

بحار الأنوار

BIHAR AL-ANWAAR

Part 1 out of 2

الجزء السابع

Volume 7

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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CHAPTER 3 – PROOF OF THE RESURRECTION AND ITS STATE AND KUFR OF THE ONE WHO DENIES IT

الآيات الفاتحة مالك يوم الدين

The Verses – (Surah) Al Fatiha: **Master of the Day of Reckoning [1:4]**

البقرة كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ مَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

(Surah) Al Baqarah: **How are you disbelieving in Allah and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, then to Him you would be returning [2:28]**

و قال تعالى وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَ بَشِّرِ الْمُؤْمِنِينَ

And the Exalted Said: **and fear Allah, and know that you will meet Him, and give glad tidings to the Momineen [2:223]**

و قال تعالى أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ وَ انظُرْ إِلَى جَمْرِكَ وَ لَنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And the Exalted Said: **Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die for a hundred years, then Resurrected him. He said: “How long did you tarry?” He said: ‘I tarried for a day, or a part of a day’. He Said: “But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh”. So when it was clear to him, he said: ‘I know that Allah is Able over all things’. [2:259]**

وَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And when Ibrahim said: ‘Lord! Show me how You Revive the dead’. He said: “Or do you not believe?” He Said: Yes (I do), but to reassure my heart’. He Said: “Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260]

آل عمران رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ

(Surah) Aal-e-Imran: **Our Lord! You are the Gatherer of the people on a Day about which there is no doubt' [3:9]**

و قال تعالى وَ جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And the Exalted Said: **Make those who are following you above those who are disbelieving up to the Day of Qiyamah; then to Me shall be your return, and I will Judge between you regarding what you were differing in [3:55]**

و قال تعالى فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

And the Exalted Said: **Then how would it be when We shall Gather them together for a Day there being no doubt in it, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly? [3:25]**

و قال وَ لَيْسَ مِنْكُمْ أَوْ قُبُلْتُمْ إِلَّا إِلَى اللَّهِ تُحْشَرُونَ

And Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**

النساء لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

(Surah) Al Nisaa: **Allah, there is no god but He will Gather you to the Day of Qiyamah, there is no doubt in it [4:87]**

المائدة وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

(Surah) Al Maidah: **and fear Allah to Whom you would be gathering [5:96]**

الأنعام لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

(Surah) Al Anaam: **He will Gather you all to a Day of Qiyamah, there is no doubt in it. [6:12]**

و قال تعالى قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

And the Exalted Said: **Say: 'I fear, if I disobey my Lord, Punishment of a grievous Day [6:15]**

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَ ذَلِكَ الْفَوْزُ الْمُبِينُ

The one from whom it is averted on that day, so He has Blessed him, and that is the manifest success [6:16]

و قال تعالى وَ الْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

And the Exalted Said: **and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]**

و قال وَ أَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا إِلَىٰ رَبِّهِمْ

And Said: **And warn with it those who fear that they would be Gathering to their Lord [6:51]**

و قال ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

And Said: **then to Him would be your Return, then He would Inform you with what you were doing [6:60]**

و قال ثُمَّ رُدُّوا إِلَىٰ اللَّهِ مَوْلَاهُمْ الْحَقِّ لَا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ

And Said: **Then they are returned to Allah, their True Master; Indeed, for Him is the Decision and He is the swiftest of the Reckoners [6:62]**

و قال وَ هُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And Said: **and He is to Whom you shall be gathering [6:72]**

و قال تعالى لَعَلَّهُمْ يَلْقَاءَ رَبَّهُمْ يُؤْمِنُونَ

And the Exalted Said: **perhaps they would be believing in meeting their Lord [6:154]**

و قال تعالى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

And the Exalted Said: **then to your Lord is your return, so He would be Informing you with what you were differing in [6:164]**

الأعراف قالَ فِيهَا تَحْيَوْنَ وَ فِيهَا تَمُوتُونَ وَ مِنْهَا تُخْرَجُونَ

(Surah) Al A'raaf: **He said: "Therein you shall be living and therein you shall be dying, and from it you shall be coming out [7:25]**

و قال تعالى كَمَا بَدَأْتُمْ تَعُودُونَ

And the Exalted Said: **Just as He Originated you all, (so) you would be returning [7:29]**

و قال وَ هُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِنَاهُ لِيَلْدِي مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

And Said: **And He is the One Who Sends the winds bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits; thus We shall Extract the dead, perhaps you would be mindful [7:57]**

و قال وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ لِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

And Said: **And those who are belying Our Signs and meeting of the Hereafter, their deeds would be nullified. Would they be Recompensed except for what they had being doing? [7:147]**

التوبة ثُمَّ تُرْذَوْنَ إِلَىٰ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Surah Al Tawbah: **then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]**

يونس إِلَيْهِ مَرْجِعُكُمْ جَمِيعاً وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ

(Surah) Yunus^{as}: **To Him is your return, altogether, and the Promise of Allah is True. He Began the creation, then He Repeats it, in order to Recompense those who believe and do righteous deeds with the fairness [10:4]**

و قَالَ فَتَنذِرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

And Said: **but We Respite those who are not wishing to meet Us in their insolence, blindly wandering on [10:11]**

و قَالَ إِنِّي أَخَافُ إِنْ عَصَيْتَ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

And Said: **I fear the Punishment of a Mighty Day if I disobey my Lord [10:15]**

و قَالَ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And Said: **then to Us is your return, then We will Inform you with what you were doing [10:23]**

و قَالَ تَعَالَىٰ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَلَيْ تُوْفِكُونَ

And the Exalted Said: **Say: 'Is there from your associates anyone who can begin the creation and then repeat it?' Say: 'Allah Begins the creation then He Repeats it. How come you are being deluded?' [10:34]**

و قَالَ تَعَالَىٰ وَ يَوْمَ يَجْمَعُهُمْ كَأَنَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَ مَا كَانُوا مُهْتَدِينَ

And the Exalted Said: **And the Day He will Gather them as if they had not tarried (remained) except for an hour from the day, recognising each other. They would lose, those who are belying meeting Allah, and they were not rightly guided [10:45]**

وَ إِنَّمَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيْنَاكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

And either We will Show you part of that which We have Prepared for them or We will Cause you to pass away, then to Us would be their return, then Allah will Testify upon what they had been doing [10:46]

وَقَالَ وَ يُقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

And Said: **And they are saying: 'When would be this threat, if you were truthful?' [10:48]**

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Say: 'I neither control for myself any harm or any benefit except what Allah so Desires. For every community there is a term, and when their term comes, so they would not be able to delay it for a moment, nor bring it forward' [10:49]

وَقَالَ وَ يَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَ رَبِّي إِنَّهُ لِحَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ

And Said: **And they are asking you for information, 'Is it true?' Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53]**

وَقَالَ تَعَالَى هُوَ يُحْيِي وَ يُمِيتُ وَ إِلَيْهِ تُرْجَعُونَ

And the Exalted Said: **He Causes to live and Causes to die, and to Him you will be returning [10:56]**

هُود وَ إِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

(Surah) Hud^{as}: **and if you turn back, then I fear upon you a Punishment of a Big Day [11:3]**

إِلَى اللَّهِ مَرْجِعُكُمْ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah is your return, and He is Able upon all things [11:4]

وَقَالَ تَعَالَى وَ لَئِنْ قُلْتُمْ إِن كُنْتُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيُقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

And the Exalted Said: **And if you were to say: 'You will be Resurrected from after the death', those who are committing Kufr would say, 'Surely this is nothing but clear sorcery [11:7]**

وَقَالَ وَ إِنْ كُنَّا لَمَّا لَيُوقِنَنَّ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

And Said: **And you Lord will certainly Fulfil their deeds. He is Aware of what they are doing [11:111]**

يُوسُفُ أَ فَآمِنُوا أَنْ تُأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ

(Surah) Yusuf^{as}: **Are they feeling secure from an overwhelming Punishment coming to them from Allah, or the Hour coming to them suddenly while they are not realising? [12:107]**

الرعد وَ إِنَّ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَ إِذَا كُنَّا تُرَاباً أَوْ إِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا يَرْجَمُونَ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(Surah) Al Ra'ad: **And if you are astounded, then (even more) astonishing are their words, 'When we would be dust will we be in a new creation?' They are those who are committing Kufir with their Lord, and they have shackles in their necks, and they are the inmates of the Fire, they would be abiding therein [13:5]**

إبراهيم مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ

(Surah) Ibaahim^{as}: **before there comes to them a Day during which they would neither be any bargaining or befriending [14:31]**

الحجر وَ إِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

(Surah) Al Hijr: **And surely your Lord, He would be Gathering them. He is Wise, Knowing [15:25]**

وَ قَالَ تَعَالَى قَوْلَ رَبِّكَ لَنْسَأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93]

النحل أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

(Surah) Al Nahl: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1]**

وَ قَالَ تَعَالَى هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ

And the Exalted Said: **Are they waiting except that the Angels should come to them or there should come the Command of your Lord? [16:33]**

أَسْرَى وَ أَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَاباً أَلِيماً

(Surah) Asra'a: **And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]**

وَ قَالَ تَعَالَى مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاها مَذْمُوماً مَدْحُوراً

And the Exalted Said: **One who wanted the current (life), We Hasten for him therein whatever We so Desire to for one We Want, then We Make Hell for him to arrive to it Condemned, Rejected [17:18]**

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

And one who wants the Hereafter and strives for it with a striving, and he is a Momin, then those are such, their striving would be thankfully Appreciated [17:19]

وَقَالَ تَعَالَىٰ وَاللَّخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

And the Exalted Said: **and for the Hereafter there are greater Ranks and greater Preferments [17:21]**

وَقَالَ تَعَالَىٰ وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَيْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

And the Exalted Said: **And they are saying: 'What! When we become bones and decayed, would we be Resurrected as a new creation?' [17:49]**

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Say: '(Even if you) become stones or iron [17:50]

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا

Or any creature from what you are conceiving of in your chests as being harder. But, they will be saying, 'Who will Return us?' Say: 'The One Who Originated you the first time'. So they would be shaking their heads at you and saying, 'When will it be?' Say: 'It can happen to be near' [17:51]

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا

On the Day He would be Calling you, so you will be answering with His Praise and you would be thinking that you did not tarry except for a little while [17:52]

وَقَالَ تَعَالَىٰ وَمَنْ يُضِلِلْ فَلَنْ نَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمياً وَبُكماً وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

And the Exalted Said: **and one whom He Lets to stray, so you will never find there being a Guardian for them from besides Him, and We will Gather them on the Day of Qiyamah upon their faces, blind, dumb, deaf, their abode being Hell. Every time it abates, We will Increase them with blazes [17:97]**

ذَٰلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَيْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

That would be their Recompense because they committed Kufr with Our Signs and they were saying, 'What! When we become bones and decayed, would we be Resurrected as a new creation?' [17:98]

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

Or do they not see that Allah Who Created the skies and the earth is Able upon Creating the like of them? And He has Made a term to be for them, there being no doubt in it. But, the unjust ones refuse, except for the denying [17:99]

الكهف وَكَذَلِكَ أَعْتَدْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

(Surah) Al Kahf: And like that, We Made known to them for them to know that the Promise of Allah is True, and that the Hour, there is no doubt in it [18:21]

مريم إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ

(Surah) Maryam: Surely, We would Inherit the earth and the ones upon it, and to Us they shall be returning [19:40]

وَقَالَ تَعَالَىٰ وَ يَقُولُ الْإِنْسَانُ أَ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا

And the Exalted Said: And the human being is saying: 'What! When I am dead I shall soon be Brought forth alive?' [19:66]

أَوْ لَا يَتَذَكَّرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا

Or does not the human being remember that We Created him before, and he was nothing? [19:67]

وَقَالَ وَ نَرِيَهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا

And Said: And We shall Inherit what they are saying, and they would come to Us individually [19:80]

وَقَالَ وَ كُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

And Said: And every one of them would come to Him on the Day of Qiyamah individually [19:95]

طه مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

(Surah) Ta Ha: From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]

الأنبياء وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

(Surah) Al Anbiya^{as}: **And they are saying, 'When would this Threat occur if you are truthful?'**
[21:38]

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَ لَا عَن ظُهُورِهِمْ وَ لَا هُمْ يُنصَرُونَ

If only they had known, those who commit Kufr, where they will not be able to stop the Fire from their faces nor from their back, nor will they be helped [21:39]

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَ لَا هُمْ يُنظَرُونَ

But, it will come to them suddenly, and it would stun them, so they would neither be able to repel it nor would they be Respited [21:40]

وَ قَالَ تَعَالَى الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ

Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49]

الحجج يا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبُعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ لِّبَيِّنٍ لَّكُمْ وَ نُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَ مِنْكُمْ مَّن يُتَوَقَّىٰ وَ مِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَزْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مَن تَعَدَّ عِلْمٌ شَيْئاً وَ تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ وَ أَنْبَتَتْ مِّن كُلِّ زَوْجٍ بَهِيجٍ

O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5]

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَ أَنَّهُ يُحْيِي الْمَوْتَىٰ وَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6]

وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَن فِي الْأُبُورِ

And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]

وَ قَالَ تَعَالَىٰ إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَادُوا وَ الصَّابِغِينَ وَ النَّصَارَىٰ وَ الْمَجُوسَ وَ الَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

And the Exalted Said: ***Surely, those who believe, and those who are Jews, and the Sabceans, and the Christians, and the Magians, and those who associate, Allah will Decide between them on the Day of Qiyamah. Surely, Allah is a Witness upon all things [22:17]***

و قال تعالى وَ لَا يَرَأَى الَّذِينَ كَفَرُوا فِي مَرِيَّةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ

And the Exalted Said: ***'And those who commit Kufr will not cease to be in doubt from it until the Hour comes to them suddenly, or there comes to them Punishment of a Destructive day [22:55]***

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

The Kingdom on that Day is for Allah. He will Judge between them. So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56]

وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ

And those who commit Kufr and belie Our Signs, then they, for them would be a humiliating Punishment [22:57]

وَ قَالَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And Said: ***Allah will Judge between you on the Day of Qiyamah regarding what you were differing in [22:69]***

الْمُؤْمِنُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

(Surah) Al Mominoun: ***Then on the Day of Qiyamah, you shall be Resurrected [23:16]***

وَ قَالَ تَعَالَى حِكَايَةَ عَنْ قَوْمِ هُودٍ أَوْ قَوْمِ صَالِحٍ أَيْ يَجْعَلُكُمْ أَنْتُمْ إِذَا مِتُّمْ وَ كُنْتُمْ تُرَاباً وَ عِظَاماً أَنْتُمْ تُخْرَجُونَ

And the Exalted Said Narrating from the people of Hud^{as} or the people of Salih^{as}: ***He promises you that when you are dead and become dust and bones you would be brought forth [23:35]***

هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ

Far it is! Far it is, what you are being promised! [23:36]

إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَ نَحْيَا وَ مَا نَحْنُ بِمَبْعُوثِينَ

Surely, it is only our life of the world. We die and we live, and we will not be Resurrected [23:37]

وَ قَالَ تَعَالَى حِكَايَةَ عَنِ الْمُنْكَرِينَ لِلْبَعْثِ فِي زَمَنِ الرَّسُولِ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ

And the Exalted Said Relating from the deniers of the Resurrection during the era of the Rasool^{-saww}: **But, they are saying similar to what the formers ones said [23:81]**

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

They are saying, 'What! When we are dead and become dust and bones, we would be Resurrected?' [23:82]

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

We and our forefathers have been threatened with this from before. Surely these are only the stories of the former ones' [23:83]

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ

Say: 'For whom is the earth and the ones there, if you were knowing?' [23:84]

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ

They will be saying, 'For Allah'. Say: 'So why are you not minding?' [23:85]

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Say: 'Who is Lord of the seven skies and Lord of the Magnificent Throne?' [23:86]

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ

They will be saying, '(This is) Allah's'. Say: 'So why are you not fearing?' [23:87]

قُلْ مَنْ يَدِينَهُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

Say: 'In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?' [23:88]

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ

They will be saying, '(This is) Allah's. Say: 'So why are you then bewitched?' [23:89]

بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ

But, We Came to them with the Truth, and they are the liars [23:90]

الفرقان بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

(Surah) Al Furqan: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**

و قال تعالى بل كانوا لا يرجون نشوراً

And the Exalted Said: **But, they were not hoping to be Raised [25:40]**

الشعراء و سيعلم الذين ظلموا أي منقلب ينقلبون

And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]

النمل إن الذين لا يؤمنون بالآخرة زيننا لهم أعمالهم فهم يعمهون

(Surah) Al Naml: **Surely, those who are not believing in the Hereafter, We Adorned their deeds for them, so they are wandering blindly [27:4]**

أولئك الذين هم سوء العذاب و هم في الآخرة هم الأخسرون

These are they who shall have the evil punishment, and in the Hereafter they shall be the greatest losers [27:5]

و قال تعالى أم من يبدؤا الخلق ثم يعيده

And the Exalted Said: **Or, One Who Initiates the creation, then Repeats it [27:64]**

و قال قل لا يعلم من في السماوات و الأرض الغيب إلا الله و ما يشعرون أيان يبعثون

And Said: **Say: 'The ones in the skies and earth do not know the unseen except Allah, and they are not aware when they would be Resurrected' [27:65]**

بل ادراك علمهم في الآخرة بل هم في شك منها بل هم عنها عمون

But, does their knowledge reach into the Hereafter? But, they are in doubt from it. But, they are blind from it [27:66]

و قال الذين كفروا إذا كُفرتنا ثراباً و أبأؤنا أ إننا لمخرجون

And those who commit Kufr say, 'Is it so, when we and our forefathers have become dust, we would be Brought out?' [27:67]

لقد وعدنا هذا نحن و أبأؤنا من قبل إن هذا إلا أساطير الأولين

We have been promised this before, us and our forefathers. Surely, these are only stories of the former ones' [27:68]

العنكبوت مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(Surah) Al Ankabout: **One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]**

و قال سبحانه أَمْ لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And the Glorious Said: **Or do they not see how Allah Initiates the creation, then Repeats it? Surely, that is easy upon Allah [29:19]**

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: 'Travel in the land and look how the creation begins. Then Allah would Produce another growth. Surely, Allah is Able upon all things [29:20]

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ

He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21]

و قال تعالى وَ إِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَ ارْجِعُوا الْيَوْمَ الْأَخِيرَ

And the Exalted Said: **And to Madyan (We Sent) their brother Shuaib, so he said: 'O people! Worship Allah and fear the Last Day [29:36]**

و قال وَ إِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

And Said: **And what is this life of the world except sport and play? And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64]**

الرَّومُ يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَ هُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

(Surah) Al Roum: **They know the apparent life of the world, but they are oblivious of the Hereafter [30:7]**

أَمْ لَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَ مَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ أَجَلٍ مُّسَمًّى وَ إِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ

Or do they not reflect within themselves? Allah did not Create the skies and the earth and what is between the two except with the Truth, and for a specified term, and surely most of the people are deniers of the meeting with their Lord [30:8]

و قال اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

And Said: **Allah Began the creation, then He will Repeat it, then to Him you will be returning [30:11]**

و قال سبحانه يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

And the Glorious Said: **He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19]**

وَ مِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

And from His Signs is that He Created you from soil, then you are human beings, scattered (far and wide) [30:20]

وَ قَالَ تَعَالَى وَ مِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَ الْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

And the Exalted Said: **And from His Signs is standing of the sky and the earth by His Command. Then when He will Call you with a Call from the earth, then you will be coming out [30:25]**

وَ قَالَ وَ هُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَ هُوَ أَهْوَنُ عَلَيْهِ

And Said: **And He is the One Who Began the creation, then He will Repeat it, and it is easy for Him. [30:27]**

وَ قَالَ تَعَالَى ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

And the Exalted Said: **then He will Cause you to die, then He will Revive you [30:40]**

وَ قَالَ تَعَالَى فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّقُونَ

And the Exalted Said: **Then set your face for the Religion of the Custodian before there comes from Allah a Day, there being no averting for it. On that Day they will be divided [30:43]**

لَقَمَانٍ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(Surah) Luqman^{as}: **then to Me would be your Return, so I shall Inform you of what you had been doing [31:15]**

يَا بُنَيَّ إِنَّمَا إِنْ تَكُ مِنْ ثَمَرٍ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

(Luqman said): 'O my son! Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties, Informed [31:16]

وَ قَالَ إِنَّمَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

And Said: **To Us is their return, and We shall Inform them with what they had been doing. Surely, Allah is a Knower of the contents of the chests [31:23]**

مُنْعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]

وَقَالَ مَا خُلِقْتُمْ وَلَا بَعُثْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

And Said: **Neither was your Creation nor will your Resurrection be, except like one soul; surely Allah is Hearing, Seeing [31:28]**

التَّنزِيلِ وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

(Surah) Al Tanzeel: **And they are saying: ‘What! When we are lost in the earth, would be in a new creation? But, they are disbelievers in the meeting of their Lord [32:10]**

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say: ‘The Angel of death who is Allocated to you shall cause you to die, then to your Lord you will be returning’ [32:11]

سُبْحَانَ اللَّهِ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ

(Surah) Saba: **And those who commit Kufr say, ‘The Hour will not come to us’. Say: ‘Yes (it will), by my Lord, the Knower of the unseen! It will come to you. Neither is the weight of a particle in the sky hidden from Him nor in the earth, neither anything smaller than that nor bigger, except it is in a Clarifying Book [34:3]**

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

For Him to Recompense those who believe and do righteous deeds. They, for them is Forgiveness and an honourable sustenance [34:4]

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ

And those who strive against Our Signs to frustrate them, they, for them is a Punishment of painful torture [34:5]

وَقَالَ عَزَّ وَجَلَّ وَالَّذِينَ كَفَرُوا هَلْ نَدُّكُمْ عَلَىٰ رِجْلٍ يُبَيِّنُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

And the Mighty and Majestic Said: **And those who commit Kufr say, ‘Shall we point you to a man who would inform you that when you are scattered with every scattering, you would in a new creation? [34:7]**

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ

Either he is fabricating a lie upon Allah, or there is madness in him'. But, those who do not believe in the Hereafter would be in Punishment and the far straying [34:8]

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ إِنَّ نَشْأًا نُحْسِفُ بِهَيْمِ الْأَرْضِ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ

Do they not look at what is in front of them and what is behind them, from the sky and the earth? If We so Desire, We would Cause the earth to submerge with them, or a piece of the sky to fall down upon them. Surely, in that, there is a Sign for every penitent servant [34:9]

وَ قَالَ سُبْحَانَهُ فُلٌ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَ هُوَ الْفَاتِحُ الْعَلِيمُ

And the Glorious Said: ***Say: 'Our Lord will Gather us together, then will He Judge between us with the Truth, and He is the Supreme Judge, the Knowing' [34:26]***

وَ قَالَ تَعَالَى وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And the Exalted Said: ***And they are saying, 'When will this Promise (be fulfilled) if you were truthful?' [34:29]***

فُلٌ لَّكُمْ مِعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَ لَا تَسْتَقْدِمُونَ

Say: 'For you there is an appointment of a Day. Neither can you delay from it a moment, nor bring it forward' [34:30]

فَاطِرُ وَ اللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

(Surah) Fatir: ***And Allah is the One Who Sends the winds, so the clouds are stirred, and We Drive it to a dead land and We Revive the ground by it after its death. Similar to that is the Resurrection [35:9]***

يَسْ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ

(Surah) Yaseen: ***Surely, We Revive the dead, and We Write down whatever they send forward and their impacts, [36:12]***

وَ قَالَ وَ إِنْ كُلُّ لَمَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ

And Said: ***And surely, they would all be presented in front of Us [36:32]***

وَ قَالَ وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ

And Said: ***And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78]***

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ

He Who Made fire for you from the green tree, so then you are igniting from it' [36:80]

تُوقِدُونَ أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَ هُوَ الْخَلَّاقُ الْعَلِيمُ

Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]

الصفات أَوْ إِذَا مِتْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا أَوْ إِنَّا لَمَبْعُوثُونَ

(Surah) Al Saafaat: What! When we are dead and have become dust and bones, would we be revived? [37:16]

أَوْ آبَاؤُنَا الْأَوَّلُونَ

Or our forefathers, the former ones? [37:17]

قُلْ نَعَمْ وَ أَنْتُمْ دَاخِرُونَ

Say: 'Yes! And you shall be humiliated [37:18]

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ

But rather, it would only be a single scream, and then they will be looking on [37:19]

وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ

And they shall say, 'O woe be unto us! This is the Day of Religion!' (Reckoning) [37:20]

هَذَا يَوْمُ الْقُضْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

This is the Day of Decision which you were belying with [37:21]

الرِّمِّمْ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

(Surah) Al Zumar: then to your Lord would be your return, and He will Inform you with what you had been doing. He is Knowing with the contents of the chests [39:7]

الْمُؤْمِنِ وَ قَالَ مُوسَىٰ إِنَّي عُذْتُ بِرَبِّي وَ رَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

(Surah) Al Momin: **And Musa said: 'I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]**

و قال تعالى إِنَّ الْأَجْرَةَ هِيَ دَارُ الْفَرَارِ

And the Exalted Said: **and surely the Hereafter, it is the House of (permanent) settlement [40:39]**

و قال سبحانه لَخُلُقِ السَّمَاوَاتِ وَ الْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And the Glorious Said: **The Creation of the skies and the earth is greater than the Creation of the people, but most of the people do not know [40:57]**

و قال تعالى إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

And the Exalted Said: **Surely, the Hour is coming, there is no doubt in it, but most people do not believe [40:59]**

السجدة وَ مِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Surah) Al Sajdah: **And from His Signs is, you see the land as barren, so when We Send the water upon it, it stirs and gets nourished. Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]**

و قال سبحانه وَ لَعِنَ أَدْفَنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسْتَنَّةٍ لِيُقُولَنَ هَذَا لِي وَ مَا أَظُنُّ السَّاعَةَ قَائِمَةً وَ لَعِنَ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لِلْحَسَنِ فَلَنُتَبِّعَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَ لَنَذِقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

And We Make him taste Mercy from Us from after harm having touched him, he would be saying, 'This is for me, and I don't think the Hour would be Established; and if I were to return to my Lord, surely there would be ample goodness for me in His Presence'. So, We will be Informing those whom commit Kufr of what they had done, and We will Make them taste of harsh Punishment [41:50]

حَمِيقَ اللَّهِ يَجْمَعُ بَيْنَنَا وَ إِلَيْهِ الْمَصِيرُ

(Surah) Al Shura: **Allah would Gather us and to Him is the journey' [42:15]**

و قال تعالى وَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

And the Exalted Said: **And what would Make you realise, perhaps the Hour is close? [42:17]**

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَ يَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. Indeed! Surely, those are disputing regarding the Hour are in a far straying [42:18]

الزخرف فَأَنْشَرْنَا بِهِ بَلَدَهُ مَيْتًا كَذَلِكَ نُخْرِجُونَ

(Surah) Al Zukhruf: **so We Revive a dead land by it. Like that you would be coming out (from your graves) [43:11]**

و قَالَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And Said: **And we would be returning to our Lord' [43:14]**

و قَالَ سُبْحَانَهُ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ

And the Glorious Said: **so woe be unto those who are unjust from the painful Punishment on the Day (on Judgment) [43:65]**

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ

Are they awaiting only for the Hour lest it comes to them suddenly while they are not aware? [43:66]

و قَالَ فَذَرَهُمْ يَخُوضُوا وَ يَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ

And Said: **So, leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83]**

الدخان إِنَّ هَؤُلَاءِ لَيَقُولُونَ

(Surah) Al Dukhan: **Surely, they were saying, [44:34]**

إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَ مَا نَحْنُ بِمُنشَرِينَ

'Indeed! It is only our first death, and we would not be Resurrected [44:35]

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ

So, come with our (deceased) forefathers, if you were truthful' [44:36]

الجانية وَ قَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَ نَحْيَا وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

(Surah) Al Jaasiyah: **And they are saying, 'It is not except our life of the world. We are dying and we live and nothing destroys us except the time'. And there is no knowledge for them with that. Surely, they are only guessing [45:24]**

وَ إِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّنُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ

And when Our clear Verses were recited to them, there was no argument for them except they said, Come with our (deceased) forefathers if you were truthful' [45:25]

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Say: 'Allah Gives you life, then He Makes you die, then will He Gather you on the Day of Qiyamah, there being no doubt in it, but most of the people do not know [45:26]

الْأَحْقَافِ وَ إِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَ كَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

(Surah) Al Ahqaaf: And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6]

وَ قَالَ تَعَالَىٰ وَ الَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَ تَعِدَانِي أَنْ أَخْرُجَ وَ قَدْ خَلَتْ الْقُرُونُ مِن قَبْلِي وَ هُمَا يَسْتَفْتِينِ اللَّهَ وَ يُنذِرُكَ أَنَّكَ إِذَا مَدَّ اللَّهُ يَدَهُ لِيُخْرِجَنِي مِنْ أُمَّةٍ وَ قَدْ خَلَتْ الْأُمَّةُ الْأُولَىٰ

And the Exalted Said: And he who said to his parents, 'Ugh to you both! Are you threatening me that I shall be brought forth and the generations have already passed away before me?' And they both cried for help to Allah, 'Woe be unto you! Believe! Surely the Promise of Allah is True'. So he was saying, 'This (Religion) is only stories of the former ones' [46:17]

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَ الْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

They are those, the Word has proven true upon them among communities which has passed from before them, from the Jinn and the human beings. They were losers [46:18]

وَ لِكُلِّ دَرَجَاتٍ مَّا عَمِلُوا وَ لِيُؤْفِقَهُمْ أَعْمَالَهُمْ وَ هُمْ لَا يُظْلَمُونَ

And (the achievement) for every rank would be from what they had done, and He would Fulfil for them for their deeds and they would not be wronged [46:19]

وَ قَالَ أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَمْ يَعْجِ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And Said: Or do you not see that Allah is the One Who Created the skies and the earth and did not get tired with their creation, is Able upon Reviving the dead? Yes, He is Able upon all things! [46:33]

وَ قَالَ وَ لَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ

And Said: and do not hasten (the Punishment) for them. On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. [46:35]

ق فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

(Surah) Qaf: *so the Kafirs said, 'This is a strange thing! [50:2]*

أَ إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

What! When we are dead and become dust? That is a far (from probable) return' [50:3]

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ

We have Known what the earth diminishes from them, and with Us is a preserving Book [50:4]

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ

But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5]

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

So, are they not looking at the sky above them, how We Built it and Adorned it, and there are not gaps for it? [50:6]

وَ الْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

And the earth, We Extended it and Cast mountains it, and Grew every beautiful pair therein? [50:7]

تَبَصَّرَةٌ وَ ذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ

An insight and a Zikr for every penitent (repentant) servant [50:8]

وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَ حَبَّ الْحَصِيدِ

And We Send down Blessed water from the sky, so We Grow gardens with it and the harvested grain [50:9]

وَ النَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ

And the tall palm trees having bunched clusters [50:10]

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ

Being a sustenance for the servants. And We Revive a dead land by it. Similar to that would be the coming out (Resurrection) [50:11]

و قال تعالى أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ

And the Exalted Said: **Were We Fatigued with the first creation? But, they are in doubt of a new creation [50:15]**

الذاريات وَ الدَّارِيَاتِ ذُرُوءًا فَالْحَامِلَاتِ وِقْرًا فَالْجَارِيَاتِ يُسْرًا فَالْمُتَمَسِّمَاتِ أَمْرًا إِنَّمَا تُوعَدُونَ لَصَادِقٌ

(Surah) Al Zariyaat: **By the (winds) scattering far [51:1] Then the (clouds) bearing load [51:2] Then the (ships) flowing easily [51:3] Then the (Angels) distributing matters [51:4] Surely what you are being Promised would be proven true [51:5]**

وَ إِنَّ الدِّينَ لَوَاقِعٌ وَ السَّمَاءِ ذَاتِ الحُبُكِ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ يُؤَفَّكُ عَنْهُ مَنْ أَفَكَ

And surely the Religion will transpire [51:6] And by the sky with the orbital pathways [51:7] You are at variance in words [51:8] He is deluded away from it, one (who is) deluded [51:9]

قُتِلَ الْمُتْرَاصُونَ الدِّينِ هُمْ فِي عَمْرَةٍ سَاهُونَ يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ دُوفُوا فَيَنْتَكُمُ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

Accursed are the liars [51:10] Those who are in overwhelming neglect [51:11] They are asking, 'When would be the Day of Qiyamah?' [51:12] A Day they would be tormented at the Fire [51:13] "Taste your torment! This is what you used to hasten with" [51:14]

و قال تعالى فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

And the Exalted Said: **Surely the ones unjust have committed sins similar to the sins of their companions, therefore they should not be hastening (the Punishment) [51:59]**

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ

So woe be unto those who commit Kufur, of their Day which they are Promised' [51:60]

الطور وَ الطُّورِ وَ كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ وَ الْبَيْتِ الْمَعْمُورِ

(Surah) Al Toor: **(I Swear) by the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3] And the Oft-frequented House [52:4]**

وَ السَّقْفِ الْمَرْفُوعِ وَ الْبَحْرِ الْمَسْجُورِ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَا لَهُ مِنْ دَافِعٍ

And the Raised canopy [52:5] And the swelling sea [52:6] Surely, the Punishment of your Lord will transpire [52:7] There would be no defender for it [52:8]

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا وَ تَسِيرُ الْجِبَالُ سَيْرًا فَوَيْلٌ لِلْمُكَذِّبِينَ الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ

On the Day the sky will shake with a (violent) shaking [52:9] And the mountains will move with a (severe) movement [52:10] So woe be unto the beliers on that Day [52:11] Those who are playing around in vain discourses [52:12]

النجم وَ أَنَّ سَعِيَهُ سَوْفَ يُرَى ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

(Surah) Al Najam: **And surely his striving will soon be Seen [53:40] Then He will Recompense him the fullest Recompense [53:41]**

القمر بَلِ السَّاعَةُ مَوْعِدُهُمْ وَ السَّاعَةُ أَدْهَى وَ أَمْرٌ

(Surah) Al Qamar: **But, the Hour is their Promise, and the Hour would be more grievous, more bitter (for them) [54:46]**

وَ قَالَ تَعَالَى سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشْرُ

And the Exalted Said: **They will come to know tomorrow, who is the liar, the insolent one [54:26]**

وَ قَالَ وَ مَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Said: **And Our Command is not, except one, like the blink of the eye [54:50]**

الرحمن سَنَنْفِرُ لَكُمْ أَيُّهُ التَّقْلَانِ

(Surah) Al Rahman: **We shall soon Deal with you (with) the two weighty things! [55:31]**

الواقعة وَ كَانُوا يَقُولُونَ إِذَا مِتْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا أَ إِنَّا لَمَبْعُوثُونَ أَوْ آبَاؤُنَا الْأَوَّلُونَ

(Surah) Al Waqia: **And they used to say, 'When we die and become dust and bones, would we be Resurrected? [56:47] Or our fathers, the former ones?' [56:48]**

قُلْ إِنَّ الْأَوَّلِينَ وَ الْآخِرِينَ لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَعْلُومٍ

Say: **'Surely The former ones and the latter ones [56:49] Are to be Gathered to an appointed time of a known Day [56:50]**

وَ قَالَ وَ لَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْ لَا تَذَكَّرُونَ

And you have known the first growth, so why are you not taking heed? [56:62]

الحديد وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِنَ اللَّهِ وَ رِضْوَانٌ

And in the Hereafter there is severe Punishment and a Forgiveness from Allah and Pleasure. [57:20]

المجادلة يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَ نَسُوهُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

(Surah) Al Mujadila: **On the Day Allah will Resurrect them altogether, then He would Inform them of what they had done. Allah has Recorded it and they would have forgotten it, and Allah is a Witness upon all things [58:6]**

و قال تعالى ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ

Then He would Inform them on the Day of Qiyamah of what they had been doing. [58:7]

الْمُتَحَنِّة يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(Surah) AL Mumtahana: **on the Day of Qiyamah. He will Decide between you, and Allah Sees what you are doing [60:3]**

و قال سبحانه يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

And the Glorious Said: **O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]**

التَّعَابِنَ رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(Surah) Al Taghabun: **Those who commit Kufr allege that they will never be Resurrected. Say: 'Yes, by my Lord! You will be Resurrected, for you to be informed of what you had done, and that is easy upon Allah [64:7]**

الْمَلِكِ وَإِلَيْهِ النُّشُورُ

(Surah) Al Mulk: **and to Him is the Resurrection [67:15]**

و قال وَ إِلَيْهِ تُحْشَرُونَ

And Said: **and to Him you would be gathered' [67:24]**

المعارج وَالَّذِينَ يُضَلِّفُونَ بِيَوْمِ الدِّينِ

(Surah) Al Ma'arij: **And those who are ratifying the Day of Religion [70:26]**

الْقِيَامَةَ لَا أَفْسِمُ بِيَوْمِ الْقِيَامَةِ وَلَا أَفْسِمُ بِالنَّفْسِ اللَّوَّامَةِ أَلَيْسَ الْإِنْسَانُ

(Surah) Al Qiyamah: **No! I do swear by the Day of Qiyamah [75:1] And No! I do swear by the self-accusing soul [75:2]**

الَّذِي نَجَّمَ عِظَامَهُ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ تُسَوِّيَ بَنَانَهُ

Does the human being reckon We will never Gather his bones? [75:3] Yes! We are able upon Completing his fingertips [75:4]

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ

But, the human being wants to undermine his Imam [75:5] He asks, 'When would be the Day of Qiyamah? [75:6]

وَقَالَ تَعَالَى أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

And the Exalted Said: **Does the human being reckon that he would be left in vain? [75:36]**

أَمْ لَمْ تَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُنْفِثُهَا مَا كَانَتْ عَلَقَةً فَخَلَقَ فَسَوَّى

Was he not a sperm of seminal fluid gushing out? [75:37] Then he was a clot, so he was Created and Completed [75:38]

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى

Then He Made from it the pairs, the male and the female [75:39] Isn't that One Able upon Reviving the dead? [75:40]

الدَّهْرَ وَيَخَافُونَ يَوْمًا كَانَتْ شَرُّهُ مُسْتَطِيرًا

(Surah) Al Dahr: **and are fearing a Day, the evil of it would be widespread [76:7]**

المرسلات وَ الْمُرْسَلَاتِ عُرْفًا فَالْعاصِفَاتِ عَصْفًا وَ النَّاشِرَاتِ نَشْرًا

(Surah) Al Mursilaat: **(I Swear) by the emissaries (messengers) Sent consecutively [77:1] And the stormers storming [77:2] And the promoters publicising [77:3]**

فَالْفَارِقَاتِ فَرَقًا فَالْمَلَقِيَّاتِ ذِكْرًا عُدْرًا أَوْ نُذْرًا إِنَّمَا تُوعَدُونَ لَوَاقِعَ

And the separators separating [77:4] And the couriers of the Zikr [77:5] (To) excuse or warn [77:6] Surely what you are Promised will occur [77:7]

النَّبَأِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

(Surah) Al Naba: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]**

كَأَلَّا سَيَعْلَمُونَ ثُمَّ كَأَلَّا سَيَعْلَمُونَ

Never! They shall soon come to know [78:4] Then (again), never! They shall soon come to know [78:5]

النَّازِعَاتِ وَالنَّازِعَاتِ غَرْقًا وَالنَّاشِطَاتِ نَشْطًا وَالسَّاجِحَاتِ سَبْحًا فَالسَّابِقَاتِ سَبْقًا

(Surah) Al Nazi'at: **(I Swear) by the snatchers snatching out [79:1] And the rippers tearing out [79:2] And the floaters floating [79:3] So the preceding ones would be preceding [79:4]**

فَالْمُدَبِّرَاتِ أَمْرًا يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ قُلُوبٌ يَوْمَنِيذٍ وَاجِفَةٌ أَبْصَارُهَا خَاشِعَةٌ

The regulators of matters [79:5] The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7] Hearts on that day will palpitate [79:8] Their sights humbled [79:9]

يَقُولُونَ أَيْنَا لَمَزْدُودُونَ فِي الْحَافِرَةِ أِذَا كُنَّا عِظَامًا نَحِرَةً قَالُوا تِلْكَ إِذْ أَكْرَهْتَ خَاسِرَةً فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ

They are saying, 'Would we be restored in the graves?' [79:10] What! When we become rotten bones?' [79:11] They are saying, 'Then that would be a repetition incurring loss' [79:12] But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14]

عَبَسَ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ

(Surah) Abasa: **Then when He so Desires, He would Raise him [80:22]**

المطففين أ لا يظنُّ أولئك أنهم مبعوثون ليوم عظيم

(Surah) Al Mutaffifeen: **Don't they think that they would be Resurrected [83:4] For a Mighty Day? [83:5]**

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

A Day the people would be standing to Lord of the worlds [83:6]

و قال سبحانه وَإِنَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

And the Glorious Said: **Woe on that Day would be unto the beliers [83:10] Those who are belying the Day of the Religion [83:11]**

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

And none belie it except every excessive sinner [83:12] When Our Verses are recited to him, he says, 'Stories of the former ones' [83:13]

الطارق إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ يَوْمَ تُبْلَى السَّرَائِرُ فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ

(Surah) Al Tariq: **Surely, He is Able upon Returning him [86:8] On the day when the secrets would be Tested [86:9] So there would neither be any strength for him nor a helper [86:10]**

التين فَمَا يَكْذِبُكَ بَعْدَ الْإِيمَانِ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

(Surah) Al Teen: **So what would make you belie the Religion afterwards? [95:7] Isn't Allah the most Decisive of the judges? [95:8]**

العلق إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

(Surah) Al Alaq: **Surely to your Lord is the return [96:8]**

العاديات أَ فَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ وَ حُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

(Surah) Al Adiyat: **Does he not know when whatever is in the graves is Resurrected [100:9] And whatever is in the chests is Made apparent [100:10] Surely, their Lord, on the Day would be Informed of them? [100:11]**

الماعون أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

(Surah) Al Maoun: **Have you seen the one who belies the Religion? [107:1].**

Notes –

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَ الَّذِي نَفْسِي بِيَدِهِ مَا مِنَ النَّاسِ أَحَدٌ يَدْخُلُ الْجَنَّةَ بِعَمَلِهِ قَالُوا وَ لَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَ لَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَ فَضْلٍ وَ وَضَعَ يَدَهُ عَلَىٰ فَوْقَ رَأْسِهِ وَ طَوَّلَ بِهَا صَوْتَهُ

The Prophet^{-sawww} said: 'By the One in Whose Hand is my soul! There is no one from the people who will enter Paradise due to his knowledge!' They said, 'And not even you^{-sawww}, O Rasool-Allah^{-sawww}? He^{-sawww} said: 'And not even I^{-sawww}, except if Allah^{-azwj} Covers me^{-sawww} with His^{-azwj} Mercy from Him^{-azwj}, and Grace'. Then he^{-sawww} placed his hand above his^{-sawww} head and prolonged his^{-sawww} voice with it'.

وَ قَالَ الصَّادِقُ ع أَنذَرَ بِالْقُرْآنِ مَنْ يَرْجُونَ الْوُصُولَ إِلَىٰ رَبِّهِمْ بِرَغْبَتِهِمْ فِيمَا عِنْدَهُ فَإِنَّ الْقُرْآنَ شَافِعٌ مُشَفَّعٌ

And Al-Sadiq^{-asws} said: 'They have been warned by the Quran, the ones hoping to arrive to their Lord^{-azwj} due to their being desirous regarding what is with Him^{-azwj}, for the Quran is an intercessor to be Interceded for!'

يُرَوَّى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَحْشُرُونَ يَوْمَ الْقِيَامَةِ عُرَاةَ حَفَاةَ عُرْلًا كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فاعِلِينَ

They (Non Shias) are reporting from the Prophet having said: 'You will be Resurrected bare-footed, naked, uncircumcised, **Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104].**

وَ رَوَى أَنَسُ أَنَّ رَجُلًا قَالَ يَا نَبِيَّ اللَّهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ قَالَ إِنَّ الَّذِي أَمْسَاهُ عَلَىٰ رِجْلَيْهِ فِي الدُّنْيَا قَادِرٌ عَلَىٰ أَنْ يُحْشَرَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ

And it is reported by Anas (well-known fabricator) that a man said, ‘O Prophet^{-saww} of Allah^{-azwj}! How will the Kafir will be Resurrected on the Day of Qiyamah upon his face?’ He^{-saww} said: ‘Surely the One who had Made him walk upon his legs in the word is Able upon Resurrecting him upon his face on the Day of Qiyamah!’

وَسُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ يَغْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا فَقَالَ مِنْهُ الرَّجُزُ وَ النَّجُومُ

And Abu Abdullah^{-asws} was asked about His Words: **They know the apparent life of the world, but they are oblivious of the Hereafter [30:7].** He^{-asws} said: ‘From it is the augury (fortune telling) and the stars (astrology)’.

وَرَوَى الْعَبَّاسِيُّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّفَقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لَهَا طَالِيًا لَا يَقُولَنَّ أَحَدُكُمْ أُذُنِبْتُ وَ اسْتَغْفِرُ اللَّهَ تَعَالَى إِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ الْآيَةَ إِنَّ اللَّهَ لَطِيفٌ بِاسْتِخْرَاجِهَا حَبِيرًا بِمَسْتَقْرَمِهَا

And it is reported by Al Ayyashi, from Ibn Muskan, from Abu Abdullah^{-asws} having said: ‘Fear the belittled sins for there is a Demander (Questioner) of these! Not one of you should be saying, ‘I shall commit sin and seek Forgiveness of Allah^{-azwj} the Exalted’. Allah^{-azwj} the Exalted Says: **even if the weight of the grain of a mustard-seed [31:16] – the Verse.** Allah^{-azwj} is Subtle with Extracting these, Informed of their settling place’.

رُوي أَنَّهُ ص قَالَ: لَيْسَ مِنْ نَفْسٍ بَرَّةٍ وَ لَا فَاجِرَةٍ إِلَّا وَ تَلُومُ نَفْسَهَا يَوْمَ الْقِيَامَةِ إِنْ عَمِلَتْ خَيْرًا كَيْفَ لَمْ أَرْدْ وَ إِنْ عَمِلَتْ شَرًّا قَالَتْ لَيْتَنِي كُنْتُ قَصْرَتْ.

It is reported that he said: ‘There isn’t any soul, whether righteous or immoral, except and it will blame itself on the Day of Qiyamah! If it had done good, ‘How come I did not increase?’, and if it had done evil it would say, ‘Alas! If only I had done less!’

1- لي، الأماالي للصدوق الهمداني عَنْ عَلِيِّ ع عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَبْعَثَ الْخَلْقَ أَنْظَرَ السَّمَاءَ أَرْبَعِينَ صَبَاحًا فَاجْتَمَعَتِ الْأَوْصَالُ وَ نَبَتِ اللَّحُومُ.

‘Al Amaali’ of Al Sadouq - Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Jameel,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When Allah^{-azwj} Mighty and Majestic Wants to Resurrect the creatures, the sky would rain for forty mornings, and the bones would gather and the flesh would grow’¹.

2- ما، الأماالي للشيخ الطوسي المفيدي عَنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْخٍ إِجَازَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْحَكِيمِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْبَصْرِيِّ عَنِ وَهْبِ بْنِ جَرِيرٍ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ بَشَّارٍ عَنِ سَعِيدِ بْنِ مِينَا عَنِ عَمْرِوَ وَاحِدٍ مِنْ أَصْحَابِهِ أَنَّ نَفَرًا مِنْ فُرَيْشٍ اعْتَرَضُوا الرَّسُولَ ص مِنْهُمْ عُنْبَةُ بْنُ رَبِيعَةَ وَ أُمَيَّةُ بْنُ خَلْفٍ وَ الْوَلِيدُ بْنُ الْمُغِيرَةِ وَ الْعَاصُ بْنُ سَعِيدٍ فَقَالُوا يَا مُحَمَّدُ هَلُمَّ فَلْنَعْبُدْ مَا تَعْبُدُ وَ تَعْبُدُ مَا نَعْبُدُ فَتَشْتَرِكُنْ نَحْنُ وَ أَنْتَ فِي الْأَمْرِ

‘Al Amaali’ of the sheykh Al Tusi - Al Mufeed, from Abdullah Bin Abu Sheykh Ijazah, from Muhammad Bin Ahmad Al Hukmy, from Abdul Rahman Bin Abdullah Al Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is’haq Bin Bashar, from Saeed Bin Mayna, from someone else, from his companions,

¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 1

‘A number of Quraysh objected to the Rasool^{-saww}, from them were Uteyba Bin Rabi’e, and Umayya Bin Khalaf, and Al-Waleed Bin Al-Mugheira, and Al-Aas Bin Saeed, and they said, ‘O Muhammad^{-saww}! Come, we shall worship what you^{-saww} worship, and you^{-saww} should worship what we worship. Then we would be participants, us and you^{-saww}, in the matter.

