا يهلونا و لم نر مثلها قط!

Ali^{-asws} said to them: 'It is as if you are all shocked at what you are seeing'. They said, 'And how can we not be terrified and we have never seen the like of it at all!'

فحرك شفثيه ثم ضرب الأرض بيده، ثم قال: مالك؟ اسكني، فسكنت، فعجبوا من ذلك أكثر من تعجبهم أولا حيث خرج إليهم،

He^{-asws} moved his lips, then placed his^{-asws} hand upon the ground and said: 'What is the matter with you? Calm down!' So it calmed down. They were all more astounded at that, than what they were when they first went out to him^{-asws}.

قال [لهم]: فإنكم قد تعجبتم من صنعي؟ قالوا: نعم،

He^{-asws} said to them: 'So you are all astounded from what I^{-asws} have done?' They said, 'Yes'.

قال: أنا الرجل الذي قال الله تعالى: إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ أُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا وَ قَالَ الْإِنْسَانُ مَا هَآءَا، فأنا الإنسان الذي يقول لها: ما لك

He^{-asws} said: 'I^{-asws} am the man for whom Allah^{-azwj} the Exalted Said: **When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, 'What is the matter with it?' [99:3]**, so I^{-asws} am that man who would be saying to it: 'What is the matter with you?'

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا إِيَايَ تَحْدُثُ أَخْبَارَهَا».

On that day she shall tell her news [99:4] , it is to me^{-asws} it would be narrating its news'.⁵

[القطب الراوندي] روى أبو حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قرئ عند أمير المؤمنين (عليه السلام): * (إذا زلزلت الأرض زلزالها) * إلى أن بلغ قوله: * (وقال الانسن ما لها يومئذ تحدث أخبارها) * قال: أنا الانسان، وإياي تحدث أخبارها.

Al Qutub Al Rawandy – Abu Hamza Al Sumaly has reported,

Abu Ja'far^{-asws} has said, 'It was recited in the presence of Amir Al-Momineen^{-asws}: **When the earth is shaken with its earthquake [99:1] – until it reached to His^{-azwj} Words: And the human beings says, 'What is the matter with it?' [99:3] On that Day it would narrate its news [99:4].** He^{-asws} said: 'I^{-asws} am the human being, and it is to me^{-asws} it shall be narrating its news'.⁶

في مجمع البيان وجاء في الحديث ان النبي صلى الله عليه وآله قال: اتدرون ما اخبارها ؟ قالوا: الله ورسوله اعلم، قال: اخبارها ان تشهد على كل عبد وامة بما عملوا على ظهرها، تقول: عمل كذا وكذا وكذا يوم كذا وكذا فهذا اخبارها.

In Majma Al Bayan, and it has come in a Hadeeth:

The Prophet^{-saww} has said: 'Do you know what is its news?' They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'. He^{-saww} said: 'It's news is that it would testify upon every servant and maid with what they had done upon its surface. 'Such and such a deed were done on such and such a day'. So, this is its news'.⁷

محمد بن العباس: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن الصباح المزني، عن الأصبع بن نباتة، قال: خرجنا مع علي (عليه السلام) و هو يطوف في السوق، فيأمرهم بوفاء الكيل و الوزن حتى إذا انتهى إلى باب القصر ركض الأرض برجله المباركة، فترزلت، فقال: «هي هي، ما لك؟ اسكني، أما و الله إني أنا الإنسان الذي تنبئه الأرض أخبارها، أو رجل مني».

Muhammad Bin Al Abbas, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Al Sabaah Al Mazny, from Al Asbag Bin Nabata who said:

'We went out with Ali^{-asws}, and he^{-asws} was going around in the market ordering them (marketers) to be loyal in the measurement and the weight, until he^{-asws} ended up at the Palace door. He^{-asws} struck the ground with his^{-asws} blessed feet and it trembled'. He^{-asws} said: 'Here, here, what is the matter with you^{-asws}? Calm down! But, by Allah^{-azwj}, I^{-asws} am the man to whom the earth will give its news to, or to a man^{-asws} from me^{-asws}'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُونُسَ أَوْ بَعْضِ أَصْحَابِهِ عَنْ أَيُّوبَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا فُشَا أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فُشَا الرِّثَا ظَهَرَتْ الرِّثَالَةُ وَ إِذَا فُشَا الْجَوْرُ فِي الْحُكْمِ احْتَسِبَ الْقَطْرُ وَ إِذَا خُفِرَتِ الدِّمَةُ أُدْبِلَ لِأَهْلِ الشِّرْكِ مِنَ أَهْلِ الْإِسْلَامِ وَ إِذَا مُبِعَتِ الرِّكَاءُ ظَهَرَتِ الْحَاجَةُ .