فَإِنْ يَكُنِ الَّذِي نَحْنُ عَلَيْهِ الْحَقُّ فَقَدْ أَخَذْنَا بِحِطَّتِنَا مِنْهُ

Then if it so happens that what we are upon is the truth, then you^{-saww} would have taken your^{-saww} share from it, and if it so happens that what you^{-saww} are upon is the truth, then we would have taken our share from it’.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ إِلَى آخِرِ السُّورَةِ

So Allah^{-azwj} Blessed and Exalted Revealed: **Say: ‘O you Kafirs!’ [109:1] I do not worship what you are worshipping [109:2] Nor are you worshipping what I worship [109:3]** – up to the end of the Chapter”

ثُمَّ مَشَى أَبِي بَنُ خَلْفٍ بِعَظْمٍ رَمِيمٍ فَفَقَّهَتْ فِي يَدِهِ ثُمَّ نَفَّخَهُ وَ قَالَ أ تَزْعُمُ أَنَّ رَبَّكَ يُحْيِي هَذَا بَعْدَ مَا تَرَى

Abayy Bin Khalaf walked towards him^{-saww} and he had a large bone in his hand, opened his hand, then blew it away and said, ‘You^{-saww} are claiming that your^{-saww} Lord^{-azwj} will give life to this after what you^{-saww} see?’

فَأَنْزَلَ اللَّهُ تَعَالَى وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ إِلَى آخِرِ السُّورَةِ

Allah^{-azwj} the Exalted Revealed: **And he strikes out an example for Us and forgets his own creation. He says, ‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]** - up to the end of the Chapter”.²

3- فس، تفسير القمي أبي عن النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَبْرٍ طَوِيلٍ يَذْكُرُ فِيهِ قِصَّةَ بَعْثِ نَصْرٍ أَنَّهُ لَمَّا قُتِلَ مَا قُتِلَ مِنْ بَنِي إِسْرَائِيلَ خَرَجَ أَرْمِيًا عَلَى حِمَارٍ وَ مَعَهُ تَيْنٌ قَدْ تَزَوَّدَهُ وَ شَيْءٌ مِنْ عَصِيرٍ فَتَنَظَّرَ إِلَى سَبَاعِ الْبَرِّ وَ سَبَاعِ الْبَحْرِ وَ سَبَاعِ الْجَوِّ تَأْكُلُ تِلْكَ الْجَيْفَ فَفَكَّرَ فِي نَفْسِهِ سَاعَةً ثُمَّ قَالَ أَيْ يُحْيِي اللَّهُ هَؤُلَاءَ وَ قَدْ أَكَلَتْهُمْ السَّبَاعُ

‘Tafseer Al Qummi’ - My father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haround Bin Kharjah,

‘From Abu Abdullah^{-asws} in a lengthy Hadeeth mentioning in it the story of Bakht Nasr: ‘When he killed what he killed from the children of Israel, Irmiah^{-as} went out upon his donkey with him^{-as} were some figs as a provision for himself^{-as}, and some honey. So he^{-as} looked towards the predators of the earth, and predators of the sea, and predators of the air eating the dead flesh, so he^{-as} thought to himself^{-as} for a while, then said **How will Allah Give it life after its death [2:259]** and it has been eaten by the predators?’

² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 2

فَأَمَاتَهُ اللَّهُ مَكَانَهُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ أَيَّ أَحْيَاءِهِ

Allah^{-azwj} Caused him^{-as} to die in his^{-as} place, and these are the Words of Allah^{-azwj} Blessed and Exalted: **Or the like of him who passed by a town, and it had fallen down upon its roofs; he said: How will Allah Give it life after its death? So Allah Caused him to die for a hundred years, then Raised him to life [2:259]**, i.e., Revived him^{-as}.

فَلَمَّا رَحِمَ اللَّهُ بَنِي إِسْرَائِيلَ وَ أَهْلَكَ جُنُودَ نَصْرٍ رَدَّ بَنِي إِسْرَائِيلَ إِلَى الدُّنْيَا وَ كَانَ عَزِيرٌ لَمَّا سَلَطَ اللَّهُ جُنُودَ نَصْرٍ عَلَى بَنِي إِسْرَائِيلَ هَرَبَ وَ دَخَلَ فِي عَيْنٍ وَ غَابَ فِيهَا وَ بَقِيَ إِزْمِيًا مِائَةً سَنَةً

When Allah^{-azwj} had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah^{-azwj} Empowered Bakht Nasar over the Children of Israel, and Uzair^{-as} had escaped and entered in a spring and hid in it, and there remained Irmiah^{-as} dead for a hundred years.

ثُمَّ أَحْيَاهُ اللَّهُ فَأَوَّلُ مَا أَحْيَا مِنْهُ عَيْنَيْهِ فِي مِثْلِ غَزْوَيْهِ الْبَيْضِ فَنَظَرَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ كَيْفَ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا ثُمَّ نَظَرَ إِلَى الشَّمْسِ قَدِ ارْتَمَعَتْ فَقَالَ أَوْ بَعْضَ يَوْمٍ

Then Allah^{-azwj} the Exalted Revived him^{-as}. The first of what was Revived from him^{-as} were his^{-as} eyes which were like white eggs. He^{-as} looked, and Allah^{-azwj} the Exalted Revealed unto him^{-as} **He said: "How long did you tarry (sleep)?" He said: 'I tarried for a day - then he^{-as} looked at the sun and it had risen, so he^{-as} said or a part of a day' [2:259]**.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ يَتَسَنَّهْ أَيَّ لَمْ يَتَغَيَّرْ وَ انظُرْ إِلَى جَمَارِكَ وَ لِنَجْعَلَكَ آيَةً لِلنَّاسِ وَ انظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهَا لَحْمًا

Allah^{-azwj} the High Said: **He Said: "But, You tarried for a hundred years, so look at your food and your drink – they did not age - i.e., they have not changed (rotted away), and look at your donkey; and for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then clothed them with flesh"**.

فَجَعَلَ يَنْظُرُ إِلَى الْعِظَامِ الْبَالِيَةِ الْمُنْقَطِرَةِ جَمْتَمِعُ إِلَيْهِ وَ إِلَى اللَّحْمِ الَّذِي قَدْ أَكَلَتْهُ السَّبَاعُ يَتَأَلَّفُ إِلَى الْعِظَامِ مِنْ هَاهُنَا وَ هَاهُنَا وَ يَلْتَرِقُ بِهَا حَتَّى قَامَ وَ قَامَ جَمَارُهُ فَقَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-as} went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he^{-as} moved and stood up, and his donkey stood up as well. He^{-as} said: **I know that Allah is Able over all things' [2:259]**".³

4- فس، تفسير القمي و إذ قال إبراهيم رب أرني كيف تحيي الموتى قال أ و لم تؤمن قال بلى و لكن ليطمئن قلبي قال فخذ الآية

³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 3

Tafseer Al Qummi' - **And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. He Said: "Then take [2:260] – the Verse.**

حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ إِبْرَاهِيمَ ع نَظَرَ إِلَى جِبَقَةٍ عَلَى سَاحِلِ الْبَحْرِ تَأْكُلُهَا سِبَاعُ الْبَرِّ وَ سِبَاعُ الْبَحْرِ ثُمَّ بَنِبَ السِّبَاعُ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا

My father narrated to me, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{-asws}: 'Ibrahim^{-as} saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the water, then returned, and he^{-as} saw some of them on top of the others eating each other, and the predators of the land came and ate from it. Then he^{-as} saw some of them on top of each other, eating each other.

فَتَعَجَّبَ إِبْرَاهِيمُ فَقَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى فَقَالَ اللَّهُ لَهُ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنْ لِيُطْمَئِنِّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Ibrahim^{-as} was surprised, and he^{-as} said: **'Lord! Show me how You Revive the dead'. Allah^{-azwj} Said to him^{-as}: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. He Said: "Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260].**

فَأَخَذَ إِبْرَاهِيمُ صَلَوَاتِ اللَّهِ عَلَيْهِ الطَّائِسَ وَ الدِّيَكِ وَ الْحَمَامَ وَ الْعُرَابَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصُرْهُنَّ إِلَيْكَ أَيَّ قَطَعَهُنَّ ثُمَّ احْلُطْ لَحْمَاتِهِنَّ وَ فَرِّقْهَا عَلَى كُلِّ عَشْرَةِ جِبَالٍ ثُمَّ خُذْ مِنْهَا مَنَاقِيرَهُنَّ وَ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا

Ibrahim^{-as} took the peacock, and the rooster, and the dove, and the crow. Allah^{-azwj} Mighty and Majestic Said: **they will come to you swiftly** – i.e., cut them, then mix up their meats and separate these upon each of the ten mountains, then take their beaks and call them, they would come to you quickly.

فَفَعَلَ إِبْرَاهِيمُ ذَلِكَ وَ فَرَّقَهُنَّ عَلَى عَشْرَةِ جِبَالٍ ثُمَّ دَعَاهُنَّ فَقَالَ أَجِيبِي بِإِذْنِ اللَّهِ تَعَالَى فَكَانَتْ يَجْتَمِعْنَ وَ يَتَأَلَّفْنَ لَحْمَ كُلِّ وَاحِدٍ وَ عَظْمُهُ إِلَى رَأْسِهِ وَ طَارَتْ إِلَى إِبْرَاهِيمَ فَعِنْدَ ذَلِكَ قَالَ إِبْرَاهِيمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Ibrahim^{-as} did that and separated them upon ten mountains, then called them and said: 'Answer me^{-as} by the Permission of Allah^{-azwj} the Exalted!' It so happened, they gathered and composed the meat of each one and its bones to his head, and they flew to Ibrahim^{-as}. Thus, at that, Ibrahim^{-as} said: 'Surely **Allah is Mighty, Wise [2:260]**'.⁴

5- ج، الإحتجاج عن هشام بن الحكم أنه قال الرنديق للصادق ع أني للروح بالبعث و البدن قد بلي و الأعضاء قد تفرقت فعضو في بلد و تأكلها سباعها و عضو بأخرى ترفه هوائها و عضو قد صار تراباً فبني به مع الطين حائط

⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 4

‘Al Ihtijaj’ – From Hisham Bin Al Hakam,

‘The atheist said to Al-Sadiq^{asws}, ‘How can there be Resurrection for the soul (to be) with the body, and it has already decayed and the body parts have separated? A part could be in a city, the predators could have eaten it, and a part in another (place), its insects tearing it apart, and a part could have become dust, a wall being built with it with the mud!’

قَالَ إِنَّ الَّذِي أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ أَوْضِحْ لِي ذَلِكَ

He^{asws} said: ‘The One^{azwj} Who Created it from without there being anything, and Imaged it upon without there being an example (to copy from) having preceded it, is Able upon repeating it, just as He^{azwj} had Begun it’. He said, ‘Clarify that for me’.

قَالَ إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانِهَا رُوحَ الْمُحْسِنِينَ فِي ضِيَاءٍ وَ فَسْحَةٍ وَ رُوحَ الْمُسِيءِ فِي ضَبِقٍ وَ ظَلَمَةٍ وَ الْبَدَنُ يَصِيرُ تُرَاباً مِنْهُ خُلِقَ وَ مَا تُفَدُّ بِه السِّبَاعُ وَ الْهُوَامُ مِنْ أَجْوَافِهَا فَمَا أَكَلَتْهُ وَ مَرَّقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزَنَهَا

He^{asws} said: ‘The soul is resident in its place – Soul of the good in illumination and space, and soul of the evil doer in narrowness and darkness, and the body becomes dust from it (was created from), and whatever was thrown out by the predators and the insects from their interiors, for whatever had been eaten and torn apart, all that would be in the soil, preserved with the One^{azwj} from Whom nothing escapes even the weight of a particle in the darkness of the earth, and He^{azwj} Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ فَإِذَا كَانَ حِينُ الْبَعْثِ مَطَرَتِ الْأَرْضُ فَتَرَبُّو الْأَرْضُ ثُمَّ تَمَحَّضُ مَحْضَ السِّتَاءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ وَ الرُّبْدُ مِنَ اللَّبَنِ إِذَا مَحَّضَ

And that the dust of the spiritualists is at the same status as the gold in the soil. So, when the Resurrection happens, it would rain upon the earth, and the earth would grow (it) then churn it with a churning of the swallowing, and the soil would become the person, like the gold becoming from the soil when it is washed with water, and the butter from the milk when it is churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ فَيَنْفُلُ بِإِذْنِ اللَّهِ تَعَالَى إِلَى حَيْثُ الرُّوحُ فَتَعُودُ الصُّورُ بِإِذْنِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلِجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئاً الْخَبَرِ

The soil would gather every transformed part, and it would be transformed by the Permission of Allah^{azwj} the Exalted to wherever the soul may be. Thus, the image would return by the Permission of the Imager (to be) like its body, and the soul would permeate into it. When it is complete, he would not deny anything from himself’ – the Hadeeth’⁵

6- ج، الإحتجاج عَنْ حُفْصِ بْنِ غِيَاثٍ قَالَ: شَهِدْتُ الْمَسْجِدَ الْحَرَامَ وَ ابْنُ أَبِي الْعَوْجَاءِ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ تَعَالَى كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاَهُمْ جُلُوداً غَيْرَهَا لِيَتَذُوقُوا الْعَذَابَ مَا دَنْبُ الْعَبْرِ

⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 5

Hafs Bin Gayas said,

'I attended the Sacred Masjid, and Ibn Abu al Awja asked Abu Abdullah^{-asws} about the Words of the Exalted: **Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56]**. What is the fault of the changed (skin)?'

قَالَ وَجُحِكَ هِيَ وَ هِيَ غَيْرُهَا فَقَالَ فَمَثَلُ لِي ذَلِكَ شَيْئاً مِنْ أَمْرِ الدُّنْيَا قَالَ نَعَمْ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَخَذَ لَبَنَةً فَكَسَرَهَا ثُمَّ رَدَّهَا فِي مَلْبِنِهَا فَهِيَ هِيَ وَ هِيَ غَيْرُهَا

He^{-asws} said: 'Woe be unto you! It is it, and it is other than it'. He said, 'Resemble than for me with something from the matters of the world'. He^{-asws} said: 'Yes. Do you not see that if a man takes a brick and he breaks it, then returns it (to be) in its (previous) mould, so it would be it, and it is (also) other than it?'

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَاصِمٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: كُنْتُ عِنْدَ سَيِّدِ الْجَعْفَرِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ لَمَّا أَقْدَمَهُ الْمَنْصُورُ فَأَتَاهُ ابْنُ أَبِي الْعَوْجَاءِ وَ كَانَ مُلْجِداً فَقَالَ لَهُ مَا تَقُولُ فِي هَذِهِ الْآيَةِ كُلَّمَا نَصَحْتَ جُلُودَهُمْ بَدَّلْنَا لَهُمْ جُلُوداً غَيْرَهَا هَبْ هَذِهِ الْجُلُودُ عَصَتْ فَعُدَّيْتُ فَمَا دَنَبَ الْغَيْرِ

'Al Amaali' of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Ibn Dawood, from Hafs Bin Gayas who said,

'I was in the presence of the Chief of the Ja'fariites, Ja'far^{-asws} Bin Muhammad^{-asws}, when Al-Mansour summoned him^{-asws}, and Ibn Abu Al-Awja came, and he was an atheist, and said to him^{-asws}, 'What are you^{-asws} saying regarding this Verse: **Every time their skins are thoroughly burned, We will Replace them for other skins [4:56]**. Supposing these skins have disobeyed, and have melted, so what is the fault of the other (replacement skin)?'

قَالَ أَبُو عَبْدِ اللَّهِ ع وَجُحِكَ هِيَ هِيَ وَ هِيَ غَيْرُهَا قَالَ أَعْقَلَنِي هَذَا الْقَوْلُ فَقَالَ لَهُ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا عَمَدَ إِلَى لَبَنَةٍ فَكَسَرَهَا ثُمَّ صَبَّ عَلَيْهَا الْمَاءَ وَ جَبَلَهَا ثُمَّ رَدَّهَا إِلَى هَيْئَتِهَا الْأُولَى أَمْ تَكُنْ هِيَ هِيَ وَ هِيَ غَيْرُهَا فَقَالَ بَلَى أَمَتَعَ اللَّهُ بِكَ

Abu Abdullah^{-asws} said: 'Woe be unto you! It is it, and it is another'. He said, 'Make me understand these words'. He^{-asws} said to him: 'What is your view, if a man was to deliberate to a brick, and he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?' He said, 'Yes, may Allah^{-azwj} be Happy with you^{-asws}!'

8- فس، تفسير القمي أبي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ أَمْطَرَ السَّمَاءِ عَلَى الْأَرْضِ أَرْبَعِينَ صَبَاحاً فَاجْتَمَعَتِ الْأَوْصَالُ وَ نَبَتَتِ اللَّحُومُ

Tafseer Al Qummi - My father, from Ibn Abu Umeyr, from Jameel Bin Daraj,

⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 6

⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 7

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Wants to Resurrect, the sky would rain upon the earth for forty mornings, and the bones would gather and the flesh would grow’.

وَقَالَ أَتَى جِبْرَائِيلُ رَسُولَ اللَّهِ ص فَأَخَذَهُ فَأَخْرَجَهُ إِلَى الْبَقِيعِ فَأَنْتَهَى بِهِ إِلَى قَبْرِ فَصَوَّتَ بِصَاحِبِهِ فَقَالَ فَمَ بِإِذْنِ اللَّهِ فَخَرَجَ مِنْهُ رَجُلٌ أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ يَمْسَحُ التُّرَابَ عَنْ وَجْهِهِ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ فَقَالَ جِبْرَائِيلُ عُذِّ بِإِذْنِ اللَّهِ

And he^{-asws} said: ‘Jibraeel^{-as} came to Rasool-Allah^{-saww}, and took him^{-saww} out to Al-Baqie (cemetery), and ended with him^{-saww} to a grave, and spoke to its occupant: ‘Arise by the Permission of Allah^{-azwj!}’ A man of white head and beard came out, wiping the soil from his face and he was saying, ‘The Praise is due to Allah^{-azwj}, and Allah^{-azwj} is the Greatest!’. Jibraeel^{-as} said: ‘Return, by the Permission of Allah^{-azwj!}’

فَمَ أَنْتَهَى بِهِ إِلَى قَبْرِ آخَرَ فَقَالَ فَمَ بِإِذْنِ اللَّهِ فَخَرَجَ مِنْهُ رَجُلٌ مُسْوَدُّ الْوَجْهِ وَهُوَ يَقُولُ يَا حَسْرَتَاهُ يَا تُبُورَاهُ فَمَ قَالَ لَهُ جِبْرَائِيلُ عُذِّ إِلَى مَا كُنْتَ بِإِذْنِ اللَّهِ

Then he^{-as} ended up with him^{-saww} to another grave and he^{-as} said: ‘Arise, by the Permission of Allah^{-azwj!}’ A man of black face came out and he was saying, ‘O regret! O ruination!’ Then Jibraeel^{-as} said to him: ‘Return to what you were by the Permission of Allah^{-azwj!}’

فَقَالَ يَا مُحَمَّدُ هَكَذَا يُحْشَرُونَ يَوْمَ الْقِيَامَةِ وَالْمُؤْمِنُونَ يَقُولُونَ هَذَا الْقَوْلَ وَهَؤُلَاءِ يَقُولُونَ مَا تَرَى

He^{-as} said: ‘O Muhammad^{-saww}! Like that they would be coming out on the Day of Qiyamah, and the Momineen would be saying this word, and they would be saying what you^{-saww} saw.’⁸

9- ين، كتاب حسين بن سعيد و النوادر إبراهيم بن أبي البلاد عن بعض أصحابنا عن أبي عبد الله عن أبيه ع قال: أتى جبرئيل ع إلى النبي ص فأخذ يده فأخرجه إلى البقيع فأنتهى إلى قبر فصوت بصاحبه فقال فم بإذن الله

The book of Husayb+n Bin Saeed - Ibrahim Bin Abu Al Balad, from one of our companions,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Jibraeel^{-as} came to the Prophet^{-saww} and grabbed his^{-saww} hand and took him^{-saww} out to Al-Baqie (cemetery), and ended up with him^{-saww} to a grave, and spoke to its occupant saying: ‘Arise by the Permission of Allah^{-azwj!}’

قَالَ فَخَرَجَ مِنْهُ رَجُلٌ مُبْيَضُ الْوَجْهِ يَمْسَحُ التُّرَابَ عَنْ وَجْهِهِ وَ سَاقَهُ مِثْلَ مَا مَرَّ

He^{-asws} said: ‘A man of whitened face came out wiping the soil from his face’. And he drove (the Hadeeth) like what has passed (above)’.⁹

10- ب، قرب الإسناد السندي بن محمد عن صفوان الجمال عن أبي عبد الله ع قال: قال رسول الله ص لجبرئيل يا جبرئيل أربي كيف يبعث الله تبارك و تعالى العباد يوم القيامة قال نعم

‘Qurb A Isnaad’ - Al Sindy Bin Muhammad, from Safwan Al Jamal,

⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 8

⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 9

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to Jibraeel^{-as}: ‘O Jibraeel^{-as}! Show me^{-saww} how Allah^{-azwj} Blessed and Exalted would Resurrect the servants on the Day of Qiyamah?’ He^{-as} said: ‘Yes’.

فَخَرَجَ إِلَى مَقْبَرَةِ بَنِي سَاعِدَةَ فَأَتَى قَبْرًا فَقَالَ لَهُ اخْرُجْ يَا ذِئْبُ اللَّهِ فَخَرَجَ رَجُلٌ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَهُوَ يَقُولُ وَاهُفَاةً وَ اللَّهْفُ هُوَ التُّبُورُ ثُمَّ قَالَ ادْخُلْ
فَدَخَلَ

He^{-as} went to a graveyard of the clan of Sa’da and came to a grave and said to it: ‘Come out, by the Permission of Allah^{-azwj}!’ and a man came out shaking his head from the soil and he was saying, ‘Oh the mistake!’ And the mistake, it is the ruination. ‘Then he^{-as} said: ‘Enter!’ And he entered (back into the grave).

ثُمَّ قَصَدَ بِهِ إِلَى قَبْرِ آخَرَ فَقَالَ اخْرُجْ يَا ذِئْبُ اللَّهِ فَخَرَجَ شَابٌّ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَهُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Then he^{-as} headed to another grave and said: ‘Come out, by the Permission of Allah^{-azwj}!’ and a man came out shaking his head from the soil and he was saying, ‘I testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} worshipper, and I testify that the Hour is coming, there is no doubt in it, and that Allah^{-azwj} will Resurrect the ones in the graves’.

ثُمَّ قَالَ هَكَذَا يُبْعَثُونَ يَوْمَ الْقِيَامَةِ يَا مُحَمَّدُ

Then he^{-as} said: ‘That is how they would be Resurrected on the Day of Qiyamah, O Muhammad^{-saww}!’¹⁰

11- ل، الخصال الخليل بن أحمد عن محمد بن إسحاق عن علي بن حجر عن شريك عن منصور بن المعتمر عن ربيعة بن خراش عن علي ع قال قال رسول الله ص لا يؤمن عبد حتى يؤمن بأربعة حتى يشهد أن لا إله إلا الله وحده لا شريك له و أني رسول الله بعثني بالحق و حتى يؤمن بالبعث بعد الموت و حتى يؤمن بالقدر

Al Khaleel Bin Ahmad, from Muhammad Bin Is’haq, from Ali Bin Hajr, from Shareek, from Mansour Bin Al Mo’tamar, from Rabi’e Bin Kharash,

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘A Momin will not believe until he believes in four – until he testifies that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}, He^{-azwj} Sent me^{-saww} with the Truth, and until he believes in the Resurrection after the death, and until he believes in the Pre-determination’¹¹.

12- ع، علل الشرائع ابن الوليد عن الصفار عن ابن يزيد عن ابن أبي عمير عن أبي أيوب قال حدثني أبو بصير عن أبي عبد الله ع قال: لَمَّا رَأَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ تَنَمَّتْ فَرَأَى رَجُلًا يَزِينُ فَدَعَا عَلَيْهِ فَمَاتَ

¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 10

¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 11

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘When Ibrahim^{-as} saw the kingdoms of the skies and the earth, he^{-as} turned and he^{-as} saw a man committing adultery. He^{-as} supplicated against him and he died.

ثُمَّ رَأَى آخَرَ فَدَعَا عَلَيْهِ فَمَاتَ حَتَّى رَأَى ثَلَاثَةً فَدَعَا عَلَيْهِمْ فَمَاتُوا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا إِبْرَاهِيمَ دَعْوَتُكَ مُجَابَةٌ فَلَا تَدْعُو عَلَى عِبَادِي فَإِنِّي لَوْ شِئْتُ لَمْ أَخْلُقْهُمْ

Then he^{-as} saw another, so he^{-as} supplicated against him and he died. To the extent that he^{-sawww} saw three, so he^{-as} supplicated against them and they died. Then Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: “O Ibrahim^{-as}! Your^{-as} supplications get Answered, therefore do not supplicate against My^{-azwj} servants, for I^{-azwj}, if I^{-azwj} had so Desired, I^{-azwj} would not have Created them.

إِنِّي خَلَقْتُ خَلْقِي عَلَى ثَلَاثَةِ أَصْنَافٍ عَبْدًا يَعْبُدُنِي لَا يُشْرِكُ بِي شَيْئًا فَأُثِيبُهُ وَ عَبْدًا يَعْبُدُ غَيْرِي فَلَنْ يُقَوِّنِي وَ عَبْدًا يَعْبُدُ غَيْرِي فَأُخْرِجُ مِنْ صُلْبِهِ مَنْ يَعْبُدُنِي

I^{-azwj} Created My^{-azwj} creatures upon three types – A servant worshipping Me^{-azwj} not associating anything with Me^{-azwj}, so I^{-sawww} can Reward him, and a servant worshipping someone else, so he will never escape Me^{-azwj}, and a servant worshipping someone else, and there would be coming out from his ribs, one who would be worshipping Me^{-azwj}!”

ثُمَّ انْتَفَتَ فَرَأَى جِيْفَةً عَلَى سَاحِلِ الْبَحْرِ بَعْضُهَا فِي الْمَاءِ وَ بَعْضُهَا فِي الْبَرِّ تَجِيءُ سِبَاعُ الْبَحْرِ فَتَأْكُلُ مَا فِي الْمَاءِ ثُمَّ تَرْجِعُ فَيَسْتَمِيلُ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا وَ تَجِيءُ سِبَاعُ الْبَرِّ فَتَأْكُلُ مِنْهَا فَيَسْتَمِيلُ بَعْضُهَا عَلَى بَعْضٍ فَيَأْكُلُ بَعْضُهَا بَعْضًا

Then he^{-as} turned and he^{-as} saw a carcass by the coast of the sea, part of it was in the water and part of it in the land. The predators of the sea were coming and eating what was in the water then returning, so part of it was included upon part, and they were eating each other. And the predators of the land were coming and eating from it, so it included part of it upon a part, and they were eating each other.

فَعِنْدَ ذَلِكَ تَعَجَّبَ إِبْرَاهِيمُ عَ إِذَا رَأَى وَ قَالَ يَا رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى هَذِهِ أُمَّمُ يَأْكُلُ بَعْضُهَا بَعْضًا قَالَ أَوْ لَمْ تُؤْمِنُ قَالَ بَلَى وَ لَكِنْ لِيَطْمَئِنُّ قَلْبِي يَعْني حَتَّى أَرَى هَذَا كَمَا رَأَيْتُ الْأَشْيَاءَ كُلَّهَا قَالَ خُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَفَطِّعْهُنَّ وَ اخلِطْهُنَّ كَمَا اخلِطَلْتِ هَذِهِ الْجِيْفَةَ فِي هَذِهِ السِّبَاعِ الَّتِي أَكَلُ بَعْضُهَا بَعْضًا فَخَلِطُ ثُمَّ اجْعَلِ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا

During that, Ibrahim^{-as} was astounded from what he^{-as} saw, and he^{-as} said: **‘Lord! Show me how You Revive the dead’ [2:260]**? This is a community eating each other’. He^{-azwj} Said: **“Or do you not believe?” He Said: Yes (I do), but to reassure my heart’**. – meaning, ‘Until I^{-as} see this just as I^{-as} see all the things. **He Said: “Then take four of the birds, - cut them and mix them up just as this carcass has been mingled inside these predators eating each other. Then place on every mountain a part of them, then call them, they will come to you swiftly; [2:260].**

فَلَمَّا دَعَاهُنَّ أَجَبْنَهُ وَ كَانَتِ الْجِبَالُ عَشْرَةً قَالَ وَ كَانَتِ الطَّيْرُ الدِّيبِكُ وَ الْحَمَامَةُ وَ الطَّائِسُ وَ الْعُرَابُ

When he^{as} called them, they answered him^{as}. And the mountains were ten, and the birds were – The rooster, and the dove, and the peacock, and the crow”.¹²

13- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَلِيِّ بْنِ أَبِيهِ عَنْ عَمْرِو بْنِ يَثْرَجٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: كَانَ فِيمَا وَعَظَ بِهِ لُقْمَانُ عِ ابْنَهُ أَنْ قَالَ يَا بُنَيَّ إِنْ تَكَّ فِي شَكِّ مِنَ الْمَوْتِ فَارْفَعْ عَنْ نَفْسِكَ النَّوْمَ وَ لَنْ تَسْتَطِيعَ ذَلِكَ وَ إِنْ كُنْتَ فِي شَكِّ مِنَ الْبُعْثِ فَارْفَعْ عَنْ نَفْسِكَ الْإِنْتِبَاهَ وَ لَنْ تَسْتَطِيعَ ذَلِكَ فَإِنَّكَ إِذَا فَكَّرْتَ فِي هَذَا عَلِمْتَ أَنَّ نَفْسَكَ بِيَدِ غَيْرِكَ وَ إِنَّمَا النَّوْمُ بِمَنْزِلَةِ الْمَوْتِ وَ إِنَّمَا الْيَقَظَةُ بَعْدَ النَّوْمِ بِمَنْزِلَةِ الْبُعْثِ بَعْدَ الْمَوْتِ

‘Qasas Al Anbiya’ - By the chain going up to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Sayf, from his brother Ali, from his father, from Amro Bin Shimir, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Among what Luqman^{as} said to his^{as} son was that he^{as} said: ‘O my^{as} son! If you were in a doubt regarding the death, then raise the sleep (away) from yourself, and you will never be able to do that, and if you were in doubt regarding the Resurrection, then raise the wakefulness from yourself, and you will never be able upon that, for you, when you think regarding this, you will know that your soul is in the hand of someone other than you, and rather, the sleep is at the status of the death, and rather the wakefulness after the sleep is at the status of the Resurrection after the death’’.¹³

14- سن، المحاسن علي بن الحُكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: عَجِبْتُ لِلْمُنَكَّرِ الْفُخُورِ كَانَ أَمْسٍ نُطْفَةً وَ هُوَ عَدَا حَيْفَةً وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ شَكَّ فِي اللَّهِ وَ هُوَ يَرَى الْخَلْقَ وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ الْمَوْتَ وَ هُوَ يَرَى مَنْ يَمُوتُ كُلَّ يَوْمٍ وَ لَيْلَةٍ وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَ هُوَ يَرَى الْأُولَى وَ الْعَجَبُ كُلُّ الْعَجَبِ لِعَامِرِ دَارِ الْفَنَاءِ وَ يَبْزُكُ دَارَ الْبَقَاءِ

‘Al Mahasin’ - Ali Bin Al Hakam, from Hisham Bin Salim, from Al Sumaly,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘I^{asws} am astounded at the arrogant one, the proud one who was a seed yesterday and will be a carcass tomorrow! And the astonishment of all astonishments is for one who doubts in Allah^{azwj} and he sees the creation! And the astonishment of all astonishments is for one who denies the death and he sees one who is dying every day and night! And the astonishment of all astonishments is for one who denies the next growth and he sees the first one! And the astonishment of all astonishments is for a builder of a house of annihilation and he neglects the everlasting house’’.¹⁴

15- سن، المحاسن أبا ن عَنِ ابْنِ سَيَابَةَ عَنْ أَبِي نُعْمَانَ عَنْ أَبِي جَعْفَرٍ عِ مِثْلَهُ

‘Al Mahasin’ - Aban, from Ibn Satabah, from Abu Al Numan,

‘From Abu Ja’far^{asws} – similar to it’.

ما، الأماي للشيخ الطوسي الحُسين بن إبراهيم القزويني عن مُحَمَّد بن وَهْبَانَ عَنْ أَحْمَد بن إبراهيم بن الحسن بن علي الرضا عن أبيه عن ابن أبي عمير عن هشام مثله

¹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 12

¹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 13

¹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 14

‘Al Amaali’ of the sheykh Al Tusi - Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Abu Umeyr, from Hisham, ‘Similar to it.’¹⁵

16- شي، تفسير العياشي عن ابنِ مُعَمَّرٍ عَنْ عَلِيٍّ ع فِي قَوْلِهِ الَّذِينَ يَطُنُّونَ أَنَّهُمْ مُلَافُوا رَبِّهِمْ يَقُولُ يُؤْتُونَ أَنَّهُمْ مَبْعُوثُونَ وَ الظَّنُّ مِنْهُمْ يَبِينُ

‘Al Amaali’ of the sheykh Al Tusi - From Ibn Ma’mar,

‘From Ali^{-asws} regarding His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, [2:46]:** ‘He^{-azwj} is Saying that they are certain that they would be Resurrected, and their thought from them, is certainty.’¹⁶

17 شي، تفسير العياشي عن ابنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ يَوْمَ الْقِيَامَةِ

‘Tafseer Al Ayyashi’ - From Ibn Nubata,

‘From Amir Al-Momineen^{-asws} having said: **‘And We will Forsake some of them on that Day surging among others [18:99]:** ‘It Means the Day of Qiyamah’.’¹⁷

18- شي، تفسير العياشي عن الحليِّ ع أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ أَبِي بِنُ خَلْفٍ فَأَخَذَ عَظْماً بَالِياً مِنْ حَائِطٍ فَفَتَّهُ ثُمَّ قَالَ يَا مُحَمَّدُ إِذَا كُنَّا عِظَاماً وَ رُفَاتاً أَيْنَا لَمَبْعُوثُونَ يَا مُحَمَّدُ إِذَا كُنَّا عِظَاماً وَ رُفَاتاً أَيْنَا لَمَبْعُوثُونَ

‘Tafseer Al Ayyashi’ - From Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Abay Bin Khalaf came and took a decayed bone from a wall and crushed it, then said, ‘O Muhammad^{-saww}! When we become bones and dust, will we be Resurrected? Who will give life to the bones when they have rotted away?’ It was Revealed: **Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’.**¹⁸

19- م، تفسير الإمام عليه السلام قَالَ ع فِي قِصَّةِ ذَبْحِ الْبَقْرَةِ فَأَخَذُوا قِطْعَةً وَ هِيَ عَجْبُ الذَّنْبِ الَّذِي مِنْهُ خُلِقَ ابْنُ آدَمَ وَ عَلَيْهِ يُرَكَّبُ إِذَا أُرِيدَ خَلْقاً جَدِيداً فَضَرَبُوهُ بِهَا

‘Tafseer of the Imam (Hassan Al-Askari^{-asws}) - He^{-asws} said in a story of slaughter of the cow: ‘They (Jews) took a piece, and it was a back of the tail from which the son of Adam^{-as} is Created, and upon it he rides when intending (going to) a new place, so they struck with it’.’¹⁹

20- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَنَوَّفُوا فِي الْأَكْمَانِ فَإِنَّكُمْ تُبْعَثُونَ بِهَا

¹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 15

¹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 16

¹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 17

¹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 18

¹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 19

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Aby Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws} said: 'Be choosy regarding the shrouds, for you would be Resurrected in it''.²⁰

21- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سئِلَ عَنِ الْمَيِّتِ يَبْلَى جَسَدُهُ قَالَ نَعَمْ حَتَّى لَا يَبْقَى لَحْمٌ وَ لَا عَظْمٌ إِلَّا طَبِنَتْهُ الَّتِي خُلِقَ مِنْهَا فَإِنَّمَا لَا تُبْلَى تَبْقَى فِي الْقَبْرِ مُسْتَدِيرَةً حَتَّى يُخْلَقَ مِنْهَا كَمَا خُلِقَ أَوَّلَ مَرَّةٍ

'Al-Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the deceased, whether his body would decay. He^{-asws} said: 'To the extent that there would neither remain any flesh for him nor any bones, except for his essence which he was Created from, for it would not decay. It would remain in the grave circulating, until he is Created from it just as he had been Created the first time''.²¹

22- فِي تَفْسِيرِ التُّعْمَانِيِّ، فِيمَا رَوَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَا اخْتِجَاجُهُ عَلَى الْمُلْحِدِينَ فِي دِينِهِ وَ كِتَابِهِ وَ رُسُلِهِ فَإِنَّ الْمُلْحِدِينَ أَقْرَبُوا بِالْمَوْتِ وَ لَمْ يُقْرُوا بِالْحَالِقِ فَأَقْرَبُوا بِأَنَّهُمْ لَمْ يَكُونُوا ثُمَّ كَانُوا

In Tafseer Al-Numany, among what is reported from Amir Al-Momineen^{-asws} having said: 'And as for His^{-azwj} Argumentation upon the atheists in His^{-azwj} Religion, and His^{-azwj} Book, and His^{-azwj} Rasool^{-saww}, the atheists do acknowledge with the death and do not acknowledge with the Creator. Thus, they are accepting that they did not exist (before), then they came into existence.

قَالَ اللَّهُ تَعَالَى ق وَ الْقُرْآنِ الْمَجِيدِ إِلَى قَوْلِهِ بَعِيدٌ

Allah^{-azwj} the Exalted Said: **Qaf! By the Glorious Quran [50:1]** – up to His^{-azwj} Words: **(But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing! [50:2] What! When we are dead and become dust? That is a far (from probable) return' [50:3].**

وَ كَقَوْلِهِ عَزَّ وَ جَلَّ وَ ضَرَبَ لَنَا مَثَلًا إِلَى قَوْلِهِ أَوَّلَ مَرَّةٍ

And like His^{-azwj} Words: **And he strikes out an example for Us (and forgets his own creation – up to His^{-azwj} Words - He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these) the first time, [36:79].**

وَ مِثْلُهُ قَوْلُهُ تَعَالَى وَ مِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ كَتَبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَ يَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

²⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 20

²¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 21

And like it are the Words of the Exalted: **And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would is disgrace in the world, and on the Day of Qiyamah We will Make him taste the Punishment of burning [22:9].**

فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ مَا يَدْعُهُمْ عَلَى صِفَةِ ابْتِدَاءِ خَلْقِهِمْ وَ أَوَّلِ نَشْئِهِمْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ إِلَىٰ قَوْلِهِ لَكَيْلًا يَعْلَمَ مِنْ نَّبْعِدَ عِلْمٍ شَيْئاً

Allah^{-azwj} the Exalted Rebutted upon them what would point them upon an attribute of the beginning of their own creation and their first growth: **O you people! if you are in doubt about the Resurrection, (then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age,) so he does not know anything after having known. [22:5].**

فَأَقَامَ سُبْحَانَهُ عَلَى الْمُلْحِدِينَ الدَّلِيلَ عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ثُمَّ قَالَ مُخْبِراً لَهُمْ وَ تَرَى الْأَرْضَ هَامِئَةً إِلَى قَوْلِهِ وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

The Glorious Established the evidence upon the atheists from their own selves, then Said, Informing them: **And you see the land as barren [22:5] – up to His (s.w.t.) Words: and that Allah will Resurrect the ones in the graves [22:7].**

وَ قَالَ سُبْحَانَهُ وَ اللَّهُ الَّذِي أَرْسَلَ الرِّيحَ إِلَى قَوْلِهِ كَذَلِكَ النُّشُورُ

And the Glorious Said: **And He is the One Who Sends the winds – up to His^{-azwj} Words: thus We shall Extract the dead [7:57].**

فَهَذَا مِثَالٌ أَقَامَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ بِهِ الْحُجَّةَ فِي إِبْتِاتِ الْبَعْثِ وَ النُّشُورِ بَعْدَ الْمَوْتِ

These are examples which Allah^{-azwj} Mighty and Majestic Established the proof to them in proving the Resurrection and the growth after death.

وَ أَنَا الرَّدُّ عَلَى الدَّهْرِيَّةِ الَّذِي يَزْعُمُونَ أَنَّ الدَّهْرَ لَمْ يَزَلْ أَبَدًا عَلَى حَالٍ وَاحِدَةٍ وَ أَنَّهُ مَا مِنْ خَالِقٍ وَ لَا مُدَبِّرٍ وَ لَا صَانِعٍ وَ لَا بَعْثٍ وَ لَا نُشُورٍ قَالَ تَعَالَى حِكَايَةً لِقَوْلِهِمْ وَ قَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَ نَحْيَا وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ وَ قَالُوا إِذَا كُنَّا عِظَامًا وَ رُفَاتًا أ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا إِلَى قَوْلِهِ أَوَّلَ مَرَّةٍ

And as for the Rebuttal upon the eternalists, those who are claiming that the time will not cease to be, ever, upon one state, and there is neither a Creator, nor a Planner, nor a Maker, nor a Resurrection, nor a (second) growth, the Exalted Said Relating their words: **And they are saying, 'It is not except our life of the world. We are dying and we live and nothing destroys us except the time'. And there is no knowledge for them with that. [45:24] And they are saying: 'What! When we become bones and decayed, would we be Resurrected as a new creation?' [17:49] – up to His Words: the first time' [17:51].**

وَ مِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ وَ ذَلِكَ عَلَى مَنْ كَانَ فِي حَيَاةِ رَسُولِ اللَّهِ ص يَقُولُ هَذِهِ الْمَقَالَةَ وَ مَنْ أَظْهَرَ لَهُ الْإِيمَانَ وَ أَبْطَنَ الْكُفْرَ وَ الشِّرْكَ وَ بَعَثُوا بَعْدَ رَسُولِ اللَّهِ ص وَ كَانُوا سَبَبَ هَلَاكِ الْأُمَّةِ فَرَدَّ اللَّهُ تَعَالَى بِقَوْلِهِ يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ الْآيَةِ وَ قَوْلُهُ وَ تَرَى الْأَرْضَ هَامِدَةً الْآيَةِ وَ مَا جَرَى جَرَى ذَلِكَ فِي الْقُرْآنِ وَ قَوْلُهُ سُبْحَانَهُ فِي سُورَةِ ق كَمَا مَرَّ فَهَذَا كَلُّهُ رَدُّ عَلَى الدَّهْرِيَّةِ وَ الْمَلَا حِدَةِ مِمَّنْ أَنْكَرَ الْبَعْثَ وَ التَّشْوِيرَ

And these examples are a lot in the Quran, and that is upon the one who was during the lifetime of Rasool-Allah^{-sawww}, saying these words. And the one for whom the *Eman* manifested and the Kufr and the Shirk was hidden, and he remained after Rasool-Allah^{-sawww}, and they were the cause of the destruction of the community, so Allah^{-azwj} the Exalted Rebutted by His^{-azwj} Words: **O you people! if you are in doubt about the Resurrection, [22:5]** – the Verse, and His^{-azwj} Words: **And you see the land as barren, [22:5]** – the Verse, and whatever flowed that flow in the Quran, and the Words of the Glorious in *Surah Qaf*, as has passed (above), so all of this is a Rebuttal upon the Eternalists and the Atheists, from the ones who deny the Resurrection and the (second) growth”.²²

23- فس، تفسير القمي الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاغِبُونَ فَإِنَّ الظَّنَّ فِي كِتَابِ اللَّهِ عَلَى وَجْهَيْنِ فَمِنْهُ ظَنُّ يَقِينٍ وَ مِنْهُ ظَنُّ شَكٍّ فَفِي هَذَا الْمَوْضِعِ الظَّنُّ يَقِينٌ

‘Tafseer Al Qummi’ - **Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]** – The thinking in the Book of Allah^{-azwj} is upon two aspects. From it is the thought of certainty, and from it is the thought of doubt. In this place, it is the thought of certainty’.²³ (P.S. – This is not a Hadeeth)

24- فس، تفسير القمي إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَيُّ لَا يُؤْمِنُونَ بِهِ

‘Tafseer Al Qummi’ - **those who are not wishing to meet Us [10:11]** – i.e. they are not believing in it’.²⁴ (P.S. – This is not a Hadeeth)

25- فس، تفسير القمي قَوْلُهُ تَعَالَى الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَاراً وَ هُوَ الْمَرْخُ وَ الْعَفَّارُ يَكُونُ فِي نَاحِيَةِ بِلَادِ الْعَرَبِ فَإِذَا أَرَادُوا أَنْ يَسْتَوْفِدُوا أَخَذُوا مِنْ ذَلِكَ الشَّجَرِ ثُمَّ أَخَذُوا عُوداً فَحَرَّكُوهُ فِيهِ فَاسْتَوْفَدُوا مِنْهُ النَّارَ

‘Tafseer Al Qummi’ - Regarding the Words of the Exalted: **He Who Made fire for you from the green tree, [36:80]**, ‘And it is the thin tree and the ignition (twig) existing in an area of the Arabian countryside. So, when they want to ignite, then take from that tree, then they take a stick and move it around in it, and the fire is ignited from it.

قَوْلُهُ دَاخِرُونَ أَيُّ مَطْرُوحُونَ فِي النَّارِ

His^{-azwj} Words: **humiliated [37:18]**, i.e. Thrusted into the Fire.

قَوْلُهُ هَذَا يَوْمُ الدِّينِ يَعْنِي يَوْمَ الْحِسَابِ وَ الْمَجَازَاةِ

²² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 22

²³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 23

²⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 24

His^{-azwj} Words: ***This is the Day of Religion!*** (Reckoning) [37:20], it means the Day of Reckoning, and the Recompense.

قَوْلُهُ يَمَارُونَ فِي السَّاعَةِ يُخَاصِمُونَ

His^{-azwj} Words: ***disputing regarding the Hour*** [42:18], they are arguing”.²⁵ (P.S. – This is not a Hadeeth)

26- فس، تفسیر القمي ق جبلٌ محيطٌ بالدُّنيا وراءَ يَاجُوجَ و مأجوجَ وَ هُوَ قَسَمٌ بَلَنَ عَجَبُوا يَعْنِي فُرَيْشاً أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ يَعْنِي رَسُولَ اللَّهِ ص فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ إِذَا مِتْنَا وَ كُنَّا تُرَاباً ذَلِكَ رَجَعٌ بَعِيدٌ

Tafseer Al Qummi - ***Qaf!*** [50:1], ‘A mountain encompassing the world, behind Yajouj and Majouj, and it is a Swear, ***But, they are astounded*** – meaning Quraysh, ***that a warner from among them has come to them***, - meaning Rasool-Allah^{-sawww}, ***so the Kafirs said, ‘This is a strange thing!*** [50:2] ***What! When we are dead and become dust? That is a far (from probable) return’*** [50:3].

قَالَ نَزَلَتْ فِي أَبِي بِنِ خَلْفٍ قَالَ لِأَبِي جَهْلٍ تَعَالَى إِلَيَّ لِأَعْجَبَكَ مِنْ مُحَمَّدٍ ثُمَّ أَخَذَ عَظْماً فَفَتَنَهُ ثُمَّ قَالَ يَزْعُمُ مُحَمَّدٌ أَنَّ هَذَا يُحْيَا فَقَالَ اللَّهُ بَلَنَ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيحٍ يَعْنِي مُخْتَلَفٍ

He said, ‘It was Revealed regarding Abay Bin Khalaf who said to Abu Jahl^{la}, ‘Come to me, I will astound you from Muhammad^{-sawww}. Then he grabbed a bone and crushed it, then said, ‘Muhammad^{-sawww} claims that this would live (again). So, Allah^{-azwj} Said: ***But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter*** [50:5], meaning differing.

ثُمَّ اخْتَجَّ عَلَيْهِمْ وَ ضَرَبَ لِلْبَعَثِ وَ التَّنْشُورِ مَثَلاً فَقَالَ أ فَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ إِلَى قَوْلِهِ يَجِيحُ أَيُّ حَسَنٌ

Then He^{-azwj} Argued upon them and Struck two examples for the Resurrection and the (second) growth, so He^{-azwj} Said: ***So, are they not looking at the sky above them***, - up to His^{-azwj} Words: ***beautiful*** [50:7], i.e., good.