Ali Bin Ibrahim, from Ayoub Bin Nuh, or one of his companions, from Ayoub, from Safwan Bin Yahya who said, 'One of our companions narrated to me saying,

⁵ (علل الشرائع: 8 / 556)

⁶ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 372

⁷ Tafseer Noor Al Saqalayn – CH 99 H 8

⁸ (تأويل الآيات 2: 385 / 1).

'Abu Abdullah^{-asws} said: 'When four (things) become prevalent, four (things) would appear. When adultery is prevalent, the earthquakes appear, and when tyranny is prevalent in the judgments, the drops (of rain) be withheld, and when the non-Muslim taxpayers (Zimmi) are unprotected, the people of Polytheism would be more just than the people of Al-Islam, and when the *Zakāt* is prevented, the need (poverty) would appear'.⁹

و عنه: عن علي بن عبد الله بن أسد، عن إبراهيم بن محمد الثقفي، عن عبيد الله بن سليمان النجفي، عن محمد بن الخراساني، عن الفضل بن الزبير، قال: إن أمير المؤمنين علي بن أبي طالب (عليه السلام) كان جالسا في الرحبة فتزلزلت الأرض، فضربها علي (عليه السلام) بيده، ثم قال لها: «قري، إنه إنما هو قيام، و لو كان ذلك لأخبرتني، و إني أنا الذي تحدثه الأرض أخبارها،

And from him (Sharaf Al Deen Al Najafy), from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Ubeydullah Bin Suleyman Al Najafy, from Muhammad Bin Al Khurasany, from Al Fazl Bin Al Zubeyr who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} as seated in at Al-Rahba, and the ground shook (with a tremor). So Ali^{-asws} struck it by his^{-asws} hand, then said to it: 'Calm down!' But rather, it is (the) Rising (of Al-Qaim^{-asws}), and had it been that, it would have informed me^{-asws}. And I^{-asws} am the one to whom the earth would narrate its news'.

ثم قرأ: إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ الْإِنْسَانُ مَا لَهَا يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا أَمَا تَرَوْنَ أَنَّهَا تَحْدُثُ عَنْ رَبِّهَا؟».

Then he^{-asws} recited: ***When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, 'What is the matter with it?' [99:3] On that Day it would narrate its news [99:4] Because your Lord would have Revealed to it [99:5].*** But, are you not seeing that it would be narrating from its Lord^{-azwj}?¹⁰

و روى أبو علي الحسن بن محمد بن جمهور العمي، قال: حدثني الحسن بن عبد الرحيم التمار، قال: انصرفت من مجلس بعض الفقهاء، فمررت على سلمان الشاذكوني، فقال لي: من أين جئت؟ فقلت: جئت من مجلس فلان - يعني واضع كتاب (الواحدة) - فقال لي: ماذا قوله فيه؟ فقلت شيء من فضائل أمير المؤمنين علي بن أبي طالب (عليه السلام)،

And it is reported by Abu Ali Al Hassan Bin Muhammad Bin Jamhour Al Ammy, from Al Hassan Bin Abdul Raheem Al Tammar who said,

'We dispersed from a gathering of one of the jurists, and we passed by Salman Al-Shazkuny. He said to me, 'Where are you coming from?' So I said, 'I am coming from a gathering of so and so, he placed (read out) a book (Al-Wahida)'. He said to me, 'What are the words in it?' So, I said, 'Something from merits of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'.

فقال: و الله لأحدثنك بفضيلة حدثني بها قرشي عن قرشي إلى أن بلغ ستة نفر [منهم]، ثم قال: رجفت قبور البقيع على عهد عمر بن الخطاب، فضح أهل المدينة من ذلك،

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 196 H 3

¹⁰ تأويل الآيات 2 / 835

He said, 'By Allah^{-azwj}! I shall narrate to you with a merit, a Qurayshi narrated to me from a Qurayshi', until he reached six of them. Then he said, 'The graves at Al-Baqi'e (cemetery) shook, in the era of Umar Bin Al-Khattab, and the people of Al-Medina raised a clamour from that.