قَوْلُهُ وَ حَبِّ الْحَصِيدِ قَالَ كُلُّ حَبِّ يَحْصَدُ وَ التَّخْلُ بِاسِقَاتٍ أَيُّ مُرْتَفَعَاتٍ لَهَا طَلْعٌ نَضِيدٌ يَعْنِي بَعْضُهُ عَلَى بَعْضٍ كَذَلِكَ الْخُرُوجُ جَوَابٌ لِقَوْلِهِمْ إِذَا مِتْنَا وَ كُنَّا تُرَاباً ذَلِكَ رَجَعٌ بَعِيدٌ فَقَالَ اللَّهُ كَمَا أَنَّ الْمَاءَ إِذَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَيَخْرُجُ النَّبَاتُ كَذَلِكَ أَنْتُمْ تَخْرُجُونَ مِنَ الْأَرْضِ

His^{-azwj} Words: ***and the harvested grain*** [50:9]. He said, ‘All grain harvested, ***And the tall palm trees*** – i.e. raised, ***having bunched clusters*** [50:10], meaning upon each other, ***Similar to that would be the coming out (Resurrection)*** [50:11]. In Answer to their words: ***What! When we are dead and become dust? That is a far (from probable) return’*** [50:3], Allah^{-azwj} Said: “Just as the water, We^{-azwj} Send it down from the sky, so the vegetation comes out, like that you would be coming out from the earth’.²⁶ (P.S. – This is not a Hadeeth)

²⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 25

²⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 26

27- فس، تفسير القمي وَ الْمُرْسَلَاتِ عَزْفًا قَالَ آيَاتٍ يَتَّبِعُ بَعْضُهَا بَعْضًا فَالْعَاصِفَاتِ عَصْفًا قَالَ الْقَبْرِ وَ النَّاشِرَاتِ نَشْرًا قَالَ نَشْرُ الْأَمْوَاتِ فَالْفَارِقَاتِ فَرَقًا قَالَ الدَّابَّةُ فَالْمَلَقِيَاتِ ذِكْرًا قَالَ الْمَلَائِكَةُ عُذْرًا أَوْ نَذْرًا أَيْ أُعَذِّبُكُمْ وَ أُنذِرُكُمْ بِمَا أَقُولُ وَ هُوَ قَسَمٌ وَ جَوَابُهُ إِنَّمَا تُوعَدُونَ لَوَاقِعٍ

(I Swear) by the emissaries (messengers) Sent consecutively [77:1]. He said, 'Sign following each other', **And the stormers storming [77:2].** He said, 'The grave'. **And the promoters publicising [77:3].** He said, 'Publicising the dead ones'. **And the separators separating [77:4].** He said, 'The animals'. **And the couriers of the Zikr [77:5].** He said, 'The Angels'. **(To) excuse or warn [77:6],** i.e., Their excusing and their warning with what I am saying, and it is a Swear and its Answer: **Surely what you are Promised will occur [77:7]**'.²⁷ (P.S. – This is not a Hadeeth)

28- فس، تفسير القمي وَ النَّازِعَاتِ عَزْفًا قَالَ نَزَعَ الرُّوحَ وَ النَّاشِطَاتِ نَشْطًا قَالَ الْكُفَّارُ يَنْشَطُونَ فِي الدُّنْيَا وَ السَّاجِدَاتِ سَبْحًا قَالَ الْمُؤْمِنُونَ الَّذِينَ يُسَبِّحُونَ اللَّهَ

(I Swear) by the snatchers snatching out [79:1]. He said, 'Snatching of the soul'. **And the rippers tearing out [79:2].** He said, 'The Kafir's being torn apart in the world'. **And the floaters floating [79:3].** He said, 'The Momineen whom Allah^{-azwj} would Make to float. (P.S. – Up to here is not a Hadeeth)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَالسَّابِقَاتِ سَبْقًا يَعْنِي أَرْوَاحَ الْمُؤْمِنِينَ سَبَقَ أَرْوَاحُهُمْ إِلَى الْجَنَّةِ بِمِثْلِ الدُّنْيَا وَ أَرْوَاحَ الْكَافِرِينَ إِلَى النَّارِ بِمِثْلِ ذَلِكَ

And in a report of Abu Al Jaroud,

From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **So the preceding ones would be preceding [79:4]:** 'It Means the souls of the Momineen, their souls would be preceding to Paradise, and the souls of the Kafir's to the Fire, similarly to that'.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ يَوْمَ تَرْجَفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ قَالَ تَنْشَقُّ الْأَرْضُ بِأَهْلِهَا وَ الرَّادِفَةُ الصَّيْحَةُ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ أَيْ خَائِفَةٌ يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ

And Ali Bin Ibrahim said regarding His^{-azwj} Words: **The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7],** 'The ground will tear apart with its inhabitants, and the 'Subsequent' is the Scream. **Hearts on that day will palpitate [79:8],** i.e., fearful. **They would be saying, 'Would we be restored in the graves?' [79:10].**

قَالَ قَالَتْ قُرَيْشٌ أ تَرْجِعُ بَعْدَ الْمَوْتِ إِذَا كُنَّا عِظَامًا نَحْرَةً أَيْ بَالِيَةً تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ قَالَ قَالُوا هَذَا عَلَيَّ حَدِّ الْإِسْتِهْزَاءِ فَقَالَ اللَّهُ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ قَالَ الزَّجْرَةُ النَّفْخَةُ الثَّانِيَةُ فِي الصُّورِ وَ السَّاهِرَةُ مُؤْضِعٌ بِالسَّامِ عِنْدَ نَيْتِ الْمُقَدَّسِ

He said, 'Quraysh said, 'Will we return after the death, when we have become rotten bones?' i.e. decayed. **'Then that would be a repetition incurring loss' [79:12].** He said, 'They said this upon a limit of the mockery, so Allah^{-azwj} Said: **But rather, it would be one Shout [79:13] So**

²⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 27

then they would be at Al-Sahira [79:14]. He said, ‘The Shout – the second Blowing in the Trumpet, and the Sahira is a place in Syria by Bayt al Maqdis. (P.S. – These two paragraphs are not Hadeeth)

و فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَيْنَا لَمَزْدُوذُونَ فِي الْحَافِرَةِ يَقُولُ أَيُّ فِي خَلْقٍ جَدِيدٍ وَ أَمَا قَوْلُهُ فَإِذَا هُمْ بِالسَّاهِرَةِ السَّاهِرَةِ الْأَرْضُ كَانُوا فِي الْقُبُورِ فَلَمَّا سَمِعُوا الرَّجْرَجَةَ خَرَجُوا مِنْ قُبُورِهِمْ فَاسْتَوَوْا عَلَى الْأَرْضِ

And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws} regarding His^{-azwj} Words: **‘Would we be restored in the graves?’ [79:10]:** ‘They are saying regarding a new creation. And as for His^{-azwj} Words: **‘Would we be restored in the graves?’ [79:10],** Al-Sahira is the ground which was in the graves. So, when they do hear the Scream, they would come out from their graves, and they would even out upon the ground’^{.28}

29- فس، تفسير القمي إِنَّهُ عَلَى رَجْعِهِ لِقَادِرٌ كَمَا خَلَقَهُ مِنْ نُطْفَةٍ يَقْدِرُ أَنْ يُرِدَّهُ إِلَى الدُّنْيَا وَ إِلَى الْقِيَامَةِ يَوْمَ تُبْلَى السَّرَائِرُ قَالَ يَكْشِفُ عَنْهَا

Tafseer Al Qummi - **Surely, He is Able upon Returning him [86:8],** just as He^{-azwj} had Created him from a sperm, He^{-azwj} is Able upon Returning him to the world and to the Day of Qiyamah. **On the day when the secrets would be Tested [86:9],** he said, ‘Uncover from these’. (P.S. – This paragraph is not a Hadeeth)

حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ فِي قَوْلِهِ فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ قَالَ مَا لَهُ قُوَّةٌ يَقْوَى بِهَا عَلَى خَالِقِهِ وَ لَا نَاصِرٌ مِنَ اللَّهِ يَنْصُرُهُ إِنْ أَرَادَ بِهِ سُوءًا

It is narrated to us by Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer, ‘

‘Regarding His^{-azwj} Words: **‘So there would neither be any strength for him nor a helper [86:10],** he^{-asws} said: ‘There would neither be any strength for him to be strengthened with it against his Creator, nor any helper from Allah^{-azwj}, helping him to repel any evil with it’^{.29}

30- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ ع بِالْمَوْتِ تُحْتَمُ الدُّنْيَا وَ بِالدُّنْيَا تُحْرَزُ الْآخِرَةُ وَ بِالْقِيَامَةِ تُزَلَفُ الْجَنَّةُ لِلْمُتَّقِينَ وَ تُبْرَزُ الْجَحِيمُ لِلْغَاوِينَ وَ إِنَّ الْخَلْقَ لَا مَقْصَرَ لَهُمْ عَنِ الْقِيَامَةِ مُرْقِلِينَ فِي مَضَامِرِهَا إِلَى الْعَايَةِ الْفُصُوى

‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘With the death, the world comes to an end, and the world is a farm for the Hereafter, and with the Day of Qiyamah, Paradise would be adorned for the pious ones, and the Blazing Fire would be inflamed for the deviators, and that the people, there is no shortening for them about the Day of Qiyamah, travelling in its course to the extreme peak’.

إِلَى قَوْلِهِ قَدْ شَخَّصُوا مِنْ مُسْتَقَرِّ الْأَجْدَاثِ وَ صَارُوا إِلَى مَصَابِرِ الْعَايَاتِ لِكُلِّ دَارٍ أَهْلِهَا لَا يَسْتَبْدِلُونَ بِهَا وَ لَا يَنْفَلُونَ عَنْهَا

²⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 28

²⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 29

Up to his^{-asws} words: ‘They would be arising from the dwellings of the graves and journey to the peak of destination. For every house, there are its inhabitants, neither would they be replaced with it, nor would they be transferred from it’.³⁰

31- وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الرِّبَادَ لَا يَكْذِبُ أَهْلَهُ وَالَّذِي بَعَثَنِي بِالْحَقِّ لَتَمُوتُنَّ كَمَا تَنَامُونَ وَ لَتَبْعَثُنَّ كَمَا تَسْتَبِقِطُونَ وَ مَا بَعْدَ الْمَوْتِ دَارٌ إِلَّا جَنَّةٌ أَوْ نَارٌ

And the Prophet^{-saww} said: ‘O clan of Abdul Muttalib^{-as}! The water fetcher would not belie his people. By the One^{-azwj} Who Sent me with the Truth, you will be dying just as you are sleeping, and you will be Resurrected just as you are waking up, and there is no house after death except Paradise or Fire.

وَ خَلَقَ جَمِيعَ الْخَلْقِ وَ بَعَثَهُمْ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَخَلْقِ نَفْسٍ وَاحِدَةٍ وَ بَعَثَهَا قَالَ اللَّهُ تَعَالَى مَا خَلَقْتُكُمْ وَ لَا بَعَثْتُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

And the creation of the entirety of the creation and their Resurrection upon Allah^{-azwj} is like the creation of one soul and Resurrecting it. Allah^{-azwj} the Exalted Says: **Neither was your Creation nor will your Resurrection be, except like one soul; surely Allah is Hearing, Seeing [31:28]**.³¹

كَمَا وَرَدَ فِي الْحَدِيثِ أَنَّهُ قَالَ: يُحْشَرُ الْمُتَكَبِّرُونَ كَأَمْثَالِ الدَّرِّ وَ أَنَّ ضِرْسَ الْكَافِرِ مِثْلُ أُحُدٍ وَ أَنَّ أَهْلَ الْجَنَّةِ جُرْدٌ مُرْدٌ مَكْحُولُونَ.

Just as has been referred in the Hadeeth, he^{-saww} said: ‘The arrogant ones will be Resurrected resembling the particles (ants), and the molar of the Kafirs will be like (mount) Ohad, and the people of Paradise will be hairless, beardless, Kohl (applied in the eyes)’.

باب 4 أسماء القيامة و اليوم الذي تقوم فيه و أنه لا يعلم وقتها إلا الله

CHAPTER 4 – NAMES OF THE QIYAMAH AND THE DAY IN WHICH IT WOULD BE ESTABLISHED, AND NONE KNOWS OF ITS TIMING EXCEPT ALLAH^{-azwj}

الآيات الأعراف يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لِوَقْتِهَا إِلَّا هُوَ ثُقُلَتْ فِي السَّمَاوَاتِ وَ الْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The Verses – (Surah) Al A’raaf: **They are asking you about the Hour, ‘When would it transpire?’ Say: ‘But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly’. They are asking you as if you are eager about it. Say: ‘But rather, its knowledge is with Allah, but most of the people, they are not knowing [7:187]**

³⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 30

³¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 3 H 31

هُودٌ إِنَّ فِي ذَلِكَ لآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ

(Surah) Hud^{as}: **Surely, in that is a Sign for the one who fears Punishment in the Hereafter. That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**

وَ مَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ

And We do not Delay except to a calculated term [11:104]

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

الْحَجَرِ وَ إِنَّ السَّاعَةَ لَأْتِيَةٌ

(Surah) Al Hijr: **And surely the House would come [15:85]**

النَّحْلِ وَ مَا أَمُرُ السَّاعَةَ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Surah) Al Nahl: **And what is the matter of the Hour except like a blink of the eye or it is nearer. Surely, Allah is Able upon all things [16:77]**

لَقَمَانُ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

(Surah) Luqman^{as}: **'Surely, Allah, with Him is the Knowledge of the Hour [31:34]**

الْأَحْزَابِ يَسْتَأْذِنُ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَ مَا يُدْرِكُ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

(Surah) Al Ahzaab: **The people ask you about the Hour. Say: 'But rather, its knowledge is with Allah; and what will make you comprehend, perhaps the Hour happens to be near?' [33:63]**

صَ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

(Surah) Suad: **for them is a severe Punishment due to their forgetting the Day of Reckoning!" [38:26]**

الْمُؤْمِنِ لِيُنذِرَ يَوْمَ التَّلَاقِ

(Surah) Al Momin: **for him to warn of the Day of the Meeting [40:15]**

وَ قَالَ تَعَالَى يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ يَوْمَ تُنَادُونَ مُنَادِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ

And the Exalted: **And, O my people! I fear upon you the Day of the Calling [40:32] A Day you will be turning back retreating, there being no saviour for you from Allah [40:33]**

حَمْسَقُ وَ تُنَادِرُ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ

(Surah) Al Shura: **(for) you to warn of the Day of gathering, there being no doubt in it. A party would be in Paradise, and a party would be in the inferno (Fire) [42:7]**

الرَّخْرَفِ وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ إِلَيْهِ تُرْجَعُونَ

(Surah) Al Zukhrauf: **and with Him is Knowledge of the Hour, and to Him you will be Returning [43:85]**

النَّجْمِ أَزْجَتْ الْأَزْفَةَ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ

(Surah) Al Najm: **The approaching (Day) approaches [53:57] There isn't any remover of it from besides Allah [53:58]**

الْقَمَرِ أَفْطَرَّتِ السَّاعَةَ وَ انشَقَّ الْقَمَرُ

(Surah) Al Qamar: **The time approached and the moon split apart [54:1]**

التَّعَابِنِ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِنِ

(Surah) Al Taghabun: **On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. [64:9]**

الْمَلِكِ وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَ إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

(Surah) Al Mulk: **And they are saying, 'When this this threat be, if you were truthful?' [67:25] Say: 'But rather, the knowledge is with Allah, and rather I am a plain warner' [67:26]**

الْحَاقَةَ الْحَاقَّةُ مَا الْحَاقَّةُ وَ مَا أَدْرَاكَ مَا الْحَاقَّةُ كَذَّبَتْ ثَمُودُ وَ عَادُ بِالْفَارِغَةِ

(Surah) Al Haaqah: **The inevitable Reality! [69:1] What is the inevitable Reality! [69:2] And what would make you realise what the inevitable Reality is! [69:3] (The people of) Samood and Aad belied the striking calamity a lie [69:4]**

الْجِنِّ قُلْ إِنْ أَدْرِي أَ قَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

(Surah) Al Jinn: **Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25]**

المرسلات هذا يَوْمُ الْفَصْلِ جَمْعَانِكُمْ وَ الْأُولَيْنِ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا وَ يُؤْمِنُ لِلْمُكَدِّبِينَ

(Surah) Mursilaat: **This is the Day of decision. We Gathered you and the former ones [77:38] So if there was a plot for you, then plot against Me [77:39] Woe on that Day is for the beliers [77:40]**

النازعات فإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى

(Surah) Al Naziyaat: **So when the great calamity comes [79:34]**

و قال تعالى يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

And the Exalted Said: **They are asking you about the Hour, ‘When would it transpire?’ [79:42] Who are you, from mentioning it [79:43]**

إِلَى رَبِّكَ مُنْتَهَاهَا إِنَّمَا أَنْتَ مُنذِرٌ مَنْ يَخْشَاهَا كَأَنَّهم يَوْمَ يَرَوُهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

To your Lord is its ending [79:44] But rather, you are a warner to one who fears it [79:45] On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]

البروج وَ الْيَوْمِ الْمَوْعُودِ وَ شَاهِدٍ وَ مَشْهُودٍ

(Surah) Al Burouj: **And the Promised Day [85:2] And a witness and a witnessed [85:3].**

1 ل، الخصال عُذْبُوسُ بْنُ عَلِيٍّ الْجُرْجَانِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الشَّعَالِ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ بْنِ أَبِي أُسَامَةَ عَنْ يَحْيَى بْنِ أَبِي بُكَيْرٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مَلِكٍ مُقَرَّبٍ وَ لَا سَمَاءٍ وَ لَا أَرْضٍ وَ لَا رِيَّاحٍ وَ لَا جَبَالٍ وَ لَا بَرٍّ وَ لَا بَحْرٍ إِلَّا وَ هُنَّ يَشْفَعْنَ مِنْ يَوْمِ الْجُمُعَةِ أَنْ تَقُومَ فِيهِ السَّاعَةُ الْحَبْرَ

‘Al Khisaal’ - Abdous Bin Ali Al Jarjany, from Ahmad Bin Muhammad, well known as Ibn Al Shagaal, from Al Haris Bin Muhammad Bin Abu Asamah, from Yahya Bin Abu Bakeyr, from Zahey Bin Muhammad, from Abdullah Ibn Muhammad Bin Aqeel, from Abdul Rahman Bin Yazeed, from Abu Lababah Bin Abdul Munzar who said,

‘Rasool-Allah^{-sawww} said: ‘There is none from an Angel of Proximity, nor a sky, nor earth, nor a wind, nor a mountain, nor a land, nor an ocean except and these are worried from a day of Friday that the Hour might be Established during it’ – the Hadeeth’.³²

2- ل، الخصال مُحَمَّدُ بْنُ أَحْمَدَ الْوَرَّاقُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَوْلَى الرَّشِيدِ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَقُومُ السَّاعَةُ يَوْمَ الْجُمُعَةِ بَيْنَ الصَّلَاتَيْنِ صَلَاةِ الظُّهْرِ وَ الْعَصْرِ

‘Al Khisaal’ - Muhammad Bin Ahmad Al Waraq, from Ali Bin Muhammad, a slave of Al Rasheed, from Daram Bin Qubeysah,

³² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 1

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Hour would be Established on the day of Friday, between the two Salats – Salats of Al-Zohr and Al-Asr.’³³

3- ل، الخصال أبي عن سعد عن ابن يزيد عن ابن أبي عمير عن عمار وأبي عبد الله ع قال: يخرج قائمنا أهل البيت يوم الجمعة وتقوم القيامة يوم الجمعة الحزير

‘Al Khisaal’ - My father, from Sa’ad, from Ibn Yzaeed, from Ibn Abu Umeyr, from someone else,

‘From Abu Abdullah^{-asws} having said: ‘Our^{-asws} Qaim^{-asws} of the People^{-asws} of the Household would come out on the day of Friday, and the Day of Qiyamah would be on the day of Friday’- the Hadeeth’.³⁴

4- ع، علل الشرائع في خبر يزيد بن سلام أنه سأل النبي ص عن يوم الجمعة لم سمي بها قال هو يوم مجموع له الناس وذلك يوم مشهود ويوم شاهد ومشهد الحزير

‘Ilal Al Sharaie’ - In a Hadeeth of Yazeed Bin Salam,

‘He asked the Prophet^{-saww} about the day of Friday, ‘Why has it been named with it?’ He^{-saww} said: ‘It is **a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**, and that it the witnessed day, and the day of **a witness and a witnessed [85:3]** – the Hadeeth.’³⁵

5- مع، معاني الأخبار أبي عن سعد عن الأصمغاري عن المنقري عن حفص بن غياث عن أبي عبد الله ع قال: يوم التلاق يوم يلتقي أهل السماء وأهل الأرض ويوم النداء يوم ينادي أهل النار أهل الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله ويوم التغابن يوم يغيب أهل الجنة أهل النار ويوم الحسرة يوم يؤتى بالموت فيذبح

‘Ma’any Al Akhbaar’ - My father, from Sa’ad, from Al Isfahany, from Al Minqary, from Hafs Bin Giyas,

‘From Abu Abdullah^{-asws} having said: ‘**the Day of the Meeting [40:15]** – the day the people of the sky would meet the people of the earth; and **the Day of the Calling [40:32]** - The Day in which the people of the Fire would call out to the people of Paradise: **Pour upon us some of the water or from what your Lord has Graced you’ [7:50]. the Day of loss and gain. [64:9]** – The Day the people of Paradise would gain over the people of the Fire. **the Day of Regret [19:39]** – The Day they will bring the death, so it (the death) would be slaughtered’.³⁶

6- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري ومحمد بن علي بن محبوب عن أبي بصير عن صفوان بن يحيى عن إسماعيل بن جابر عن رجاله عن أبي عبد الله ع في قول الله عز وجل ذلك يوم مجموع له الناس وذلك يوم مشهود قال المشهود يوم عرفه والمجموع له الناس يوم القيامة

³³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 2

³⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 3

³⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 4

³⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 5

‘Ma’any Al Akhbaar’ - My father, from Ahmad Bin Idrees, from Al Ashary, and Muhammad Bin Ali Bin Mahboub, from Al Yaqteeny, from Safwan Bin Yahya, from Ismail Bin Jabir, from his men,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**. He^{-asws} said: ‘The witnessed is the day of Arafah, and the (day in which) **That would be a Day (in which) the people would be Gathered to it [11:103]**, is the Day of Qiyamah’.³⁷

7- مع، معاني الأخبار ابن الوليد عن ابن أبيان عن الحسين بن سعيد عن النضر عن محمد بن هاشم عن عمير بن زوى عن أبي جعفر ع قال: سأله الأبريش الكلبي عن قول الله عز وجل و شاهد و مشهود فقال أبو جعفر ع ما قيل لك فقال قالوا شاهد يوم الجمعة و مشهود يوم عرفة

‘Ma’any Al Akhbaar’ - Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Muhammad Bin Hashim, from the one who reported it,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘Al-Abshar asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **a witness and a witnessed [85:3]**. Abu Ja’far^{-asws} said: ‘What is said to you?’ He said, ‘They are saying, ‘Witness, is the Day of Qiyamah, and witnessed is the Day of Arafah’.

فقال أبو جعفر ع ليس كما قيل لك الشاهد يوم عرفة و المشهود يوم القيامة أ ما تقرأ القرآن قال الله عز وجل ذلك يوم مجموع له الناس و ذلك يوم مشهود

Abu Ja’far^{-asws} said: ‘It isn’t as it has been said to you. The witness is the Day of Arafah, and the witnessed is the Day of Qiyamah. Do you not read the Quran, Allah^{-azwj} Mighty and Majestic Says: **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**?³⁸

8- مع، معاني الأخبار و بهذا الإسناد عن الحسين بن سعيد عن فضالة عن أبيان عن أبي الجارود عن أحدهما ع في قول الله عز وجل و شاهد و مشهود قال الشاهد يوم الجمعة و المشهود يوم عرفة و الموعود يوم القيامة

‘Ma’any Al Akhbaar’ - And by this chain, from Al Husayn Bin Saeed, from Fazalah, from Aban, from Abu Al Jaroud,

‘From one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj} Mighty and Majestic: **a witness and a witnessed [85:3]**. He^{-asws} said: ‘The witness is the day of Friday, and the witnessed is the day of Arafah, **And the Promised Day [85:2]**, is the Day of Qiyamah.’³⁹

9- شي، تفسير العياشي عن محمد بن مسلم عن أحدهما ع قال في قول الله ذلك يوم مجموع له الناس و ذلك يوم مشهود فذكر يوم القيامة و هو اليوم الموعود

‘Tafseer Al Ayyashi’ - From Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}) having said regarding the Words of Allah^{-azwj}: **That would be a Day (in which) the people would be Gathered to it, and that would be a**

³⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 6

³⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 7

³⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 8

witnessed Day [11:103]. He^{-azwj} Mentioned the Day of Qiyamah and it is **the Promised Day [85:2]**”⁴⁰.

10- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى وَ عَلِيِّ بْنِ أَبِيهِ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِيمَا سَبَّأْتِي تَمَامُهُ فِي بَابِ مَوَاعِظِهِ ع حَيْثُ قَالَ: اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَكْثَرَ وَأَفْظَعَ وَأَوْجَعُ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمٌ جَمُّوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوْلِيْنَ وَ الْآخِرِينَ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ibn Isa, and Ali, from his father, both together, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, in what I (Majlisi) would come with the complete of it in the chapter of his^{-asws} sermons, where he^{-asws} said: ‘And know, O son of Adam^{-as} that what is coming behind you on the Day of Qiyamah 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 latter ones.

ذَلِكَ يَوْمٌ يَنْفُخُ فِي الصُّورِ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمٌ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحُنَاجِرِ كَاطْمِينٍ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثْرَةٌ وَ لَا تُتَّخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَغْدِرَةٌ 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 throats 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 الْجَزَاءَ بِالْحَسَنَاتِ وَ الْجَزَاءَ 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 الْحَبْرَ

There wouldn't be except for the Recompense for the good deeds and the Recompense for the evil deeds. The one who was from the Momineen having done a good deed in this world the weight of a particle would find it, and the one was from the Momineen having done an evil deed in this world the weight of a particle would find it’ – the Hadeeth’⁴¹.

11- فس، تفسير القمي قَوْلُهُ نَعَالَى وَ الْيَوْمَ الْمَوْعُودِ وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ الْيَوْمَ الْمَوْعُودُ يَوْمَ الْقِيَامَةِ وَ الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ الْقِيَامَةِ

‘Tafseer Al Qummi’ - The Words of the Exalted: **And the Promised Day [85:2], a witness and a witnessed [85:3].** He said, ‘The Promised Day is the Day of Qiyamah, and the witness is the day of Friday, and the witnessed is the Day of Qiyamah’⁴² (P.S. – This is not a Hadeeth)

12- به، من لا يحضره الفقيه رَوَى أَنَّ قِيَامَ الْقَائِمِ ع يَكُونُ فِي يَوْمِ الْجُمُعَةِ وَ تَقُومُ الْقِيَامَةُ فِي يَوْمِ الْجُمُعَةِ يَجْمَعُ اللَّهُ فِيهِ الْأَوْلِيْنَ وَ الْآخِرِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ يَوْمٌ جَمُّوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ

⁴⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 9

⁴¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 10

⁴² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 11

'Man La Yahzar Al Faqeeh' - It is reported that the rising of Al Qaim^{-asws} would happen during the day of Friday, and the Day of Qiyamah would be Established during the day of Friday. Allah^{-azwj} would Gather during it, the former ones and the latter ones. Allah^{-azwj} Mighty and Majestic Said: ***That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103].***⁴³ (P.S.- This is not a Hadeeth)

13- ل، الخصال العطار عن سعد عن ابن يزيد عن محمد بن الحسن الميموني عن مثنى الحنط قال سمعت أبا جعفر ع يقول أيام الله ثلاثة يوم يقوم القائم و يوم الكزة و يوم القيامة

'Al Khisaal' - Al Attar, from Sa'ad, from Ibn Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Masny Al Hanaat who said,

'I heard Abu Ja'far^{-asws} saying: 'The Days of Allah^{-azwj} are three – The Day of the rising of Al-Qaim^{-asws}, and the Day of the Return, and the Day of Qiyamah".⁴⁴

14- ص، قصص الأنبياء عليهم السلام بإسناده عن الصادق عن ماجيلويه عن الكوفي عن أبي عبد الله الحنط عن عبد الله بن القاسم عن عبد الله بن سينان عن الصادق ع قال: قال عيسى ابن مريم صلوات الله عليه متى قيام الساعة فانتفض جبرئيل انفضاضاً أعجمي عليه منها فلما أفاق قال يا روح الله ما المسئول أعلم بما من السائل و له من في السماوات و الأرض لا تأتيكم إلا بعتة

'Qasas Al Anbiya^{-as}' - By his chain, from Al Sadouq, from Majaylawiya, from Al Kufy, from Abu Abdullah Al Khayaat, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Al-Sadiq^{-asws} having said: 'Isa^{-as} Bin Maryam^{-as} said: 'When would the Establishment of the Hour?' So, Jibraeel^{-as} shuddered with such a shuddering, there was faintness upon him^{-as} from it. When he^{-as} woke up, he^{-as} said: 'O Spirit of Allah^{-azwj}! The questioned is no more knowing of it than the questioner, and for Him^{-azwj} are the ones in the skies and the earth. It would not come upon you, except suddenly".⁴⁵

15 تفسير النعماني، بما سيأتي من إسناده عن أمير المؤمنين ع قال: و أمّا ما أنزل الله تعالى في كتابه بما تأويله حكايته في نفس تنزيله و شرح معناه فمن ذلك قصة أهل الكهف و ذلك أن فرثاً بعثوا ثلاثة نفر نصر بن حارث بن كلدة و عتبة بن أبي معيط و عامر بن وائل إلى يثرب و إلى نجران ليعلّموا من اليهود و النصارى مسائل يلقونها على رسول الله ص

'Tafseer Al Numany' –

'Along with what I (Majlisi) would be coming with from its chain from Amir Al-Momineen^{-asws} having said: 'And as for what Allah^{-azwj} the Exalted Revealed in His^{-azwj} Book, from what its explanation is a narrative regarding a soul, its Revelation and expounding are its meaning, so from that is the story of the people of the cave, and that is, Quraysh send three person – Nazar Bin Haris Bin Kaldah, and Uqbah Bin Abu Maeet, and Aamir Bin Wasilah to Yasrib (Medina), and to Najran in order to learn from the Jews and the Christians, questions they could cast upon Rasool-Allah^{-saww}.

⁴³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 12

⁴⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 13

⁴⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 14

فَقَالَ لَهُمْ عُلَمَاءُ الْيَهُودِ وَ النَّصَارَى سَلُوهُ عَنْ مَسَائِلَ فَإِنْ أَجَابَكُمْ عَنْهَا فَهُوَ النَّبِيُّ الْمُنْتَظَرُ الَّذِي أُخْبِرَتْ بِهِ التَّوْرَةُ ثُمَّ سَلُوهُ عَنْ مَسْأَلَةٍ أُخْرَى فَإِنْ ادَّعَى عِلْمَهَا فَهُوَ كَاذِبٌ لِأَنَّهُ لَا يَعْلَمُ عِلْمَهَا غَيْرُ اللَّهِ وَ هِيَ قِيَامُ السَّاعَةِ

The Jews and the Christians said to them, 'Ask him^{-saww} about issues, so if he^{-saww} answers you about these, then he^{-saww} is the awaited Prophet^{-saww} who the Torah has informed with. Then ask him another question, so if he^{-saww} claims to have its knowledge, then he^{-saww} is a liar, because none know of its knowledge apart from Allah^{-azwj}, and it is the Establishment of the Hour'.

فَقَدِمَ الثَّلَاثَةُ نَفْرًا بِالمَسَائِلِ وَ سَأَلَ الحَبْرَ إِلَى أَنْ قَالَ نَزَلَ عَلَيْهِ جِبْرَائِيلُ بِسُورَةِ الكَهْفِ وَ فِيهَا أَجْوِبَةُ المَسَائِلِ الثَّلَاثَةِ وَ نَزَلَ فِي الأَحْيَةِ قَوْلُهُ تَعَالَى يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا إِلَى قَوْلِهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The three of them proceeded with the questions' – and he drove the Hadeeth up to he^{-asws} said: 'Jibraeel^{-as} descended with *Surah Al-Kahf*, and therein are answers to the questions of the three (of them), and it was Revealed in the end the Words of the Exalted: **They are asking you about the Hour, 'When would it transpire?'** – up to His^{-azwj} Words: **but most of the people, they are not knowing [7:187]**".⁴⁶

باب 5 صفة المحشر

CHAPTER 5 – DESCRIPTION OF THE (PLAINS OF) MAH'SHAR

الآيات البقرة هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة وفضي الأمر و إلى الله ترجع الأمور

The Verses – (*Surah*) Al Baqarah: **Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]**

آل عمران يوم تجد كل نفس ما عملت من خير محضراً و ما عملت من سوء تود لو أن بينها و بينه أمداً بعيداً و يحذركم الله نفسه و الله رؤوف بالعباد

(*Surah*) Aal-e-Imran: **On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself; and Allah is Compassionate to the servants [3:30]**

و قال و من يغفل يأت بما عل يوم القيامة ثم توفى كل نفس ما كسبت و هم لا يظلمون

And Said: **and the one who embezzles will bring what he had embezzled with him on the Day of Qiyamah; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]**

الأنعام و لقد جئتمونا فرادى كما خلقتناكم أول مرة و تركتكم ما حوّلناكم وراء ظهوركم و ما ترى معكم شفعاءكم الذين زعمتم أنهم فيكم شركاء لقد تقطع بينكم و صلّ عنكم ما كنتم تزعمون

⁴⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 4 H 15

(Surah) Al Anaam: **And you have come to us individually just as you were Created the first time, and you left what We Authorised you, behind your backs; and We do not See your intercessors being with you, those whom you were alleging that they are associates among you. (All ties) have been cut off between you, and they are lost from you, what you were alleging' [6:94]**

إِبْرَاهِيمَ وَ لَا تُحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

(Surah) Ibrahim^{as}: **And do not reckon Allah to be oblivious of what the unjust are doing. But rather, He Respites them to a Day in which the eyes shall be staring (in horror) [14:42]**

مُهْطِعِينَ مُقْنِعِي رُؤُسِهِمْ لَا يَرْجِعُونَ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

(They would be) running ahead, their heads raised, their eyes not reverting back to them and their hearts vacant [14:43]

وَ أَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِبِ دَعْوَتَكَ وَ نَتَّبِعِ الرَّسُولَ أَوْ لَمْ نَكُنْ مِنْ زَوَالٍ

And warn the people of the Day when the Punishment shall come to them, so those who were unjust will be saying, 'Our Lord! Respite us to a near term, we will answer Your Call and follow the Rasools'. Or did you not happen to be swearing from before there would be no decline for you? [14:44]

وَ سَكَنتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَ تَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَ ضَرَبْنَا لَكُمْ الْأَمْثَالَ

And you dwelt in the abodes of those who were unjust to themselves, and it is clear to you how We Dealt with them, and We Struck the examples for you [14:45]

وَ قَدْ مَكَرُوا مَكْرَهُمْ وَ عِنْدَ اللَّهِ مَكْرُهُمْ وَ إِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

And they had plotted their plots, but their plots are with Allah, and even though their plots were such that the mountains would have moved from it [14:46]

فَلَا تُحْسَبَنَّ اللَّهُ مُخْلِفًا وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ يَوْمَ

Therefore do not reckon Allah to be breaking the promises of His Rasools, surely Allah is Mighty with the Revenge [14:47]

تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتُ وَ بَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the Day the earth would be changed to another earth, and (so will) the skies, and they shall come out to Allah, the One, the Supreme [14:48]

وَ تَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ

And you will see the criminals on that Day chained in shackles [14:49]

سَرَابِيلُهُمْ مِنْ قَطْرَانٍ وَ تُعْشَىٰ وُجُوهُهُمْ النَّارُ

Their shirts would be of asphalt, and the Fire would overwhelm their faces [14:50]

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

For Allah to Recompense every soul for what it had earned. Surely Allah is Swift in Reckoning [14:51]

النَّحْلُ يَوْمَ يُؤْتَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأَنَّهَا تَكْفُرُ بِمَا كَانَتْ تَفْعَلُ

(Surah) Al Nahl: **On the Day every soul would come pleading about itself, and every soul would be Fulfilled for what it had done; they will not be wronged [16:111]**

الكَهْفِ وَ إِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

(Surah) Al Kahf: **And, surely, We will be Making whatever is upon it to be a barren plain [18:8]**

طِهْ وَ يَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

And they are asking you about the mountains. So say: 'My Lord will Uproot these with an Uprooting [20:105]

فَيَذَرُهَا قَاعًا صَفْصَفًا لَا تَرَىٰ فِيهَا عِوَجًا وَ لَا أَمْتًا

So He would Leave it as a plain, smooth [20:106] Neither will you see any crookedness in it nor unevenness [20:107]

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَ خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

On that Day they would be following the caller with there being no crookedness in him, and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108]

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَ رَضِيَ لَهُ قَوْلًا

On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِهِ عِلْمًا

He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge [20:110]

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111]

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112]

الأنبياء يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْنا إِنَّا كُنَّا فَاعِلِينَ

(Surah) Al Anbiya: **On the Day We will Roll up the sky like the rolling up of the scroll for writing. Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104]**

الحج يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

(Surah) Al Hajj: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]**

يَوْمَ تَرَوْهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, and everyone with a pregnancy would place her burden; and you will see the people as intoxicated, and they will not be with intoxication, but the Punishment of Allah would be severe [22:2]

النور يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

(Surah) Al Noor: **They are fearing a Day in which the hearts and the sights would be overturned [24:37]**

الروم وَ يَوْمَ تُقَامُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ

(Surah) Al Roum: **And on the Day the Hour would be Established, the criminals will swear they did not remain (in the world) apart from an hour. Like that, they were being deceived [30:55]**

وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَ لَكِن كُنْتُمْ لَا تَعْلَمُونَ

And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the Resurrection, as per the Book of Allah. So this is the Day of Resurrection, but you were not knowing' [30:56]

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ

So, on that Day their excuses will those who were unjust nor will they (be able to) make amends [30:57]

المؤمن ليُنذِرَ يَوْمَ التَّلَاقِ يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

(Surah) Al Momin: for him to warn of the Day of the Meeting [40:15] On the Day they shall be coming forth, nothing of them would remain concealed upon Allah "For whom is the Kingdom today? For Allah, the One, the Subduer!" [40:16]

الْيَوْمَ نُجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17]

وَ أَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

And warn them of the Doomsday when the hearts would be choked at the throats. There would neither be a friend for the unjust one nor an intercessor who complies [40:18]

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He Knows the treachery of the eyes and what the chests conceal [40:19]

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

And Allah Judges with the Truth, and those from besides Him who are being supplicated to are not judging with anything. Surely, He is the Hearing, the Seeing [40:20]

الْقَمَرِ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكْرٍ

(Surah) Al Qamar: On a Day the Caller would call them to an abhorrent thing, [54:6]

حُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ

Their eyes would be humble. They would be coming out from the graves as if they are scattered locusts [54:7]

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ

Hastening to the Caller. The Kafirs (non-believers) would be saying, 'This is a difficult day!' [54:8]

الرحمن يا معشر الجبري و الإنس إن استطعتم أن تنفذوا من أقطار السموات و الأرض فأنفذوا لا تنفذون إلا بسطان فيأي آلاء ربكم تكذبان

(Surah) Al Rahman: **O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33] So, which of the Favours of your Lord with you two belie? [55:34]**

يُؤَسِّلُ عَلَيْكُمَا شَوْاطِدَ مِنْ نَارٍ وَ نُحَاسًا فَلَا تَنْتَصِرَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35] So, which of the Favours of your Lord with you two belie? [55:36]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

When the sky splits, then it would become rosy like the red hide [55:37] So, which of the Favours of your Lord with you two belie? [55:36]

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

On that Day, neither a human being nor Jinn would be Questioned about his sin [55:39] So, which of the Favours of your Lord with you two belie? [55:36]

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41] So, which of the Favours of your Lord with you two belie? [55:36]

الواقعة إذا وقعت الواقعة ليس لوقعتها كاذبة خافضة رافعة

(Surah) Al Waqia: **When the event occurs [56:1] There isn't a belying for its occurrence [56:2] Abasing, exalting [56:3]**

إِذَا رُجَّتِ الْأَرْضُ رَجًا وَ بُسَّتِ الْجِبَالُ بَسًّا فَكَانَتْ هَبَاءً مُنْبَثًا

When the earth would shake with a shaking [56:4] And the mountains will crumble with a crumbling [56:5] So they would be like scattered dust [56:6]

وَ كُنْتُمْ أَزْوَاجًا ثَلَاثَةً فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

And you would be as three categories [56:7] So the companions of the right hand - what are the companions of the right hand? [56:8]

وَ أَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

And the companions of the left hand - what are the companions of the left hand? [56:9]

وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

And the foremost are the foremost [56:10] These are the ones of proximity [56:11]

الْقَلَمِ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ

(Surah) Al Qalam: **On the Day He would Uncover from a side, and they would be called to do the Sajdah, but they will not be able to [68:42]**

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ

Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]

الْحَاقَّةُ فَإِذَا تُفِخُ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ

(Surah) Al Haaqah: **So when it shall be blown into the Trumpet with a single blowing [69:13]**

وَ حُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

And the land and the mountains would be carried away and crushed with a single crushing [69:14]

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

So, on that Day the event shall occur [69:15]

وَ انشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

And the sky would be cleft asunder, so on that Day it shall be shall be frail [69:16]

وَ الْمَلَكُ عَلَى أَرْجَائِهَا وَ يُحْمَلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

And the Angels would be on its edges, and eight shall hold above them the Throne of your Lord on that Day [69:17]

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

On the Day you will be presented, no secret of yours shall remain hidden [69:18]

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَةَ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ

So as for one Given his book in his right hand, he would be saying, 'Behold! Read my book [69:19] I had thought I would meet my Reckoning' [69:20]

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ

So, he would be in a pleasurable life [69:21] In a lofty Garden [69:22] Its pickings being near at hand [69:23]

كُلُوا وَ اشْرَبُوا هَنِيئاً بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]

وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيَهٗ

And as for one Given his book in his left hand, so he would be saying, 'O Alas! I wish I had not been Given my book [69:25]

وَ لَمْ أَذَرَ مَا حِسَابِيَهٗ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَىٰ عَنِّي مَالِيَهٗ هَلَكَ عَنِّي سُلْطَانِيَهٗ

And I had not known what my Reckoning was [69:26] Oh, if only it had not been the judge [69:27] My wealth has not availed (anything) for me [69:28] My authority is destroyed from me' [69:29]

خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمِ صَلُّوهُ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ

"Seize him and shackle him! [69:30] Then arrive him at the Blazing Fire [69:31] Then enchain him in a chain of seventy cubits, and insert him! [69:32]

إِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ لَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ

Surely, he did not believe in Allah, the Magnificent [69:33] Nor did he urge upon feeding the poor [69:34]

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ وَ لَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

So today, there is no friend for him over here [69:35] Nor any food except from pus [69:36] None shall eat it except the wrongdoers [69:37]

الْمَعَارِجُ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَ تَكُونُ الْجِبَالُ كَالْعِهْنِ

(Surah) Al Ma'arij: On the Day the sky will become like the molten brass [70:8] And the mountains would become like the wool [70:9]

وَ لَا يَسْأَلُ حَمِيمٌ حَمِيماً يُبَصِّرُوهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيَهٗ

And a friend will not ask (about) a friend [70:10] (Although) they would be seeing them. The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11]

وَ صَاحِبِيَهٗ وَ أُخِيَهٗ وَ فَصِيلَتِيَهٗ الَّتِي تُؤْوِيَهٗ وَ مَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيَهٗ

And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13] And ones in the earth altogether, then they could rescue him [70:14]

كَلَّا إِنَّمَا لَطَىٰ نَزَاعَةَ لِلشَّوَىٰ تَدْعُوا مَنْ أَدْبَرَ وَ تَوَلَّىٰ وَ جَمَعَ فَأَوْعَىٰ

Never! It is a flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18]

وَ قَالَ تَعَالَىٰ فَذَرْهُمْ يُخَضُّوْا وَ يَلْعَبُوْا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُوْنَ

And the Exalted Said: **So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]**

يَوْمَ يَخْرُجُوْنَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُؤْفَسُوْنَ

The Day they would be coming out from the graves quickly as if they are running to a goal [70:43]

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَّلَّةُ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُوْنَ

Their visions humbled, humiliation having tired them. That is the Day which they had been Promised [70:44]

المزمل يَوْمَ تَرْجُفُ الْأَرْضُ وَ الْجِبَالُ وَ كَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْبًا

(Surah) Al Muzammil: **On the day when the ground and the mountains will shudder and the mountains would be like heaps of loose sand [73:14]**

وَ قَالَ تَعَالَىٰ فَكَيْفَ تَتَّقُوْنَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا السَّمَاءُ مَنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُوْلًا

And the Exalted Said: **So how will you guard yourselves if you deny a Day, which would make children grey-haired? [73:17] The sky will be rent asunder by it. His Promise would always be fulfilled [73:18]**

الْقِيَامَةِ يَسْئَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ

(Surah) Al Qiyamah: **He asks, 'When would be the Day of Qiyamah? [75:6]**

فَإِذَا بَرَقَ الْبَصَرُ وَ حَسَفَ الْقَمَرُ وَ جُمِعَ الشَّمْسُ

So, when the sight is dazzled [75:7] And the moon is eclipsed [75:8] And the sun and the moon are Gathered together [75:9]

وَ الْقَمَرُ يَقُوْلُ الْإِنْسَانُ يُؤْمِنُ أَيَّنَ الْمَقَرُّ

The human being would be saying on that Day, 'Where is the escape?' [75:10]

كَلَّا لَا وَرَرَ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

No way! There is no refuge [75:11] To your Lord would be the place of rest on that Day [75:12]

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

On that Day the human being shall be Given the news of what he had sent ahead, and delayed [75:13]

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ

But! The human being is insightful of himself [75:14] And even though he casts his excuses [75:15]

الدهر إن هؤلاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا تَقِيلاً

(Surah) Al Dahr: **Surely, they are loving the present (life) and are leaving behind them a heavy Day [76:27]**

المرسلات فَإِذَا النُّجُومُ طُمِسَتْ

(Surah) Al Mursilaat: **So when the stars are dimmed [77:8] And when the sky is rent asunder (torn apart) [77:9]**

وَإِذَا السَّمَاءُ فُرِجَتْ وَ إِذَا الْجِبَالُ نُسِفَتْ وَ إِذَا الرُّسُلُ أُقْبِتَتْ

And when the mountains are blown away [77:10] And when the Rasools are gathered at appointed times [77:11]

لِأَيِّ يَوْمٍ أُجِّلَتْ لِيَوْمِ الْفُصْلِ وَ مَا أَدْرَاكَ مَا يَوْمِ الْفُصْلِ

To which day is the respite? [77:12] To a Day of Decision [77:13]

وَإِلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

And what will make you realise what is the Day of Decision? [77:14] Woe on that Day is for the beliers [77:15]

وَ قَالَ تَعَالَىٰ هَذَا يَوْمٌ لَا يَنْطِقُونَ

And the Exalted Said: **This is a Day they will not be speaking [77:35]**

وَ لَا يُؤَدُّنَّ لَهُمْ فَيَعْتَذِرُونَ وَإِلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Nor will there be any Permission for them to be offering excuses [77:36] Woe on that Day is for the beliers [77:37]

النَّبَأُ إِنَّ يَوْمَ الْقُضْلِ كَانَ مِيقَاتًا

(Surah) Al Nabaa: **Surely, the Day of Decision is (a Day) of appointment [78:17]**

يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا

A Day it would be blown into the Trumpet, so you would be coming in crowds [78:18]

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

And the sky would be Opened up, so it would be like gateways [78:19]

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

And the mountains would move, so these would be like mirages [78:20]

وَقَالَ تَعَالَى رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

And the Exalted Said: **Lord of the skies and the earth and what is between the two, the Beneficent. They would not be controlling an Address from Him [78:37]**

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مآبًا

That is the Day of the Truth. So, one who desires to can take a refuge to his Lord [78:39]

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

Surely, We have warned you of a near Punishment on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]

النازعات فإذا جاءت الطامة الكبرى يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ وَ بُرُزَّتِ الْجَحِيمُ لِمَنْ يَرَىٰ

(Surah) Al Naziyaat: **So when the great calamity comes [79:34] A Day the human being would recollect what he strove for [79:35] And the Hell will emerge for everyone to see [79:36]**

عَسَىٰ فَإِذَا جَاءَتِ الصَّاحَّةُ يَوْمَ نَفِثُ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَ صَاحِبَتِهِ وَ بَنِيهِ

(Surah) Abasa: **So when the deafening blast comes [80:33] (It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]**

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

For every person from them on that Day, would be a concern occupying him [80:37]

وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ

Some faces on that Day would be bright [80:38] Laughing, joyous [80:39]

وَ وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41] Those, they are the Kafirs, the immoral [80:42]

كُورَتْ إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

(Surah) Kuwwirat: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2]**

وَ إِذَا الْجِبَالُ سُيِّرَتْ وَ إِذَا الْعِشَارُ عُطِّلَتْ

And when the mountains pass away [81:3] And when the camels are left untended [81:4]

وَ إِذَا الْوُحُوشُ حُشِرَتْ وَ إِذَا الْبِحَارُ سُجِّرَتْ وَ إِذَا النُّفُوسُ زُوِّجَتْ

And when the wild beasts are gathered [81:5] And when the oceans overflow [81:6] And when souls are paired [81:7]

وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]

وَ إِذَا الصُّحُفُ نُزِّلَتْ وَ إِذَا السَّمَاءُ كُشِطَتْ

And when the books are published [81:10] And when the sky is Stripped away [81:11]

وَ إِذَا الْجُحِيمُ سُعِّرَتْ وَ إِذَا الْجَنَّةُ أُزْلِفَتْ عَلِمَتْ نَفْسٌ مَا أُخْضِرَتْ

And when the Blazing Fire is Inflamed [81:12] And when Paradise is brought near [81:13] (Every) soul shall know what it has brought [81:14]

الانفطار إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا الْكُوَاكِبُ انْتَثَرَتْ

(Surah) Al Infitaar: **When the sky is cleft asunder [82:1] And when the planets are scattered [82:2]**

وَ إِذَا الْبِحَارُ فَجْرَتْ وَ إِذَا الْكُتُبُ بُعِثَتْ

And when the oceans burst overflowing [82:3] And when the graves are overturned [82:4]

عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَ أَخَّرَتْ

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

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمِ

O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

Who Created you, so He Completed you, then Made you symmetrical [82:7] Into whichever image what He so Desires, He Constitutes you [82:8]

كَأَلَّا بَلٌ تُكذِّبُونَ بِالذِّينِ

Never! But you are belying the Religion [82:9]

وَ إِنَّ عَلَيْكُمْ لِحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

And surely upon you are keepers [82:10] Two honourable recorders [82:11] They know what you are doing [82:12]

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]

يَصَلُّونَهَا يَوْمَ الذِّينِ وَ مَا هُمْ عَنْهَا بِغَائِبِينَ

They shall arriving to it on the Day of the Reckoning [82:15] And they would not be absentees from it [82:16]

وَ مَا أَدْرَاكَ مَا يَوْمَ الذِّينِ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الذِّينِ

And what will make you realize what the Day of Reckoning is? [82:17] Again, what will make you realize what the Day of Reckoning is? [82:18]

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَ الْأَمْرُ يَوْمَئِذٍ لِلَّهِ

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

الْإِنْشِقَاقِ إِذَا السَّمَاءُ انْشَقَّتْ وَ أَدْنَتْ لِرَبِّهَا وَ حُفَّتْ

(Surah) Al Inshiqaq: **When the sky splits apart [84:1] And it would hearken to its Lord, and it would be Obligated so [84:2]**

وَ إِذَا الْأَرْضُ مُدَّتْ وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ وَ أَدْنَتْ لِرَبِّهَا وَ حُفَّتْ

And when the earth is Extended [84:3] And throws out whatever is within it and empties out [84:4] And it would hearken to its Lord, and it would be Obligated so [84:5]

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

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

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَ يَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

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]

وَ أَنَا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَ يُصَلَّىٰ سَعِيرًا

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]

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

He used to be joyful among his people [84:13] Surely, he thought that he would never return [84:14] Yes! Surely, his Lord was Insightful with him [84:15]

الزَّلْزَالِ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ أُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا

(Surah) Al Zilzaal: **When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2]**

وَ قَالَ الْإِنْسَانُ مَا لَهَا يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

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]

يَوْمَئِذٍ يَصُدُّهُ النَّاسُ أَشْتَاتًا لِّيُرُوا أَعْمَالَهُمْ

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

it like the stretching of the tanned leather! **Neither will you see any crookedness in it nor unevenness [20:107].** Then Allah^{-azwj} will Call the creatures with a Call, and behold they will be in this Changed (earth) in similar to their places from the former one. Whatever was in its interior would be in its interior, and whatever was upon its surface would be upon its surface’.

و فِي تَفْسِيرِ أَهْلِ الْبَيْتِ ع بِالْإِسْنَادِ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ تَبَدَّلَ الْأَرْضُ حُبْرَةً نَقِيَّةً يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرُغَ مِنَ الْحِسَابِ قَالَ اللَّهُ تَعَالَى وَ مَا جَعَلْنَاهُمْ جَسَداً لَا يَأْكُلُونَ الطَّعَامَ وَ هُوَ قَوْلُ سَعِيدِ بْنِ جُبَيْرٍ وَ مُحَمَّدِ بْنِ كَعْبٍ

And in the interpretation of People^{-asws} of the Household by the chain from Zurara and Muhammad Bin Muslim and Humran Bin Aya, from Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, both said: ‘The earth will be changed into pure bread. The people will eat from it until they are free from the Reckoning. Allah the Exalted Says: **And We did not Make them as bodies not eating the food [21:8]**’ – and it is the word of Saeed Bin Jubeyr and Muhammad Bin Ka’ab.

وَ رَوَى سَهْلُ بْنُ سَعِيدٍ السَّاعِدِيُّ عَنِ النَّبِيِّ ص قَالَ: تُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ

And it is reported by Sahl Bin Saeed Al Saidy, from the Prophet^{-saww} having said: ‘The people will be Resurrected on the Day of Qiyamah upon a white loaf of bread land like the pure bread. There wouldn’t be any landmark for anyone’.

وَ رُوِيَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: تَبَدَّلَ الْأَرْضُ بِنَارٍ فَتَصْبِرُ الْأَرْضُ كُلُّهَا نَاراً يَوْمَ الْقِيَامَةِ وَ الْجَنَّةُ مِنْ وَرَائِهَا تَرَى كَوَاعِبَهَا وَ أَكْوَامَهَا وَ يُلْجَمُ النَّاسُ الْعَرَقُ وَ لَمْ يَبْلُغُوا الْحِسَابَ بَعْدُ

And it is reported from Ibn Masoud, having said: ‘The earth will be changed with fire, so the whole earth will be fire on the Day of Qiyamah, while Paradise will be beyond it. Its maidens (Houries) and its goblets will be seen, and the sweat will engulf the people and they would have yet to reach the Reckoning’.

وَ رُوِيَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: أَتَى رَسُولَ اللَّهِ ص حَبْرٌ مِنَ الْيَهُودِ فَقَالَ أَرَأَيْتَ إِذْ يَقُولُ اللَّهُ فِي كِتَابِهِ يَوْمَ تَبَدَّلَ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتِ فَأَيُّنَ الْخَلْقِ عِنْدَ ذَلِكَ فَقَالَ أَضْيَافُ اللَّهِ فَلَنْ يُعْجِزَهُمْ مَا لَدَيْهِ

And it is reported from Abu Ayoub Al Ansari who said, ‘A Jewish clergyman came to Rasool-Allah^{-saww}. He said, ‘What is your view of what Allah^{-saww} Says in His Book: **On the Day the earth would be changed to another earth, and (so will) the skies [14:48]**, so where will be people be during that?’ He^{-saww} said: ‘Guests of Allah^{-azwj}. What is with Him^{-azwj} will not be beyond them’.

وَ قِيلَ إِنَّ رَجُلًا مِنْ تَقِيفٍ سَأَلَ النَّبِيَّ ص كَيْفَ تَكُونُ الْجِبَالُ يَوْمَ الْقِيَامَةِ مَعَ عَظَمَتِهَا فَقَالَ إِنَّ اللَّهَ يَسُوْفُهَا بِأَنْ يَجْعَلَهَا كَالرَّمَالِ

And it is said that a man from Saqeef asked the Prophet^{-saww}, ‘How will the mountain be on the Day of Qiyamah along with its largeness?’ He^{-saww} said: ‘Allah^{-azwj} will Make these like the sand’.

رَوَى مَسْعُودُ بْنُ صَدَقَةَ عَنْ كَلْبِ بْنِ كَلْبٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَنْشَأَ بِحَدِيثِنَا فَقَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ الْعِبَادَ فِي صَعِيدٍ وَاحِدٍ وَ ذَلِكَ أَنَّهُ يُوجِي إِلَى السَّمَاءِ الدُّنْيَا أَنْ أَهْطِي بِمَنْ فِيكَ فَيَهْطُ أَهْلُ السَّمَاءِ الدُّنْيَا بِمِثْلِي مَنْ فِي الْأَرْضِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الْمَلَائِكَةِ

It is reported by Mas'ada Bin Sadaqa from Kuleyb who said, 'We were in the presence of Abu Abdullah^{-asws}. He initiated narrating to us. He said: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Gather the servants in a single plain, and that is when He^{-azwj} will Reveal to sky of the world: "Send down the ones in you!" So inhabitants of the sky of the world will come down along with their like in the earth, from the Jinn and the humans and the Angels.

ثُمَّ يَهْبِطُ أَهْلُ السَّمَاءِ النَّائِيَةِ بِمِثْلِ الْجَمِيعِ مَرَّتَيْنِ فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَهْبِطَ أَهْلُ سَبْعِ سَمَاوَاتٍ فَيَصِيرُ الْجِنُّ وَالْإِنْسُ فِي سَبْعِ سُرَادِقَاتٍ مِنَ الْمَلَائِكَةِ ثُمَّ يُنَادِي مُنَادٍ يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ الْآيَةَ فَيَنْظُرُونَ فَإِذَا قَدْ أَحَاطَ بِهِمْ سَبْعَ اطَّوَاقٍ مِنَ الْمَلَائِكَةِ

Then the inhabitants of the second sky, similar to the whole, twice, will come down. They will not cease like that until the inhabitants of the seven skies come down. So the Jinn and the human will come to be in seven pavilions of the Angels. Then a caller will call out: '**O communities of the Jinn and the humans! If you are able (to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation) [55:33]. They will look, and behold, they will have been encircled by seven circles of the Angels'.**

وَرُوِيَ عَنِ الرِّضَاعِ أَنَّهُ قَالَ: فَيَوْمَئِذٍ لَا يُسْئَلُ مِنْكُمْ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ وَالْمَعْنَى أَنَّ مَنْ اعْتَقَدَ الْحَقَّ ثُمَّ أَذْنَبَ وَ لَمْ يَتُبْ فِي الدُّنْيَا عُدَّتْ عَلَيْهِ فِي الْبَرَزِخِ وَ يُخْرَجُ يَوْمَ الْقِيَامَةِ وَ لَيْسَ لَهُ ذَنْبٌ يُسْأَلُ عَنْهُ.

And it is reported from Al-Reza^{-asws} having said: 'On that Day, not one of you will be Question about his sin, neither human nor Jinn, and the meaning is that the one who believes in the truth then commits a sin and does not repent in the world will be Punished upon it in the purgatory and he will emerge on the Day of Qiyamah and there wouldn't be any sins for him to be Questioned about'.

وَرُوِيَ عَنِ النَّبِيِّ ص أَنَّهُمُ الْيَوْمَ أَرْبَعَةٌ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أُيِّدَهُمْ بِأَرْبَعَةٍ أُخْرَى فَيَكُونُونَ ثَمَانِيَةً

And it is reported from the Prophet^{-saww} having said: 'Today they (Bearers of the Throne) are four. When it will be the Day of Qiyamah, He^{-azwj} will support them with another four, so they would be eight'.

وَرُوِيَ عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ إِلَّا بِحِوَارٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ لِفُلَانِ بْنِ فُلَانٍ أَدْخَلُوهُ جَنَّةً عَالِيَةً فُطُوْفُهَا دَانِيَةٌ

And it is reported from Salman^{-ar} who said, 'Rasool-Allah^{-saww} said: 'No one will enter Paradise except with a permit – 'In the Name of Allah the Beneficent, the Merciful! This is a letter from Allah for so and so, son of so and so. Admit him into a lofty Garden **Its pickings being near at hand [69:23]**'.

وَرَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظَهَرَ حَسَنًا وَ يُسْرَّ سَيِّئًا أَلَيْسَ إِذَا رَجَعَ إِلَى نَفْسِهِ يَعْلَمُ أَنَّهُ لَيْسَ كَذَلِكَ وَ اللَّهُ سُبْحَانَهُ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنْ السَّرِيرَةَ إِذَا صَلَحَتْ قَوَّيَتِ الْعَالِيَةَ

And Al Ayyashi has reported by his cain from Muhammad Bin Muslim, from Abu Abdullah^{-asws} having said: 'What will one of you do by manifesting good and hiding evil? Isnt it so when he

refers to himself he does know that he isn't like that? And Allah^{-azwj} the Glorious Says: **But! The human being is insightful of himself [75:14]**. The inner self when it is correct, strengthens the outward self.

وَقَالَ الصَّادِقُ ع أَقْتَنَتْ أَيُّ بَعَثَتْ فِي أَوْقَاتٍ مُخْتَلِفَةٍ

And Al-Sadiq said: '(And when the Rasools are gathered) at appointed times [77:11] – i.e., at different times'.

وَفِي الْحَدِيثِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ جَالِسًا قَرِيبًا مِنْ رَسُولِ اللَّهِ ص فِي مَنْزِلِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَقَالَ مُعَاذُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا الْآيَاتِ

And in the Hadeeth from Al Bara'a Bin Aazib who said, 'Muaz Bin Jabal was seated near to Rasool Allah in the house of Abu Ayoub Al Ansari. Muaz said, 'O Rasool-Allah! What is your view of the Words of Allah the Exalted: **A Day it would be blown into the Trumpet, so you would be coming in crowds [78:18]** - Verse?'

فَقَالَ يَا مُعَاذُ سَأَلْتِ عَنِّ عَظِيمٍ مِنَ الْأَمْرِ ثُمَّ أَرْسَلْتِ عَيْنِي ثُمَّ قَالَ تَحْشُرُ عَشْرَةَ أَصْنَافٍ مِنْ أُمَّتِي أَشْتَاتًا قَدْ مَيَّرَهُمُ اللَّهُ تَعَالَى مِنَ الْمُسْلِمِينَ وَبَدَّلَ صُورَهُمْ فَبَعْضُهُمْ عَلَى صُورَةِ الْقِرَدَةِ وَبَعْضُهُمْ عَلَى صُورَةِ الْخَنَازِيرِ وَبَعْضُهُمْ مُنْكَسُونَ أَرْجُلُهُمْ مِنْ فَوْقٍ وَوُجُوهُهُمْ مِنْ تَحْتٍ ثُمَّ يُسْحَبُونَ عَلَيْهَا

He^{-saww} said: 'O Muaz! You have asked about a mighty matter!', then his^{-saww} eyes flowed tears. Then he^{-saww} said: 'Then ten categories from my community will be gathered separately. Allah^{-azwj} the Exalted would have Distinguished them from the Muslims and Altered their faces. Some of them would be upon the face of the monkeys, and some of them upon the face of the pigs, and some of them would be overturned, their legs being on top and their faces at the bottom, then they would be dragged upon these.

وَبَعْضُهُمْ عُمِّي يَتَرَدَّدُونَ وَبَعْضُهُمْ بَكْمٌ لَا يَعْوَلُونَ وَبَعْضُهُمْ يَمْضَعُونَ أَلْسِنَتَهُمْ يَسِيلُ الْفَيْحُ مِنْ أَفْوَاهِهِمْ لُعَابًا يَتَقَدَّرُهُمْ أَهْلُ الْجَمْعِ وَبَعْضُهُمْ مُقَطَّعَةٌ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَبَعْضُهُمْ مُصَلَّبُونَ عَلَى جُدُوعٍ مِنْ نَارٍ وَبَعْضُهُمْ أَشَدُّ نَتْنًا مِنَ الْجَيْفِ وَبَعْضُهُمْ يَلْبَسُونَ جَنَابًا سَابِعَةً مِنْ قَطِرَانٍ لَازِقَةٍ يَجْلُودُهُمْ

Some of them will be blind, staggering about; some will be mute and unable to understand; some will chew their tongues, with pus flowing from their mouths as saliva, repelling those around them. Some will have their hands and feet severed, some will be crucified on trunks of fire, some will be stinkier than carcasses, and some will wear long coats of sticky tar clinging to their skin.

فَأَمَّا الَّذِينَ عَلَى صُورَةِ الْقِرَدَةِ فَالْقَتَاتُ مِنَ النَّاسِ وَ أَمَّا الَّذِينَ عَلَى صُورَةِ الْخَنَازِيرِ فَأَهْلُ السُّخْتِ وَ أَمَّا الْمُنْكَسُونَ عَلَى رُؤُوسِهِمْ فَالْكَلَةُ الرِّبَا وَ الْعُمِّيُّ الْجَائِرُونَ فِي الْحُكْمِ وَ الصُّمُّ الْبُكْمُ الْمُعْجَبُونَ بِأَعْمَالِهِمْ

As for those upon the image of the monkeys, they are the slanderers from the people, and as for those upon the image of the pigs; and as for those upon the image of the pigs, they are the people of ill-gotten gains; and as for those inverted upon their heads, they are the consumers of the usury (interest); and the ones blind are the tyrannous in the judgments, and the deaf mute are the ones fascinated with their own deeds.

وَالَّذِينَ يَمْضَعُونَ بِأَنْسِنَتِهِمْ فَالْعُلَمَاءُ وَ الْمُضَاعَةُ الَّذِينَ خَالَفتْ أَعْمَالُهُمْ أَقْوَالُهُمْ وَ الْمُقَطَّعَةُ أَيْدِيهِمْ وَ أَرْجُلُهُمُ الَّذِينَ يُؤَدُّونَ الْجِيرَانَ وَ الْمُضَلَّبُونَ عَلَى جُدُوعٍ مِنْ نَارٍ فَالْسُّعَاءُ بِالنَّاسِ إِلَى السُّلْطَانِ وَ الَّذِينَ هُمْ أَشَدُّ نَشْأً مِنَ الْجَيْفِ فَالَّذِينَ يَتَمَتَّعُونَ بِالشَّهَوَاتِ وَ اللَّذَاتِ وَ يَمْتَنِعُونَ حَقَّ اللَّهِ فِي أَمْوَالِهِمْ وَ الَّذِينَ يَلْبَسُونَ الْجِيَابَ فَأَهْلُ التَّجْبِرِ وَ الْحَبْلَاءِ

And those who will be chewing their tongues are the scholars and the judges whose deeds opposed their words; and the ones their hands and their feet severed are those who were hurting their neighbours; and the ones crucified upon trunks of fire are the ones leading the people to the rulers; and those who will be more severely stinking than the carcass are those who had enjoyed with the lustful desires and the pleasures and were preventing the right of Allah-^{azwj} in their wealth; and those who will be wearing the coats of sticky tar are the arrogant and the pompous’.

وَ عَنِ الصَّادِقِ ع أَنَّهُ مَلَكَ أَكْبَرُ مِنَ جِبْرَائِيلَ وَ مِيكَائِيلَ

And from Al-Sadiq: ‘(The Holy Spirit) is an Angel mightier than Jibraeel-^{as} and Mikaeel-^{as}’.

وَ رُوِيَ أَنَّ النَّبِيَّ ص لَمَّا تَلَا هَذِهِ الْآيَةَ قَالَ غَرَّهُ جَهْلُهُ

And it reported that when the Prophet recited this Verse (O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]) said: ‘His own ignorance deceived him’.

وَ رُوِيَ عَنِ الرِّضَا عَنِ آبَائِهِ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِرَجُلٍ مَا وُلِدَ لَكَ قَالَ يَا رَسُولَ اللَّهِ وَ مَا عَسَى أَنْ يُولَدَ لِي إِمًّا غُلَامًا وَ إِمًّا جَارِيَةً قَالَ فَمَنْ يُشْبِهُ قَالَ يُشْبِهُ أُمَّهُ أَوْ أَبَاهُ

And it is reported from Al-Reza-^{asws}, from his forefathers, from the Prophet-^{saww}, he-^{saww} said to a man: ‘What has been born for you?’ He said, ‘O Rasool-Allah-^{saww}, and what could be born for me, either it would be a boy or it would be a girl?’ He-^{saww} said: ‘Whom will it resemble?’ He said, ‘He would either resemble his mother or his father’.

فَقَالَ ص لَا تَقُلْ هَكَذَا إِنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَحْضَرَهَا اللَّهُ كُلَّ نَسَبٍ بَيْنَهَا وَ بَيْنَ آدَمَ أَمَا قَرَأْتَ هَذِهِ الْآيَةَ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ أَيُّ فِيمَا بَيْنَكَ وَ بَيْنَ آدَمَ

*He-^{saww} said: ‘Do not say like this! When the seed settles in the womb, Allah-^{azwj} Presents it all lineages between it and Adam-^{as}! Have you not read the Verse: **Into whichever image what He so Desires, He Constitutes you [82:8]** – i.e. In what is between you and Adam-^{as}’.*

وَ قَالَ الصَّادِقِ ع لَوْ شَاءَ رَبُّكَ عَلَى غَيْرِ هَذِهِ الصُّورِ

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

وَ رَوَى عُمَرُ بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ الْأَمْرَ يَوْمَئِذٍ وَ الْيَوْمَ كُلَّهُ لِلَّهِ يَا جَابِرُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَادَتْ الْحُكَّامُ فَلَمْ يَبْقَ حَاكِمٌ إِلَّا اللَّهُ

And it is reported by Umar Bin Shimr, from Jabir, from Abu Ja'far^{asws}, he said: 'The Command (rule) on that Day and today, all of it is for Allah^{azwj}. O Jabir! When it is the Day of Qiyamah, the rulers will vanish, so there will not remain any ruler, except Allah^{azwj}'.

و فِي حَدِيثٍ آخَرَ ثَلَاثَ مَنْ كُنَّ فِيهِ حَاسِبُهُ اللَّهُ حِسَاباً بَسِيراً وَ أُدْخِلَهُ الْجَنَّةَ بِرَحْمَتِهِ قَالُوا وَ مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ تُعْطِي مَنْ حَزَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ

And in another Hadeeth: 'Three (traits), on who has these in him, Allah^{azwj} will Reckon him an easy Reckoning and Admit him into Paradise by His^{azwj} Mercy'. They said, 'And what are these, O Rasool-Allah^{saww}?' He ^{saww} said: 'Give to the one who deprives you, and connect the one who cuts you off, and pardon the one who oppresses you'.

وَ جَاءَ فِي الْحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أ تَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ أَخْبَارُهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا تَقُولُ عَمِلَ كَذَا وَ كَذَا يَوْمَ كَذَا وَ كَذَا فَهَذَا أَخْبَارُهَا

And it has come in the Hadeeth that the Prophet said: (Regarding: **On that Day it would narrate its news [99:4]**) 'Do you know what its news is?' They said, 'Allah^{azwj} and His Rasool^{saww} are more knowing!' He said: 'Its news is that it would testify upon every servant and maid with what it had done upon its surface. It would say, 'He had done such and such on such and such day!' So this is its news'.

وَ رَوَى الْوَالِدِيُّ بِإِسْنَادِهِ مَرْفُوعاً إِلَى رَبِيعَةَ الْحَرَشِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَافِظُوا عَلَى الْوُضُوءِ وَ خَيْرُ أَعْمَالِكُمُ الصَّلَاةُ وَ تَحَفَّظُوا مِنَ الْأَرْضِ فَإِنَّهَا أُمُّكُمْ وَ لَيْسَ فِيهَا أَحَدٌ يَعْمَلُ خَيْرًا أَوْ شَرًّا إِلَّا وَ هِيَ مُحِبَّةٌ بِهِ

And it is reported by Al Wahidy by his chain raising it to Rabie Al Harshy who said, 'Rasool-Allah said: 'Be preserving upon the Wuzu, and the best of your deeds is the Salat, and be protective from the earth for it is your mother, and there isn't anyone in it doing either good or evil except and it would inform with it'.

1- ين، كتاب حسين بن سعيد و النوادر إبراهيم بن أبي البلاد عن يعقوب بن شعيب بن ميمم قال سمعت أبا عبد الله ع يقول نار تخرج من فعر عدن تضيء لها الإبل تبتصر من أرض الشام تسوق الناس إلى المحشر

'The book of Haseen Bin Saeed' - Ibrahim Bin Abu Al Balad, from Yaqoub Bin Shuayb Bin Maysam who said,

'I heard Abu Abdullah^{asws} having said: 'A fire emerging from the bottom of Aden, illuminating for it the necks of the camels, seen from the land of Syria, ushering the people to the (plains of) Mah'shar''.⁴⁷

2- ما، الأمامي للشيخ الطوسي العضايري عن علي بن محمد العلوي عن محمد بن موسى الرضي عن علي بن محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن عبد العظيم بن عبد الله الحسيني عن أبيه عن أبان مؤلى زيد بن علي عن عاصم بن بحدلة عن شريح القاضي عن أمير المؤمنين ع في خطبة

⁴⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 1

طَوِيلَةَ قَالَ: اسْمِعْ يَا ذَا الْعُقْلَةِ وَ التَّصْرِيفِ مِنْ ذِي الْوَعْظِ وَ التَّعْرِيفِ جُعِلَ يَوْمُ الْحُشْرِ يَوْمَ الْعَرْضِ وَ السُّؤَالِ وَ الْحِيَاءِ وَ النَّكَالِ يَوْمَ تُقْلَبُ إِلَيْهِ أَعْمَالُ الْأَنْامِ وَ تُحْصَى فِيهِ جَمِيعُ الْأَثَامِ

'Al Amaali' of the sheykh Al Tusi - Al Gazairy, from Ali Bin Muhammad al Alawy, from Muhammad Bin Musa Al Raqy, from Ali Ibn Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azaam Bin Abdullah Al Hasny, from his father, from Aban, a slave of Zayd Bin Ali, from Aasim Bin Bahdalah, from Shurayh the judge,

'From Amir Al-Momineen^{-asws} in a lengthy sermon, said: 'Listen, O one with the heedlessness and the emptiness from one with the preaching and the understanding! The Day of the Gathering has been Made to be a day of the presentation and the questioning, and the Endowment and the exemplary Punishment. A day the deeds of the people would be turned to, and the entirety of the sins would be counted during it.

يَوْمَ تَلْدُوبُ مِنَ النُّفُوسِ أَحْدَاقُ عُيُوبِهَا وَ تَضَعُ الْحَوَامِلُ مَا فِي بُطُونِهَا وَ تَفْرُقُ مِنْ كُلِّ نَفْسٍ وَجِيهَهَا وَ يَحَارُ فِي تِلْكَ الْأَهْوَالِ عَقْلٌ لَبِيهَا إِذْ نَكِرَتْ الْأَرْضُ بَعْدَ حُسْنِ عِمَارَتِهَا وَ تَبَدَّلَتْ بِالْخَلْقِ بَعْدَ أَنْبِقِ زَهْرَتِهَا أُخْرِجَتْ مِنْ مَعَادِنِ الْعَيْبِ أَنْقَالُهَا وَ نَفَضَتْ إِلَى اللَّهِ أَحْمَالُهَا

A day of melting from the souls, the pain of its eyes, and the pregnant ones would place down what is in her belly, and there would separate from every soul, its palpitation, and it would be confused during that state, the intellect of its clever one. When the earth would be ruined after the beauty of its buildings, and it would be replaced by the elegance of its blossoms. It would bring out from the mine of the hidden, its burdens, and it would throw out its burdens to Allah^{-azwj}.

يَوْمَ لَا يَنْفَعُ الْحَدْرُ إِذْ عَايَنُوا الْهُوْلَ الشَّدِيدَ فَاسْتَكَاثُوا وَ عَرَفَ الْمُجْرِمُونَ بِسِيمَاهُمْ فَاسْتَبَانُوا فَانْتَشَقَّتِ الْقُبُورُ بَعْدَ طُولِ انْطِبَاقِهَا وَ اسْتَسَلَمَتِ النُّفُوسُ إِلَى اللَّهِ بِأَسْبَابِهَا كُشِفَ عَنِ الْأَجْرَةِ عِطَافُهَا فَظَهَرَ لِلْخَلْقِ أَنْبَاؤُهَا

A day the caution will not benefit when they witness the severe terror, so they would be humbled, and the criminals would be recognised by their marks, so they would be manifested. The graves would be split apart after their harmony, and the souls would submit to Allah^{-azwj} by their causes. It would be uncovered from the Hereafter, its covering, so it would appear to the people, their news.

فَدُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَ مَدَّتْ لِأَمْرِ يُرَادُ بِهَا مَدًّا مَدًّا وَ اسْتَدَّتْ الْمُبَادِرُونَ إِلَى اللَّهِ شَدًّا شَدًّا وَ تَرَاخَفَتِ الْخَلَائِقُ إِلَى الْمَحْشَرِ رَحْفًا رَحْفًا وَ رَدَّ الْمُجْرِمُونَ عَلَى الْأَعْقَابِ رَدًّا رَدًّا وَ جَدَّ الْأَمْرُ وَجَحَكَ يَا إِنْسَانُ جَدًّا جَدًّا وَ قُرِبُوا لِلْحِسَابِ قُرْدًا قُرْدًا وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا يَسْأَلُهُمْ عَمَّا عَمِلُوا حَرْفًا حَرْفًا

The earth would be levelled by pounding (and) pounding, and the period would be extended by whatever is wanted with it, extension (after) extension, and the innovators would be intensified to Allah^{-azwj} with difficulty (upon) difficulty, and the people would be crowded to the (plains of) Mah'shar by crawling and crawling, and the criminals would be turned back upon the heels with repulsion (and) repulsion, and the matter would be found, woe be unto you O human being, as too much (and) too much, and they would be drawn closer for the Reckoning individually, individually, and your Lord^{-azwj} would come, and the Angels would be in rows (and) rows, asking them about what they had done, letter by letter.

وَ جِيءَ بِهِمْ عُرَاةَ الْأَبْدَانِ حُشَعًا أَبْصَارُهُمْ أَمَامَهُمُ الْحِسَابُ وَ مِنْ وَرَائِهِمْ جَهَنَّمُ يَسْمَعُونَ زَفِيرَهَا وَ يَرَوْنَ سَعِيرَهَا فَلَمْ يَجِدُوا نَاصِرًا وَ لَا وَلِيًّا يُجِيرُهُمْ مِنَ الدَّلِّ فَهُمْ يَعْدُونَ سِرَاعًا إِلَى مَوَاقِفِ الْحُشْرِ يُسَاقُونَ سَوْفًا

And they would come with them as bare bodies, their eyes being fearful, the Reckoning being in front of them, and Hell would be right behind them; they would be hearing its exhalation and seeing its flames. They will neither be finding any helper nor a friend to rescue them from the disgrace, and they would be prepared to go to the pausing of the plains, being ushered by an ushering.

فَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ كَطَيِّ السِّجْلِ لِلْكِتَابِ وَ الْعِبَادُ عَلَى الصِّرَاطِ وَجِلَتْ قُلُوبُهُمْ يَطْنُونَ أَنَّهُمْ لَا يُسَلِّمُونَ وَ لَا يُؤَدُّنَ لَهُمْ فَيْتَكَلَّمُونَ وَ لَا يُقْبَلُ مِنْهُمْ فَيَعْتَذِرُونَ قَدْ حُتِمَ عَلَى أَفْوَاهِهِمْ وَ اسْتَنْطَقَتْ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

The skies would be folded in His^{-azwj} Right Hand like the folding of the records for the writing, and the servants would be upon the Bridge, their hearts would be palpitating, thinking that they would not be safe, and there would be no permission for them to be speaking, nor would it be Accepted from them to be excused. There would be seals upon their mouths, and their hands and feet would have been ‘cut off’ due to what they had been doing.

يَا لَهَا مِنْ سَاعَةٍ مَا أَشْحَى مَوَاقِعَهَا مِنَ الثُّلُوبِ حِينَ مَيَّزَ بَيْنَ الْفَرِيقَيْنِ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ مِنْ مِثْلِ هَذَا فَلْيَهْرَبِ الْهَارِبُونَ إِذَا كَانَتْ الدَّارُ الْآخِرَةُ لَهَا فَلْيَعْمَلِ الْعَامِلُونَ

Oh, what a time it would be, occurring upon the bravest of the hearts when there would be a distinction between the two sects – a sect in Paradise, and a sect in the Inferno. One who is like this, then let the fleeing ones flee, when the House of the Hereafter is for it, then let the workers work”.⁴⁸

3 دَعَوَاتُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص النُّجُومُ أَمَنَةٌ مِنَ السَّمَاءِ لِأَهْلِ السَّمَاءِ فَإِذَا تَنَاطَرَتْ دَنَا مِنْ أَهْلِ السَّمَاءِ مَا يُوعَدُونَ وَ الْجِبَالُ أَمَنَةٌ لِأَهْلِ الْأَرْضِ فَإِذَا سَبَّتْ دَنَا مِنْ أَهْلِ الْأَرْضِ مَا يُوعَدُونَ

‘Da’waat’ of Al Rawandy, by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The stars are a security from the sky for the inhabitants of the sky. When they scatter, it would approach the inhabitants of the sky what they have been Threatened with. And the mountains are a security for the inhabitants of the earth. When they disintegrate, it would approach from the earth what they (inhabitants of the earth) have been Threatened with’’.⁴⁹

4- لي، الأماي للصدوق ابن المتوكل عن محمد العطار عن الأشعري عن سلمة بن الخطاب عن الحسين بن سعيد عن إسحاق بن إبراهيم عن عبد الله بن صباح عن أبي بصير عن أبي عبد الله الصادق ع قال: إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوْلِيْنَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَتَعَشَاهُمْ ظَلْمَةً شَدِيدَةً فَيَضْحَكُونَ إِلَى رَبِّهِمْ وَ يَقُولُونَ يَا رَبِّ اكْشِفْ عَنَّا هَذِهِ الظُّلْمَةَ

⁴⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 2

⁴⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 3

‘Al Amaali’ of Al Sadouq - Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ashary, from Salmah Bin Al Khattab, from Al Husayn Bin Saeed, from Is’haq Bin Ibrahim, from Abdullah Bin Sabah, from Abu Baseer,

‘From Abu Abdullah Al-Sadiq^{-asws} having said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} would Gather the former ones and the latter ones in one plain. Severe darkness would overwhelm them and they would be clamouring (pleading) to their Lord^{-azwj} and they would be saying, ‘O Lord^{-azwj}! Remove this darkness from us!’

قَالَ فَيُقْبَلُ قَوْمٌ يَمْسِي النُّورَ بَيْنَ أَيْدِيهِمْ وَ قَدْ أَضَاءَ أَرْضَ الْقِيَامَةِ فَيَقُولُ أَهْلُ الْجَمْعِ هُوَلاءِ أَنْبِيَاءُ اللَّهِ فَيَجِئُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَلاءِ بِأَنْبِيَاءِ

He^{-asws} said: ‘Then, a people would come, the Light walking in front of them, and the land of the Day of Qiyamah would be illuminated, and the people of the gathering would be saying, ‘They are the Prophets^{-as} of Allah^{-azwj}!’ The Call would answer them from the Presence of Allah^{-azwj}: ‘They are not Prophets!’

فَيَقُولُ أَهْلُ الْجَمْعِ فَهَؤُلاءِ مَلَائِكَةٌ فَيَجِئُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَلاءِ بِمَلَائِكَةٍ فَيَقُولُ أَهْلُ الْجَمْعِ هُوَلاءِ شُهَدَاءُ فَيَجِئُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ مَا هُوَلاءِ بِشُهَدَاءَ فَيَقُولُونَ مَنْ هُمْ فَيَجِئُهُمُ النَّدَاءُ يَا أَهْلَ الْجَمْعِ سَلُوهُمْ مَنْ أَنْتُمْ

The people of the gathering would be saying, ‘Then, they are Angels!’ The Call would answer them from the Presence of Allah^{-azwj}: ‘They are not Angels!’ The people of the gathering would be saying, ‘They are martyrs!’ The Call would answer them from the Presence of Allah^{-azwj}: ‘They are not martyrs!’ So, they would be saying, ‘Who are they?’ The Call would answer them: ‘O people of the gathering! Ask them, ‘Who are you all?’

فَيَقُولُ أَهْلُ الْجَمْعِ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْعَلَوِيُّونَ نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص نَحْنُ أَوْلَادُ عَلِيِّ وَ لِىِ اللَّهِ نَحْنُ الْمَخْصُوصُونَ بِكَرَامَةِ اللَّهِ نَحْنُ الْآمِنُونَ الْمُطْمَئِنُونَ

The people of the gathering would be saying, ‘Who are you all?’ They would be saying, ‘We are the Alawiites. We are the offspring of Muhammad^{-saww}, Rasool-Allah^{-saww}. We are the children of Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}. We^{-asws} are the ones particularised with Honour of Allah^{-azwj}. We^{-asws} are the security of the secured ones!’

فَيَجِئُهُمُ النَّدَاءُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ اشْفَعُوا فِي مُحِبِّكُمْ وَ أَهْلِ مَوَدَّتِكُمْ وَ شَبَعَتِكُمْ فَيَشْفَعُونَ فَيُشْفَعُونَ

The Call would answer them^{-asws} from the Presence of Allah^{-azwj} Mighty and Majestic: ‘Intercede regarding ones who loved you, and the people having your cordiality, and your Shias!’ So, they^{-asws} would be interceding, and interceding”⁵⁰.

5- فس، تفسير القمي أبي عن ابن محبوب عن الثمالي عن أبي الربيع قال: سأل نافع مولى عمر أبا جعفر ع عن قول الله تبارك و تعالى يوم تبدل الأرض غير الأرض و السماوات أي أرض تبدل فقال أبو جعفر ع بجزية بيضاء يأكلون منها حتى يفرغ الله من حساب الخلائق

My father, from Ibn Mahboub, from Al Sumaly, from Abu Al Rabie who said,

⁵⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 4

'Nafau, a slave of Umar, asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **On the Day the earth would be changed to another earth, and (so will) the skies, [14:48]**, 'Which ground would it be replaced by?' Abu Ja'far^{asws} said: 'By white bread. They would be eating from it, until Allah^{azwj} is Finished from Recording the people'.

فَقَالَ نَافِعٌ إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ فَقَالَ أَبُو جَعْفَرٍ عَ أَهُمْ حِينَئِذٍ أَشْغَلُ أَمْ وَ هُمْ فِي النَّارِ فَقَالَ نَافِعٌ وَ هُمْ فِي النَّارِ

Nafau said, 'They would be too busy (to be) eating'. Abu Ja'far^{asws} said: 'Would they be busier on that day or when they are in the Fire?' Nafau said, 'While they would be in the Fire'.

قَالَ فَقَدْ قَالَ اللَّهُ وَ نَادَى أَصْحَابَ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ بِمَا رَزَقَكُمُ اللَّهُ مَا شَغَلَهُمْ أَلِيمٌ عَذَابِ النَّارِ عَنْ أَنْ دُعُوا بِالطَّعَامِ فَأَطْعَمُوا الرَّقُومَ وَ دُعُوا بِالشَّرَابِ فَسُقُوا الْحَمِيمَ فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ الْحَبِيرَ

He^{asws} said: 'Allah^{azwj} has Said: **And the inmates of the Fire shall call out to the dwellers of Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. [7:50]**. The pain of the Punishment of the Fire would not pre-occupy them from calling for the food, and their food is the Zaqoum, and calling for the drink, and they would be quenched the boiling water'. He said, 'You^{asws} speak the truth, O son^{asws} of Rasool-Allah^{saww!}' – the Hadeeth'.⁵¹

6- فس، تفسير القمي قوله وَ يَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَ شُرَكَائِكُمْ فَيَرْتَلْنَا بينهم قَالَ يَبْعَثُ اللَّهُ نَاراً تُرِيْلُ بَيْنَ الْكُفَّارِ وَ الْمُؤْمِنِينَ

'Tafseer Al Qummi' - His^{azwj} Words: **And the Day when We will Gather them all together, then We will Say to those who associated: "(Be) In your places, you and your associates!" Then We shall Cause separation between them [10:28]**. He said, 'Allah^{azwj} would Send a Fire to separate between the Kafirs and the Momineen'.⁵² (P.S. – This is not a Hadeeth)

7- فس، تفسير القمي يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ قَالَ تُبَدَّلُ حُبْرَةٌ بَيْضَاءَ تَقِيَّةً فِي الْمَوْقِفِ يَأْكُلُ مِنْهَا الْمُؤْمِنُونَ

'Tafseer Al Qummi' - **On the Day the earth would be changed to another earth, and (so will) the skies, [14:48]**, he said, 'It would be changed to pure white bread in the pausing station. The Momineen would eat from it'.⁵³ (P.S. – This is not a Hadeeth)

8- فس، تفسير القمي يَوْمَ تَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ قَالَ السِّجْلُ اسْمُ الْمَلِكِ الَّذِي يَطْوِي الْكِتَابَ وَ مَعْنَى تَطْوِيهَا أَي تَقْبِيهَا فَتَنْحَوِلُ دُخَاناً وَ الْأَرْضُ نِيرَاناً

'Tafseer Al Qummi' - **On the Day We will Roll up the sky like the rolling up of the scroll for writing. [21:104]**, he said, 'Al Sajal' is the name of the Angel who will be folding the writing,

⁵¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 5

⁵² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 6

⁵³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 7

and the meaning of 'folding it', is perishing it. It would transform as smoke, and the earth as fire".⁵⁴ (P.S. – This is not a Hadeeth)

9- فس، تفسیر القمي أبي عن ابن محبوب عن أبي محمد الوائشي عن أبي الورد عن أبي جعفر ع قال: إذا كان يوم القيامة جمع الله الناس في صعيد واحد فهم حفاة عراة فيوقفون في المحشر حتى يعرفوا عرفاً شديداً فتشتد أنفاسهم فيمكثون في ذلك مقدار خمسين عاماً وهو قول الله وحشعت الأصوات للرحمن فلا تسمع إلا همساً

'Tafseer Al Qummi' - My father, from Ibn Mahboub, from Abu Muhammad Al Wabishy, from Abu Al Warad,

'From Abu Ja'far^{-asws} having said: 'When will be the Day of Qiyamah, Allah^{-azwj} would Gather the people in one plain. They would be bare-footed, naked, and they would be pausing in the (plains of) Mahshar until they will sweat with severe swearing, and their breathing would be difficult. They would remain in that for a measurement of fifty years, and it is the Word of Allah^{-azwj}: **On that Day they would be following the caller with there being no crookedness in him, and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108]**'.

قال ثم ينادي من تلقاء العرش أين النبي الأُمِّي فيقول الناس قد أسمعتم فسم باسمه فينادي أين نبي الرحمة محمد بن عبد الله الأُمِّي ص

He^{-asws} said: 'Then a Caller would call out from the facet of the Throne: 'Where is the Prophet^{-saww}, the Ummy?' The people would be saying, 'He^{-saww} has a name, so call with his^{-saww} name'. He would call out: 'Where is the Prophet^{-saww} of Mercy, Muhammad^{-saww} Bin Abdullah^{-asws}, the Ummy?'

فبتقدم رسول الله ص أمام الناس كلهم حتى ينتهي إلى حوض طوله ما بين أيلة إلى صنعاء فيقف عليه ثم ينادي بصاحبتكم فبتقدم أمام الناس فيقف معه

Rasool-Allah^{-saww} would go ahead in front of all the people until he^{-saww} ends up to a Fountain, its length being what is between Eilat and Sana'a, and he^{-saww} would pause at it. The he (the Caller) would call out your Master^{-asws}, and he^{-asws} would go ahead in front of the people and pause along with him^{-saww}.

ثم يؤذن للناس فيمرون فبين وارد الحوض يؤمئذ و بين مصروف عنه فإذا رأى رسول الله ص من مصرف عنه من محبيننا يبكي فيقول يا رب شيعته علي

Then the people would be permitted, and they would be passing by the Fountain on that day and between those made to leave from it. So, when Rasool-Allah^{-saww} sees the ones made to leave from it, from the ones who love us^{-asws}, he^{-saww} would weep and would be saying: 'O Lord^{-azwj}! Shias of Ali^{-asws}!'

قال فيبعث الله إليه ملكاً فيقول ما يبكيك يا محمد فيقول أبكي لأتاس من شيعته علي أراهم قد صرفوا تلقاء أصحاب النار و منعوا ورود الحوض

He^{-asws} said: 'Then Allah^{-azwj} would Send an Angel and he would be saying: 'What make you^{-saww} cry, O Muhammad^{-saww}? He^{-saww} would say: 'I^{-saww} cry for the people from the Shias of Ali'

⁵⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 8

asws. I-saww see them to have been made to leave towards the inmates of the Fire, and they are being prevented to come to the Fountain”.

قَالَ فَيَقُولُ لَهُ الْمَلَكُ إِنَّ اللَّهَ يَقُولُ قَدْ وَهَبْتُهُمْ لَكَ يَا مُحَمَّدُ وَصَفَحْتُ لَهُمْ عَنْ ذُنُوبِهِمْ وَأَلْحَقْتُهُمْ بِكَ وَبِمَنْ كَانُوا يَقُولُونَ بِهِ وَجَعَلْنَاكُمْ فِي زُمْرَتِكَ فَأَوْزِدْهُمْ حَوْضَكَ

He-asws said: ‘The Angel would say to him-saww: ‘Allah-azwj is Saying: “I-azwj have Gifted them to you-saww, O Muhammad-saww, and Pardoned them of their sins, and Adhere them with you-saww and with the ones who were saying with it, and Made them to be in your-saww group, therefore, bring them to your-saww Fountain!”’.

فَقَالَ أَبُو جَعْفَرٍ ع فَكُمْ مِنْ بَاكٍ يَوْمَئِذٍ وَبَاكِيَةٍ يُنَادُونَ يَا مُحَمَّدَا إِذَا رَأَوْا ذَلِكَ وَ لَا يَبْقَى أَحَدٌ يَوْمَئِذٍ يَتَوَلَّانَا وَ يُحِبُّنَا وَ يَتَّبِرُ مِنْ عَدُوِّنَا وَ يُبْغِضُهُمْ إِلَّا كَانُوا فِي حِزْبِنَا وَ مَعَنَا وَ يَرُدُّ حَوْضَنَا

Abu Ja’far-asws said: ‘How many men and women would be crying on that day, calling out, ‘O Muhammad-saww!’ When they see that, and there would not remain anyone on that day who befriends us-asws, and loves us-asws, and disavows from our-asws enemies and hates them, except they would be in our-asws party, and with us-asws, and around our-asws Fountain”.⁵⁵

10- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ فُؤَلَوَيْهِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ جُمُهِورِ الْعَمِّيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْوَابِئِيِّ عَنِ أَبِي الْوَرْدِ مِثْلَهُ وَ سَيَأْتِي فِي بَابِ الْحَوْضِ

‘Al Amaali’ of the sheykh Al Tusi - Al Mufeed, from Ibn Qawlawiyah, from Muhammad Bin Al Husayn Bin Muhammad Bin Aamir, from Al Moala Ibn Muhammad, from Muhammad Bin Jamhour Al A’mi, from Al Hassan Bin Mahboub, from Al Wabishy Abu Al Warad,

‘Similar to it’.⁵⁶

11- فس، تفسير القمي يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ قَالَ مُخَاطَبَةُ النَّاسِ عَامَةً يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ أَيُّ تَبْقَى وَ تَنْحَرِبُّ وَ تَنْعَافِلُ وَ تَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا قَالَ امْرَأَةٌ تَمُوتُ حَامِلَةً تَضَعُ حَمْلَهَا يَوْمَ الْقِيَامَةِ وَ تَرَى النَّاسَ سُكَارَى قَالَ مِنَ الْخَوْفِ وَ الْفَزَعِ مُنْحَرِبِينَ

‘Tafseer Al Qummi’ - **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1].** He said, ‘Addressing the generality of the people. **On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed,** - i.e. she would remain and be confused and be heedless, **and everyone with a pregnancy would place her burden;**, He said, ‘A man would be dying pregnant, would give birth on the Day of Qiyamah, **and you will see the people as intoxicated, [22:2]**, he said, ‘Out of fear and panic, being confused”.⁵⁷ (P.S. – This is not a Hadeeth)

⁵⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 9

⁵⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 10

⁵⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 11

12- فس، تفسير القمي يُدِيرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ يَعْنِي الأُمُورَ الَّتِي يُدِيرُهَا وَ الأَمْرَ وَ النَّهْيَ الَّذِي أَمَرَ بِهِ وَ أَعْمَالَ العِبَادِ كُلِّ هَذَا يُظْهِرُهُ يَوْمَ القِيَامَةِ فَيَكُونُ مِقْدَارُ ذَلِكَ اليَوْمِ أَلْفَ سَنَةٍ مِنْ سِنِي الدُّنْيَا

‘Tafseer Al Qummi’ - **He Regulates the matters from the sky to the earth, then these would ascend to Him [32:5]** – meaning the matters which He^{-azwj} Planned, and the Commandments and the Prohibitions which He^{-azwj} has Commanded with, and the deeds of the servants. All this would appear on the Day of Qiyamah. The measurement of that Day would be a thousand years from the years of the world”.⁵⁸ (P.S. – This is not a Hadeeth)

13- فس، تفسير القمي فِي رِوَايَةِ أَبِي الجَارُودِ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا فَإِنَّ القَوْمَ كَانُوا فِي الثُّبُورِ فَلَمَّا قَامُوا حَسِبُوا أَنَّهُمْ كَانُوا نِيَاماً قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا قَالَ المَلَأِكَةُ هَذَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ المُرْسَلُونَ

‘Tafseer Al Qummi’ - In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **‘O woe be unto us! Who Resurrected us from our sleeping-places?’ [36:52]**. The people would be in their grave, so when they arise, they would reckon that they had been asleep. They would say, **‘O woe be unto us! Who Resurrected us from our sleeping-places?’ [36:52]**. The Angels would say: **‘This is what the Beneficent Promised, and the Rasools spoke the truth’ [36:52]**”.⁵⁹

14- فس، تفسير القمي وَ اِمْتَأَزُوا اليَوْمَ أَيُّهَا المُجْرِمُونَ قَالَ إِذَا جَمَعَ اللهُ الخَلْقَ يَوْمَ القِيَامَةِ بَثُوا قِيَاماً عَلَى أَقْدَامِهِمْ حَتَّى يُلْجِمَهُمُ العَرَقُ فَيَنَادُوا يَا رَبِّ حَاسِبْنَا وَ لَوْ إِلَى النَّارِ

‘Tafseer Al Qummi’ - **And move aside today, O criminals! [36:59]**. He said, ‘When Allah^{-azwj} Gathers the people on the Day of Qiyamah, they would remain standing upon their feet until the sweat would choke them, and they would call out, ‘O Lord^{-azwj}! Reckon us, and even if it is to the Fire!’