فخرج عمر و أصحاب رسول الله (صلى الله عليه و آله) يدعون لتسكن الرجفة، فما زالت تزيد إلى أن تعدى ذلك إلى حيطان المدينة، و عزم أهلها على الخروج عنها، فعند ذلك قال عمر: علي بأبي الحسن علي بن أبي طالب (عليه السلام)

So Umar Bin Al-Khattab and the companions of Rasool-Allah^{-saww} came out supplicating for the settling of the tremors. But, they did not cease increasing until that exceeded to the walls of Al-Medina, and its inhabitants determined upon exiting from it. Then, during that, Umar said, 'Bring Ali^{-asws} Bin Abu Talib^{-asws} to me!'

فحضر، فقال: يا أبا الحسن، ألا ترى إلى قبور البقيع و رجفتها حتى تعدى ذلك إلى حيطان المدينة و قد هم أهلها بالرحلة عنها؟

So he^{-asws} presented, and he said, 'O Abu Al-Hassan^{-asws}! Do you^{-asws} not see the graves of Al Baqi'e to be shaking until that has exceeded to the walls of Al-Medina, and its inhabitants have thought with the departure from it?'

فقال علي (عليه السلام): «علي بمائة رجل من أصحاب رسول الله (صلى الله عليه و آله) البدرين» فاختار من المائة عشرة، فجعلهم خلفه، و جعل التسعين من ورائهم، و لم يبق بالمدينة سوى هؤلاء إلا حضر حتى لم يبق بالمدينة ثيب و لا عاتق إلا خرجت،

Ali^{-asws} said: 'Come to me^{-asws} with a hundred men from the companions of Rasool-Allah^{-saww}, participants at (the battle of) Badr!' Then he^{-asws} chose ten from the hundred, and made them to be behind him^{-asws}, and made the ninety to be behind them, and there did not remain at Al-Medina besides them except he was present until there did not remain at Al-Medina, neither a widow nor an adolescent girl, except she (also) came out.

ثم دعا بأبي ذر و مقداد و سلمان و عمار، فقال لهم: «كونوا بين يدي» حتى توسط البقيع، و الناس محدقون به، فضرب الأرض برجله، ثم قال: «ما لك ما لك؟» ثلاثاً، فسكنت،

Then he^{-asws} called Abu Zarr^{-ra}, and Miqdad^{-ra}, and Salman^{-ra} and Ammar^{-ra}, and said to them^{-ra}: 'Come to be in front of me^{-asws}!', until they were in the midst of Al-Baqi'e, and the people were surrounding it. Then he^{-asws} struck the ground with his^{-asws} leg, then said: 'What is the matter with you?' – thrice, and it settled.

فقال: «صدق الله و صدق رسوله (صلى الله عليه و آله)، لقد أنبأني بهذا الخبر، و هذا اليوم، و هذه الساعة، و باجتماع الناس له،

Then he^{-asws} said: 'Allah^{-azwj} Spoke the Truth, and His^{-azwj} Rasool^{-saww} spoke the truth. I^{-asws} have been informed of this news, and this day, and this moment, and the gathering of the people to it.

إن الله عز و جل يقول في كتابه: إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ أُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا وَ قَالَ الْإِنْسَانُ مَا هَآءَا، أما لو كانت هي هي لقلت: ما لها، و أخرجت الأرض لي أثقالها»

Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: ***When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, 'What is the matter with it?'*** But, if it had been it, I^{-asws} would have said to it: 'What is the matter with it?', and the earth would have thrown out its burdens towards me^{-asws}.

ثم انصرف و انصرف الناس معه، و قد سكنت الرجفة.