قَالَ فَيَبْعَثُ اللهُ رِيحاً فَيَضْرِبُ بَيْنَهُمْ وَ يُنَادِي مُنَادٍ وَ اِمْتَأَزُوا اليَوْمَ أَيُّهَا المُجْرِمُونَ فَيَمِيْزُ بَيْنَهُمْ فَصَارَ المُجْرِمُونَ فِي النَّارِ وَ مَنْ كَانَ فِي قَلْبِهِ إِيمَانٌ صَارَ إِلَى الجَنَّةِ

He said, ‘Then Allah^{-azwj} would Send a wind and it would be in between them, and a Caller would call out: **‘And move aside today, O criminals! [36:59]**. So, there would be a distinction between them and the criminals would come to be in the Fire, and the one who had *Eman* in his heart, would come to be in Paradise”.⁶⁰ (P.S. – This is not a Hadeeth)

15- فس، تفسير القمي يَا مَعْشَرَ الجِنَّ وَ الإنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَ الأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ فَإِذَا كَانَ يَوْمَ القِيَامَةِ أَحَاطَتْ سَمَاءُ الدُّنْيَا بِالأَرْضِ وَ أَحَاطَتْ السَّمَاءُ الثَّانِيَةُ بِسَمَاءِ الدُّنْيَا وَ أَحَاطَتْ السَّمَاءُ الثَّالِثَةُ بِالسَّمَاءِ الثَّانِيَةِ وَ أَحَاطَتْ كُلُّ سَمَاءٍ بِالَّذِي يَلِيهَا ثُمَّ يُنَادِي مُنَادٍ يَا مَعْشَرَ الجِنَّ وَ الإنْسِ إِلَى قَوْلِهِ بِسُلْطَانٍ أَيُّ بِحُجَّةٍ

⁵⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 12

⁵⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 13

⁶⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 14

‘Tafseer Al Qummi’ - **O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33].** When it will be the Day of Qiyamah, the sky of the world would encompass the earth, and the second sky would encompass the sky of the world, and the third sky would encompass the second sky, and every sky with that which follows it. Then a caller would call out: **‘O communities of the Jinn and the humans! – up to His^{-azwj} Words: with authorisation [55:33] – i.e. with a Divine Authority^{-asws}’**.⁶¹ (P.S. – This is not a Hadeeth)

16- ما، الأماالي للشيخ الطوسي في كتاب كتبه أمير المؤمنين صلوات الله عليه إلى أهل مصر مع محمد بن أبي بكر يا عباد الله إن بعد البعث ما هو أشد من القبر يوم يثيب فيه الصغير ويسكر فيه الكبير ويسقط فيه الجنين وتدهل كل مريضة عما أرضعت

‘Al Amaali’ of the sheykh Al Tusi - In a letter written by Amir Al-Momineen^{-asws} to the people of Egypt with Muhammad Bin Abu Bakr: ‘O servants of Allah^{-azwj}! Surely after the Resurrection is what would be severer than the grave. A Day in which the young ones would become grey-haired, and during it the old ones would be intoxicated (confused), and during it the foetuses would fall, and every breast-feeding one would be startled from what she breast-feeds.

يَوْمَ عُبُوسٍ قَمَطِرٍ يَوْمَ كَانَ شَرُّهُ مُسْتَطِيرًا إِنَّ فَرَجَ ذَلِكَ الْيَوْمِ لِيُرْهِبُ الْمَلَائِكَةَ الَّذِينَ لَا ذَنْبَ لَهُمْ وَ تَرْعُدُ مِنْهُ السَّبْعُ الشِّدَادُ وَ الْجِبَالُ الْأَوْتَادُ وَ الْأَرْضُ الْمِهَادُ وَ تَنْشَقُّ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ وَ تَتَّعَبِرُ فَكَأَنَّمَا وَرَدَهُ كَالدَّهَانِ

A harsh, distressful Day [76:10], a Day, the evil of it would be widespread [76:7]. The fear of the day would awe the Angels, those who have no sin to them, and the ferocious wild animals would fear from it, and the mountains the pegs, and the earth the resting place, and the sky would rend asunder, so it would become flimsy and change, **then it would become rosy like the red hide [55:37].**

وَ تَكُونُ الْجِبَالُ سَرَابًا مَهِيلاً بَعْدَ مَا كَانَتْ صُغْمًا صِلَابًا وَ يُنْفَخُ فِي الصُّورِ فَيَفْزَعُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ

And the mountains would be like a mirage, flowing sand after having been solid slabs, and it would be Blown into the Trumpet, so the ones in the skies and the earth would panic except ones Allah^{-azwj} Desires.

فَكَيْفَ مَنْ عَصَى بِالسَّمْعِ وَ الْبَصَرِ وَ اللِّسَانِ وَ الْيَدِ وَ الرَّجْلِ وَ الْفَرْجِ وَ الْبَطْنِ إِنْ لَمْ يَغْفِرِ اللَّهُ لَهُ وَ يَرْحَمَهُ مِنْ ذَلِكَ الْيَوْمِ لِأَنَّهُ يَصِيرُ إِلَى غَيْرِهِ إِلَى نَارٍ قَعْرُهَا بَعِيدٌ وَ حَرُّهَا شَدِيدٌ وَ شَرَاهُا صَدِيدٌ وَ عَذَابُهَا جَدِيدٌ وَ مَقَامُهَا حَدِيدٌ لَا يُعَيَّرُ عَذَابُهَا وَ لَا يَمُوتُ سَاكِنُهَا دَارٌ لَيْسَ فِيهَا رَحْمَةٌ وَ لَا تُسْمَعُ لِأَهْلِهَا دَعْوَةُ الْحَيْرِ

How would be the one disobeying with the hearing, and the sight, and the tongue, and the hand, and the leg, and the private parts, and the belly, if Allah^{-azwj} does not Forgive him and Mercies him on that Day? Because (otherwise) he would be destined to something else, to the Fire the depth of which is remote, and its heat is severe, and its drink is pus, and its Punishment is renewed, and its seat is of iron. Neither would its Punishment change, nor

⁶¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 15

would its dwellers be dying. (It is) a House, there being no Mercy in it, nor would its inhabitants hear an invitation to goodness.⁶²

17- ج، الإحتجاج ع، علل الشرائع في خبر ثوبان إنَّ الْيَهُودِيَّ سَأَلَ النَّبِيَّ ص عَنْ قَوْلِهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ أَيُّ النَّاسِ يَوْمَئِذٍ قَالَ فِي الظُّلْمَةِ دُونَ الْمُحْشَرِ الْحَبِيرِ

‘Al Ihtijaj’, ‘Ilal Al Sharaie’ - In a Hadeeth of Sowban –

‘The Jews asked the Prophet^{-saww} about the Words of the Mighty and Majestic: **On the Day the earth would be changed to another earth, and (so will) the skies [14:48]**, ‘Where would the people be on that Day?’ He^{-saww} said: ‘In the darkness besides the (plains of) Mahshar’ – the Hadeeth.⁶³

18- ن، عيون أخبار الرضا عليه السلام ل، الحاصل ابن الوليد عن سعد بن أحمد بن حمزة الأشعري عن ياسر الخادم قال: سمعت أبا الحسن الرضا ع يقول إنَّ أَوْحَشَنَ مَا يَكُونُ هَذَا الْخَلْقُ فِي ثَلَاثَةِ مَوَاطِنَ يَوْمَ يُوَلَّدُ وَ يُخْرَجُ مِنْ بَطْنِ أُمِّهِ فَبَرَى الدُّنْيَا وَ يَوْمَ يَمُوتُ فَبِعَايُنِ الْآخِرَةِ وَ أَهْلِهَا وَ يَوْمَ يُبْعَثُ فَبَرَى أَخْكَامًا لَمْ يَرَهَا فِي دَارِ الدُّنْيَا

‘Uyoun Akhbar Al-Reza^{-asws}’, ‘Al Khisaal’ - Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hamza Al Ashary, from Yasir Al Khadim who said,

‘I heard Abu Al-Hassan Al-Reza^{-asws} saying: ‘The most terrified what these people can be would be in three places – the day he is born and comes out from the belly of his mother and he sees the world, and the day he would be dying and he witnesses the Hereafter and its people, and the day he is Resurrected and he sees Ordinances he had not seen in the house of the world.

وَ قَدْ سَلَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى يَحْيَى ع فِي هَذِهِ الثَّلَاثَةِ الْمَوَاطِنِ وَ آمَنَ رُوعَتَهُ فَقَالَ وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا وَ قَدْ سَلَّمَ عِيسَى ابْنُ مَرْيَمَ ع عَلَى نَفْسِهِ فِي هَذِهِ الثَّلَاثَةِ الْمَوَاطِنِ فَقَالَ وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا

And Allah^{-azwj} Mighty and Majestic had Sent Peace upon Yahya^{-as} in these three times and Settled his^{-as} fear, so He^{-azwj} Said: **And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]**. And Isa^{-as} Bin Maryam^{-as} has send Peace upon himself^{-as} in these three times, so he^{-as} Said: **And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]**”.⁶⁴

19- ل، الحاصل أبي عن سعد بن القاسم بن محمد بن سليمان بن داود عن عبد الرزاق عن معمر بن الزهرري قال قال علي بن الحسين ع أشدُّ سَاعَاتِ ابْنِ آدَمَ ثَلَاثُ سَاعَاتٍ السَّاعَةُ الَّتِي يُعَايِنُ فِيهَا مَلَكُ الْمَوْتِ وَ السَّاعَةُ الَّتِي يَقُومُ فِيهَا مِنْ قَبْرِهِ وَ السَّاعَةُ الَّتِي يَقِفُ فِيهَا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيمَا إِلَى الْجَنَّةِ وَ إِمَّا إِلَى النَّارِ

⁶² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 16

⁶³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 17

⁶⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 18

'Al Khisaal' - From Sa'ad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Abdul Razzaq, from Ma'mar, from Al Zuhry who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The most difficult time for a son of Adam^{-as} are three times – The during which he witnesses the Angel of death, and the time during which he would be standing from his grave, and the time during which he would be standing in front of Allah^{-azwj} Blessed and Exalted, so either (he would go) to Paradise or to the Fire'.

ثُمَّ قَالَ إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ عِنْدَ الْمَوْتِ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ وَإِنْ نَجْوَتَ يَا ابْنَ آدَمَ حِينَ تُوضَعُ فِي قَبْرِكَ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ وَإِنْ نَجْوَتَ حِينَ يُحْمَلُ النَّاسُ عَلَى الصِّرَاطِ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ وَإِنْ نَجْوَتَ حِينَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ فَأَنْتَ أَنْتَ وَإِلَّا هَلَكْتَ

Then he^{-asws} said: 'If you are saved, O son of Adam^{-as} during the death, then you are you, or else you are destroyed; and if you are saved, O son of Adam^{-as}, when you are placed in your grave, then you are you, or else you are destroyed; and if you are saved when the people are carried upon the Bridge, then you are you, or else you are destroyed; and if you are saved when the people stand to the Lord^{-azwj} of the world, then you are you, or else you are destroyed'.

ثُمَّ تَلَا وَ مِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ قَالَ هُوَ الْقَبْرُ وَإِنَّ لَهُمْ فِيهِ لَ مَعِيشَةٌ ضَنْكًا وَ اللَّهُ إِنَّ الْقَبْرَ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ

Then he^{-asws} recited: **And right behind them is purgatory (torture) up to the Day they would be Resurrected [23:100]**. He^{-asws} said: 'It is the grave, and that for them in it is a straitened (distressed) life. By Allah^{-azwj}! The grave is a garden from the Gardens of Paradise, or a pit from the Pits of the Fire'.

ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْ جُلَسَائِهِ فَقَالَ لَهُ قَدْ عَلِمَ سَاكِنُ السَّمَاءِ سَاكِنَ الْجَنَّةِ مِنْ سَاكِنِ النَّارِ فَأَيُّ الرَّجُلَيْنِ أَنْتَ وَ أَيُّ الدَّارَيْنِ دَارُكَ

Then he^{-asws} turned towards a man from his^{-asws} gatherers and said to him: 'The inhabitants of the sky know a dweller of Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?'⁶⁵

20- ل، الخصال مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ جَبَلَةَ الْوَاعِظِ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ فِي الْجُمُعَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَسَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلَهُ أَنْ قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَغْفِرُ الْمَرْءُ مِنْ أَخِيهِ وَ أُبِيهِ وَ أَبِيهِ وَ صَاحِبَتَيْهِ وَ بَنِيهِ مَنْ هُمْ

'Al Khisaal' - Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry, from Muhammad Bin Abdullah Bin Ahmad bin Jabalah al Waiz, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Ali^{-asws} Bin Abu Talib was at Al-Kufa in the central (Masjid) when a man from the people of Syria stood up to him and asked him^{-asws} about issues. Among what he asked him^{-asws} was that he said, 'Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **(It would be) a Day the**

⁶⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 19

person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36], who are they?'

فَقَالَ ع قَابِيلُ يَفِرُّ مِنْ هَابِيلَ وَ الَّذِي يَفِرُّ مِنْ أُمِّهِ مُوسَى وَ الَّذِي يَفِرُّ مِنْ أَبِيهِ إِبْرَاهِيمَ وَ الَّذِي يَفِرُّ مِنْ صَاحِبَتِهِ لُوطٌ وَ الَّذِي يَفِرُّ مِنْ ابْنِهِ نُوحٌ يَفِرُّ مِنْ ابْنِهِ كَنْعَانَ

He^{-asws} said: 'Qabil^{-la} would flee from Habeel^{-as}, and the one who would flee from his mother is Musa^{-as}, and the one who would flee from his father is Ibrahim^{-as}, and the one who would flee from his spouse is Lut^{-as}, and the one who would flee from his son is Noah^{-as} fleeing from his^{-as} son Canaan^{-as}'.⁶⁶

قال الصدوق رضي الله عنه إنما يفتر موسى من أمه خشية أن يكون قصر فيما وجب عليه من حقها و إبراهيم إنما يفتر من الأب المربي المشترك لا من الأب الوالد و هو تاريخ

Al-Sadouq said, 'But rather, Musa^{-as} would flee from his^{-as} mother fearing that he^{-as} might have been deficient in was had been Obligated upon him^{-as} from her rights; and Ibrahim^{-as}, rather, would flee from the nourishing father, the Polytheist, not from the biological father, and he is Tarakh'.

بيان يحتمل أيضا أن يكون المراد بالأُم امرأة مشركة كانت تربيته في بيت فرعون

Explanation (of Majlisi) – 'It is supported as well that the one intended by the Imam^{-asws} would happen to be the Polytheist woman who had looked after Musa^{-as} in the house of Pharaoh^{-la}'.

21- ج، الإحتجاج عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الزُّهْرِيُّ قَالَ: حَجَّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ فَتَكَبَّرَ عَلَى يَدِ سَالِمٍ مَوْلَاهُ وَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع جَالِسٍ فِي الْمَسْجِدِ فَقَالَ لَهُ سَالِمٌ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا مُحَمَّدٌ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فَقَالَ لَهُ هِشَامُ الْمُتَنَوِّنُ بِهِ أَهْلُ الْعِرَاقِ قَالَ نَعَمْ قَالَ أَذْهَبَ إِلَيْهِ فَعُلَّ لَهُ يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ مَا الَّذِي يَأْكُلُ النَّاسُ وَ يَشْرَبُونَ إِلَى أَنْ يُفْصَلَ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

'Al Ihtijaj' - Abdul Rahman Bin Abdullah Al Zuhry who said,

'Hisham Bin Abdul Malik performed Hajj and he entered the Sacred Masjid leaning upon the hand of Salim, his slave, and Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} was seated in the Masjid. He (the slave) said to him, 'O commander of the faithful! This is Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}'. Hisham said to him, 'The one, whom the people of Iraq are fascinated with?' He said, 'Yes'. Go to him^{-asws}, and say to him^{-asws}, 'The commander of the faithful is saying to you^{-asws}, 'What is that which the people would be eating and drinking until it is Decided between them on the Day of Qiyamah?'

فَقَالَ أَبُو جَعْفَرٍ ع يُجَسَّرُ النَّاسُ عَلَى مِثْلِ قُرْصَةِ الرِّبِّ النَّعِيِّ فِيهَا أَهْأَارٌ مُتَفَجِّرَةٌ يَأْكُلُونَ وَ يَشْرَبُونَ حَتَّى يَفْرَعَنَّ مِنَ الْحِسَابِ

Abu Ja'far^{-asws} said: 'The people would be gathered upon the like of a disc of pure wheat wherein are bursting rivers. They would be eating and drinking until they are free from the Reckoning'.

⁶⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 20

قَالَ فَرَأَى هِشَامٌ أَنَّهُ قَدْ ظَفِرَ بِهِ فَقَالَ اللَّهُ أَكْبَرُ أَذْهَبَ إِلَيْهِ فَقُلْنَا لَهُ مَا أَشْغَلَهُمْ عَنِ الْأَكْلِ وَالشُّرْبِ يَوْمَئِذٍ

He (the narrator) said, 'Hisham viewed that he had been victorious with him^{-asws}, so he said, 'Allah^{-azwj} is the Greatest! Go to him^{-asws} and say to him^{-asws}, 'Would they not be too pre-occupied from the eating and the drinking on that Day?'

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هُمْ فِي النَّارِ أَشْغَلُ وَ لَمْ يُشْغَلُوا عَنْ أَنْ قَالُوا أْفَيْضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ فَسَكَتَ هِشَامٌ لَا يَرْجِعُ كَلَاماً

Abu Ja'far^{-asws} said: 'They would be in the Fire, more pre-occupied from saying, '**Pour upon us some of the water or from what your Lord has Graced you**'. [7:50]. Hisham was silenced and did not return any speech".⁶⁷

22- لي، الأماالي للصدوق ابن المُنَوِّكِلِ عَنِ السُّعْدِ أَتَادِي عَنِ الرِّبِّيِّ عَنِ أَبِيهِ عَنِ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَالَ لَا تَنْشَقُّ الْأَرْضُ عَنْ أَحَدٍ يَوْمَ الْقِيَامَةِ إِلَّا وَ مَلَكَانِ أَخِذَانِ بِضَبْعِهِ يَقُولَانِ أَجِبْ رَبَّ الْعِزَّةِ

'Al Amaali' of Al Sadouq - Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Abu Al Bakhtary,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} that Ali^{-asws} Bin Abu Talib^{-asws} said: 'The ground would not split apart from anyone on the Day of Qiyamah except and two Angels would grab his shoulders and they would be saying: 'Answer to the Lord^{-azwj} of Might".⁶⁸

23- فس، تفسير القمي وَ لَا تَسْتَعْجَلْ لَهُمْ يَعْني الْعَذَابَ كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَحَارٍ بَلَاغٌ قَالَ يَرُونَ يَوْمَ الْقِيَامَةِ أَنَّهُمْ لَمْ يَلْبَثُوا فِي الدُّنْيَا إِلَّا سَاعَةً مِنْ نَحَارٍ بَلَاغٌ أَيُّ أُبْلِغُهُمْ ذَلِكَ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

'Tafseer Al Qummi' - **and do not hasten for them** – meaning the Punishment, **it would be as if they had not tarried except for an hour from the day. A notification** – He said, 'They would be viewing on the Day of Qiyamah that they did not tarry in the world except for an hour of the day. **A notification** – i.e., that would reach them. **So would any be destroyed except for the transgressing people? [46:35]**".⁶⁹ (P.S. – This is not a Hadeeth)

24- فس، تفسير القمي قَوْلُهُ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ قَالَ الرِّصَاصُ الدَّائِبُ وَ التُّحَّاسُ كَذَلِكَ تَذُوبُ السَّمَاءِ وَ لَا يَسْتَأَلُ حَمِيمٌ حَمِيمًا أَيُّ لَا يَنْفَعُ

'Tafseer Al Qummi' - His^{-azwj} Words: **On the Day the sky will become like the molten brass [70:8]**. He said, 'The molten lead and the copper, like that the sky would melt. **And a friend will not ask (about) a friend [70:10]**, i.e. not benefit. (P.S. – Up to here is not a Hadeeth)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ يُبْصِرُوهُمْ يَقُولُ يَعْرِفُوهُمْ ثُمَّ لَا يَسْأَلُونَ

And in a report of Abu Al Jaroud,

⁶⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 21

⁶⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 22

⁶⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 23

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **(Although) they would be seeing them. [70:11]:** ‘They would be recognising them, then they would not be asking about each other.’⁷⁰

25- فس، تفسير القمي يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا قَالَ مِنَ الْقُبُورِ كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ قَالَ إِلَى الدَّاعِي يُنَادُونَ

‘Tafseer Al Qummi’ - **The Day they would be coming out from the graves quickly [70:43].** He said, ‘From the graves, **as if they are running to a goal [70:43].** He said, ‘To the Caller calling (them)’.⁷¹ (P.S. – This is not a Hadeeth)

26- فس، تفسير القمي يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ أَوْ تَخْسِفُ وَ كَانَتِ الْجِبَالُ كَثِيبًا مَهِيلاً قَالَ مِثْلَ الرَّمْلِ يُنْحَدِرُ

‘Tafseer Al Qummi’ - **On the day when the ground and the mountains will shudder** – i.e. collapse, **and the mountains would be like heaps of loose sand [73:14],** he said, ‘Like sand rolling down’.⁷² (P.S. – This is not a Hadeeth)

27- فس، تفسير القمي فَإِذَا النُّجُومُ طُمِسَتْ قَالَ يَذْهَبُ نُورُهَا وَ يَسْقُطُ وَ إِذَا السَّمَاءُ فُرِجَتْ قَالَ تَنْفَرُجُ وَ تَنْشَقُّ وَ إِذَا الْجِبَالُ سُيِّفَتْ أَوْ تَقْلَعُ

‘Tafseer Al Qummi’ - **So when the stars are dimmed [77:8].** He said, ‘Its light would go away and drop. **And when the sky is rent asunder (torn apart) [77:9].** He said, ‘Cleave apart and split. **And when the mountains are blown away [77:10],** i.e. uprooted’.⁷³ (P.S. – This is not a Hadeeth)

28- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ يَوْمَ تَرْجُفُ الرَّاحِمَةُ تَتَّبِعُهَا الرَّادِفَةُ قَالَ تَنْشَقُّ الْأَرْضُ بِأَهْلِهَا وَ الرَّادِفَةُ الصَّبِيحَةُ فُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ أَوْ خَائِفَةٌ أَنْبَاطُهَا خَاشِعَةٌ فَأَمَّا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ قَالَ الرَّجْرَةُ التَّفْحَةُ النَّائِيَةُ فِي الصُّورِ وَ السَّاهِرَةُ مَوْضِعٌ بِالشَّامِ عِنْدَ بَيْتِ الْمَقْدِسِ

‘Tafseer Al Qummi’ - Ali Bin Ibrahim said regarding His^{-azwj} Words: **The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7].** He said, ‘The earth would split apart with its inhabitants, and ‘Al Radifa’ is the Scream, **Hearts on that day will palpitate [79:8],** i.e. fearful. **Their sights humbled [79:9]. But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14].** ‘The Shout’ – The second Blowing in the Trumpet. And Al Sahira is a place in Syria by Bayt Al Maqdis’’. (P.S. – Up to here is not a Hadeeth)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ يَقُولُ أَيُّ فِي خَلْقِي جَدِيدٍ وَ أَمَّا قَوْلُهُ فَإِذَا هُمْ بِالسَّاهِرَةِ فَالسَّاهِرَةُ الْأَرْضُ كَانُوا فِي الْقُبُورِ فَلَمَّا سَمِعُوا الرَّجْرَةَ خَرَجُوا مِنْ قُبُورِهِمْ فَاسْتَوَوْا عَلَى الْأَرْضِ

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **‘Would we be restored in the graves?’ [79:10]:** ‘They are saying, ‘i.e. in a new creation (body)?’ Al-Sahira is the ground which was in the

⁷⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 24

⁷¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 25

⁷² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 26

⁷³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 27

graves. So, when they heard the Shout, they would come out from their graves, and they would even out upon the ground”⁷⁴.

29- فس، تفسير القمي إذا الشمس كُوِّرَتْ قَالَ تَصِيرُ سَوْدَاءَ مُظْلِمَةً وَإِذَا النُّجُومُ انْكَدَرَتْ قَالَ يَذْهَبُ ضَوْؤُهَا وَإِذَا الْجِبَالُ سُيِّرَتْ قَالَ تَسِيرُ كَمَا قَالَ تَحْسِبُهَا جَامِدَةً وَهِيَ تَمْرٌ مَرَّ السَّحَابِ وَإِذَا الْعِشَارُ عُطِّلَتْ قَالَ الْإِبِلُ يَتَّعَطَّلُ إِذَا مَاتَ الْخَلْقُ فَلَا يَكُونُ مِنْ يَحْلِيهَا وَإِذَا الْبِحَارُ سُجِّرَتْ قَالَ تَحْوُلُ الْبِحَارُ الَّتِي هِيَ حَوْلَ الدُّنْيَا كُلِّهَا نِيرَانًا وَإِذَا النُّفُوسُ رُوجَتْ قَالَ مِنَ الْحُورِ الْعِينِ

‘Tafseer Al Qummi’ - **When the sun is Wrapped up [81:1]**, he said, ‘It would become black dark’. **And when the stars are Dimmed [81:2]**, he said, ‘Its illumination would be gone’. **And when the mountains pass away [81:3]**. He said, ‘These would pass away as He^{-azwj} Said: *you reckon them to be solid, and these shall pass away as the passing away of the cloud, [27:88]*’. **And when the camels are left untended [81:4]**. He said, ‘The camels would be untended when the people die, so there would not happen to be anyone to milk them’. **And when the oceans overflow [81:6]**. He said, ‘The oceans which are around the world all of them would turn into fires’. **And when souls are paired [81:7]**. He said, ‘With the Maiden Houries’’. (P.S. – Up to here is not a Hadeeth)

وَ فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَإِذَا النُّفُوسُ رُوجَتْ قَالَ أَمَّا أَهْلُ الْجَنَّةِ فَرُوجُوا الْحَبْرَاتِ الْحَسَنَانَ وَ أَمَّا أَهْلُ النَّارِ فَمَعَ كُلِّ إِنْسَانٍ مِنْهُمْ شَيْطَانٌ يَعْنِي فُرِنَتْ نَفُوسُ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِالشَّيَاطِينِ فَهُمْ فُرِنَاؤُهُمْ

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding the Words of the Exalted: **And when souls are paired [81:7]**, he^{-asws} said: ‘As for the people of Paradise, they would be married to good, the beautiful. And as for the people of the Fire, so (paired) with every human being from among them, would be a satan. The *Kafirs* and the hypocrites would be paired off with the Satans^{-la}, who they would be their partners’.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ كَانَتْ الْعَرَبُ يَفْتُلُونَ الْبَنَاتِ لِلْغَيْرَةِ إِذَا كَانَ يَوْمَ الْقِيَامَةِ سُئِلَتِ الْمَوْءُودَةُ بِأَيِّ ذَنْبٍ قُتِلَتْ وَ قُطِعَتْ وَإِذَا الصُّحُفُ نُشِرَتْ قَالَ صُحُفُ الْأَعْمَالِ وَإِذَا السَّمَاءُ كُشِطَتْ قَالَ أُبْطِلَتْ

And Ali Bin Ibrahim said regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]**, he said, ‘The Arabs used to kill the daughters for the sake of dignity. When it will be the Day of Qiyamah, the new-born would ask for which sin she was killed and cut out’. **And when the books are published [81:10]**. He said, ‘The books of deeds’. **And when the sky is Stripped away [81:11]**. He said, ‘Abolished’’. (P.S. – This is not a Hadeeth)

وَ حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ سَهْلٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَإِذَا الْجَحِيمُ سُعِّرَتْ يُرِيدُ أَوْقَدَتْ لِلْكَافِرِينَ وَ الْجَحِيمِ النَّارِ الْأَعْلَى مِنْ جَهَنَّمَ وَ الْجَحِيمِ فِي كَلَامِ الْعَرَبِ مَا عَظُمَ مِنَ النَّارِ كَقَوْلِهِ عَزَّ وَ جَلَّ ابْنُوا لَهُ بُشَيَانًا فَالْقَوْلُ فِي الْجَحِيمِ يُرِيدُ النَّارَ الْعَظِيمَةَ وَإِذَا الْجَنَّةُ أُزْلِمَتْ يُرِيدُ قُرْبَتْ لِأَوْلِيَاءِ اللَّهِ مِنَ الْمُتَّقِينَ

⁷⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 28

And it is narrated to us by Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a,

'From Ibn Abbas regarding the Words of the Exalted: **And when the Blazing Fire is Inflamed [81:12]**, 'Intended to be ignited for the *Kafirs*. And the Blazing Fire is from the upper part of Hell. And 'Al Jaheem' is the speech of the Arabs, is the greatest of the fires, like the Words of the Mighty and Majestic: **'Build a structure for him, and throw him into the Blazing Fire!' [37:97]**, intending the great fire. **And when Paradise is brought near [81:13]**, intending the friends of Allah^{-azwj}, from the pious ones".⁷⁵ (P.S. – This is not a Hadeeth)

30- فس، تفسير القمي وَإِذَا الْبِحَارُ سُجِّرَتْ قَالَ تَتَحَوَّلُ نِيرَانًا وَإِذَا الْغُبُورُ بُعْثِرَتْ قَالَ تَنْشَقُّ فَيَخْرُجُ النَّاسُ مِنْهَا

'Tafseer Al Qummi' - **And when the oceans overflow [81:6]**, he said, 'Transformed into fires'. **And when the graves are overturned [82:4]**, he said, 'Split apart, so the people would come out from these'.⁷⁶ (P.S. – This is not a Hadeeth)

31- فس، تفسير القمي سَعِيدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ سَهْلٍ عَنْ عَبْدِ الْغَنِيِّ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ يُرِيدُ الْمَلِكُ وَالْقُدْرَةَ وَالسُّلْطَانَ وَالْعِزَّةَ وَالْجَبْرُوتَ وَالْجَمَالَ وَالْبَهَاءَ وَالْإِلَهِيَّةَ لَا شَرِيكَ لَهُ

'Tafseer Al Qummi' - Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Maqatil Bin Sinan, from Al Zahaak,

'From Ibn Abbas regarding His^{-azwj} Words: **and the Command on that Day will be for Allah [82:19]**, Intending the Control, and the Power, and the Authority, and the Mighty, and the Subduing, and the Beauty, and the Glory, and the Goodness, there being no associate for Him^{-azwj}'.⁷⁷ (P.S. – This is not a Hadeeth)

32- فس، تفسير القمي إِذَا السَّمَاءُ انشَقَّتْ قَالَ يَوْمَ الْقِيَامَةِ وَأَذِنَتْ لِرَبِّهَا وَحُفَّتْ أَيُّ اطَّاعَتْ رَبَّهَا وَحَقَّ لَهَا أَنْ تُطِيعَ رَبَّهَا وَإِذَا الْأَرْضُ مُدَّتْ وَ أَلْفَتْ مَا فِيهَا وَ تَخَلَّتْ قَالَ مُدَّتْ الْأَرْضُ وَ تَنْشَقُّ فَيَخْرُجُ النَّاسُ مِنْهَا وَ تَخَلَّتْ أَيُّ تَخَلَّتْ مِنَ النَّاسِ

'Tafseer Al Qummi' - **When the sky splits apart [84:1]**. He said, 'The Day of Qiyamah. **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'.⁷⁸ (P.S. – This is not a Hadeeth)

33- فس، تفسير القمي وَالسَّمَاءُ وَالطَّارِقُ قَالَ الطَّارِقُ النَّجْمُ النَّاقِبُ وَ هُوَ نَجْمُ الْعَدَابِ وَ نَجْمُ الْقِيَامَةِ وَ هُوَ زُحْلُ فِي أَعْلَى الْمَنَازِلِ إِنْ كُنَّ نَفْسٌ لَمَّا عَلَيْهَا حَافِظٌ قَالَ الْمَلَائِكَةُ

'Tafseer Al Qummi' - **(I Swear) by the sky and Al-Tariq [86:1]**. He said, 'Al Tariq is **The star of piercing brightness [86:3]** (Al-Saaqib), and it is a start of the Punishment, and star of the Day

⁷⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 29

⁷⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 30

⁷⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 31

⁷⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 32

of Qiyamah, and it is Saturn in the lofty station'. **There is not a soul but over it is a keeper [86:4]**. He said, 'The Angels'.⁷⁹ (P.S. – This is not a Hadeeth)

34- فس، تفسیر القمی فی روایة ابي الجارود عن ابي جعفر ع في قوله كلاً إذا دكت الأرض دكاً دكاً قال هي الزلزلة

'Tafseer Al Qummi' - In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Never! When the earth is levelled by pounding (and) pounding [89:21]**. He said, 'It is the earthquake'.⁸⁰

35- ج، الإحتجاج زوى هشام بن الحكم أنه سأل الزنديقي أبا عبد الله ع فقال أخبرني عن الناس يُحشرون يوم القيامة عراً قال بل يُحشرون في أكفانهم

'Al Ihtijaj' - It is reported by Hisham Bin Al Hakam,

'The atheist questioned Abu Abdullah^{asws}, and he asked, 'Inform me about the people gathering on the Day of Qiyamah, (would they be) naked?' He said, 'But they would be gathering in their shrouds'.

قال أتى لهم بالأكفان وقد بليت قال إن الذي أخيا أبدانهم جدد أكفانهم

He said, 'They would be with the shrouds, and these would have decomposed?' He^{asws} said: 'The One^{azwj} Who will Revive their bodies would Renew their shrouds'.

قال من مات بلا كفن قال يستأثر الله عورته بما شاء من عنده

He said, '(What about) the one who dies without a shroud?' He^{asws} said: 'Allah^{azwj} would Veil his nakedness with whatever He^{azwj} so Desires from Him^{azwj}'.

قال فيعرضون صفواً قال نعم هم يومئذ عشرون و مائة صف في عرض الأرض الحبر

He said, 'Would they be presented in rows?' He^{asws} said: 'Yes. On that Day they would be in one hundred and twenty rows, in the width of the earth' – the Hadeeth'.⁸¹

36- سن، المحاسن أبي عن القاسم بن عروة عن ابن بكير عن زارة قال: سألت أبا جعفر ع عن قول الله عز وجل يوم تبدل الأرض غير الأرض قال تبدل حبة نقي يأكل الناس منها حتى يفرغ الناس من الحساب

'Al Mahsin' - My father, from Al Qasim Bin Urqah, from Ibn Bakeyr, from Zurara who said,

'Abu Ja'far^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **On the Day the earth would be changed to another earth, [14:48]**. He^{asws} said: 'It would change to pure bread. The people would eat from it until the people are free from the Reckoning'.

⁷⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 33

⁸⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 34

⁸¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 35

فَقَالَ لَهُ قَائِلٌ إِنَّهُمْ لَفِي شُغْلٍ يَوْمَئِذٍ عَنِ الْأَكْلِ وَالشُّرْبِ قَالَ إِنَّ اللَّهَ خَلَقَ ابْنَ آدَمَ أَجْوَفَ فَلَا بُدَّ لَهُ مِنَ الطَّعَامِ وَالشَّرَابِ أَ هُمْ أَشَدُّ شُغْلًا يَوْمَئِذٍ أَمْ مِنْ فِي النَّارِ فَقَدْ اسْتَعَانُوا وَاللَّهُ يَقُولُ وَ إِنَّ يَسْتَعِينُوا يُعَانُوا بِمَا كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِمَسِّ الشَّرَابِ

A speaker said to him^{-asws}, ‘They would be too busy on that Day to eat and drink’. He^{-asws} said: ‘Allah^{-azwj} Created the son of Adam^{-as} as hollow, so there is no escape for him from the food and the drink. Would they be busier on that Day of the ones in the Fire? They would be crying out for help, and Allah^{-azwj} Saying: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink [18:29]’**.⁸²

37- سن، المحاسن أبي عن ابن أبي عمير عن هشام عن زُرارة عن أبي جعفر ع قَالَ: سَأَلَ الْأَبْرَشُ الْكَلْبِيَّ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرِ الْأَرْضِ قَالَ تُبَدَّلُ حُبْرَةً نَبِيٌّ يَأْكُلُ النَّاسَ مِنْهَا حَتَّى تَفْرَغَ مِنَ الْحِسَابِ

‘Al Mahsin’ - My father, from Abu Umeyr, from Hisham, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘Al-Abrash Al-Kalby asked about the Words of Allah^{-azwj} Mighty and Majestic: **On the Day the earth would be changed to another earth, [14:48]**. He^{-asws} said: ‘It would change into pure bread. The people would eat from it until they are free from the Reckoning’.

فَقَالَ الْأَبْرَشُ إِنَّ النَّاسَ يَوْمَئِذٍ لَفِي شُغْلٍ عَنِ الْأَكْلِ فَقَالَ أَبُو جَعْفَرٍ ع وَ هُمْ فِي النَّارِ لَا يُشْعَلُونَ عَنْ أَكْلِ الصَّرِيعِ وَ شُرْبِ الْحَمِيمِ وَ هُمْ فِي الْعَذَابِ فَكَيْفَ يُشْعَلُونَ عَنْهُ فِي الْحِسَابِ

Al-Abrash said, ‘One that Day the people would be too busy to be eating’. Abu Ja’far^{-asws} said: ‘And they in the Fire would not be too busy from eating the bushes and drinking the boiling water, and they would be in the (constant) Punishment, so how can they be too busy from it during the Reckoning?’.⁸³

38- شا، الإرشاد لَمَّا عَادَ رَسُولُ اللَّهِ ص مِنْ تَبُوكَ إِلَى الْمَدِينَةِ قَدِمَ إِلَيْهِ عَمْرُو بْنُ مَعْدِيكَرِبَ فَقَالَ لَهُ النَّبِيُّ ص أَسْلِمَ يَا عَمْرُو يُؤْمِنُكَ اللَّهُ مِنَ الْفَرَجِ الْأَكْبَرِ قَالَ يَا مُحَمَّدُ وَ مَا الْفَرَجُ الْأَكْبَرُ فَإِنِّي لَا أَفْرَعُ

‘Al Irshad’ - When Rasool-Allah^{-saww} returned from Tabuk to Al-Medina, Amro Bin Ma’dy Karab came, and the Prophet^{92aw} said to him: ‘Become a Muslim, O Amro, and Allah^{-azwj} will Secure you from the greatest panic’. He said, ‘O Muhammad^{92aw}! And what is the greatest panic, for I don’t tend to panic?’

فَقَالَ يَا عَمْرُو إِنَّهُ لَيْسَ كَمَا تَطُنُّ وَ تَحْسَبُ إِنَّ النَّاسَ يُصَاحُّ بِهِنَّ صَيْحَةً وَاحِدَةً فَلَا يَبْقَى مَيِّتٌ إِلَّا نُشِرَ وَ لَا حَيٌّ إِلَّا مَاتَ إِلَّا مَا شَاءَ اللَّهُ

He^{92aw} said: ‘O Amro! It is not as you are thinking and reckoning it to be. The people would be shouted at by one Shout, so there will neither remain a dead one except he would be brought out, nor a living one except he would die, except what Allah^{-azwj} Desires.

⁸² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 36

⁸³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 37

تُمْ يُصَاحُ بِهِنَّ صَاحَةً أُخْرَى فَيُنشَرُ مِنْ مَاتَ وَ يَصْفُونَ جَمِيعاً وَ تَنْشَقُّ السَّمَاءُ وَ تُهَدُّ الْأَرْضُ وَ تُحْرُ الجِبَالُ هَدّاً وَ تَرْمِي النَّارُ بِمِثْلِ الجِبَالِ سَرّاً فَلَا يَبْقَى ذُو رُوحٍ إِلَّا انْخَلَعَ قَلْبُهُ وَ ذَكَرَ دِينَهُ وَ شُغِلَ بِنَفْسِهِ إِلَّا مَا شَاءَ اللهُ فَأَيُّنَ أَنْتَ يَا عَمْرُو مِنْ هَذَا

Then they would be shouted at with another Shout, and the ones who had died would come out and they would be portrayed in their entirety, and the sky would be rent asunder (into pieces), and the earth would be levelled, and that mountain would fall down, crumbling, and the fire would throw out its flames like the mountains. There will not remain anyone with a soul except his heart would dislocate and he would remember his Religion, and would be busy with himself, except what Allah^{-azwj} so Desires. So, where are you from this, O Amro?’

قَالَ أَلَا إِنِّي أَسْمَعُ أَمراً عَظِيماً فَأَمَنَ بِاللَّهِ وَ رَسُولِهِ وَ آمَنَ مَعَهُ مِنْ قَوْمِهِ نَاسٌ وَ رَجَعُوا إِلَى قَوْمِهِمْ

He said, ‘Indeed, I have heard a great matter!’ He then believed in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and some of his people believed along with him and they returned to their people”^{.84}

39- شي، تفسير العياشي عَنْ ثَوْبَانَ بْنِ أَبِي فَاحِشَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: تُبَدَّلُ الْأَرْضُ عَنِّي الْأَرْضِ يَعْنِي بِأَرْضٍ لَمْ تَكْتَسِبْ عَلَيْهَا الذُّنُوبَ بَارِزَةً لَيْسَ عَلَيْهَا جِبَالٌ وَ لَا نَبْكَ كَمَا دَخَاهَا أَوَّلَ مَرَّةٍ

‘Tafseer Al Ayyashi’ - From Suweyr Bin Abu Fakhta,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: **‘On the Day the earth would be changed to another earth, [14:48]:** ‘It means a land upon which the sins have not been committed. **and they shall come out [14:48]** to where there wouldn’t be any mountain upon it, nor any high ground, just as it had been spread out the first time”^{.85}

40- شي، تفسير العياشي عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللهِ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ قَالَ تُبَدَّلُ حُبْرَةً نَقِيَّةً يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرَغَ مِنَ الْحِسَابِ قَالَ اللهُ تَعَالَى مَا جَعَلْنَاهُمْ جَسَداً لَا يَأْكُلُونَ الطَّعَامَ

Tafseer Al Ayyashi - From Zurara who said,

‘I asked Abu Ja’far^{-asws} about the Words of Allah^{-azwj}: **‘On the Day the earth would be changed to another earth, [14:48]**, he^{-asws} said: ‘Changed to pure bread. The people would eat until they are free from the Reckoning. Allah^{-azwj} the Exalted says: **And We did not Make them as bodies not eating the food, [21:8]**”^{.86}

41- جمع، جامع الأخبار إِنَّ فَاطِمَةَ صَلَوَاتُ اللهُ عَلَيْهَا قَالَتْ لِأَبِيهَا يَا أَبَتِ أَحْبَبْتَنِي كَيْفَ يَكُونُ النَّاسُ يَوْمَ الْقِيَامَةِ قَالَ يَا فَاطِمَةُ يُشْعَلُونَ فَلَا يَنْظُرُ أَحَدٌ إِلَى أَحَدٍ وَ لَا وَالِدٌ إِلَى الْوَالِدِ وَ لَا وَلَدٌ إِلَى أُمِّهِ

(Syeda) Fatima^{-asws} said to her^{-asws} father^{-saww}: ‘O father^{-saww}! Inform me^{-asws}, how the people would be on the Day of Qiyamah?’ He^{-saww} said: ‘O Fatima^{-asws}! They would be too busy, so no one will look at anyone (else), neither a parent to the child nor a child to its mother.

⁸⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 38

⁸⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 39

⁸⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 40

قَالَتْ هَلْ يَكُونُ عَلَيْهِمْ أَكْفَانٌ إِذَا خَرَجُوا مِنَ الْقُبُورِ قَالَ يَا فَاطِمَةُ تَبْلَى الْأَكْفَانُ وَ تَبْقَى الْأَبْدَانُ تُسْتَرُّ عَوْرَةُ الْمُؤْمِنِ وَ تُبْدَى عَوْرَةُ الْكَافِرِينَ

She^{-asws} said: 'Would there happen to be any shrouds upon them when they come out from the graves?' He^{-saww} said: 'O Fatima^{-asws}! The shrouds would decompose and the bodies would remain. The nakedness of the Momin would be veiled, and the nakedness of the *Kafirs* would be apparent.

قَالَتْ يَا أَبَتِ مَا يَسْتُرُ الْمُؤْمِنِينَ قَالَ نُورٌ يَتَأَلَّأُ لَا يُبْصِرُونَ أَجْسَادَهُمْ مِنَ النُّورِ

She^{-asws} said: 'O father^{-saww}! What would veil the Momineen?' He^{-saww} said: 'A shining light, their bodies would not be seen from the light'.

قَالَتْ يَا أَبَتِ فَأَيْنَ أَلْفَاكَ يَوْمَ الْقِيَامَةِ قَالَ انظُرِي عِنْدَ الْمِيزَانِ وَ أَنَا أَنَادِي رَبِّ أَرْجِحْ مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

She^{-asws} said: 'O father^{-saww}! So where will I^{-asws} meet you^{-saww} on the Day of Qiyamah?' He^{-saww} said: 'Look for me^{-saww} at the Scale and I^{-saww} would be calling out: 'Lord^{-azwj}! Outbalance the one who testified that there is no god except Allah^{-azwj}!'

وَ انظُرِي عِنْدَ الدَّوَابِّ إِذَا نُشِرَتِ الصُّحُفُ وَ أَنَا أَنَادِي رَبِّ حَاسِبِ أُمَّتِي حِسَاباً يَسِيراً

And look for me^{-saww} at the Registration, where the books would be publicised, and I^{-saww} would be calling out: 'Lord^{-azwj}! Reckon my^{-saww} community with an easy Reckoning!'

وَ انظُرِي عِنْدَ مَقَامِ شَفَاعَتِي عَلَى جِسْرِ جَهَنَّمَ كُلُّ إِنْسَانٍ يَشْتَغَلُ بِنَفْسِهِ وَ أَنَا مُشْتَغَلٌ بِأُمَّتِي أَنَادِي يَا رَبِّ سَلِّمْ أُمَّتِي وَ النَّبِيِّينَ عِ حَوْلِي يُنَادُونَ رَبِّ سَلِّمْ أُمَّةَ مُحَمَّدٍ ص

And look for me^{-saww} at the place of my^{-saww} intercession upon an archway of Hell. Every human being would be busy with himself, and I^{-saww} would be busy with my^{-saww} community. I^{-saww} will be calling out: 'O Lord^{-azwj}! Secure my^{-saww} community!' And the Prophets^{-as} would be around me^{-saww} calling out: 'Lord^{-azwj}! Secure the community of Muhammad^{-saww}!'

وَ قَالَ عِ إِنَّ اللَّهَ يُحَاسِبُ كُلَّ خَلْقٍ إِلَّا مَنْ أَشْرَكَ بِاللَّهِ فَإِنَّهُ لَا يُحَاسَبُ وَ يُؤْمَرُ بِهِ إِلَى النَّارِ

And he^{-asws} said: 'Allah^{-azwj} would Reckon every person, except the one who associated with Allah^{-azwj}, for He^{-azwj} will not Reckon (his deeds) and Command with him to be in the Fire.⁸⁷

42- عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عِ فَقَالَ إِنَّ فِي الْقِيَامَةِ لِحَمْسِينَ مَوْقِفاً كُلُّ مَوْقِفٍ أَلْفُ سَنَةٍ فَأَوَّلُ مَوْقِفٍ خَرَجَ مِنْ قَبْرِ حُسَيْنَا أَلْفُ سَنَةٍ غَرَاءَ حِفَاءً جِيعاً عَطِاشاً

From Ibn Masoud who said,

'I was seated in the presence of Amir Al-Momineen^{-asws}, and he^{-asws} said: 'For the Day of Qiyamah, there are fifty pausings, each pausing being of a thousand years. So, the first

⁸⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 41

pausing is the exit from his grave, being withheld for a thousand years, naked,-bare-footed, hungry, thirsty.

فَمَنْ خَرَجَ مِنْ قَبْرِهِ مُؤْمِنًا بِرَبِّهِ وَ مُؤْمِنًا بِحُجَّتِهِ وَ نَارِهِ وَ مُؤْمِنًا بِالْبَعْثِ وَ الْحِسَابِ وَ الْقِيَامَةِ مُقِرًّا بِاللَّهِ مُصَدِّقًا بِنَبِيِّهِ ص وَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ نَجَا مِنْ الْجُوعِ وَ الْعَطَشِ

The one who exits from his grave as a believer in his Lord^{-azwj}, and as a believer in His^{-azwj} Paradise, and His^{-azwj} Fire, and as a believer in the Resurrection, and the Reckoning, and the Day of Qiyamah, acknowledging with Allah^{-azwj}, ratifying His^{-azwj} Prophet^{-saww}, and with whatever came from the Presence of Allah^{-azwj} Mighty and Majestic, would be saved from the hunger and the thirst.

قَالَ اللَّهُ تَعَالَى فَتَأْتُونَ أَفْوَاجًا مِنَ الْقُبُورِ إِلَى الْمَوْقِفِ أُمَّ كُلُّ أُمَّةٍ مَعَ إِمَامِهِمْ وَ قِيلَ جَمَاعَاتٍ مُخْتَلِفَةً

Allah^{-azwj} the Exalted Says: **so you would be coming in crowds [78:18]**, from the graves to the pausing station as communities, each community being with its imam'-(believers with their Imams^{-asws}). And it is said, 'As different groups.⁸⁸

43- كا، الكافي علي عن أبيه و علي بن محمد جميعاً عن القاسم بن محمد عن سليمان بن داود عن حفص عن أبي عبد الله ع قال: مثل الناس يوم القيامة إذا قاموا لرب العالمين مثل السهم في القرب ليس له من الأرض إلا موضع قدمه كالسهم في الكيابة لا يقدر أن يزول هاهنا و لا هاهنا

'Al-Kafi' - Ali, from his father, and Ali Bin Muhammad both together, from Al Qasim Bin Muhammad, from Suleyman Ibn Dawood, from Hafs,

'Abu Abdullah^{-asws} said: 'The example of the people of the Day of Qiyamah when they stand before the Lord^{-azwj} of the Worlds, where they will have no space for movement for themselves except for their feet, like the arrows (tightly packed) in the quiver, not having the ability for going over there or over there'.⁸⁹

44- كا، الكافي علي بن محمد عن صالح بن أبي حماد عن محمد بن سينان عن ابن مسكان عن أبي بكر الحضرمي عن تميم بن حاتم قال: كنا مع أمير المؤمنين ع فاضطربت الأرض فوحاها بيده ثم قال لها اسكني ما لك ثم التفت إلينا و قال أما إنها لو كانت التي قال الله لأجابني و لكن ليست بتلك

'Al-Kafi' - Ali Bin Muhammad, from Salih Bin Abu Hamad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Bakr Al Hazramy, from Tameem Bin Hatim who said,

'We were with Amir-ul-Momineen^{-asws}, so the earth became restless (tremor). So he^{-asws} gestured with his^{-asws} hand, then said to it: 'Calm down! What is the matter with you?' Then he^{-asws} turned towards us and said: 'But, had it been that (quake) which Allah^{-azwj} Mighty and Majestic has Said, it would have answered me^{-asws}, but it is not that one'.⁹⁰

⁸⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 42

⁸⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 43

⁹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 44

45- فر، تفسير فرات بن إبراهيم أبو القاسم العلويّ مُعْتَنَاءَ عَنْ عَمْرٍو بْنِ مُرَّةَ قَالَ: بَيْنَا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذَا تَحَرَّكَتِ الْأَرْضُ فَجَعَلَ يَضْرِبُهَا بِيَدِهِ ثُمَّ قَالَ مَا لِكَ فَلَمْ يُجِبْهُ ثُمَّ قَالَ مَا لِكَ فَلَمْ يُجِبْهُ ثُمَّ قَالَ أَمَا وَاللَّهِ لَوْ كَانَ هَيْبَةً لَحَدَّثْتَنِي وَإِنِّي لَأَنَا الَّذِي يَحْدِثُ الْأَرْضُ أَخْبَارَهَا أَوْ رَجُلًا مِنِّي

‘Tafseer Furat Bin Ibrahim’ - Abu Al Qasim al Alawy, from Amro Bin Marah who said,

‘While we were in the presence of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, when the earth moved (tremor), so he^{-asws} went on striking it with his^{-asws} hand, then said: ‘What is the matter with you?’ But it did not answer him^{-asws}. Then he^{-asws} said: ‘What is the matter with you?’ But it did not answer him^{-asws}. Then he^{-asws} said: ‘But, by Allah^{-azwj}, if it had been that one it would have narrated to me^{-asws}, and I^{-asws} am the man to whom the earth will give its news to, or to a man^{-asws} from me^{-asws}’.⁹¹

46- نَحَج، نَحَجِ الْبَلَاغَةَ حَتَّى إِذَا تَصَرَّمَتِ الْأُمُورُ وَ تَقَضَّتِ الدُّهُورُ وَ أَرَفَتِ الشُّشُورُ أَخْرَجَهُمْ مِنْ صَرَائِحِ الثُّبُورِ وَ أَوَكَارِ الطُّبُورِ وَ أَوْجِرَةَ السِّبَاعِ وَ مَطَارِحِ الْمَهَالِكِ سِرَاعاً إِلَى أَمْرِهِ مُهْطِعِينَ إِلَى مَعَادِهِ رَعِيلاً صُمُوتاً قِيَاماً صُفُوفاً يَنْفُذُهُمُ الْبَصَرُ وَ يُسْمِعُهُمُ الدَّاعِيَ عَلَيْهِمْ لُبُوسِ الْإِسْتِكَانَةِ وَ صَرَخِ الْإِسْتِسْلَامِ وَ الدَّلِيلَةِ

Nahj Al-Balaghah: ‘Until when the matters are terminated, and the times expire, and the Resurrection is imminent, He^{-azwj} Would Extract them from the layers of the graves, and the nests of birds, and the burrows of predators, and the centres or death, hastening to His^{-azwj} Command, rushing to His^{-azwj} appointments, in groups, silent, standing in rows, their sights fixed, and hearing the Caller, upon them being the clothing of resignation, and submissiveness, and pair of the submissiveness and the humiliation.

قَدْ ضَلَّتِ الْحَيْلُ وَ انْقَطَعَ الْأَمَلُ وَ هَوَتْ الْأَفْئِدَةُ كَاطِمَةً وَ حَشَعَتِ الْأَصْوَاتُ مُهَيِّمَةً وَ الْجَمُّ الْعَرَقُ وَ عَظُمَ الشَّفَقُ وَ أُزْعِدَتِ الْأَسْمَاعُ لِزَبْرَةِ الدَّاعِي إِلَى فَصْلِ الْخُطَابِ وَ مُقَابَضَةِ الْجَزَاءِ وَ نَكَالِ الْعِقَابِ وَ نَوَالِ الثُّوَابِ

The means having been lost, and the hopes cut off, and the hearts gradually sinking, and the voices fearful, curbed, and the perspiration choking, and the fear being great, and the hearing resounding to the (thunderous Call of the) Caller to the decisive Address, and Judgments of the Recompense, and exemplary Punishment, and attaining the Rewards’.⁹²

47- نَحَج، نَحَجِ الْبَلَاغَةَ فَاتَّعَظُوا عِبَادَ اللَّهِ بِالْعِبَرِ النَّوَافِعِ وَ اعْتَبِرُوا بِالْآيِ السَّوَاطِعِ وَ ازْدَجِرُوا بِالنُّذُرِ الْبَوَالِغِ فَكَأَنَّ قَدْ عَلَقْتُمْ مَخَالِبَ الْمَنِيَّةِ وَ انْقَطَعَتْ مِنْكُمْ عِلَاقِيقُ الْأُمْنِيَّةِ وَ دَهِنَتْكُمْ مُفْطِعَاتُ الْأُمُورِ وَ السِّبَاقَةُ إِلَى الْوَرْدِ الْمَوْزُودِ وَ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ سَائِقٌ يَسُوقُهَا إِلَى تَحْشِيرِهَا وَ شَاهِدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا

Nahj Al-Balaghah: ‘Take advice, servants of Allah^{-azwj}, with the beneficial lessons, and learn lessons with the shining Signs! It is as if the claws of death have swallowed you, and the rations of hope have been cut off from you all, and rushing you to the difficult matters, and the ushering

⁹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 45

⁹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 46

is to the place of return, and with every soul there would be an usher and a witness. An usher ushering to its gathering place, and a witness testifying upon it of its deeds".⁹³

48- نَحَج، نَحَجِ الْبَلَاغَةَ وَ ذَلِكَ يَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأُولَى وَالْآخِرِينَ لِنِقَاشِ الْحِسَابِ وَ جَزَاءِ الْأَعْمَالِ حُضُوعاً قِيَاماً قَدْ أَلْجَمَهُمُ الْعَرَقُ وَ رَجَفَتْ بِهِمُ الْأَرْضُ فَأَحْسَنُهُمْ حَالاً مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعاً وَ لِنَفْسِهِ مَسْعاً

Nahj Al-Balagah: 'And that is a Day in which Allah^{-azwj} would Gather the former ones and the latter ones to argue the Reckoning and Recompense (for) the deeds. (They would be) humble, standing, the perspiration having choked them, and the earth shaking with them, so the one of them in the best state would be one who can find a place for his feet, and space for his breathing".⁹⁴

49- نَحَج، نَحَجِ الْبَلَاغَةَ حَتَّى إِذَا بَلَغَ الْكِتَابُ أَجَلَهُ وَ الْأَمْرُ مَقَادِيرَهُ وَ الْحَقُّ آخِرُ الْخَلْقِ بِأَوَّلِهِ وَ جَاءَ مِنْ أَمْرِ اللَّهِ مَا يُرِيدُهُ مِنْ تَجْدِيدِ خَلْقِهِ أَمَادَ السَّمَاءِ وَ فَطَرَهَا وَ أَرَجَّ الْأَرْضَ وَ أَرْحَفَهَا وَ قَلَعَ جِبَالَهَا وَ نَسَفَهَا وَ ذَكَ بَعْضُهَا بَعْضاً مِنْ هَيْبَةِ جَلَالَتِهِ وَ مَخُوفِ سَطَوَاتِهِ وَ أَخْرَجَ مِنْ فِيهَا

Nahj Al-Balagah: 'Until when the Decree reaches its term, and the Command (reaches) its Pre-determination, and the last of the people catch up with their first ones, and there comes from Allah^{-azwj} a Command He^{-azwj} Wants from renewal of His^{-azwj} creatures, He^{-azwj} would Extend the sky and Originate it, and Convolute the earth and Shakes it, and Uproots its mountains and Scatter them, and part of it would demolish part from awe of His^{-azwj} Majesty, and fear of His^{-azwj} Domination, and the ones in it would come out.

فَجَدَدَهُمْ بَعْدَ إِخْلَاقِهِمْ وَ جَمَعَهُمْ بَعْدَ تَفْرِيقِهِمْ ثُمَّ مَيَّرَهُمْ لِمَا يُرِيدُ مِنْ مُسَاءَلَتِهِمْ عَنْ خَفَايَا الْأَعْمَالِ وَ حَبَايَا الْأَفْعَالِ وَ جَعَلَهُمْ فَرِيقَيْنِ أَنْعَمَ عَلَى هَؤُلَاءِ وَ أَنْتَقَمَ مِنْ هَؤُلَاءِ

He^{-azwj} would Renew them after their wearing out, and Gather them after their separation. Then He^{-azwj} would Distinguish them to what He^{-azwj} Wants from their interest about the hidden deeds, and secret deeds, and Make them to be as two groups – Favouring upon these ones and Avenging from those.

فَأَمَّا أَهْلُ الطَّاعَةِ فَأَتَانَهُمْ بِجِوَارِهِ وَ خَلَدَهُمْ فِي دَارِهِ حَيْثُ لَا يَطْعَنُ النَّزْلُ وَ لَا تَتَغَيَّرُ بِهِمُ الْحَالُ وَ لَا تُنَوِّهُمُ الْأَفْرَاقُ وَ لَا تَنَاهُهُمُ الْأَسْفَامُ وَ لَا تُعْرِضُ لَهُمُ الْأَخْطَارُ وَ لَا تُشْخِصُهُمُ الْأَسْفَامُ

As for the obedient people, He^{-azwj} would Reward them with His^{-azwj} Vicinity and eternal abiding in His^{-azwj} House (Paradise), where they will neither be transferred from, nor would their states change, nor would panic seize them, nor would the sickness attain them, nor would the danger be exposed to them, nor would the journeys present to them.

وَ أَمَّا أَهْلُ الْمُعْصِيَةِ فَأَنْزَلَهُمْ سَرَّ دَارٍ وَ عَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ وَ قَرَنَ النَّوَاصِي بِالْأَقْدَامِ وَ أَلْبَسَهُمْ سَرَائِلَ الْفَطْرِانِ وَ مُقَطَّعَاتِ النَّيْرَانِ فِي عَدَابٍ قَدِ اشْتَدَّ حَرُّهُ وَ نَابَ قَدْ أَطْبِقَ عَلَى أَهْلِهِ فِي نَارٍ هَا كَلَبَتْ وَ جَلَبَتْ [جَبَتْ] وَ لَهَبَتْ سَاطِعٌ وَ قَصِيفٌ هَائِلٌ لَا يَطْعَنُ مُقِيمُهَا وَ لَا يُفَادَى أَسِيرُهَا وَ لَا تُفْصَمُ كُبُوتُهَا لَأُمَّدَةً لِلدَّارِ فَتَمُنَى وَ لَا أَجَلَ لِلْقَوْمِ فَيُقْضَى

⁹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 47

⁹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 48

And as for the disobedient people, He^{-azwj} would Descend them in an evil House (Hell), and Shackle the hands to the necks, and Chain the foreheads with the feet, and Clothe them with trousers of tar and pieces of the fires in a Punishment in which its heat would have intensified, and a door which would have closed upon its inhabitants in a Fire having difficulties for it, and shouts, and screams, and radiant flames, and an enormous pit. Neither would its resident be moved, nor would its captivity come to an end, nor would its shackles be broken, nor would the term of the House be terminated, nor would there be death for a people so they would expire".⁹⁵

50- نَحَجُ، نَحَجُ الْبَلَاغَةَ أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ فَإِنَّهَا الرِّمَامُ وَالْقَوَامُ فَتَمَسَّكُوا بِوَتَائِقِهَا وَاعْتَصِمُوا بِحَقَائِقِهَا تَتَوَلَّوْا بِكُمْ إِلَى أُنْكَانِ الدَّعَةِ وَ أَوْطَانِ السَّعَةِ وَ مَعَاوِلِ الْحُرِّزِ وَ مَنَازِلِ الْعِزِّ فِي يَوْمٍ تَشْخُصُ فِيهِ الْأَبْصَارُ وَ تُظْلَمُ لَهُ الْأَقْطَارُ وَ يُعْطَلُ فِيهِ صُرُومُ الْعِشَارِ وَ يَنْفُخُ فِي الصُّورِ

Nahj Al-Balagah: 'I^{-asws} advise you all, servants of Allah^{-azwj}, with having fear of Allah^{-azwj} for it is the rein and the base, therefore adhere with its firmness and hold tightly with its realities. It will be turning with you to the veiled dwellings, and vast castles, and protected shelters, and dignified houses, during a Day in which the sights would be lowered, and the horizons would be darkened to it, and the camels would be untended, and the Trumpet would be Blown into.

فَتَزْهَقُ كُلُّ مُهْجَةٍ وَ تَبْكُ كُلُّ هُنْجَةٍ وَ تَذِلُّ الشُّمُ الشُّوَامِخُ وَ الصُّمُّ الرُّوَايِخُ فَيَصِيرُ صَلْدُهَا سَرَاباً رَفِيقاً وَ مَعْدَهَا قَاعاً سَمْتَقاً فَلَا شَفِيعَ يَشْفَعُ وَ لَا حَمِيمَ يَنْفَعُ وَ لَا مَعْدِرَةَ تَدْفَعُ

Thus, all the delights would be lost, and every tone would be crying, and the rocks of every majestic mountain would be humbled, and the peaks would be silenced, so its solidness would become a crumbling mirage. There would neither be an intercessor to intercede, nor a friend to benefit, nor an excuse to defend.⁹⁶

51- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ إِنَّ السُّعْدَاءَ بِالذُّنْيَا غَدَاً هُمْ الْهَارُونَ مِنْهَا الْيَوْمَ إِذَا رَجَعَتِ الرَّاجِعَةُ وَ حَقَّتْ بِجَلَالِهَا الْقِيَامَةُ وَ لَحِقَ بِكُلِّ مَنْسَكٍ أَهْلُهُ وَ بِكُلِّ مَعْبُودٍ عَبْدَتُهُ وَ بِكُلِّ مُطَاعٍ أَهْلُ طَاعَتِهِ فَلَمْ يُجْزِ فِي عَدْلِهِ وَ قِسْطِهِ يَوْمَئِذٍ حَرْقٌ بَصَرٍ فِي الْهَوَاءِ وَ لَا هَمْسٌ قَدَمٍ فِي الْأَرْضِ إِلَّا بِحَقِّهِ

Nahj Al-Balagah: 'The one fortunate with the world tomorrow, they are the ones fleeing from it today. When the tremors will shake, and the Day of Qiyamah will become a reality by His^{-azwj} Majesty, and every devotee would adhere with its people, and every deity with its worshipper, and every followed one with his followers. There will not be Recompensed in His^{-azwj} Justice and His^{-azwj} Equity on that Day, even a glance in the air, nor a soft footstep in the ground, except with its right.

فَكَمْ حُجَّةٍ يَوْمَ ذَلِكَ دَاحِضَةٌ وَ عِلَاقِقِ غُدْرٍ مُنْقَطِعَةٌ فَتَحَرَّ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ غُدْرُكَ وَ تَثْبُتُ بِهِ حُجَّتُكَ وَ حُدَّ مَا يَبْقَى لَكَ بِمَا لَا تَبْقَى لَهُ وَ تَبْسُرُ لِسْفَرِكَ وَ شِمَّ بَرَقَ النَّجَاةِ وَ ائْخُلَ مَطَايَا التَّشْمِيرِ

How many arguments would be invalidated on that Day, and the contentions of excuses cut off. Therefore, explore from your matters what your excuses can be standing with, and your arguments can be proven with, and take what would be remaining for you, from what will not

⁹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 49

⁹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 50

be remaining with it, and travel on your journey, and perceive the delicateness of the salvation, and depart riding the saddle.⁹⁷

52- فس، تفسير القمي الحسين بن عبد الله الشكيني عن أبي سعيد البجلي عن عبد الملك بن هارون عن أبي عبد الله عن آباءه صلوات الله عليهم قال: كان فيما سأل ملك الروم الحسن بن علي ع أن سألته عن أزواج المؤمنين أين يكوئون إذا ماتوا

‘Tafseer Al Qummi’ - Al Husayn Bin Abdullah Al Kakeyni, from Abu Saeed Al Bajaly, form Abdul Malik Ibn Haroun,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘It was among what the king of Rome asked Al-Hassan^{-asws}: Bin Ali^{-asws}, that he asked him^{-asws} about the souls of the Momineen, ‘When do they happen to be when they die?’

قال يجتمع عند صخرة بيت المقدس في ليلة الجمعة وهو عرش الله الأدنى منها ينسط الله الأرض وإنيها يطويها وإنيها المحشر ومنها استوى ربنا إلى السماء والملائكة

He^{-asws} said: ‘They gather by the rock of Bayt Al-Maqdis during the night of Friday, and it is the lowest Throne of Allah^{-azwj}. From it, Allah^{-azwj} Spread the ground to it He^{-azwj} will be Folding, and to it is the gathering, and from it our Lord^{-azwj} Evened out to the sky and the Angels’.

ثم سألته عن أزواج الكفار أين يجتمع

Then he asked him^{-asws} about the souls of the *Kafirs*, ‘Where do they gather?’

قال يجتمع في وادي حضرموت وراء مدينة اليمن ثم يبعث الله ناراً من المشرق وناراً من المغرب ويتبعهما برحين شديدتين فيحشر الناس عند صخرة بيت المقدس فيحشر أهل الجنة عن يمين الصخرة ويؤلف المتقين

He^{-asws} said: ‘They gather in a valley of Hazramout behind a city of Yemen. Then Allah^{-azwj} would Send a fire from the east and a fire from the west, and these would be followed by two extreme winds, so the people would gather by the rock of Bayt Al-Maqdis. So, the inhabitants of Paradise would gather on the right of the rock, and the pious would be drawn closer.

و يصير جهنم عن يسار الصخرة في تخوم الأرضين السابعة وفيها الفلق والسجين فيعرف الحلائق من عند الصخرة فمن وجبت له الجنة دخلها ومن وجبت له النار دخلها وذلك قوله تعالى فريق في الجنة وفريق في السعير

And Hell would come to be on the left of the rock being in the boundaries of the seventh firmament, and in it is Al-Falaq (a chasm of Hell), and Al-Sijjeen. Thus, the people would be recognised at the rock, so the one for whom Paradise is Obligated, would enter it, and for one whom the Fire is Obligated, would enter it, and these are the Words of the Exalted: **A party would be in Paradise, and a party would be in the inferno (Fire) [42:7]**.⁹⁸

⁹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 51

⁹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 52

53- يب، تهذيب الأحكام المفيد و العضايرى عن جعفر بن محمد عن أخيه علي عن أحمد بن إدريس عن عمران بن موسى الحشاب عن علي بن حسان عن عبيد الرحمن عن أبي عبد الله ع و ساق حديث فضل مسجد السهلة إلى أن قال و هو من كوفان و فيه يُنفخ في الصور و إليه المَحشُر و يُحشَر من جانبيه سبعون ألفاً يدخلون الجنة

‘Tahzeeb Al Ahkaam’ - Al Mufeed and Al Gazairy, from Ja’far Bin Muhammad, from his brother Ali, from Ahmad Bin Idrees, from Imran Bin Musa al Khashab, from Ali Bin Hasaan, from his uncle Abdul Rahman,

‘From Abu Abdullah^{-asws}, and he continued the Hadeeth of the merit of Masjid Al-Sahlah, up to he^{-asws} said: ‘And it is from Kufa, and in it the Trumpet would be Blown, and to it is the gathering, and there would gather from its sides, seventy thousand entering Paradise’⁹⁹.

54- فس، تفسير القمي أبي عن ابن أبي عمير عن منصور بن يونس عن عمرو بن شيبه عن أبي جعفر صلوات الله عليه قال: سمعته يقول ابتداءً منه إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه أمر منادياً فنادى فاجتمع الإنس و الجن في أسرع من طرفة العين

‘Tafseer Al Qummi’ - My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Amro Bin Shaybah,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying – initiating from him^{-asws}: ‘When there would be a Decision of Allah^{-azwj} that He^{-azwj} Manifests His^{-azwj} creatures to what there is no escape from it, He^{-azwj} would Command a Caller to Call out, and there would gather the human beings and the Jinn in what would be quicker than the blink of an eye.

ثم أذن السماء الدنيا فنزل و كان من وراء الناس و أذن السماء الثانية فنزل و هي ضعفت التي تليها فإذا رآها أهل السماء الدنيا قالوا جاء ربنا فيقال لا و هو آت حتى ينزل كل سماء يكون كل واحد من وراء الأخرى و هي ضعفت التي تليها

Then He^{-azwj} would Permit the sky of the world to descend, and it would be from behind the people, and Permit the second sky to descend, and it would be a multiple of which it follows. So, when the inhabitants of the sky of the world see it, they would say, ‘Our Lord^{-azwj} has come!’ It would be said, ‘No, and it (Command of Allah^{-azwj}) would be coming’, until every sky descends, each one happening to be behind the other, and it would be a multiple of which it follows.

ثم ينزل الله في ظلل من الغمام و الملائكة و فضي الأمر و إلى الله ترجع الأمور ثم يأمر الله منادياً يُنادي يا معشر الجن و الإنس إن استطعتم أن تنفذوا من أقطار السماوات و الأرض فانفذوا لا تنفذوا إلا بإسقاط

Then (the Command of) Allah^{-azwj} would Descend from the clouds, and (so would) the Angels, and the matter would be Ordained, and to Allah^{-azwj} the matters would return. Then Allah^{-azwj} would Command a Caller to Call out: ‘**O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]**’.

قال و بكى حتى إذا سكت قلت جعلني الله فداك يا أبا جعفر و أين رسول الله و أمير المؤمنين و شيعته

⁹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 53

He (the narrator) said, 'And he^{-asws} cried, until when he^{-asws} calmed down, I said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}, O Abu Ja'far^{-asws}! And where would be Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} and his^{-asws} Shias?'

فَقَالَ أَبُو جَعْفَرٍ ع رَسُولُ اللَّهِ وَ عَلِيٌّ وَ شِيعَتُهُ عَلَى كُتُبَانٍ مِنَ الْمِسْكِ الْأَذْفَرِ عَلَى مَنَابِرٍ مِنْ نُورٍ يَخْرُجُ النَّاسُ وَ لَا يَحْزَنُونَ وَ لَا يَفْرَعُونَ النَّاسُ وَ لَا يَفْرَعُونَ

Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww}, and Ali^{-asws} and his^{-asws} Shias would be upon dunes of strong musk, upon pulpits of light. The people would grieve, and they will not be grieving, and the people would panic and they will not be panicking'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ مِنْ جَاءِ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرَجِ يَوْمِئِذٍ آمِنُونَ فَالْحَسَنَةُ وَ اللَّهُ وَ لِيَأْتِيَهُ أَمِيرُ الْمُؤْمِنِينَ ع

Then he^{-asws} recited this Verse: '**One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**. The good deed, by Allah^{-azwj}, it is the Wilayah of Amir Al-Momineen^{-asws}'¹⁰⁰.

55- يد، التوحيد القطان عن ابن زكريا عن ابن حبيب عن أحمد بن يعقوب بن مطر عن محمد بن الحسن بن عبد العزيز عن طلحة بن يزيد عن عبيد الله بن عبيد عن أبي معمر السعدي عن أمير المؤمنين ع أنه قال في جواب من ادعى التناقض بين آيات القرآن فقال و أجد الله يقول يوم يقوم الروح و الملائكة صفا لا يتكلمون إلا من أذن له الرحمن و قال صواباً

'Al Tawheed' - Al Qataan, from Ibn Zakariyya, from Ibn Habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz, from Talha Bin Yazeed, from Ubeydullah Bin Ubeyd, from Abu ma'mar Al Sa'dany,

'From Amir Al-Momineen^{-asws} having said in answer to one claimed contradiction between the Verses of the Quran, and he said: 'And I find Allah^{-azwj} Saying: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**'.

وَ قَالَ وَ اسْتَنْطِفُوا فَقَالُوا وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ وَ قَالَ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً وَ قَالَ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ وَ قَالَ لَا تَخْتَصِمُوا لَدَيْيَ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

And he said, 'They would be speaking, and they would be saying: '**By Allah, our Lord! We were not associators' [6:23]**; and Said: **Then, on the Day of Qiyamah, some of you would be denying others and would be cursing each other [29:25]**; and Said: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]: He will Say: "Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28]**;

وَ قَالَ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ فَمَرَّةٌ يُخْبِرُ أَهْمٌ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً وَ مَرَّةً يُخْبِرُ أَنَّ الْخَلْقَ يَنْطِفُونَ وَ يَقُولُ عَنْ مَقَالَتِهِمْ وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ وَ مَرَّةً يُخْبِرُ أَهْمٌ يَخْتَصِمُونَ

And Said: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**. So, at times He^{-azwj} Informs that they would not be speaking except the one whom the Beneficent Permits and

¹⁰⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 54

he says the correct thing, and at times He^{-azwj} Informs that the people would be speaking and He^{-azwj} is Saying regarding their talk: **'By Allah, our Lord! We were not associators' [6:23]**, and at time He^{-azwj} Informs that they would be disputing'.

فَأَجَابَ عِ بَأَنَّ ذَلِكَ فِي مَوَاطِنَ غَيْرِ وَاحِدٍ مِنْ مَوَاطِنَ ذَلِكَ الْيَوْمِ الَّذِي كَانَ مِقْدَارُهُ مِثْمَسِينَ أَلْفَ سَنَةٍ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ الْخَلَائِقَ يَوْمَئِذٍ فِي مَوَاطِنَ يَتَفَرَّقُونَ
وَ يُكَلِّمُ بَعْضُهُمْ بَعْضًا وَ يَسْتَغْفِرُ بَعْضُهُمْ لِبَعْضٍ أُولَئِكَ الَّذِينَ كَانَ مِنْهُمْ الطَّاعَةُ فِي دَارِ الدُّنْيَا مِنَ الرُّؤَسَاءِ وَ الْأَتْبَاعِ

He^{-asws} answered: 'That would be in more than one place. That is a Day the measurement of which would be of fifty thousand days. Allah^{-azwj} Mighty and Majestic would Gather the creatures on the Day in separate places, and some of them would speak to the others, and some of them would seek Forgiveness of others. They are those from whom were acts of obedience in the house of the world, from the leaders and the followers.

وَ يَلْعَنُ أَهْلَ الْمَعَاصِي الَّذِينَ بَدَتْ مِنْهُمْ الْبَغْضَاءُ وَ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدَاوَانِ فِي دَارِ الدُّنْيَا

And the disobedient people would curse, those from was manifested the hatred (for each other), and they assisted each other upon the injustices and the enmity in the house of the world.

الْمُسْتَكْبِرِينَ وَ الْمُسْتَضْعَفِينَ يَكْفُرُ بَعْضُهُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ الْكُفْرُ فِي هَذِهِ الْآيَةِ الْبِرَاءَةُ يَقُولُ فَيَتَبَرَّأُ بَعْضُهُمْ مِنْ بَعْضٍ وَ تَطْيِيرُهَا فِي سُورَةِ
إِبْرَاهِيمَ قَوْلُ الشَّيْطَانِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ وَ قَوْلُ إِبْرَاهِيمَ حَلِيلِ الرَّحْمَنِ كَفَرْنَا بِكُمْ يَعْزِي تَبَرَّأْنَا مِنْكُمْ

The arrogant ones and the weak ones would deny each other, and curse each other, and the denial in this Verse is the disavowing. He^{-azwj} is Saying that they would be disavowing each other, and its match is in *Surah Ibrahim*^{-as}, the words of Satan^{-la}: **I denied what you were associating from before. [14:22]**, and the words of Ibrahim^{-as} the Friend of the Beneficent: **We deny you [60:4]** – meaning, disavow from you.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيَسْتَنْطِقُونَ فِيهِ وَ يَبْكُونَ فِيهِ فَلَوْ أَنَّ تِلْكَ الْأَصْوَاتِ بَدَتْ لِأَهْلِ الدُّنْيَا لَأَذْهَلَتْ جَمِيعَ الْخَلْقِ عَنِ مَعَايِشِهِمْ وَ لَتَصَدَّعَتْ قُلُوبُهُمْ
إِلَّا مَا شَاءَ اللَّهُ فَلَا يَزَالُونَ يَبْكُونَ الدَّمَ

Then they would be Gathered in another place, and they would be speaking in it, and they would be wailing in it. If those voices were to appear to the inhabitants of the world, these would startle the entirety of the creatures from their livelihood, and would crack their hearts, except what Allah^{-azwj} so Desires. They will not cease to be crying blood.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيَسْتَنْطِقُونَ فِيهِ فَيَقُولُونَ وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ فَيَحْتِمُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى أَفْوَاهِهِمْ وَ يَسْتَنْطِقُ الْأَيْدِي وَ الْأَرْجُلُ وَ
الْجُلُودَ فَتَشْهَدُ بِكُلِّ مَعْصِيَةٍ كَانَتْ مِنْهُمْ ثُمَّ يَرْفَعُ عَنْ أَلْسِنَتِهِمْ الْحَتْمَ فَيَقُولُونَ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

Then they would be gathered in another place, and they would be speaking in it and they would be saying: **'By Allah, our Lord! We were not associators' [6:23]**. Allah^{-azwj} Blessed and Exalted would Seal upon their mouths, while their hands and feet and skins would be speaking and testify with every act of disobedience which had happened from them. Then the Seal would be lifted from their tongues, **And they would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, [41:21]**.

وَيَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيُسْتَنْطَفُونَ فَيَفِرُّ بَعْضُهُمْ مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ صَاحِبَتِهِ وَ بَنِيهِ فَيُسْتَنْطَفُونَ فَ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَرَادَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً فَتَقْوَمُ الرُّسُلُ ص فَيَشْهَدُونَ فِي هَذَا الْمَوْطِنِ فَذَلِكَ قَوْلُهُ تَعَالَى فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً

And they would be gathering in another place and they would be speaking, so some of them would flee from the others, and these are the Words of the Mighty and Majestic: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36].** They would be speaking, but they would **not speak except one the Beneficent Permits for him, and speaks the correct thing [78:38].** We^{asws} would make the Rasools^{as} to stand, and they^{as} would be testifying in this place, and these are the Words of the Exalted: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].**

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ يَكُونُ فِيهِ مَقَامُ مُحَمَّدٍ ص وَ هُوَ الْمَقَامُ الْمَحْمُودُ فَيُنْفِي عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى بِمَا لَمْ يَنْفِي عَلَيْهِ أَحَدٌ قَبْلَهُ ثُمَّ يَنْفِي عَلَى الْمَلَائِكَةِ كُلِّهِمْ فَلَا يَنْفِي مَلَكَ إِلَّا أَتَى عَلَيْهِ مُحَمَّدٌ ص

Then they would be gathering in another place, which would happen to be the place of Muhammad^{saww}, and it is the Place of the Most Praise One (Maqaam Al-Mahmoud), he^{saww} would extol upon Allah^{azwj} Blessed and Exalted with no one had ever extolled upon Him^{azwj}, before him^{saww}. Then he^{saww} would extol upon His^{azwj} Angels, all of them, so there will not remain any Angel except Muhammad^{saww} would extol upon him.

ثُمَّ يَنْفِي عَلَى الرُّسُلِ بِمَا لَمْ يَنْفِي عَلَيْهِمْ أَحَدٌ مِثْلَهُ ثُمَّ يَنْفِي عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ يَبْدَأُ بِالصَّادِقِينَ وَ الشُّهَدَاءِ ثُمَّ بِالصَّالِحِينَ فَيَحْمَدُهُ أَهْلُ السَّمَاوَاتِ وَ أَهْلُ الْأَرْضِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً فَطُوبَى لِمَنْ كَانَ لَهُ فِي ذَلِكَ الْمَقَامِ حِظٌّ وَ نَصِيبٌ وَ وَيْلٌ لِمَنْ لَمْ يَكُنْ لَهُ فِي ذَلِكَ الْمَقَامِ حِظٌّ وَ لَا نَصِيبٌ

Then he^{saww} would extol upon the Rasools^{as} with what no one had extolled upon, them^{as} like it. Then he^{saww} would extol upon every Momin and Momina, beginning with the Truthful, and the martyrs, then with the righteous. Inhabitants of the skies and the inhabitants of the earth would praise him^{saww}, and these are the Words of the Mighty and Majestic: **perhaps your Lord will Raise you to a Praiseworthy position [17:79].** Therefore, beatitude be to the one who has a portion for him in that place and a share, and woe be unto the one who neither has a portion for him in that place nor a share.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيَدَانُ بَعْضُهُمْ مِنْ بَعْضٍ وَ هَذَا كُفُّهُ قَبْلَ الْحِسَابِ فَإِذَا أُخِذَ فِي الْحِسَابِ شُغِلَ كُلُّ إِنْسَانٍ بِمَا لَدَيْهِ نَسَأَلُ اللَّهَ بَرَكَةَ ذَلِكَ الْيَوْمِ

Then they would be gathering in another place and they would condemn each other, and all this would be before the Reckoning. So, when they are seized regarding the Reckoning, every human being would be busy with what is in front of him. We ask Allah^{azwj} of the Blessings of that Day'.

قَالَ فَرَجَحْتُ عَنِّي فَرَجَحَ اللَّهُ عَنكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'You^{asws} have relieved me, may Allah^{azwj} Relieve you^{asws}!

وَسَاقِ الْحَدِيثِ إِلَى أَنْ قَالَ فَأَمَّا قَوْلُهُ وَجُوهٌ يُؤَمِّدُ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ وَ قَوْلُهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ فَإِنَّ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ
أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ مَا يُفْرَعُ مِنَ الْحِسَابِ إِلَى هَرٍ يُسَمَّى الْحَيَوَانَ فَيَعْتَسِلُونَ فِيهِ وَ يَشْرَبُونَ مِنْهُ فَتَنْضَرُ وَجُوهُهُمْ إِشْرَاقًا فَيَذْهَبُ عَنْهُمْ كُلُّ قَدَى وَ
وَعَثٍ ثُمَّ يُؤْمَرُونَ بِدُخُولِ الْجَنَّةِ

And he drove the Hadeeth, up to he^{asws} said: 'As for His^{azwj} Words: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**, and His^{azwj} Words: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**, so that would in a place wherein would end up the friends of Allah^{azwj} Mighty and Majestic after being free from the Reckoning, to a river names as Al-Haywaan. They would be washing in it and drinking from it, and you will see their faces as bright, and every mote and speck would be removed from them, and they would be Commanded with entering Paradise.

فَمِنْ هَذَا الْمَقَامِ يَنْظُرُونَ إِلَى رَبِّهِمْ كَيْفَ يُبَيِّنُهُمْ وَ مِنْهُ يَدْخُلُونَ الْجَنَّةَ فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَأَدْخُلُوهَا
خَالِدِينَ فَعِنْدَ ذَلِكَ أَيْقَنُوا بِدُخُولِ الْجَنَّةِ وَ النَّظَرَ إِلَى مَا وَعَدَهُمْ رَبُّهُمْ وَ ذَلِكَ قَوْلُهُ إِلَى رَبِّهَا نَاطِرَةٌ وَ إِنَّمَا يَعْنِي بِالنَّظَرِ إِلَيْهِ النَّظَرَ إِلَى تَوَابِهِ تَبَارَكَ وَ تَعَالَى

From this place, they would be looking at how their Lord^{azwj} has Rewarded them, and from it they would be entering Paradise, and these are the Words of Allah^{azwj} Mighty and Majestic regarding the greetings of the Angels: **'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**. During that, they would be certain with the entry into Paradise, and the looking at what their Lord^{azwj} has Promised them. These are His^{azwj} Words: **Looking at their Lord [75:23]**, and rather, it means by the looking, the looking at the Rewards of the Blessed and Exalted.

وَ إِنَّمَا قَوْلُهُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ فَهُوَ كَمَا قَالَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا تُحِيطُ بِهِ الْأَوْهَامُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ يَعْنِي مُحِيطٌ بِهَا الْحَدِيثُ

And as for His^{azwj} Words: **'Visions cannot comprehend Him, and He Comprehends the visions [6:103]**, so it is just as He^{azwj} Said, neither can the visions realise Him^{azwj}, nor can the imaginations encompass Him^{azwj}, while He^{azwj} Realises the sights, meaning Encompasses with these".¹⁰¹

56- فس، تفسير القمي إذا وقعت الواقعة ليس لوقعتها كاذبة قال القيامة هي حق قولة تعالى حافظه قال لأعداء الله رافعة لأولياء الله إذا رجحت
الأرض رجحا قال يدق بغضها على بعض و بسيت الجبال بسا قال فلبعت الجبال قلعا فكانت هباء منبثا قال الهباء الذي يدخل في الكوة من شعاع
الشمس

'Tafseer Al Qummi' - **When the event occurs [56:1] There isn't a belying for its occurrence [56:2]** - He said, 'The Day of Qiyamah, it is true'. The Words of the Exalted: **Abasing [56:3]** – He said, 'To enemies of Allah^{azwj}, **exalting [56:3]**, to friends of Allah^{azwj}'. **When the earth would shake with a shaking [56:4]** – He said, 'Part of it pounded upon part'. **And the mountains will crumble with a crumbling [56:5]** – He said, 'Uprooting the mountains with an uprooting'. **So they would be like scattered dust [56:6]** – He said, 'The dust which enters into the crack (in the wall; cracks as seen) from the rays of the sun'.¹⁰²

¹⁰¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 55

¹⁰² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 56

57- نو، ثواب الأعمال بإسناده عن أبي عبد الله ع قال: أَرْضُ الْقِيَامَةِ نَارٌ مَا خَلَا ظِلُّ الْمُؤْمِنِ فَإِنَّ صَدَقَتَهُ نُظِلُّهُ

‘Sawab Al Amaal’ - By his chain,

‘From Abu Abdullah^{-asws} having said: ‘The land of the Day of Qiyamah would (all) be Fire, apart from the shade of the Momin. So, if he ratifies it, it would shade him’’.¹⁰³

58- فس، تفسير القمي أبي عن الحسين بن خالد عن أبي الحسن الرضا ع و ساق الحديث إلى أن قال: قُلْتُ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ قَالَ هُمَا بَعْدَابِ اللَّهِ قُلْتُ الشَّمْسُ وَالْقَمَرُ يُعَذَّبَانِ

‘Tafseer Al Qummi’ - From my father, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza^{-asws}, I (the narrator) said, ‘(What about): [55:5] *The sun and the moon follow a Reckoning?*’ He^{-asws} said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

قَالَ سَأَلْتُ عَنْ شَيْءٍ فَأَيِّقْنَهُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ صَوْرُهُمَا مِنْ نُورِ عَرْشِهِ وَحَرُّهُمَا مِنْ جَهَنَّمَ

He^{-asws} said: ‘If you ask about something, then perfect it. Surely the sun and the moon are two Signs from the Signs of Allah, flowing by His^{-azwj} Command, obedient to Him^{-azwj}. Their illumination is from the Light of His^{-azwj} Throne, and their heat is from Hell.

فَإِذَا كَانَتِ الْقِيَامَةُ عَادَ إِلَى الْعَرْشِ نُورُهُمَا وَ عَادَ إِلَى النَّارِ حَرُّهُمَا فَلَا يَكُونُ شَمْسٌ وَلَا قَمَرٌ وَإِنَّمَا عَنَاهُمَا لَعْنَةُ اللَّهِ أَوْ لَيْسَ قَدْ رَوَى النَّاسُ أَنَّ رَسُولَ اللَّهِ ص قَالَ الشَّمْسُ وَالْقَمَرُ نُورَانِ فِي النَّارِ قُلْتُ بَلَى

When it would be the Day of Qiyamah, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah^{-azwj} has Cursed them both. Aren’t the people reporting that Rasool-Allah^{-saww} said: ‘The sun and the moon are two lights in the Fire?’ I said, ‘Yes’.

قَالَ أَمَا سَمِعْتَ قَوْلَ النَّاسِ فُلَانٌ وَ فُلَانٌ شَمْسٌ هَذِهِ الْأُمَّةُ وَ نُورُهُمَا فَهُمَا فِي النَّارِ وَ اللَّهُ مَا عَنَى غَيْرَهُمَا الْحَبْرَ

He^{-asws} said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ These two are in the Fire, and Allah^{-azwj} has not Meant (anything else) other than these two’ – the Hadeeth’.¹⁰⁴

59- ن، عيون أخبار الرضا عليه السلام الحسين بن إبراهيم بن أحمد عن محمد بن جعفر الكوفي عن البرمكي عن الحسين بن الحسن عن بكر بن صالح عن الحسن بن سعيد عن أبي الحسن الرضا ع في قوله عز و جل يَوْمَ يُكْشَفُ عَنْ سَاقٍ قَالَ حِجَابٌ مِنْ نُورٍ يُكْشَفُ فَيَبْقَى الْمُؤْمِنُونَ سَجْدًا وَ تَدْمُجُ أَصْلَابُ الْمُنَافِقِينَ فَلَا يَسْتَطِيعُونَ السُّجُودَ

¹⁰³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 57

¹⁰⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 58

'Uyoun Akhbar Al-Reza^{-asws}' - Al Husayn Bin Ibrhim Bin Ahmad, from Muhammad Bin Ja'far Al Kufy, from Al Barmaky, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed,

'From Abu Al-Hassan Al-Reza^{-asws} regarding the Words of the Mighty and Majestic: **On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42]**, he^{-asws} said: 'A Veil of Light would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah'.¹⁰⁵

60- يد، التوحيد أبي و ابن الوليد عن سعد عن ابن عيسى عن علي بن حديد عن جميل بن دراج عن زرارة عن أبي عبد الله ع في قول الله عز وجل
و يُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ قَالَ صَارَتْ أَصْلَانُهُمْ كَصَبَاصِي الْبَقْرِ يَغْنِي فُرُوعَهَا وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ قَالَ وَ هُمْ مُسْتَطِيعُونَ

'Al Tawheed' - My father and Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they would be called to do the Sajdah, but they will not be able to [68:42]**. He^{-asws} said: 'Their ribs would become like the stiffness of the bull – meaning their horns'. **and they had been called to the Sajdah while they were safe (and sound) [68:43]**. He^{-asws} said: 'And they had been able to.¹⁰⁶

61- ين، كتاب حسين بن سعيد و النوار النضر عن زرعة عن أبي بصير قال سمعت أبا عبد الله ع يقول إن الرجم معلقة بالعرش ينادي يوم القيامة
اللهم صل من وصلني و اقطع من قطعني

The book of Haseen Bin Saeed and 'Al Nawadir' - Al Nazar, from Zar'at, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The kinship would attach itself with the Throne saying, 'O Allah^{-azwj}! Maintain with the one who maintained me and Cut off the one who cut me off!'

فَقُلْتُ أَ هِيَ رَجْمُ رَسُولِ اللَّهِ ص فَقَالَ بَلْ رَجْمُ رَسُولِ اللَّهِ ص مِنْهَا

I said, 'Is it the kinship of Rasool-Allah^{-saww}?' He^{-asws} said: 'But, kinship of Rasool-Allah^{-saww} is from these'.

وَ قَالَ إِنَّ الرِّجْمَ تَأْتِي يَوْمَ الْقِيَامَةِ مِثْلُ كُبَّةِ الْمَدَارِ وَ هُوَ الْمِعْزَلُ فَمَنْ أَتَاهَا وَاصِلًا لَهَا انْتَشَرَتْ لَهُ نُورًا حَتَّى يُدْخِلَهُ الْجَنَّةَ وَ مَنْ أَتَاهَا قَاطِعًا لَهَا انْقَبَضَتْ عَنْهُ
حَتَّى يَمْدَفَ بِهِ فِي النَّارِ

And he^{-asws} said: 'The kinship would come on the Day of Qiyamah, like the spinning of the yarn, and it is the spindle. So, the one who comes to it, and had maintained it, a Light would spread out for him until he enters Paradise. And the one who came to it, having cut off from it, it would be seized from him until he is thrown into the Fire.¹⁰⁷

¹⁰⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 59

¹⁰⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 60

¹⁰⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 61

62- ما، الأماي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ مُتَلَازِمِينَ فَيُنَادِي مُنَادٍ أَيْهَا النَّاسُ إِنَّ اللَّهَ قَدْ عَفَا فَاعْفُوا

‘Al Amaali’ of the sheykh Al Tusi - Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{asws} having said: ‘The people would be gathered on the Day of Qiyamah necessitating (every right of theirs). A Caller would call out: ‘O you people! Allah^{azwj} has Pardoned, so pardon each other!’

قَالَ فَيَعْفُو قَوْمٌ وَ يَبْقَى قَوْمٌ مُتَلَازِمِينَ قَالَ فُتْرَفِعُ لَهُمْ فُصُورٌ بِيضٌ فَيَقَالُ هَذَا لِمَنْ عَفَا فَيَتَعَاى النَّاسُ

He^{asws} said: ‘So a group would pardon, and there would remain a group necessitating (every right). Then, a white castle would be raised for them, and it would be said: ‘This is for the one who pardons (among Shias)!’ So, the people (Shias) would pardon each other’¹⁰⁸

63 دَعَاؤُ الرَّاوِنْدِيِّ، رُوِيَ أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي كُلُّ مَنْ يُقُومُ مِنْ قَبْرِهِ اللَّهُمَّ ارْحَمْنِي فَيَجَابُونَ لِيُنْ رَحِمْتُمْ فِي الدُّنْيَا لَتُرْحَمُونَ الْيَوْمَ

‘Da’waat’ of Al Rawandy –

‘It is reported that when it will be the Day of Qiyamah, everyone arising from his grave would call out, ‘O Allah^{azwj}! Have Mercy on me!’ They would be Answered: ‘Had you been merciful in the world, you would have been Mercied today’¹⁰⁹

باب 6 مواقف القيامة و زمان مكث الناس فيها و أنه يؤتى بجهنم فيها

CHAPTER 6 – PAUSING OF THE (DAY OF) JUDGMENT, AND THE TIME THE PEOPLE WOULD BE TARRIED THEREIN, AND HELL WOULD BE BROUGHT DURING IT

الآيات الكهف و عَرْضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا

The Verses: - (Surah) Al Kahf: **And We will Display Hell on that Day to the Kafirs with an exposure [18:100]**

الحج و يَسْتَعْجِلُونَكَ بِالْعَذَابِ و لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ و إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

(Surah) Al Hajj: **And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]**

¹⁰⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 62

¹⁰⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 5 H 63

التنزيل يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَاؤُهُ أَلْفَ سَنَةٍ بِمَا تَعُدُّونَ

(Surah) Al Tanzeel: **He Regulates the matters from the sky to the earth, then these would ascend to Him during a Day, the measurement of it would be a thousand years from what you are counting [32:5]**

المعارج سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

(Surah) Al Ma'arij: **A questioner, asked for the Punishment to befall [70:1]**

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ

For the Kafirs, there wouldn't be a dispeller for it [70:2]

ذِي الْمَعَارِجِ

(It is) from Allah, One with the ways of ascent [70:3]

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَاؤُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The Angels and the Spirit ascend to Him in a day, its measurement would be of fifty thousand years [70:4]

فَاصْبِرْ صَبْرًا جَمِيلًا

Therefore be patient with a beautiful patience [70:5]

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

They are seeing it as being remote [70:6]

وَ نَرَاهُ قَرِيبًا

And We See it as being near [70:7]

الْفَجْرَ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Never! When the earth is levelled by pounding (and) pounding [89:21]

وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا

And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]

وَ جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَ أَلَّنَّ لَهُ الذِّكْرَى

And on that Day they would come with Hell. On that Day the human being would remember, and how would the Zikr be for him? [89:23]

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He would be saying, 'Oh I wish I had sent ahead for my life (in Hereafter)!' [89:24]

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

So, on that Day, no one will Punish (like) His Punishment [89:25]

وَلَا يُؤْتِقُ وَنَاقَهُ أَحَدًا

And no one will bind (like) His Binding [89:26]

وَرَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ مَا أَطْوَلَ هَذَا الْيَوْمَ فَقَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ لَيُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ أَحْفَ عَلَيْهِ مِنْ صَلَاةٍ مَكْتُوبَةٍ يُصَلِّيَهَا فِي الدُّنْيَا

And it is reported by Abu Saeed Al Khudri who said, 'It was said, 'O Rasool-Allah^{-sawww}! How long will this Day (Qiyamah) be?' He^{-sawww} said: 'By the One in Whose Hand is the soul of Muhammad^{-sawww}! It would be lightened upon the Momin until it would be lighter upon him than the Prescribed Salat he had prayed in the world'.

وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَوْ وُلِيَ الْحِسَابُ غَيْرُ اللَّهِ لَمَكَّنُوا فِيهِ خَمْسِينَ أَلْفَ سَنَةٍ مِنْ قَبْلِ أَنْ يَفْرُغُوا وَاللَّهُ سُبْحَانَهُ يَفْرُغُ مِنْ ذَلِكَ فِي سَاعَةٍ

And it is reported from Abu Abdullah^{-asws}, he^{-asws} said: 'Had anyone other than Allah^{-azwj} been in charge of the Reckoning, they (people) would have remained in it for fifty thousand years before they would be free, and Allah^{-azwj} would be free from that in an hour'.

وَعَنْهُ ع أَيْضًا قَالَ: لَا يَنْتَصِفُ ذَلِكَ الْيَوْمَ حَتَّى يَقْبَلَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ وَأَهْلُ النَّارِ فِي النَّارِ

And from him^{-asws} as well, said: 'That Day (Qiyamah) will not reach its mid-point until the people of Paradise are settled in Paradise, and the people of the Fire are settled in the Fire'.