Then he^{-asws} left, and the people left along with him^{-asws}, and the tremors had settled".¹¹

VERSES 6 - 8

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ {6}

On that Day (Qiyama) the people would arrive as scattered groups in order to see their deeds [99:6]

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7}

So, one who does good of the weight of a particle would see it [99:7]

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

And one who does evil of the weight of a particle would see it [9:8]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ: «يقول: إن كان من أهل النار [وكان] قد عمل مثقال ذرة في الدنيا خيرا [يره] يوم القيامة حسرة، إن كان عمله لغير الله

And in the report of Abu Al-Jaroud, who has said:

Abu Ja'far^{-asws} regarding the Words of the Exalted: ***So, one who does good of the weight of a particle would see it [99:7]***, he^{-asws} said: 'If he is from the inhabitants of the Fire, and he had done a good deed of the weight of an atom would see in on the Day of Judgement in regret if he had done it for the sake of other than Allah^{-azwj}.

و مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ يقول: إن كان من أهل الجنة رأى ذلك الشر يوم القيامة، ثم غفر الله تعالى له».

And one who does evil of the weight of a particle would see it [9:8]. And if he is from the inhabitants of the Paradise, he would see that evil on the Day of Judgement, but Allah^{-azwj} the Exalted would Forgive him'.¹²

تأويل الآيات 2: 837 / 5. ¹¹

وروى الواحدى باسناده مرفوعا إلى ربيعة الحرشى قال: قال رسول الله صلى الله عليه وآله: حافظوا على الوضوء وخير اعمالكم الصلوة وتحفظوا من الارض فانها أملككم وليس فيها احد يعمل خيرا أو شرا الا وهى مخبرة به.

And it has been reported by Al Wahidy, by his unbroken chain going up to Rabi'at Al Harshy who said:

'The Rasool-Allah^{-saww} said: 'Be in *Wudu*, and the best of your deeds is the Salat, and it will be preserved in the earth, for it is your mother, and there is no one in it who does a good deed or evil, except that it (the earth) will inform of it'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ قَالَ أَخْبَرْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) أَنِّي أُصِيبْتُ بِإِبْنَيْنِ وَبَقِيَ لِي بُنْيٌ صَغِيرٌ فَقَالَ تَصَدَّقْ عَنْهُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Yazeed who said,

'I informed Abu Al-Hassan Al-Reza^{-asws} that I have been hit by (the death of) two sons, and there remains for me one young son. So, he^{-asws} said: 'Give charity on his behalf'.

ثُمَّ قَالَ حِينَ خَضَرَ قِيَامِي مُرَ الصَّبِيِّ فَلْيَتَصَدَّقْ يَدِيهِ بِالْكَسْرَةِ وَالْقُبْضَةِ وَالشَّيْءِ وَإِنْ قَلَّ فَإِنَّ كُلَّ شَيْءٍ يُرَادُّ بِهِ اللَّهُ وَإِنْ قَلَّ بَعْدَ أَنْ تَصَدَّقَ النَّبِيُّ فِيهِ عَظِيمٌ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Then he^{-asws} said when I was about to arise, 'Instruct the child so let him give the charity with his own hands, with the bread, and the handful (of foodstuff), and the thing, be it little, for everything by which Allah^{-azwj} is intended even though it may be little after the sincerity of the intention in it, is great. Allah^{-azwj} Mighty and Majestic is Saying: ***So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]***'.¹⁴

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَعْطِي النَّاسَ وَيُزَيِّدُهُمْ فِي الدُّنْيَا وَيُرَغِّبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

'Ali^{-asws} Bin Al-Husayn^{-asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger^{-saww} of Allah^{-azwj} which was preserved and written down.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْظَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمٌ يَجْمُوعُ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ

¹² (تفسير القمي 2: 433)

¹³ Tafseer Noor Al Saqalayn Ch 99 – H 9

¹⁴ Al Kafi – V 4 – The Book of Zakaat Ch 48 H 10 (Extract)

(Among what he^{-asws} said was): 'And know, O son of Adam^{-as} that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah^{-azwj} Mighty and Majestic will Gather in it the former ones and the later ones.

ذَلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمُ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَشْرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْذَرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ

That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَ الْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَ مَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

There is nothing except for the Recompense for the good deeds and the Recompense for the evil deeds. So, the one who was from the Momineen having done a good deed in this world the weight of an atom would find it, and the one was from the Momineen having done an evil deed in this world the weight of an atom would find it too'.¹⁵

¹⁵ Al Kafi 0 V 8 H 14477