وَرُوي مَرْفُوعًا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ تَغَيَّرَ لَوْنُ رَسُولِ اللَّهِ ص وَ عُرِفَ فِي وَجْهِهِ حَتَّى اشْتَدَّ عَلَى أَصْحَابِهِ مَا رَأَوْا مِنْ خَالِهِ وَ انْطَلَقَ بَعْضُهُمْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ يَا عَلِيُّ لَقَدْ حَدَّثَ أَمْرٌ قَدْ رَأَيْنَاهُ فِي نَبِيِّ اللَّهِ

And it is reported raising from Abu Saeed Al Khudri who said, 'When this Verse (**And on that Day they would come with Hell [89:23]**) was Revealed, the complexion of Rasool-Allah^{-sawww} was changed and it was recognised in his face to the extent that it was grievous upon his companions what they saw of his state, and one of them went to Ali Bin Abu Talib^{-asws} and said, 'O Ali^{-asws}! A matter has occurred which we have seen in the Prophet^{-sawww} of Allah^{-azwj}!'

فَجَاءَ عَلِيُّ ع فَاحْتَضَنَهُ مِنْ خَلْفِهِ وَ قَبَلَ بَيْنَ عَانِقَيْهِ ثُمَّ قَالَ يَا نَبِيَّ اللَّهِ أَبِي أَنْتَ وَ أُمِّي مَا الَّذِي حَدَّثَ الْيَوْمَ

Ali-asws came and embraced him from behind and kissed between his shoulders, then said: 'O Prophet-saww of Allah-azwj! May my-asws father and my-asws mother-as be sacrificed for you-saww! What is that which has occurred today?'

قَالَ جَاءَ جِبْرَائِيلُ فَأَقْرَبَنِي وَ جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ

*He-saww said, 'Jibrael-as came. He-as read to me-saww: **And on that Day they would come with Hell [89:23]**.*

فَقَالَ قُلْتُ كَيْفَ يَأْتِيهَا

He-saww said: 'I-saww said: 'How will they come with it?'

قَالَ يَأْتِيهَا بِمَا سَبَّحُوا أَلْفَ مَلَكٍ يَفُودُونَهَا بِسَبْعِينَ أَلْفَ زِمَامٍ فَتَشْرُدُ شَرْدَةً لَوْ نَزَّكَتْ لِأَحْرَقَتْ أَهْلَ الْجُمُعِ ثُمَّ أَتَعْرَضُ لِحَبَّتِهِمْ فَتَقُولُ مَا لِي وَ لَكَ يَا مُحَمَّدُ فَقَدْ حَرَّمَ اللَّهُ لِحَمَلِكَ عَلَيَّ

He-as said, 'Seventy thousand Angels will come with it, pulling it with seventy thousand reins. It will surge with such a surge, if it were left (unreined) it would incinerate people of the gathering. Then I-saww shall obstruct it, so it would say, 'What have I to do with you, O Muhammad-saww? Allah-azwj has Prohibited your-saww flesh unto me!''

فَلَا يَبْقَى أَحَدٌ إِلَّا قَالَ نَفْسِي نَفْسِي وَإِنَّ مُحَمَّدًا يَقُولُ أُمَّتِي أُمَّتِي

There will not remain anyone except he would say, 'Myself! Myself!', and Muhammad-saww will be saying: 'My-saww community! My-saww community!''

1- لي، الأماالي للصدوق أبي عن علي عن أبيه عن علي بن الحكم عن المفضل بن صالح عن جابر عن أبي جعفر ع قال: لَمَّا نَزَلَتْ هَذِهِ آيَةٌ وَ جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ سُئِلَ عَنْ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ أَحَبُّ رُوحِ الْأَمِينِ أَنَّ اللَّهَ لَا إِلَهَ غَيْرُهُ إِذَا جَمَعَ الْأُولَى وَ الْآخِرِينَ أَتَى بِجَهَنَّمَ تُقَادُ بِأَلْفِ زِمَامٍ أَحَدٌ بِكُلِّ زِمَامٍ مِائَةَ أَلْفِ مَلَكٍ مِنَ الْعِلَاطِ الثِّدَادِ لَهَا هَدَّةٌ وَ تَغِيظُ وَ زَفِيرٌ وَ إِذَا لَتَزْفِرُ الزَّفِيرَةَ فَلَوْ لَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَحْرَمَهُمْ إِلَى الْحِسَابِ لَأَهْلَكَتِ الْجُمُعَ

'Al Amaali' of Al Sadouq - My father, from Ali, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

*'From Abu Ja'far-asws having said: 'When this Verse was Revealed: **And on that Day they would come with Hell. [89:23]**: 'Rasool-Allah-azwj was asked about that, so he-saww said: 'The Trustworthy Spirit informed me-saww that Allah-azwj, there is no god apart from Him-azwj, when He-azwj Pauses the creatures and Gathers the former ones and the later ones, Hell will be brought by a thousand reins, each rein grabbed by a hundred thousand Angels from the strong and harsh ones, making crushing, and shattering sounds with its exhalation and inhalation, sighing in its exhalation. And if Allah-azwj Mighty and Majestic does not Delay it until the Reckoning is dealt with, it would destroy all.*

ثُمَّ يَخْرُجُ مِنْهَا عُنُقٌ يُحِيطُ بِالْحَالِقِ الْبَرِّ مِنْهُمْ وَ الْفَاجِرِ فَمَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ عِبَادِهِ مَلَكًا وَ لَا نَبِيًّا إِلَّا نَادَى رَبِّ نَفْسِي نَفْسِي وَ أَنْتَ يَا نَبِيَّ اللَّهُ تُنَادِي أُمَّتِي أُمَّتِي

Then a neck would come out from it, which would encompass the creatures, be they righteous or be they tyrants from among them. There will be no creature of Allah^{-azwj}, a servant from His^{-azwj} servants, Angel, or Prophet^{-as} except that he would call out, 'O Lord^{-azwj}, (save) my soul! (save) my soul! Whilst you^{-saww} would be saying: 'O Lord^{-azwj}, (save) my^{-saww} community! (save) My^{-saww} community!

ثُمَّ يُوضَعُ عَلَيْهَا صِرَاطٌ أَدْقُ مِنْ حَدِّ السَّيْفِ عَلَيْهِ ثَلَاثُ فَنَاطِرٍ أَمَّا وَاحِدَةٌ فَعَلَيْهَا الْأَمَانَةُ وَالرَّحْمَةُ وَأَمَّا الْأُخْرَى فَعَلَيْهَا الصَّلَاةُ وَأَمَّا الْأُخْرَى فَعَلَيْهَا عَدْلُ رَبِّ الْعَالَمِينَ لَا إِلَهَ غَيْرُهُ فَيَكْفُونَ الْمَمَرَّ عَلَيْهِ

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. The first one being the fulfilment of the trusts and the mercy; and the second being the *Salat*, and the third being the Lord^{-azwj} of the Worlds, there is no god apart from Him^{-azwj}. Then they will be encumbered to cross over it.

فَحَسِبْسُهُمُ الرَّحْمَ وَالْأَمَانَةَ فَإِنْ نَجَّوْا مِنْهَا حَسَبْتَهُمُ الصَّلَاةَ فَإِنْ نَجَّوْا مِنْهَا كَانَ الْمُنْتَهَى إِلَى رَبِّ الْعَالَمِينَ جَلَّ وَعَزَّ وَهُوَ قَوْلُهُ تَبَارَكَ وَتَعَالَى إِنَّ رَبَّنَا لَبَلْبِزْصَادٍ

They would be captivated by the mercy and the fulfilment of the trust stage. If they can be rescued from it, the *Salat* stage would capture them. If they can be rescued from it, they would end up to the Lord^{-azwj} of the Worlds, Majestic is His^{-azwj} Mention, and these are the Words of Allah^{-azwj} Blessed and Exalted: ***Surely your Lord is Watchful [89:14]***.

وَالنَّاسُ عَلَى الصِّرَاطِ فَمُتَعَلِّقٌ وَ قَدَمٌ تَزُلُّ وَ قَدَمٌ تَسْتَمْسِكُ وَ الْمَلَائِكَةُ حَوْلَهُمْ يُنَادُونَ يَا حَلِيمُ اغْفِرْ وَ اصْفَحْ وَ عُدْ بِفَضْلِكَ وَ سَلِّمْ سَلِّمْ وَ النَّاسُ يَتَهَفَّتُونَ فِيهَا كَالْفَرَّاشِ وَ إِذَا نَجَّأ نَاجٍ بِرَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ نَظَرَ إِلَيْهَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي نَجَّأَنِي مِنْكَ بَعْدَ إِيَّاسٍ بِمَتِّهِ وَ فَضْلِهِ إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ

And the people would be upon the Bridge, (some) of their feet slipping and (some) of their feet firm; and the Angels would be around them, calling out: 'O Benevolent! O Lenient! Excuse them, and Forgive them, and Return by Your^{-azwj} Grace, and Secure them while the people would be flocking on it like moths (insects). So, the one who is saved would be so by the Mercy of Allah^{-azwj} Blessed and Exalted would look at it (the Bridge) and say, 'The Praise is due to Allah^{-azwj} Who Rescued me from you (the Bridge) after finding me lost and in desperation, by His^{-azwj} Grace. Surely, our Lord^{-azwj} is Forgiving, Appreciative.¹¹⁰

2- ما، الأمايلي للشيخ الطوسي ابن الصلّات عن ابن عُقْدَةَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص هَلْ تَدْرُونَ مَا تُفْسِرُ هَذِهِ الْآيَةَ كَلًّا إِذَا دُكَّتِ الْأَرْضُ دُكًّا دُكًّا

'Al Amaali' of the sheykh Al Tusi - bn Al Salt, from Ibn Aqadah, from Ali Bin Muhammad, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww}: 'Do you know what is the interpretation of this Verse: ***Never! When the earth is levelled by pounding (and) pounding [89:21]?***

¹¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 1

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُقَادُ جَهَنَّمُ بِسَبْعِينَ أَلْفَ رِمَامٍ بِيَدِ سَبْعِينَ أَلْفَ مَلَكٍ فَتَشْرُدُ شَرْدَةً لَوْ لَا أَنَّ اللَّهَ تَعَالَى حَبَسَهَا لَأَخْرَقَتِ السَّمَاوَاتِ وَالْأَرْضَ

He^{-asws} said: ‘When it will be the Day of Qiyamah, Hell would be driven with seventy thousand reins by the hands of seventy thousand Angels. So, it would move about with a movement, and had not Allah^{-azwj} the Exalted Confined it, it would incinerate the skies and the earth’.¹¹¹

3- ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الوليد عن أبيه عن الصقار عن الفاشاني عن المنقري عن حفص بن غياث قال قال أبو عبد الله جعفر بن محمد ع ألا فحاسبوا أنفسكم قبل أن تحاسبوا فإن في القيامة خمسين مؤقفا كل مؤقف مثل ألف سنة مما تعدون ثم تلا هذه الآية في يوم كان مقداره خمسين ألف سنة

‘Al Amaali’ of the sheykh Al Tusi - Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qashany, from Al minqary, from Hafs Bin Giyas who said,

‘Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Indeed! Take account of your selves before Accounting is taken against you, for on the Day of Qiyamah there will be fifty pausing stations, with each stop being of the measurement of a thousand years’. Then he^{-asws} recited: ***in a Day, the measurement of it would be a thousand years from what you are counting [32:5]***’.¹¹²

4- فس، تفسير القمي وبرزت الجحيم لمن يرى قال أضررت

And the Hell will emerge for everyone to see [79:36], He said, ‘Presented’.¹¹³ (P.S. – This is not a Hadeeth)

5- فس، تفسير القمي قال علي بن إبراهيم في قوله في يوم كان مقداره خمسين ألف سنة قال إن القيامة خمسين مؤقفا لكل مؤقف ألف سنة

‘Tafseer Al Qummi’ - Ali Bin Ibrahim said, ‘His^{-azwj} Words: ***in a Day, the measurement of it would be a thousand years from what you are counting [32:5]***. He said, ‘In the Day of Qiyamah there are fifty pausing stations, for each pausing station would be a thousand years (duration)’.¹¹⁴ (P.S. – This is not a Hadeeth)

6- ثواب الأعمال ابن المنيك عن محمد العطار عن محمد بن أحمد بن ابن يزيد عن محمد بن منصور عن رجل عن شريك يرفعه قال قال رسول الله ص إذا كان يوم القيامة جاءت فاطمة في لمة من نسائها فيقال لها ادخلي الجنة فتقول لا أدخل حتى أعلم ما صنع بولدي من بعدي فيقال لها انظري في قلب القيامة

‘Sawab Al Amaal’ - Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Ibn Yazeed, from Muhammad Bin Mansour, from a man, from Shareek, raising it, said,

‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Qiyamah, (Syeda) Fatima^{-asws} would come with her^{-asws} entourage of her^{-asws} womenfolk, and it would be said to her^{-asws}: ‘Enter Paradise!’

¹¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 2

¹¹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 3

¹¹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 4

¹¹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 5

She^{-asws} would be saying: 'I^{-asws} will not enter until I^{-asws} know what happened with my^{-asws} son^{-asws} from after me^{-asws}'. It would be said: 'Look into the heart (centre) of the (Day of) Qiyamah!'

فَتَنْظُرُ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَائِمًا لَيْسَ عَلَيْهِ رَأْسٌ فَتَصْرُخُ صَرْخَةً فَأَصْرُخُ لِصُرَاخِهَا وَ تَصْرُخُ الْمَلَائِكَةُ لِصُرَاخِنَا فَيَعْضُبُ اللَّهُ عَزَّ وَ جَلَّ لَنَا عِنْدَ ذَلِكَ قِيَامُ نَارًا يُقَالُ لَهَا هَبْهَبٌ قَدْ أُوقِدَ عَلَيْهَا أَلْفَ عَامٍ حَتَّى اسْوَدَّتْ لَا يَدْخُلُهَا رَوْحٌ أَبَدًا وَ لَا يَخْرُجُ مِنْهَا غَمٌّ أَبَدًا

She^{-asws} would look at Al-Husayn^{-asws} standing, there wouldn't be a head upon him^{-asws}, and she^{-asws} would scream out a scream, and I^{-saww} would scream out to her^{-asws} scream, and the Angels would scream out to our^{-asws} screaming. Allah^{-azwj} Mighty and Majestic would be Wrathful for us^{-asws} at that, and He^{-azwj} would Command a Fire called Hab'hab, which would have been ignited upon for a thousand years until it blackened. No wind would enter it, ever, nor would a cloud come out from it, ever!

فَيَقَالُ التَّقِيطِي قَتَلَةَ الْحُسَيْنِ ع فَتَلْتَقِطُهُمْ فَإِذَا صَارُوا فِي حَوْصَلَيْهَا صَهَلَتْ وَ صَهَلُوا بِهَا وَ شَهَقَتْ وَ شَهَقُوا بِهَا وَ زَفَرَتْ وَ زَفَرُوا بِهَا فَيَنْطِفُونَ بِاللَّسِنَةِ ذَلْفَةً طَلْفَةً يَا رَبَّنَا لِمَ أُوجِبْتَ لَنَا النَّارَ قَبْلَ عَبْدَةِ الْأَوْثَانِ فَيَأْتِيهِمُ الْجَوَابُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّ مَنْ عَلِمَ لَيْسَ كَمَنْ لَمْ يَعْلَمْ

He^{-azwj} would Say: "Collect the killers of Al-Husayn^{-asws}!" It would collect them, and when they come to be in its clutches, it would snort, and they would snort with it, and it would inhale, and they would inhale with it, and it would exhale and they would exhale with it. They would speak with eloquent tongues, 'O Lord^{-azwj}! Why did You^{-azwj} Obligate the Fire for us before (even) the idol worshippers?' The Answer would come to them from Allah^{-azwj} Mighty and Majestic: "Surely, the one who knows isn't like the one who does not know!"¹¹⁵

7- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن علي بن الحسين عن عبد الله بن جبلة عن معاوية بن عمارة عن الحسين بن عبد الله عن أبيه عن جدّه الحسين بن علي بن أبي طالب ع قال: جاء نفر من اليهود إلى رسول الله ص و ساق الحديث في أجوبته عن مسائل اليهودي إلى أن قال ص إن الشمس إذا طلعت عند الزوال لها حلقة تدخل فيها فإذا دخلت فيها زالت الشمس

'Al Amaali' of Al Sadouq - Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al Husayn, from Abdullah Bin Jabalah, from Muawiyah Bin Amaar, from Al Hassan Bin Abdullah, from his father,

'From his grandfather^{-asws}, Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'A number of Jews came to Rasool-Allah^{-saww}' – and continued the Hadeeth, in his^{-saww} answer to the questions of the Jews, until he^{-saww} said: 'When the sun emerges during its setting, there would be a circle it would enter into, and when it does enter into it, the sun would disappear.

فَيَسْبَحُ كُلُّ شَيْءٍ دُونَ الْعَرْشِ لِوَجْهِ رَبِّي وَ هِيَ السَّاعَةُ الَّتِي يُؤْتَى فِيهَا بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ فَمَا مِنْ مُؤْمِنٍ يُوقِفُ تِلْكَ السَّاعَةَ أَنْ يَكُونَ سَاجِدًا أَوْ رَاكِعًا أَوْ قَائِمًا إِلَّا حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ

Everything below the Throne would Glorify to the Face of my^{-saww} Lord^{-azwj}, and it is the time in which they would come with Hell on the Day of Qiyamah. So, there is no Momin who would

¹¹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 6

harmonies with that time by happening to be in Sajdah, or in *Ruku*, or standing (in *Salat*), except Allah^{-azwj} will Prohibit his body upon the Fire”.¹¹⁶

8- فر، تفسير فرات بن إبراهيم بإسناده عن أبي الدرداء عن النبي ص قال: الظالم لنفسه يُحْبَسُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يَدْخُلَ الْحَزَنُ فِي جَوْفِهِ ثُمَّ يَرْحَمُهُ فَيَدْخُلُ الْجَنَّةَ

‘Tafseer Furaat’ - By his chain from Abu Al Darda’a,

‘From the Prophet^{-saww} having said: ‘The one unjust to himself (sinner) would be withheld in a Day, its measurement would be of fifty thousand years, until the grief enters inside him. Then He^{-azwj} would Mercy him and he would enter Paradise.

فَقَالَ رَسُولُ اللَّهِ ص الْحَفْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ الَّذِي أُدْخِلَ أَجْوَابَهُمُ الْحَزْنَ فِي طُولِ الْمَحْشَرِ الْحَدِيثُ

Rasool-Allah^{-saww} said: ‘**The Praise is for Allah Who Removed the grief from us. [35:34]**, grief which would be entering their insides during the prolonging of the gathering’ – the Hadeeth’.¹¹⁷

9- به، من لا يحضره الفقيه عن النبي ص قال: وَ أَمَّا صَلَاةُ الْمَغْرِبِ فَهِيَ السَّاعَةُ الَّتِي تَابَ اللَّهُ عَزَّ وَ جَلَّ عَلَى آدَمَ وَ كَانَ بَيْنَ مَا أَكَلَ مِنَ الشَّجَرَةِ وَ بَيْنَ مَا تَابَ اللَّهُ عَلَيْهِ عَزَّ وَ جَلَّ ثَلَاثُمِائَةِ سَنَةٍ مِنْ أَيَّامِ الدُّنْيَا وَ فِي أَيَّامِ الْآخِرَةِ يَوْمٌ كَأَلْفِ سَنَةٍ مِمَّا بَيْنَ الْعَصْرِ إِلَى الْعِشَاءِ الْحَدِيثُ

From the Prophet^{-saww} having said: ‘And as for Al-Maghrib *Salat*, it is the time in which Allah^{-azwj} Mighty and Majestic Turned (with Mercy) to Adam^{-as}, and there was between him^{-as} eating from the tree and Allah^{-azwj} Mighty and Majestic Turning to him^{-as}, three hundred years from the days of the world, and in the Hereafter, a day is like a thousand years from what is between Al-Asr to Al-Isha’ – the Hadeeth’.¹¹⁸

10- كا، الكافي علي عن أبيه عن ابن أسباط عنهم ع قال: فِيمَا وَعَظَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِيسَى ع يَا عِيسَى اعْمَلْ لِنَفْسِكَ فِي مُهْلَةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا تَعْمَلَ لَهَا وَ اعْبُدْنِي لِيَوْمٍ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ وَ فِيهِ أُجْرِي بِالْحَسَنَةِ وَ أَضَاعَهَا الْخَيْرَ

Ali, from his father, from Ibn Asbat,

‘From them^{-asws} having said: ‘Among what Allah^{-azwj} Mighty and Majestic Advised Isa^{-as} Bin Maryam^{-as} with was: “O Isa^{-as}! Work for yourself^{-as} during the free time from your^{-as} lifespan before you^{-as} cannot work for it, and worship Me^{-azwj} for a Day like a thousand years from what you^{-as} are counting, and during it I^{-saww} shall Recompense with the good deed and Multiply it!” – the Hadeeth’.¹¹⁹

Note -

¹¹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 7

¹¹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 8

¹¹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 9

¹¹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 6 H 10

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ أَمَامَكُمْ عَمَبَةً كَثُوداً وَ مَنَازِلَ مَهُولَةً لَا بُدَّ مِنَ الْمَمَرِ بِهَا وَ الْوُقُوفِ عَلَيْهَا فَإِمَّا بِرَحْمَةِ اللَّهِ تَجُوتُمْ وَ إِمَّا بِهَلَاكِه لَيْسَ بَعْدَهَا نُجَاتٌ

And Amir Al-Momineen^{-asws} said: 'In front of you (on the Day of Qiyamah) there is a steep hill and terrifying stages. There is no escape from passing through it and the pausing upon it. Either you will attain salvation by the Mercy of Allah^{-azwj} or you will be destroyed such there isn't any recovery after it'.

باب 7 آخر فيه ذكر كثرة أمة محمد ص في القيامة و عدد صفوف الناس فيها و حملة العرش فيها

CHAPTER 7 – ANOTHER, IN WHICH IS MENTION OF THE ABUNDANCE OF THE COMMUNITY OF MUHAMMAD^{-saww} DURING THE (DAY OF) QIYAMAH, AND THE NUMBER OF ROWS OF THE PEOPLE DURING IT, AND BEARERS OF THE THRONE DURING IT

1- لي، الأماي للصدوق علي بن أحمد بن موسى عن محمد الأسدي عن البرمكي عن جعفر بن أحمد التميمي عن أبيه عن عبد الملك بن عمير الشيباني عن أبيه عن جده عن ابن عباس قال قال رسول الله ص أنا أكثر النبيين تبعاً يوم القيامة الخبر

'Al Amaali' of Al Sadouq - Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Al Barmakky, from Ja'far Ibn Ahmad Al Tameemi, from his father, from Abdul Malik Bin Umeyr Al Shaybani, from his father, from his grandfather, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'I^{-azwj} would be of the most followers from the Prophets^{-as} on the Day of Qiyamah' – the Hadeeth'.¹²⁰

2- ل، الخصال محمد بن جعفر البندار عن أبي العباس الحمادي عن صالح بن محمد البغدادي عن عبيد الله بن عمر الفواريري عن مؤمل بن إسماعيل عن سفيان الثوري عن علقمة بن مرثد عن سليمان بن بريدة عن أبيه قال قال رسول الله ص أهل الجنة عشرون و مائة صف هذه الأمة منها ثمانون صفاً

'Al Khisaal' - Muhammad Bin Ja'far Al Bandar, from Abu Al Abbas Al Hamady, from Salih Bin Muhammad Al Baghdady, from Ubeydullah Bin Umar Al Qawareyri, from Mo'mil Bin Ismail, from Sufyan Al Sowry, from Alqamah Bin Marsad, from Suleyman Bin Bureydah, from his father who said,

'Rasool-Allah^{-saww} said: 'The inhabitants of Paradise would be in twenty rows. This community, from it, would be of eighty rows''.¹²¹

3- ج، الإحتجاج ابن عباس عن النبي ص قال: إن في الجنة عشرين و مائة صف أممي منها ثمانون صفاً الخبر

'Al Ihtijaj' - Ibn Abbas,

¹²⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 7 H 1

¹²¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 7 H 2

'From the Prophet^{-saww} having said: 'In Paradise there would be one hundred and twenty rows. My^{-saww} community from it, would be eighty rows' – the Hadeeth'.¹²²

4- ج، الإحتجاج هشام بن الحكم سأل التذيق الصادق ع عن الناس يُعرضون صُفُوفاً يَوْمَ الْقِيَامَةِ قَالَ نَعَمْ هُمْ يَوْمَئِذٍ عِشْرُونَ وَ مِائَةٌ صَفِّ فِي عَرْضِ الْأَرْضِ الْحَبَرِ

'Al Ihtijaj' - Hisham Bin Al Hakam,

'The atheist asked Al-Sadiq^{-asws} about the people, 'Would they be presented in rows of the Day of Qiyamah?' He^{-asws} said: 'Yes, on that Day there would be one hundred and twenty rows in the width of the earth' – the Hadeeth'.¹²³

5- ل، الخصال ابن الوليد عن الصفار مُرْسَلًا قَالَ قَالَ الصَّادِقُ ع إِنَّ حَمَلَةَ الْعَرْشِ أَحَدُهُمْ عَلَى صُورَةِ ابْنِ آدَمَ يَسْتَرْزِقُ اللَّهُ لُوْلُدِ آدَمَ وَ الثَّانِي عَلَى صُورَةِ الدَّيْبِكِ يَسْتَرْزِقُ اللَّهُ لِلطَّيْرِ وَ الثَّلَاثُ عَلَى صُورَةِ الْأَسَدِ يَسْتَرْزِقُ اللَّهُ لِلسَّبَاعِ وَ الرَّابِعُ عَلَى صُورَةِ النَّوْرِ يَسْتَرْزِقُ اللَّهُ لِلْبَهَائِمِ وَ نَكَسَ النَّوْرُ رَأْسَهُ مُنْذُ عَبْدُ بَنُو إِسْرَائِيلَ الْعَجَلُ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ صَارُوا ثَمَانِيَةً

'Al Khisaal' - Ibn Al Waleed, from Al Saffar, with an unbroken chain who said,

'Al-Sadiq^{-asws} said: 'The bearers of the Throne, one of them is upon an image of a son of Adam^{-as} seeking the sustenance of Allah^{-azwj} for the children of Adam^{-as}; and the second one is upon an image of the rooster seeking sustenance of Allah^{-azwj} for the birds; and the third is upon an image of the lion seeking sustenance of Allah^{-azwj} for the wild animals; and the fourth is upon an image of the bull seeking sustenance of Allah^{-azwj} for the animals. And the bull lowered its head (out of shame) since the children of Israel worshipped the calf. When it will be the Day of Qiyamah, they would become eight.'¹²⁴

6- ك، الكافي علي بن محمد عن علي بن العباس عن الحسين بن عبد الرحمن عن سفيان الحريري عن أبيه عن سعد الخفاف عن أبي جعفر ع أَنَّهُ قَالَ: يَا سَعْدُ تَعَلَّمُوا الْقُرْآنَ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهَا الْخَلْقُ وَ النَّاسُ صُفُوفٌ عِشْرُونَ وَ مِائَةٌ أَلْفٍ صَفِّ ثَمَانُونَ أَلْفَ صَفِّ أُمَّةٌ مُحَمَّدٍ ص وَ أَرْبَعُونَ أَلْفَ صَفِّ مِنْ سَائِرِ الْأُمَّمِ الْحَبَرِ

'Al-Kafi' - Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Husayn Bin Abdul Rahman, from Sufyan Al Hareyri, from his father, from Sa'ad Al Khafaf,

'From Abu Ja'far^{-asws} having said: 'O Sa'ad! Learn the Quran, for it would come on the Day of Qiyamah in a beautiful image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows, eighty thousand rows being of the community of Muhammad^{-saww}, and forty thousand rows from the rest of the communities' – the Hadeeth'.¹²⁵

باب 8 أحوال المتقين و المجرمين في القيامة

¹²² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 7 H 3

¹²³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 7 H 4

¹²⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 7 H 5

¹²⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 7 H 6

CHAPTER 8 – SITUATIONS OF THE PIOUS ONES AND THE CRIMINALS DURING THE DAY OF QIYAMAH

الآيات البقرة إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

The Verses – (Surah) Al Baqarah: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Qiyamah, nor will He be Purifying them, and for them would be a painful Punishment [2:174]**

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَ الْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So, what would be their patience upon the Fire? [2:175]

وَ قَالَ تَعَالَى زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَ يَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَ الَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ

And the Exalted Said: **The life of the world is adorned for those who are committing Kufr, and they are mocking those who are believing; and those who are fearing would be above them on the Day of Qiyamah [2:212]**

آل عمران إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَ أَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

(Surah) Aal-e-Imran: **Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]**

وَ قَالَ تَعَالَى وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَ اختلفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ أُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And the Exalted Said: **And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105]**

يَوْمَ تَبْيَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: “Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in” [3:106]

وَ أَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]

و قال تعالى سَيُطَوَّقُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ

And the Exalted Said: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**

النساء مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا

(Surah) Al Nisaa: **from before We Alter faces then turn them on their backs [4:47]**

المائدة قال الله هذا يومٌ ينفع الصادقين صدقتهم لهم جنّات تجري من تحتها الأنهار خالدين فيها أبداً رضي الله عنهم و رضوا عنه ذلك الفوز العظيم

(Surah) Al Maidah: **Allah (will) Say: “This Day the truthful shall benefit from their truthfulness. For them are Gardens beneath which the rivers flow, abiding therein forever; Allah being Please with them and they being pleased from Him – that is the mighty achievement [5:119]**

الأنعام و يومٌ نحشرهم جميعاً ثم نقول للذين أشركوا أين شركاؤكم الذين كنتم تزعمون

(Surah) Al Anaam: **And on the Day We shall Gather them all together, then We will be Saying to those who are associating: “Where are your associates, those (who) you were alleging for?” [6:22]**

ثم لم تكن فتنتهم إلا أن قالوا و الله ربنا ما كنا مشركين

Then their escape would not be except that they would be saying, ‘By Allah, our Lord! We were not associators’ [6:23]

انظرو كيف كذبوا على أنفسهم و ضلّ عنهم ما كانوا يفترون

Look how they are belying upon themselves, and it would be lost from them, whatever they were fabricating [6:24]

و قال تعالى و لو ترى إذ وقفوا على النار فقالوا يا ليتنا نردّ و لا نكذب بآيات ربنا و نكون من المؤمنين

And the Exalted Said: **And if only you could see when they would be paused upon the Fire, they would say, ‘Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27]**

بلّ بدأ هم ما كانوا يُخفون من قبل و لو ردّوا لعادوا لِمَا هُمَا عنه و إنهم لَكَاذِبُونَ

But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

And they are saying: 'Surely there is nothing but our life of the world, and we will not be Resurrected' [6:29]

وَلَوْ تَرَى إِذْ وَقَعُوا عَلَى رَجْمٍ قَالِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

And if you could see when they would be pausing before their Lord. He will Say: "Isn't this the Truth?" They will be saying: 'Yes!' And 'By our Lord'. He will Say: "Then taste the Punishment due to your committing Kufr [6:30]

قَدْ حَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَعْتَهُ قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ

They have incurred a loss, those who are belying meeting Allah, until when the time comes to them suddenly, they are saying, 'O our regret upon what we neglected in it (the world)'. And they would be carrying their burdens upon their backs. Indeed! Evil is what they are bearing [6:31]

وَقَالَ تَعَالَىٰ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَ بَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْت لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

And the Exalted Said: And the day He would be Gathering them altogether: "O community of the Jinn! You had (deluded) a lot of the humans!" And their friends from the humans would say, 'Our Lord! Some of us enjoyed with the others and we reached our term which You had Made for us'. He would Say: "The Fire is your abode, being eternally in it, except for what Allah so Desires. Surely your Lord is Wise, most-Knowing [6:128]

وَكَذَلِكَ نُؤَيِّ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

And like that We Cause some of the unjust ones to befriend the others due to what they were earning [6:129]

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يُفَضِّلُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَ غَرَّبْتُمُ الحَيَاةَ الدُّنْيَا وَ شَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

O community of the Jinn and the humans! Did there not come to you Rasools from you relating My Verses upon you and warning you of a meeting of this day of yours?" They would say, 'We testify upon ourselves'. And the life of the world had deceived them, and they would testify against their own selves that they were Kafirs [6:130]

الأعرافَ وَ لَقَدْ جِئْنَاكُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَ رَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And We Came to them with a Book (which) We Clarified upon the Knowledge of Guidance and a Mercy for a believing people [7:52]

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلًا بِحَقِّ قَوْلِنَا مِنْ شَفَعَاءِ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Are they waiting but for its explanation? On the Day its explanation comes, those who forgot it from before would be saying, 'The Rasools of our Lord did come with the Truth, so is there anyone from the intercessors for us, so they could intercede for us? Or can we return, so we can do other than that which we did?' They would have incurred loss for themselves, and it would be lost from them, what they used to fabricate [7:53]

يونس لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَ زِيَادَةٌ وَ لَا يَزَهُقُ وَجُوهُهُمْ قَتَرٌ وَ لَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

(Surah) Yunus^{as}: **For those who do good is the good and more; neither will darkness cover their faces nor disgrace; they are the dwellers of Paradise; they would abide therein eternally [10:26]**

وَ الَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْكِنُهَا وَ تَرَهَّقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah. It would be as if their faces are overwhelmed by a piece of the dark night. They are the inmates of the Fire, they would be abiding therein eternally [10:27]

وَ يَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَ شُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ

And the Day when We will Gather them all together, then We will Say to those who associated: "(Be) In your places, you and your associates!" Then We shall Cause separation between them and their associates would say, 'It was not us that you were worshipping [10:28]

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَ بَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ

Therefore suffice with Allah as a Witness between us and you that we were unaware of your worshipping (us)' [10:29]

هُنَالِكَ تَبْلُغُوا كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

That is where every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, and it be lost from them what they had been fabricating [10:30]

وَ قَالَ تَعَالَىٰ وَ لَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَ أَسْرُوا النَّدَامَةَ لَمَّا رَأُوا الْعَذَابَ وَ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُونَ

And the Exalted Said: **And even if for every soul was to be whatever is in the earth in order to ransom itself with it. And they would be captivated by the regret when they see the Punishment, and it would be Decided between them with the fairness and they would not be dealt with unjustly [10:54]**

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Indeed! For Allah is whatever is in the skies and the earth. Indeed! The Promise of Allah is True, but most of them are not knowing [10:55]

وَقَالَ سُبْحَانَهُ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And the Glorious Said: **Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]**

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Those who are believing and they were fearing [10:63]

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]

الرَّعْدَ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ هُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَٰئِكَ هُمْ سُوءَ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَ يَفْسُ الْمِيَاهِ

(Surah) Al Ra'ad: **For those who are responding goodly to their Lord. And those who are not responding to Him, if for them was to be whatever is in the earth altogether and the like of it along with it, they would offer to ransom with it. They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]**

النحل وَ إِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ

And when it is said to them: 'What is it that your Lord Revealed?' They say, 'Stories of the former ones' [16:24]

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بَغَيْرِ عِلْمٍ وَلَا سَاءَ مَا يَحْمِلُونَ

They would be bearing their burdens entirely on the Day of Qiyamah, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]

وَقَالَ تَعَالَىٰ يَوْمَ الْقِيَامَةِ يُحْزِنُهُمْ وَ يَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَ الشُّوْءَ عَلَى الْكَافِرِينَ

And the Exalted Said: ***Then on the Day of Qiyamah He will Disgrace them and would be Saying: "Where are My associates, those you were opposing regarding them?" Those Given the knowledge would say: 'Today the disgrace and the evil is upon the Kafirs' [16:27]***

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, 'We did not do any evil'. (The Angels would say): 'Yes! Surely, Allah Knows what you were doing [16:28]

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ

Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29]

الكهف وَ يَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ جَعَلْنَا بَيْنَهُمْ مَوْبِقاً

(Surah) Al Kahf: ***And on the Day when He will be Saying: "Call those you were alleging to be My associates!" So they would be calling them, but they will not be responding to them, and We would Make a barrier to be between them [18:52]***

وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَ لَمْ يَجِدُوا عَنْهَا مَصْرِفاً

And the criminals would see the Fire, so they would think that they would be falling into it, and they will not find an escape from it [18:53]

مريم فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدّاً

(Surah) Maryam^{-as}: ***Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]***

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفداً

On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]

وَ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرداً

And We will Drive the criminals to Hell, thirsty [19:86]

طه وَ مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمى

(Surah) Ta Ha: ***And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Qiyamah as blind [20:124]***

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمى وَ قَدْ كُنْتُ بَصيراً

He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125]

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسى

He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"

الأنبياء إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

(Surah) Al Anbiya: Surely those for whom the good has preceded from Us, they would be remote from it [21:101]

لَا يَسْمَعُونَ حَسِيسَتَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ

They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]

لَا يَحْزَنُهُمُ الْفَرَقَ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ

The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]

الفرقان وَ يَوْمَ يَحْشُرُهُمْ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ

(Surah) Al Furqan: And on the Day He would be Gathering them and whatever they had been worshipping from besides Allah, and He would be Saying: "Did you stray these servants of Mine or they lost the Way?" [25:17]

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَ آبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَ كَانُوا قَوْمًا بُورًا

They shall say, 'Glorious are You! It was not befitting for us that we take guardians from besides You, but You Gave comforts to them and their fathers until they forgot the Zikr, and they were a ruined people [25:18]

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَظِرُّونَ صَرَفًا وَ لَا نَصْرًا وَ مَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا

So they have (now) belied you with what you are saying, therefore you will neither be able to turn away (the Punishment) nor (find) helpers. And the unjust ones from you, We shall Make him taste a mighty Punishment [25:19]

وَ قَالَ تَعَالَىٰ وَ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْ لَا أَنْزَلْ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَ عَتَوْا عُتُوًّا كَبِيرًا

And the Exalted Said: **And those who do not wish for meeting Us, say, 'Why weren't Angels Sent down upon us or We (could) see our Lord?' They are being arrogant among themselves and are revolting with great disregard [25:21]**

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَحْجُورًا

On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, and they would be saying, '(It is) a rigorous Prohibition!' [25:22]

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

The companions of Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْعَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

And on the Day the sky shall rent asunder with the clouds, and the Angels shall descend in stages [25:25]

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

The Kingdom on that Day would be the Right of the Beneficent, and it would be a difficult Day upon the Kafirs [25:26]

وَيَوْمَ يَعْصُ الطَّائِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

Oh! I wish I had not taken so and so as a friend! [25:28]

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Rasool would say: O Lord! Surely, my people treated this Quran as a forsaken thing [25:30]

الشعراء وَ لَا تُخْزِي يَوْمَ يُبْعَثُونَ

(Surah) Al Shoara: And do not Disgrace on the Day they would be Resurrected [26:87]

يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ

On a Day neither wealth nor sons would be of benefit [26:88]

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except one who comes to Allah with an unblemished heart [26:89]

وَ أُزْلِقَتِ الْجَنَّةُ لِلْمُتَّقِينَ

And Paradise will be brought near for the pious [26:90]

وَ بُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ

And the Blazing Fire will emerge for the straying ones [26:91]

وَ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

And it shall be said to them: 'Where are what you had been worshipping [26:92]

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ

Besides Allah? Can they help you or even help themselves?' [26:93]

فَكُجِّبُوا فِيهَا هُمْ وَ الْعَاوُونَ

So they would be flung into it, they and the straying ones [26:94]

وَ جُنُودٌ إِبْلِيسَ أَجْمَعُونَ

And armies of Iblees altogether [26:95]

قَالُوا وَ هُمْ فِيهَا يَخْتَصِمُونَ

They would be saying while they quarrel therein, [26:96]

تَاللَّهِ إِنَّ كُنَّا لَفِي ضَلَالٍ مُبِينٍ

'By Allah! We were in clear error, [26:97]

إِذْ نَسَوَيْكُمْ رَبِّ الْعَالَمِينَ

When we equated you all with Lord of the Worlds [26:98]

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ

And none strayed us except the criminals [26:99]

فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ

So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ

If only there was one more chance for us, we would be from the Momineen [26:102]

إِنَّ فِي ذَلِكَ لَآيَةً وَ مَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

Surely, in that there is a Sign, and most of them were not Momineen [26:103]

وَ إِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

And surely, your Lord, He is the Mighty, the Merciful [26:104]

النَّمْلُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ

(Surah) Al Naml: One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]

وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُخْرَجُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]

الْقَصصُ أَفَمَنْ وَعَدْنَاهُ وَعَدَاءً حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ

(Surah) Al Qasas: Is the one We Promised with a goodly Promise, so he would come across it, similar to the one We Provided with the provisions of the life of the world, then on the Day of Qiyamah he would be from the losers? [28:61]

وَ يَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

And on the Day He will Call out to them: "Where are those whom you were alleging to be My associates?" [28:62]

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ

Those upon whom the Word of our Lord would be Proven True would say, 'Our Lord! They are those whom we misled. We misled them just as we were misled. We disassociate (from them) for You. It was not us they were worshipping' [28:63]

وَ قِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ رَأُوا الْعَذَابَ لَوْ أَنَّكُمْ كَانُوا يَهْتَدُونَ

And it will be said, 'Call your associates!' So they will call out, but they will not be responding to them, and they will see the Punishment. If only they had been Guided [28:64]

وَ يَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

And on the Day He will Call out to them, so He would be Saying: "What did you answer the Rasools?" [28:65]

فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ

So, the news would be Obscured unto them on that Day, and they would not be asking about each other [28:66]

الرُّومَ وَ يَوْمَ تُقَامُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

(Surah) Al Roum: And on the Day the Hour would be Established, the criminals will be in despair [30:12]

وَ لَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَ كَانُوا بِشُرَكَائِهِمْ كَافِرِينَ

And there will not happen to be for them any intercession from their associates, and they will be denying their associates [30:13]

وَ يَوْمَ تُقَامُ السَّاعَةُ يُتَفَرَّقُونَ

And on the Day the Hour would be Established, on that Day they would be separated from each other [30:14]

فَأَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]

وَ أَمَّا الَّذِينَ كَفَرُوا وَ كَذَّبُوا بآيَاتِنَا وَ لِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ

And as for those who committed Kufr and belied Our Signs and the meeting of the Hereafter, so they would be brought over to be in the Punishment [30:16]

التنزيل وَ لَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُؤُسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحاً إِنَّا مُوقِنُونَ

(Surah) Al Tanzeel: ***If only you could see when the criminals would be hanging down their heads in the Presence of their Lord, 'Our Lord! We have seen and we have heard, so (please) Send us back (and) we will act rightly. We are certain (now)!' [32:12]***

سَبَأٌ وَ لَوْ تَرَى إِذِ الظَّالِمُونَ مُؤْتَفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْ لَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ

And those who commit Kufr say, We will never believe in this Quran, nor in that which came before it'. And if only you could see when the unjust ones would be pausing in the Presence of their Lord, snapping back the words against each other. Those who were weak saying to those who were arrogant, 'Had it not been for you all, we would have been Momineen'. [34:31]

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَمْ نَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ

Those who were arrogant would say to those who were weak, 'Was it us who blocked you from the Guidance after it had come to you? But, you were the criminals' [34:32]

وَ قَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَ نَجْعَلَ لَهُ أَنْدَاداً وَ اسْرُؤُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَ جَعَلْنَا الْأَعْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

And those who were weak would say to those who were arrogant, 'But (it was) plotting of the night and the day when you instructed us that if we were to commit Kufr with Allah, you will make equals for Him'. And they will conceal the regret when they see the Punishment, and We will Make shackles to be in the necks of those who had committed Kufr. Would they be Recompensed except for what they had been doing?' [34:33]

وَ قَالَ سبحانه وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَ هَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40]

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

They shall say: 'Glory be to You! You are our Guardian from besides them. But they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعاً وَ لَا ضَرّاً وَ نَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

So on the Day, neither will some of you control benefit for each other, nor any harm, and We shall Say to those who were unjust: "Taste the Punishment of the Fire which you were belying with!" [34:42]

وَ قَالَ تعالى وَ لَوْ تَرَى إِذِ فِرْعَوْنُ فَلَا فَتْوَةَ وَ أُجِدُوا مِنْ مَكَانٍ قَرِيبٍ

And the Exalted Said: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]**

وَقَالُوا آمَنَّا بِهِ وَ أَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَكَانٍ بَعِيدٍ

And they shall say, 'We believe in it'. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَ يُفْذِنُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ

And they had disbelieved in it from before, and they were slandering with the unseen from a far place [34:53]

وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]

بِسْ وَ امْتَنَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

(Surah) Yaseen: **And move aside today, O criminals! [36:59]**

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Did I not Covenant to you, O children of Adam, that you will not be worshipping the Satan? He is your open enemy to you all! [36:60]

وَ أَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

And worship Me, this is the Straight Path [36:61]

وَ لَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَ فَلَمْ تَكُونُوا تَعْقِلُونَ

And he has strayed a numerous multitude from you, so will you not become users of the intellect? [36:62]

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

This here is Hell with which you had been Threatened with [36:63]

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

Arrive to it today due to what you had been denying [36:64]

الْيَوْمَ نَحْمِلُ عَلَىٰ أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]

الصفات اخشروا الذين ظلموا وازواجهم وما كانوا يعبدون من دون الله فاهدوهم إلى صراط الجحيم

(Surah) Al Saffaat: They will be Gathered together, those who were unjust and their wives, and whatever they were worshipping [37:23] Besides Allah. So lead them to the path of the Blazing Fire [37:23]

وَقِفْوهُمْ إِنَّهُمْ مَسْئُولُونَ

And stop them! They have to be Questioned [37:24]

مَا لَكُمْ لَا تَنصُرُونَ

What is the matter with you that you are not helping each other? [37:25]

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ

But they, on the Day, would be submissive [37:26]

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And some of them would advance towards others, questioning [37:27]

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ

They would say, 'You used to come to us from the right' [37:28]

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ

They would say, 'But you did not become Momineen [37:29]

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ

And there wasn't any authority for us upon you, but you were a transgressing people [37:30]

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذٰئِقُونَ

So the Word of our Lord proved True upon us. We shall be tasting (the Punishment as well) [37:31]

فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ

So we led you astray, as we happened to have strayed (ourselves)' [37:32]

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ

Thus, they would be sharing in the Punishment on that Day [37:33]

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

Surely, like that do We Deal with the Criminals [37:34]

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35]

وَيَقُولُونَ أ إِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ

And they were saying, 'Should we leave our gods for an insane poet?' [37:36]

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

But, he came with the Truth and ratified the (former) Rasools [37:37]

إِنَّكُمْ لَنذَائِقُوا الْعَذَابَ الْأَلِيمَ

You will be tasting the painful Punishment [37:38]

وَمَا تُحْزَنُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

And you will not be Recompensed except for what you had been doing [37:39]

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

Except for the sincere servants of Allah [37:40]

الزمر قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

(Surah) Al Zumar: Say: 'If I disobey my Lord, I fear the Punishment of a Mighty Day' [39:13]

وَقَالَ سُبْحَانَهُ وَ لَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَ بَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

And the Glorious Said: **And even if for the one who is unjust, would be whatever is in the earth in entirety and the like of it with along with it, in order to ransom him with from the evil Punishment on the Day of Qiyamah, and there would still appear to them from Allah, what they were not expecting [39:47]**

وَ بَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And it would appear to them, the evil deed what they had earned, and it would surround them, what they had been mocking with [39:48]

و قال تعالى وَ اتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَ أَنْتُمْ لَا تَشْعُرُونَ

And the Exalted Said: **And follow the best of what is Revealed to you before the Punishment from your Lord (would fall) suddenly, and (when) you are not aware [39:55]**

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاجِرِينَ

Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ

Or it should say, 'Surely if Allah had Guided me, I would have been from the pious ones' [39:57]

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

Or it should say when it sees the Punishment, 'Surely if there was a return for me, then I would happen to be from the good doers' [39:58]

بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَ اسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكَافِرِينَ

Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59]

وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

And on the Day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. Isn't there in Hell an abode for the arrogant? [39:60]

وَ يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ

And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]

و قال تعالى وَ سِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاؤُهَا فُتِحَتْ أَبْوَابُهَا وَ قَالَ لَهُمْ حَرِّثْنَا أَمْ يَأْتِيَكُمُ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَ يُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَى وَ لَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

And the Exalted Said: **And those who commit Kufr would be ushered to Hell in groups, until when they come to it, its gates would be opened and its keeps would say to them: 'Did not the Rasools from you come to you, reciting the Verses of your Lord to you and warning you of the meeting of this Day of yours?' They would say, 'Yes'. But the sentence of the Punishment is Justified upon the Kafirs [39:71]**

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِيمَنْ ثَمَوَى الْمُتَكَبِّرِينَ

It shall be said: 'Enter the gates of Hell to be eternally therein, and evil is the abode of the arrogant ones [39:72]

وَ سَيَقَى الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاؤَهَا وَ فُتِحَتْ أَبْوَابُهَا وَ قَالَ لَهُمْ حَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

And their Lord would Escort those who are pious to Paradise in groups, until when they come to it, its gates would be opened, and its keepers would say to them: 'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]

وَ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَ أَوْزَنَّا الْأَرْضَ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَيَعْمُ أَجْرُ الْعَامِلِينَ

And they will be saying, 'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in Paradise wherever we so desire to, so best is the Recompense of the workers' [39:74]

وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]

الْمُؤْمِنِ إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ

(Surah) Al Momin: Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَ هُمْ اللَّعْنَةُ وَ هُمْ سُوءُ الدَّارِ

The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]

السَّجْدَةِ أَمْ مَنْ لُقِيَ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ

(Surah) AL Sajdah: Is the one who is cast into the Fire better, or one whom comes safely on the Day of Qiyamah? [41:40]

وَ قَالَ سُبْحَانَهُ وَ يَوْمَ يُنَادِيهِمْ أَتَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ

And the Glorious Said: And on the Day He would Call out to them: "Where are My associates?" They would say, 'We hereby declare to You that none of us can testify' [41:47]

وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَ ظَنُّوا مَا لَهُمْ مِنْ مَحْصِبٍ

And they would be lost from them, whatever they had been worshipping beforehand, and they would think there is no escape for them [41:48]

حَمَسَقُ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

(Surah) Al Shura: 'And surely, for the ones unjust, there would be a painful Punishment [42:21]

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

You will see the ones unjust fearing from what they have earned and it would befall upon them. And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. [42:23]

وَقَالَ تَعَالَى وَ تَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ

and you will see the ones unjust, when they do see the Punishment, they would be saying, 'Is there any way to return?' [42:44]

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ

And you will see them being presented to it, fearing from the abasement, looking with a fearful glance. And those who believe shall say, 'Surely the losers are those who incurred losses for themselves and their families on the Day of Qiyamah. Indeed! The ones unjust would be in a permanent Punishment [42:45]

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ وَ مَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ

And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ

Respond to your Lord from before there comes a Day from Allah, there being no avoiding it. There would not be any refuge for you on that Day, and there would not be for you any denial (of your actions) [42:47]

الزخرف وَ مَنْ يَعْتُزْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

(Surah) Al Zukhruf: **And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]**

وَإِنَّكُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّكُمْ مُهْتَدُونَ

And they are preventing from the Way and they are reckoning that they are rightly guided [43:37]

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقَرْيَةَ

Until when they both come to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]

وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39]

و قَالَ جَلِ ثَنَاءُ الْأَخْلَاءِ يُؤْمِنُ بِبَعْضِهِمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

And He^{-azwj} Said, Majestic is His^{-azwj} Praise: **The friends on that Day would be enemies of each other, except for the pious [43:67]**

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

O servants! There would be not fear upon you today nor will you be grieving [43:68]

الْجَانِيَةِ وَ يَوْمَ تَقُومُ السَّاعَةُ يُؤْمِنُ بِحَسْرَةِ الْمُبْطِلُونَ

(Surah) Al Jaasiya: **and the day when the Hour would be Established, on that day the falsifiers would lose [45:27]**

وَ تَرَىٰ كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ

And you shall see every community kneeling down. Every community would be Called to its Book: "Today you will be Recompensed for what you had been doing!" [45:28]

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ

This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]

وَأَمَّا الَّذِينَ كَفَرُوا أَلَمْ تَكُنْ آيَاتِي تُتلى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ

And as for those who committed Kufr: “Were not My Verses recited to you? But, you became arrogant and were a criminal people!” [45:31]

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ السَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَ مَا نَحْنُ بِمُؤْتَقِنِينَ

And when it was said: ‘Surely the Promise of Allah is True, and the Hour, there is no doubt in it’, you said, ‘We do not know what the Hour is. We think it is only a conjecture and we are not convinced’ [45:32]

وَ بَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And the evil (consequences) of what they had done would appear to them and surround them, what they had been mocking with [45:33]

وَ قِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَ مَاوَائِكُمْ النَّارُ وَ مَا لَكُمْ مِنْ نَاصِرِينَ

And it shall be Said: “Today We Forsake you as you forgot the meeting of this day of yours, and your abode is the Fire, and there are no helpers for you [45:34]

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَ غَرَّبْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَ لَا هُمْ يُسْتَعْتَبُونَ

That is because you took the Signs of Allah in mockery and the life of the world deceived you. So today, neither will they be exiting from it nor would they be (allowed to) make amends [45:35]

الحديد يَوْمَ تَرَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بِيَمَانِهِمْ بِشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

(Surah) Al Hadeed: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: ‘Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein’ – that is the mighty success [57:12]**

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَ الْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

On the Day the hypocrite men and the hypocrite women would be saying to those who believe, ‘Wait for us to acquire from your light’. It would be said: ‘Go back and seek your own light!’ Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]

يُبَادُوهُمْ أَمْ لَمْ نَكُنْ مَعَكُمْ قَالُوا بلى وَ لَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَ تَرَبَّصْتُمْ وَ ارْتَبْتُمْ وَ غَرَّبْتُمْ الْأَمَانِي حَتَّى جَاءَ أَمْرُ اللَّهِ وَ غَرَّبْتُمْ بِاللَّهِ الْعُرُورُ

They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]

الْمُجَادِلَةِ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُخَلِّفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ

(Surah) Mujadila: 'On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18]

الْمَلِكِ فَلَمَّا رَأَوْهُ زُلْفَةً سَيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

(Surah) Al Mulk: So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]

الْقِيَامَةِ وَوُجُوهُ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]

وَوُجُوهُ يَوْمَئِذٍ بِسِئْرَةٍ

And (some) faces on that Day would be distorted [75:24]

تَنْظُرُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ

You would think that something extraordinary has been done with these [75:25]

الدَّهْرِ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

(Surah) Al Dahr: Surely, we fear from our Lord a harsh, distressful Day [76:10]

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]

الْإِنْشِقَاقِ بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ

(Surah) Al Inshiqaq: But those who commit Kufr are belying [84:22]

وَ اللَّهُ أَعْلَمُ بِمَا يُوعُونَ

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

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

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

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

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

الغاشية هل أتاك حديث الغاشية

(Surah) Al Ghashiya: **Has there come to you a Hadeeth of the overwhelming event? [88:1]**

وَجْوهٌ يَوْمَئِذٍ خاشِعَةٌ

Faces on that day will be humiliated [88:2]

عَامِلَةٌ نَاصِبَةٌ

(Of the) toiling Nasibis (Hostile ones) [88:3]

تَصْلَى نَارًا حَامِيَةً

Arriving to a scorching Fire [88:4]

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ

Quenching from a boiling spring [88:5]

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

There wouldn't be any food for them except from bitter thorns [88:6]

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

Neither fattening nor availing from hunger [88:7]

وَجْوهٌ يَوْمَئِذٍ نَاعِمَةٌ

(Other) faces on that day will be joyful [88:8]

لِسَعِيدِهَا رَاضِيَةً

Pleased of their striving [88:9]

فِي جَنَّةٍ عَالِيَةٍ

In a lofty Garden [88:10]

لَا تَسْمَعُ فِيهَا لَاجِيَةً

You will not hear vain talk therein [88:11]

فِيهَا عَيْنٌ جَارِيَةٌ

Therein is a flowing spring [88:12]

فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Therein are raised couches [88:13]

وَ أَكْوَابٌ مَوْضُوعَةٌ

And placed cups [88:14]

وَ نَمَارِقٌ مَصْفُوفَةٌ

And cushions set in a row [88:15]

وَ زُرَابٍ مَبْنُوتَةٌ

And carpets spread out [88:16]

الْبَلَدِ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ

(Surah) Al Balad: Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

These are the companions of the right hand [90:18]

وَ الَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ

And those who disbelieve in Our Signs, they are the companions of the left hand [90:19]

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

Upon them would be a Fire closed over (from all sides) [90:20]

Notes –

وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ فِي عُنُقِهِ شُجَاعٌ يَوْمَ الْقِيَامَةِ ثُمَّ تَلَا هَذِهِ آيَةَ

And it has been reported from the Prophet^{-sawww}, he^{-sawww} said: ‘There is no man who does not pay his Zakat of his wealth except it would be made to be in his neck as a serpent on the Day of Qiyamah’. – Then he^{-sawww} recited this Verse (And the Exalted Said: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**).

وَقَدْ رُوِيَ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ لَمْ يَحُجَّ وَ لَهُ مَالٌ قَالَ هُوَ يَمُنُّ قَالَ اللَّهُ تَعَالَى وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى فَقُلْتُ سُبْحَانَ اللَّهِ أَعْمَى قَالَ أَعْمَاهُ اللَّهُ عَنْ طَرِيقِ الْحَقِّ

And it has been reported from Muawiya Bin Abbar who said, ‘I asked Abu Abdullah^{-asws} about a man who did not perform Hajj and (although) there was wealth for him. He^{-asws} said: ‘He is from the ones Allah^{-azwj} the Exalted Said: **and We will Resurrect him on the Day of Qiyamah as blind [20:124]**’. I said, ‘Glory be to Allah^{-azwj}, blind!’ He^{-asws} said: ‘Allah^{-azwj} will Blind them from the path of truth’.

وَ رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثَةٌ عَلَى كُنْبَانٍ مِنْ مِسْكِ لَا يُحْزَنُهُمُ الْفَرْغُ الْأَكْبَرُ وَ لَا يَكْتَرُونَ لِلْحِسَابِ رَجُلٌ قَرَأَ الْقُرْآنَ مُحْتَسِبًا ثُمَّ أَمَّ قَوْمًا مُحْتَسِبًا وَ رَجُلٌ أَدَّى مَمْلُوكًا أَدَى حَقِّ اللَّهِ عَزَّ وَ جَلَّ وَ حَقَّ مَوْلَاهِ

And it is reported by Abu Saeed Al-Khudri, from the Prophet^{-sawww} having said: ‘Three (categories of people) would be upon mounds of Musk. Neither will the greatest panic panic them nor would they be concerned of the Reckoning – a man who reads the Quran in anticipation (of Rewards), then leads a group (in Salat) in anticipation (of Rewards), and a man who proclaims Azaan in anticipation (of the Rewards), and a slave who gives the right of Allah^{-azwj} Mighty and Majestic and the right of his wealth’.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: هُوَ الْقَلْبُ الَّذِي سَلِمَ مِنْ حُبِّ الدُّنْيَا

And it is reported from Al-Sadiq, he said: **(Except one who comes to Allah with an unblemished heart [26:89])** ‘It is the heart which is safe loving the world’.

وَ فِي الْحَبْرِ الْمَأْتُورِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرَّجُلَ يَقُولُ فِي الْجَنَّةِ مَا فَعَلَ صَدِيقِي فَلَانَ وَ صَدِيقُهُ فِي الْجَحِيمِ فَيَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا لَهُ صَدِيقَهُ إِلَى الْجَنَّةِ فَيَقُولُ مَنْ بَقِيَ فِي النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ

And in the news (Hadeeth) from Jabir Bin Abdullah^{-ar} who said, ‘I^{-ar} heard Rasool-Allah^{-sawww} saying: ‘The man would be saying in Paradise, ‘What happened to my so and so friend?’, and his friend would be in the Blazing Fire. Allah^{-azwj} the Exalted will Say: “Extract his friend for him to Paradise!” The ones remaining in the Fire will say: **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**’.

وَرَوَى الْعَيَّاشِيُّ بِالسَّنَادِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ لَنَشْفَعَنَّ لِشِيعَتِنَا حَتَّى يَقُولَ النَّاسُ فَمَا لَنَا مِنْ شَافِعِينَ إِلَى قَوْلِهِ فَتَكُونُ مِنَ الْمُؤْمِنِينَ

And it is reported by Al-Ayyashi, by the chain from Humran Bin Ayn, from Abu Abdullah^{asws} having said: 'By Allah^{azwj}! We shall intercede of our Shias to the extent the people would say, 'So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]'.

و فِي رِوَايَةٍ أُخْرَى حَتَّى يَقُولَ عَدُوْنَا

And in another report: 'Until our^{asws} enemies say'.

حَدَّثَنَا السَّيِّدُ مَهْدِيُّ بْنُ نِزَارٍ عَنْ أَبِي الْقَاسِمِ عُبَيْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْفَضْلِ عَنْ جَعْفَرِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ

It is narrated to us by the Seyyid Mahdi Bin Nizar, from Abu Al Qasim Ubeydullah Al Haskani, from Muhammad Bin Abdullah Bin Ahmad, from Muhammad Bin Ahmad Bin Muhammad, from Abdul Aziz Bin Yahya Bin Ahmad, from Muhammad Bin Abdul Rahman Bin Al Fazl, from Ja'far Bin Al Husayn, from Muhammad Bin Zayd son of Ali (Bin Al Husayn^{asws}), from his father who said,

سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ دَخَلَ أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا عَبْدَ اللَّهِ أَلَا أَخْبِرُكَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا إِلَى قَوْلِهِ تَعْمَلُونَ قَالَ بَلَى جَعَلْتُ فِدَاكَ قَالَ الْحَسَنَةُ حُبُّنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ بُغْضُنَا

'I heard Abu Ja'far saying: 'Abu Abdullah Al Jadali entered to see Amir Al-Momineen^{asws}. He^{asws} said to him: 'O Abdullah^{asws}! Shall I^{asws} inform you about the Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]?**' He said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'The good deed is our^{asws} love, People^{asws} of the Household, and the evil deed is hatred for us^{asws}'.

و فِي الْحَدِيثِ أَنَّهُمْ يَجْحَدُونَ وَ يُخَاصِمُونَ فَيُحْتَمُّ عَلَى أَفْوَاهِهِمْ وَ تُكَلِّمُ أَيْدِيهِمْ وَ أَرْجُلُهُمْ

And in the Hadeeth: 'They will be rejecting and disputing, so it would be sealed upon their mouths, and their hands and their legs would speak'. (regarding: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**)

وَرَوَى الْعَيَّاشِيُّ بِالسَّنَادِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: نَحْنُ جَنْبُ اللَّهِ

And it is reported by Al Ayyashi by the chain from Abu Al Jaroud, from Abu Jaroud, he said: 'We are the Side of Allah!' (regarding: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]**)

وَرَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ خَيْثَمَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ حَدَّثَ عَنَّا بِحَدِيثٍ فَتَنَحْنَا مُسْتَأْذِنِينَ عَنْهُ يَوْمًا فَإِنْ صَدَقَ عَلَيْنَا فَإِنَّمَا يَصْدُقُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ وَإِنْ كَذَبَ عَلَيْنَا فَإِنَّمَا يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ لِأَنَّا إِذَا حَدَّثْنَا لَا نَقُولُ قَالَ فُلَانٌ وَ قَالَ فُلَانٌ إِنَّمَا نَقُولُ قَالَ اللَّهُ وَ قَالَ رَسُولُهُ

And it is reported by Al Ayyashi by his chain from Khaysama who said, 'I heard Abu Abdullah^{asws} saying: 'One who narrates a Hadeeth from us^{asws}, we^{asws} will question him about it one day. If he had been truthful upon us^{asws}, so rather he had been truthful upon Allah^{azwj} and upon His^{azwj} Rasool^{sawww}, and if he had lied upon us^{asws}, so rather he had lied upon Allah^{azwj} and His^{azwj} Rasool^{sawww}, because whenever we^{asws} narrate, we do not say: 'So and so said', and 'So and so said'. But rather, we^{asws} say: 'Allah^{azwj} Said', and 'His^{azwj} Rasool^{sawww} said'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ الْآيَةَ ثُمَّ أَشَارَ خَيْثَمَةُ إِلَى أُذُنَيْهِ فَقَالَ صَمَّمْنَا إِنْ لَمْ أَكُنْ سَمِعْتُهُ

Then he^{asws} recited this Verse: **And on the Day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. Isn't there in Hell an abode for the arrogant? [39:60].** Then Khaysama indicated to his ears. He said, 'May they be deaf if I did not hear him^{asws}!'

وَرَوَى سَوْرَةُ بْنُ كَلَيْبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْآيَةِ فَقَالَ كُلُّ إِمَامٍ انْتَحَلَ إِمَامَةً لَيْسَتْ لَهُ مِنَ اللَّهِ فُلْتُ وَ إِنْ كَانَ عَلَوِيًّا قَالَ وَ إِنْ كَانَ عَلَوِيًّا فُلْتُ وَ إِنْ كَانَ فَاطِمِيًّا قَالَ وَ إِنْ كَانَ فَاطِمِيًّا

And it is reported by Sowra Bin Kuleyb who said, 'I asked Abu Ja'far^{asws} about this Verse (above). He said: 'Every imam claiming imamate which isn't for him from Allah^{azwj}'. I said, 'And even if he is a descendant of Ali^{asws}?' He^{asws} said: 'And even if he is a descendant of Ali^{asws}'. I said, 'And even if he was a descendant of Fatima^{asws}?' He^{asws} said: 'And even if he was a descendant of Fatima^{asws}'.

وَرَوَى الْحَاكِمُ أَبُو الْقَاسِمِ الْحُسَيْنِيُّ بِالسَّانِيدِ الصَّحِيحَةِ عَنْ شَرِيكَ عَنِ الْأَعْمَشِ قَالَ: لَمَّا رَأَوْا مَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنَ الرُّؤْفَى سَبَّتْ وَجُوهَ الَّذِينَ كَفَرُوا

And it is reported by Al Hakim Abu Al-Qasim Al-Haskani by the correct chains from Shareek, from Al-Amsh who said, 'When they see the nearness of Ali Bin Abu Talib^{asws}, **the faces of those who committed Kufr will despair [67:27].**

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَلَمَّا رَأَوْا مَكَانَ عَلِيِّ ع مِنَ النَّبِيِّ ص سَبَّتْ وَجُوهَ الَّذِينَ كَفَرُوا يَعْنِي الَّذِينَ كَذَبُوا بِفَضْلِهِ

And from Abu Ja'far^{asws} having said: 'When they see the position of Ali^{asws} from the Prophet, **the faces of those who committed Kufr will despair [67:27]** – meaning those who had belied his^{asws} merits'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلُّ نَاصِبٍ لَنَا وَ إِنْ تَعَبَدَ وَ اجْتَهَدَ يَصِيرُ إِلَى هَذِهِ الْآيَةِ عَامِلَةً نَاصِبَةً تَصَلِي نَاراً حَامِيَةً

And Abu Abdullah said: 'Everyone hostile to us, and even if he worships and strives, would come to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4].**

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الضَّرِيعُ شَيْءٌ يَكُونُ فِي النَّارِ يُشْبِهُ الشُّوكَ أَمْرٌ مِنَ الصَّبْرِ وَ أَنْتَنٌ مِنَ الْحَيْفَةِ وَ أَشَدُّ حَرًّا مِنَ النَّارِ سَمَّاهُ اللَّهُ الضَّرِيعَ

And from Ibn Abbas who said, 'Rasool-Allah said: '(Regarding: **There wouldn't be any food for them except from bitter thorns [88:6]**) The 'Zareeh' is something which would be in th Fire resembling the thorn, bitterer than the aloe and stinkier than the carcass, and more intensely hotter than the fire. Allah has Named it as 'Zareeh'.

وَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ ع أَنَّهُ ذَكَرَ أَهْلَ الْجَنَّةِ فَقَالَ يَجِيئُونَ فَيَدْخُلُونَ فَإِذَا أَسَاسُ بُيُوتِهِمْ مِنْ جَنْدَلِ اللُّؤْلُؤِ وَ سُورٌ مَرْفُوعَةٌ وَ أَكْوَابٌ مَوْضُوعَةٌ وَ نَمَارِقٌ مَصْفُوفَةٌ وَ زُرَابِيٌّ مَبْنُوثَةٌ وَ لَوْ لَا أَنَّ اللَّهَ قَدَّرَهَا لَهُمْ لَأَلْتَمَعَتْ أَبْصَارُهُمْ بِمَا يَرَوْنَ وَ يُعَانِقُونَ الْأَزْوَاجَ وَ يَفْعُدُونَ عَلَى السُّرُرِ وَ يَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

And from Aasim Bin Zamrah, from Ali^{-asws} He mentioned the people of Paradise. He^{-asws} said: 'They will come and enter and behold the foundations of their houses would be blocks of pearls and raised couches [88:13] And placed cups [88:14] And cushions set in a row [88:15] And carpets spread out [88:16], and if Allah^{-azwj} had not Oradained it for them, their sights would have been dazzled with what they would be seeing, and they will embrace the spouses and sitting upon the couches and they would be saying, 'The Praise is for Allah Who Guided us to this [7:43]'.

1- ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنْ أَحْمَدَ بْنِ الْوَلَيْدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عَمْرِوٍّ عَنْ صَبَّاحِ الْخُدَّاءِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَنِ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ وَ نَادَى مُنَادٍ مِنْ عِنْدِ اللَّهِ يَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ يَقُولُ أَيْنَ أَهْلُ الصَّبْرِ

'Al Amaali' of the sheykh Al Tusi - Al Mufeed, from Ahmad Bini Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Sabah Al Haza'a, from Abu Hamza Al Sumlay,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Gather the creatures in one plain, and a Caller will Call out from the Presence of Allah^{-azwj}, the last of them would hear just as their first ones would hear: "Where are the people of patience?"

قَالَ يَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمْ رُفْرَةٌ مِنَ الْمَلَائِكَةِ فَيَقُولُونَ لَهُمْ مَا كَانَ صَبْرُكُمْ هَذَا الَّذِي صَبَرْتُمْ فَيَقُولُونَ صَبَرْنَا أَنْفُسَنَا عَلَى طَاعَةِ اللَّهِ وَ صَبَرْنَاهَا عَنْ مَعْصِيَتِهِ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ

He^{-asws} said: '(A lot of) necks from the people would arise, and a crowd of Angels would face them and say to them: 'What was this patience of yours which you were patient?' They would say, 'We observed patience upon the obedience of Allah^{-azwj}, and we were patient from disobeying Him^{-azwj}'. Then a Caller would call out from the Presence of Allah^{-azwj}: "My^{-azwj} servants speak the truth! Unblock their way and let them enter Paradise without any Reckoning".

قَالَ ثُمَّ يُنَادِي مُنَادٍ آخَرَ يَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ فَيَقُولُ أَيْنَ أَهْلُ الْفَضْلِ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمُ الْمَلَائِكَةُ فَيَقُولُونَ مَا فَضَّلَكُمْ هَذَا الَّذِي تَرَدَّدْتُمْ بِهِ فَيَقُولُونَ كُنَّا يُجْهَلُ عَلَيْنَا فِي الدُّنْيَا فَتَحْتَمِلُ وَ يُسَاءُ إِلَيْنَا فَتَعْفُو

Then a Caller would call out, the last of them will hear just as the first of them will hear, and he would be saying: "Where are the people of merit?" A (lot of) necks from the people would be saying, and the Angels would face them saying: 'What is this merit of yours you have been called out with?' They would say, 'They attributed ignorance upon us and we were forbearing, and they were evil to us and we pardoned'".

قَالَ قُبَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'Then a Caller would call out from the Presence of Allah^{-azwj} the Exalted: "My^{-azwj} servants speak the truth! Unblock their way and let them enter Paradise without any Reckoning"'.

قَالَ ثُمَّ يُنَادِي مُنَادٍ مِنَ اللَّهِ عَزَّ وَجَلَّ يَسْمَعُ آخِرَهُمْ كَمَا يَسْمَعُ أَوَّلَهُمْ فَيَقُولُ أَيْنَ حَيْرَانُ اللَّهِ جَلَّ جَلَالُهُ فِي دَارِهِ فَيَقُومُ عُتُقُ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمْ زُمْرَةٌ مِنَ الْمَلَائِكَةِ فَيَقُولُونَ لَهُمْ مَا كَانَ عَمَلِكُمْ فِي دَارِ الدُّنْيَا فَصَبِرْتُمْ بِهِ الْيَوْمَ حَيْرَانُ اللَّهِ تَعَالَى فِي دَارِهِ فَيَقُولُونَ كُنَّا نَتَّحَابُ فِي اللَّهِ عَزَّ وَجَلَّ وَنَتَّبَادَلُ فِي اللَّهِ وَنَتَوَازَرُ فِي اللَّهِ

He^{-asws} said: 'Then a Caller would call out from Allah^{-azwj} Mighty and Majestic, the last of them would hear just as their first ones would hear, and he would be saying: "Who are the neighbours of God^{-azwj}, Majestic is His^{-azwj} Majesty in His^{-azwj} House?' (A lot of) necks from the people would arise, and a crowd of the Angels would face them and would be saying to them: 'What was your deed in the world, by which you became today neighbours of Allah^{-azwj} the Exalted in His^{-azwj} House?' They would say, 'We used to love each other for the Sake of Allah^{-azwj} Mighty and Majestic, and spent on each other for the Sake of Allah^{-azwj}, and help each other for the Sake of Allah^{-azwj}'.

قَالَ قُبَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيُنْطَلِقُوا إِلَى جِوَارِ اللَّهِ فِي الْجَنَّةِ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'Then a Caller would call out from the Presence of Allah^{-azwj} the Exalted: "My^{-azwj} servants speak the truth! Unblock their way so they can transfer to the Vicinity of Allah^{-azwj} in Paradise without any Reckoning". He^{-asws} said: 'So they will be going to Paradise without any Reckoning'.

قَالَ فَيُنْطَلِقُونَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَهَوْلَاءَ حَيْرَانُ اللَّهِ فِي دَارِهِ يَخَافُ النَّاسَ وَ لَا يَخَافُونَ وَ يُحَاسِبُ النَّاسَ وَ لَا يُحَاسَبُونَ

Then Abu Ja'far^{-asws} said: 'They would be the neighbours of Allah^{-azwj} in His^{-azwj} House. The people will be fearing and they would not be fearing, and the people will be Reckoned and they would not be Reckoning'¹²⁶.

2- فس، تفسير القمي أبي عن ابن أبي عمير عن عبد الله بن شريك العامري عن أبي عبد الله ع قال: سأل علي ع رسول الله ص عن تفسير قوله يوم نحشر المتقين الآية قال يا علي إن الوفد لا يكونون إلا ركبانا أولئك رجال اتقوا الله فأحبهم الله و احتصمهم و رضي أعمالهم فسماهم الله المتقين

'Tafseer Al Qummi' - My father, from Ibn Abu Umeyr, from Abdullah Bin Shareek Al Aamiry,

¹²⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 1

'Abu Ja'far^{-asws} having said that: 'The Rasool^{-saww} of Allah^{-azwj} was asked about the Words of Allah^{-azwj}: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**, so he^{-saww} said: 'O Ali^{-asws}! Surely the delegation will not come up except on rides. These will be the men who feared Allah^{-azwj}, so Allah^{-azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِيَّاهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ بَيَاضُ وُجُوهِهِمْ كَبَيَاضِ النَّجِّ عَلَيْهِمْ ثِيَابٌ بَيَاضُهَا كَبَيَاضِ اللَّبَنِ عَلَيْهِمْ نِعَالُ الذَّهَبِ شِرَاكُهَا مِنْ لَوْلُوٍ بَيَاضاً

Then he^{-saww} said to him^{-asws}: 'O Ali^{-asws}! By the One^{-azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves, and their faces will be white like the whiteness of the snow. Upon them would be white clothes like the whiteness of the milk. Upon them would be slippers of gold, their straps being of shiny pearls''.¹²⁷

وَ فِي حَدِيثٍ آخَرَ قَالَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُنَّهُمْ بِنُوقٍ مِنَ الْعَرَةِ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةٌ بِالذُّرِّ وَ الْيَاقُوتِ وَ جَلَاهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ خِطَامُهَا جُدُلُ الْأَرْجَوَانِ وَ زِمَامُهَا مِنْ زَبْرَجِدٍ فَتَطِيرُ بِهِمْ إِلَى الْمَجْلِسِ [الْمَحْشَرِ]

And in another Hadeeth, he^{-asws} said: 'The Angels would welcome them with pride-worthy camels (from Paradise), upon them being saddles of gold covered with gems and rubies, and their coverings of brocade and silk, and their seals of purple, and their reins being of aquamarine. These would fly with them to the gathering.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يُزْفُونَهُمْ زَفَاً حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ الْوَرْقَةُ مِنْهَا تَسْتَنْظِلُ تَحْتَهَا مِائَةٌ أَلْفٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مُرَكَّبَةٌ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left, escorting them with an (honourable) escort until they will end up with them to the Great Door of Paradise. And at the Door (Entrance) of Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear.

قَالَ فَيَسْقُونَ مِنْهَا شَرِبَةً فَيُطَهَّرُ اللَّهُ قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُهُ وَ سَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

He^{-saww} said: 'They will quench themselves with a drink from it, so Allah^{-azwj} will Purify their hearts by it from envy, and their bodily hair will drop off, and that is in the Words of Allah^{-azwj}: **and their Lord would Quench them with a pure drink [76:21]**. It will be from that pure fountain.

ثُمَّ يَرْجِعُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَعْتَسِلُونَ مِنْهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَداً قَالَ

He^{-saww} said: 'Then they will leave to go to another Fountain on the right of the Tree. They will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever.

¹²⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 2

ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْأَقَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبُرْدِ أَبَدًا

He^{-saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

قَالَ فَيَقُولُ الْجِبَارُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ اخْشَوْا أَوْلِيَاءِي إِلَى الْجَنَّةِ فَلَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ فَكَيْفَ أُرِيدُ أَنْ أُوقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

He^{-saww} said: 'Then the Subduer^{-azwj} Majestic is His^{-azwj} Mention, will Say to the Angels who will be with them: "Usher My^{-azwj} friends to Paradise and do not pause them with the creatures from I^{-azwj} am already Pleased with them and My^{-azwj} Mercy has been Obligated for them, and how can I^{-azwj} Want them to be paused, the companions of the good with that of the evil?'

فَيَسُوقُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبُوا الْمَلَائِكَةُ الْحُلُقَةَ ضَرْبَةً فَتَصْرُ صَرِيحاً فَيَبْلُغُ صَوْتُ صَرِيحِهَا كُلِّ حُورَاءٍ حَلَقَهَا اللَّهُ وَ أَعَدَّهَا لِأَوْلِيَائِهِ فَيَنْبَاشِرُونَ إِذْ سَمِعُوا صَرِيرَ الْحُلُقَةِ وَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ

He^{-saww} said: 'The Angels will lead them to Paradise. When they end up with them at the Great Entrance of Paradise, the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{-azwj} has Prepared for His^{-azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (doorbell), so some of them will say to the others, 'The friends of Allah^{-azwj} have come to us, so open the Door for them'.

فَيَدْخُلُونَ الْجَنَّةَ وَ يُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْخُورِ الْعِينِ وَ الْأَدَمِيِّينَ فَيَقْلُنَ لَهُمْ مَرْحَباً بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقُنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

So, they would be entering Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah^{-azwj} will say to them similarly.

فَقَالَ عَلِيُّ ع مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص هَؤُلَاءِ شِبَعَتُكَ يَا عَلِيُّ وَ أَنْتَ إِمَامُهُمْ وَ هُوَ قَوْلُهُ يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَ قَدْ عَلَى الرَّحَائِلِ وَ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرَدًا

Amir Al-Momineen^{-asws} said: 'Who would they be, O Rasool-Allah^{-saww}? He^{-saww} said: 'O Ali^{-asws}! They are your^{-asws} Shias, and you^{-asws} are their Imam^{-asws}, and it is in the Words of Allah^{-azwj} Mighty and Majestic: ***On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85] – upon the rides, And We will Drive the criminals to Hell, thirsty [19:86]***'.¹²⁸

¹²⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 3

4- فس، تفسیر القمی أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن حماد بن عيسى عن شعيب بن يعقوب عن أبي إسحاق عن الحارث عن علي صلوات الله عليه قال: في خليلين مؤمنين و خليلين كافرين و مؤمن عتي و مؤمن فقير و كافر عتي و كافر فقير فأما الخليلان المؤمنان فتخالاً حياتهما في طاعة الله تبارك و تعالی و تبادلًا و توادًا عليهما فمات أحدهما قبل صاحبه فأراه الله منزله في الجنة

‘Tafseer Al Qummi’ - Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamad Ibn Isa, from Shuayb Nin Yaqoub, from Abu Is’haq, from Al Haris,

‘From Ali^{-asws} having said: ‘Two Momin friends, and two *Kafir* friends, and a rich Momin and a poor Momin, and a rich *Kafir* and a poor *Kafir* – As for the two Momin friends, they spent their lives in the obedience of Allah^{-azwj} Blessed and Exalted, and they helped each other and were concordant over it. One of them died before his companions, and Allah^{-azwj} Showed him his house in Paradise.

يَشْفَعُ لِصَاحِبِهِ فَقَالَ يَا رَبِّ خَلِيلِي فَلَانَ كَانَ يَأْمُرُنِي بِطَاعَتِكَ وَ يُعِينُنِي عَلَيْهَا وَ يَنْهَانِي عَنْ مَعْصِيَتِكَ فَتَبِّئْهُ عَلَيَّ مَا تَبَّيْتَنِي عَلَيْهِ مِنْ الْهُدَى حَتَّى تُرِيَهُ مَا أَرَيْتَنِي

He interceded for his companion saying, ‘O Lord^{-azwj}! My so and so friend used to instruct me with obeying You^{-azwj}, and was assisting me upon it, and forbade me from disobeying You^{-azwj}, therefore Affirm him upon what You^{-azwj} had Affirmed me upon from the Guidance, until You^{-azwj} Show him what You^{-azwj} Showed me’.

فَيَسْتَجِيبُ اللَّهُ لَهُ حَتَّى يَلْتَقِيَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَيَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ جَزَاءَكَ اللَّهُ مِنْ خَلِيلٍ خَيْرًا كُنْتُ تَأْمُرُنِي بِطَاعَةِ اللَّهِ وَ تَنْهَانِي عَنْ مَعْصِيَةِ اللَّهِ

Allah^{-azwj} Answered him until they both met in the Presence of Allah^{-azwj} Mighty and Majestic, and each one of them said to his companion, ‘May Allah^{-azwj} Recompense you goodly on behalf of a friend. You used to instruct me in obeying Allah^{-azwj}, and forbade me from disobeying Allah^{-azwj}.

وَ أَمَّا الْكَافِرَانِ فَتَخَالًا بِمَعْصِيَةِ اللَّهِ وَ تَبَادُلًا عَلَيْهَا وَ تَوَادًّا عَلَيْهَا فَمَاتَ أَحَدُهُمَا قَبْلَ صَاحِبِهِ فَأَرَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مَثَلَهُ فِي النَّارِ فَقَالَ يَا رَبِّ فَلَانَ خَلِيلِي كَانَ يَأْمُرُنِي بِمَعْصِيَتِكَ وَ يَنْهَانِي عَنْ طَاعَتِكَ فَتَبِّئْهُ عَلَيَّ مَا تَبَّيْتَنِي عَلَيْهِ مِنَ الْمَعَاصِي حَتَّى تُرِيَهُ مَا أَرَيْتَنِي مِنَ الْعَذَابِ

And as for the two Kafis, they spent (their lives) in disobedience of Allah^{-azwj}, and spent upon each other over it, and were concordant over it. One of them died before his companions, and Allah^{-azwj} Blessed and Exalted Showed him his house in the Fire, so he said, ‘O Lord^{-azwj}! My so and so friend used to instruct me with disobeying You^{-azwj}, and forbade me from obeying You^{-azwj}, therefore Affirm him upon what You^{-azwj} Affirmed me upon from the disobedience, until You Show him what You^{-azwj} Showed me from the Punishment.

فَيَلْتَقِيَانِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ جَزَاءَكَ اللَّهُ مِنْ خَلِيلٍ شَرًّا كُنْتُ تَأْمُرُنِي بِمَعْصِيَةِ اللَّهِ وَ تَنْهَانِي عَنْ طَاعَةِ اللَّهِ

They would both meet in the Presence of Allah^{-azwj} on the Day of Qiyamah, and each one of them would say to his companion, ‘May Allah^{-azwj} Recompense you evil from a friend. You used to instruct me with disobeying Allah^{-azwj}, and forbade me from obeying Allah^{-azwj}’.

قَالَ ثُمَّ قَرَأَ الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

He (the narrator) said, 'Then he^{-asws} recited: **The friends on that Day would be enemies of each other, except for the pious [43:67].**

ثُمَّ يُؤْمَرُ بِمُؤْمِنٍ غَنِيٍّ يَوْمَ الْقِيَامَةِ إِلَى الْحِسَابِ يُقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَبْدِي قَالَ لَبَّيْكَ يَا رَبِّ قَالَ أَمْ أَجْعَلُكَ سَمِيحاً بَصِيراً وَ جَعَلْتُ لَكَ مَالاً كَثِيراً قَالَ بَلَى يَا رَبِّ قَالَ فَمَا أَعَدَدْتُ لِلْقَائِي

And the rich Momin would be Called on the Day of Qiyamah to the Reckoning, and Allah^{-azwj} Blessed and Exalted would be Saying: "My servant!" He would say, 'Here I am, O Lord^{-azwj}!' He^{-azwj} would Say: "Did I^{-azwj} not Make you hearing, seeing, and Made a lot of wealth to be for you?" He would say, 'Yes, O Lord^{-azwj}!' He^{-azwj} would Say: "So what have you prepared to My^{-azwj} Meeting?"

قَالَ آمَنْتُ بِكَ وَ صَدَّقْتُ رُسُلَكَ وَ جَاهَدْتُ فِي سَبِيلِكَ قَالَ فَمَاذَا فَعَلْتَ فِيمَا آتَيْتُكَ قَالَ أَنْفَقْتُ فِي طَاعَتِكَ فَقَالَ مَاذَا وَرَثَ عَقِبُكَ

He would say, 'I believed in You^{-azwj}, and ratified Your^{-azwj} Rasool^{-saww}, and strove in Your^{-azwj} Way'. He^{-azwj} would Say: "So what is that which you did regarding what I^{-azwj} Gave you?" He would say, 'I spend it in Your^{-azwj} obedience'. He^{-azwj} would Say: "So what is that which you left as inheritance among your posterity?"

قَالَ خَلَقْتَنِي وَ خَلَقْتَهُمْ وَ رَزَقْتَنِي وَ رَزَقْتَهُمْ وَ كُنْتُ قَادِراً عَلَى أَنْ تَرْزُقَهُمْ كَمَا رَزَقْتَنِي فَوَكَّلْتُ عَقِي بِإِيْتِكَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقْتَ أَذْهَبَ فَلَوْ تَعَلَّمُ مَا لَكَ عِنْدِي لَصَحَحْتَ كَثِيراً

He would say, 'You^{-azwj} Created me and Created them, and Sustained me and Sustained them, and You^{-azwj} were Able upon Sustaining them just as You^{-azwj} Sustained me, so I allocated my posterity to You^{-azwj}'. So Allah^{-azwj} Mighty and Majestic would be Saying: "You speak the truth. Go, for it you knew what is for you in My^{-azwj} Presence, you would laugh a lot!"

ثُمَّ دَعَا بِالْمُؤْمِنِ الْفَقِيرِ فَيَقُولُ يَا ابْنَ آدَمَ فَيَقُولُ لَبَّيْكَ يَا رَبِّ فَيَقُولُ مَاذَا فَعَلْتَ فَيَقُولُ يَا رَبِّ هَدَيْتَنِي لِدِينِكَ وَ أَنْعَمْتَ عَلَيَّ وَ كَفَّمْتَ عَنِّي مَا لَوْ بَسَطْتَهُ لَحَسِبْتُ أَنْ يَشْغَلَنِي عَمَّا خَلَقْتَنِي لَهُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقَ عَبْدِي لَوْ تَعَلَّمُ مَا لَكَ عِنْدِي لَصَحَحْتَ كَثِيراً

The poor Momin would be Called, and He^{-azwj} would be Saying: "O son of Adam^{-as}!" He would say, 'Here I am, O Lord^{-azwj}!' He would Say: "What is that which you did?" He would say, 'O Lord^{-azwj}! You^{-azwj} Guided me to Your^{-azwj} Religion, and Favoured upon me, and Sufficed from me that, if You^{-azwj} had Extended it, I fear that it would have pre-occupied me from what You^{-azwj} had Created me for'. Allah^{-azwj} Mighty and Majestic would be Saying: "My^{-azwj} servant speaks the truth. If you knew what is for you in My^{-azwj} Presence, you would laugh a lot!"

ثُمَّ دَعَا بِالْكَافِرِ الْغَنِيِّ فَيَقُولُ مَا أَعَدَدْتُ لِلْقَائِي فَيَقُولُ مَاذَا فَعَلْتَ فِيمَا آتَيْتُكَ فَيَقُولُ وَرَثْتُهُ عَقِي فَيَقُولُ لَهُ مَنْ خَلَقَكَ فَيَقُولُ أَنْتَ فَيَقُولُ مَنْ رَزَقَكَ فَيَقُولُ أَنْتَ فَيَقُولُ مَنْ خَلَقَ عَقِبَكَ فَيَقُولُ أَنْتَ

Then the rich *Kafir* would be Called, and He^{-azwj} would be Saying to him: "What did you prepare for My^{-azwj} Meeting?" So, he would feel sick and would be saying, 'I did not prepare anything'. He^{-azwj} would be Saying: "What is that which you did regarding what I^{-azwj} Gave you?" He would

be saying, 'I left it as inheritance for my posterity'. He^{-azwj} would be Saying: "Who Created you?" He would say, 'You^{-azwj} did'. He^{-azwj} would Say: "Who Sustained you?" He would say, 'You^{-azwj} did'. He^{-azwj} would Say: "Who Created your posterity?" He would say, 'You^{-azwj} did'.

فَيَقُولُ أَلَمْ أَكُ قَادِرًا عَلَىٰ أَنْ أَرْزُقَ عَقَبَكَ كَمَا رَزَقْتُكَ فَإِنْ قَالَ نَسِيتُ هَلْكَ وَ إِنْ قَالَ لَمْ أَذْرِ مَا أَنْتَ هَلْكَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَوْ تَعَلَّمْ مَا لَكَ عِنْدِي لَبَكَيْتَ كَثِيرًا

He^{-azwj} would Say: "Was I^{-azwj} not Able upon Sustaining your posterity just as I^{-azwj} have Sustained you?" So, if he said, 'I forgot', he would be destroyed, and if he says, 'I did not know what You^{-azwj} were', he would be destroyed. Allah^{-azwj} Mighty and Majestic would be Saying: "If you knew what is for you in My^{-azwj} Presence, you would cry a lot!"

قَالَ تُمْ يُدْعَىٰ بِالْكَافِرِ الْفَقِيرِ فَيَقُولُ يَا ابْنَ آدَمَ مَا فَعَلْتَ فِيمَا أَمَرْتُكَ فَيَقُولُ ابْتَلَيْتَنِي بِبِلَاءِ الدُّنْيَا حَتَّىٰ أَنْسَيْتَنِي ذِكْرَكَ وَ شَغَلْتَنِي عَمَّا خَلَقْتَنِي لَهُ

Then they would Call the poor *Kafir*, and He^{-azwj} would be Saying to him: "O son of Adam^{-as}! So, what did you do regarding what I^{-azwj} had Commanded you?" He would say, 'You^{-azwj} Afflicted me with the afflictions of the world until I forgot Your^{-azwj} *Zikr*, and was too pre-occupied from what You^{-azwj} had Created me for'.

فَيَقُولُ لَهُ هَلَّا دَعَوْتَنِي فَأَرْزُقَكَ وَ سَأَلْتَنِي فَأَعْطَيْتَكَ فَإِنْ قَالَ رَبِّ نَسِيتُ هَلْكَ وَ إِنْ قَالَ لَمْ أَذْرِ مَا أَنْتَ هَلْكَ فَيَقُولُ لَهُ لَوْ تَعَلَّمْ مَا لَكَ عِنْدِي لَبَكَيْتَ كَثِيرًا

He^{-azwj} would be Saying: "But, if you had supplicated to Me^{-azwj}, I^{-azwj} would have Graced you, and had you asked Me^{-azwj}, I^{-azwj} would have Given you!" So if he says, 'Lord^{-azwj}, I forgot!', he would be destroyed, and if he says, 'I did not know what You^{-azwj} were', he would be destroyed. He^{-azwj} would Say: "If you knew what is for you in My^{-azwj} Presence, you would cry a lot"¹²⁹.

5- بشاء، بشارة المصطفى أبو البركات عمر بن إبراهيم الحسيني عن سعيد بن محمد التميمي عن محمد بن علي العلوي عن محمد بن الحسين السلمي عن علي بن العباس عن عباد بن يعقوب عن يونس بن أبي يعقوب عن رجل عن علي بن الحسين ع أَنَّ رَجُلًا سَأَلَهُ عَنِ الْقِيَامَةِ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ جَمَعَ مَا خَلَقَ فِي صَعِيدٍ وَاحِدٍ

'Basharat Al-Mustafa^{-saww}' - Abu Al Barkaat Umar Bin Ibrahim Al Husayni, from Saeed Bin Muhammad Al Saqafy, from Muhammad Bin Ali Alawy, from Muhammad Al Husayn Al Salmy, from Ali Bin Al Abbas, from Abaad Bin Yaqoub, from Yunus Bin Abu Yaqoub, from a man,

'From Ali^{-asws} Bin Al-Husayn^{-asws} that a man asked him^{-asws} about the Day of Qiyamah. He^{-asws} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} would Gather the former ones and the latter ones, and Gather whatever He^{-azwj} had Created, in one plain.

تُمْ نَزَلَتْ مَلَائِكَةُ السَّمَاءِ الدُّنْيَا فَأَخَاطَتْ بِهِمْ صَفًّا تُمْ صَرَبَ حَوْطِهِمْ سُرَادِقٍ مِنْ نَارٍ تُمْ نَزَلَتْ مَلَائِكَةُ السَّمَاءِ الثَّانِيَةِ فَأَخَاطُوا بِالسُّرَادِقِ تُمْ صَرَبَ حَوْطِهِمْ سُرَادِقٍ مِنْ نَارٍ تُمْ نَزَلَتْ مَلَائِكَةُ السَّمَاءِ الثَّالِثَةِ فَأَخَاطُوا بِالسُّرَادِقِ تُمْ صَرَبَ حَوْطِهِمْ سُرَادِقٍ مِنْ نَارٍ حَتَّىٰ عَدَّ مَلَائِكَةُ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ سُرَادِقَاتٍ

Then the Angels of the sky of the world would descend, and a row will encompass them, then a canopy of fire would be struck around them. Then the Angels of the second sky would

¹²⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 4

descend, and they would encompass the canopy, then a canopy of fire would be struck around them. Then the Angels of the third sky would descend, and they would encompass the canopy, and a canopy of fire would be struck around them, to the extent that it reaches the Angels of the seven skies and seven canopies.

فَصَعَقَ الرَّجُلُ فَلَمَّا أَفَاقَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْتَ عَلِيًّا وَ شِيعَتَهُ قَالَ عَلَى كُتُبَانِ الْمِسْكِ يُؤْتَوْنَ بِالطَّعَامِ وَ الشَّرَابِ لَا يَحْزَنُهُمْ ذَلِكَ

The man fainted. When he came around, he said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Where would be Ali^{-asws} and his^{-asws} Shias?’ He^{-asws} said: ‘Upon dunes of musk. They would be brought the food(s) and the drinks. That (canopies of fire) would not grieve them.’¹³⁰

6- فس، تفسير القمي أبي عن ابن أبي عمير عن منصور بن يونس عن عمرو بن شيبه قال: قلت لأبي جعفر ع جعلني الله فداك إذا كان يوم القيامة أين يكون رسول الله و أمير المؤمنين و شيعته

‘Tafseer Al Qummi’ - My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Amro Bin Shayah who said,

‘I said to Abu Ja’far^{-asws}, ‘May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! When it will be the Day of Qiyamah, where would Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} and his^{-asws} Shias happen to be?’

فَقَالَ أَبُو جَعْفَرٍ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ شِيعَتُهُ عَلَى كُتُبَانٍ مِنَ الْمِسْكِ الْأَذْفَرِ عَلَى مَنَابِرٍ مِنْ نُورٍ يَحْزَنُ النَّاسَ وَ لَا يَحْزَنُونَ وَ لَا يَفْرَعُونَ النَّاسَ وَ لَا يَفْرَعُونَ

Abu Ja’far^{-asws} said: ‘Rasool-Allah^{-saww}, and Ali^{-asws} and his^{-asws} Shias would be upon dunes of strong musk, upon pulpits of light. The people would grieve and they will not be grieving, and the people would panic and they will not be panicking’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ حَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرَجٍ يَوْمَئِذٍ آمِنُونَ فَالْحَسَنَةُ وَ اللَّهُ وَ لِيَّهِ عَلِيٌّ

Then he^{-asws} recited this Verse: ‘**One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].** The good deed, by Allah^{-azwj}, it is the Wilayah of Ali^{-asws}’.

ثُمَّ قَالَ لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ

Then he^{-asws} said: ‘**The great terror shall not grieve them, and the Angels would meet them: This is your Day which you were Promised**’ [21:103]’.¹³¹

7 ل، الخصال ابن المتوكل عن محمد العطار عن محمد بن أحمد عن الفاشاني عن ذكره عن عبد الله بن القاسم الجعفري عن أبي عبد الله ع قال: القيامة عرس المؤمنين

‘Al Khisaal’ - Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja’fary,

¹³⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 5

¹³¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 6

'From Abu Abdullah^{-asws} having said: 'The Day of Qiyamah is a wedding (day) of the pious.'¹³²

8- فس، تفسير القمي قَوْلُهُ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا تَكُونُ أَعْيُنُهُمْ مِزْرَقَةً لَا يَقْدِرُونَ أَنْ يَطْرِفُوهَا

His^{-azwj} Words: **and We will Gather the criminals on that day as blind [20:102]**, 'Their eyes would become discoloured (to blue) and they will not be able upon blinking them'.¹³³

9- فس، تفسير القمي أَبِي عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَبْعَثُ اللَّهُ يَوْمَ الْقِيَامَةِ قَوْمًا بَيْنَ أَيْدِيهِمْ نُورٌ كَالْقَبَاطِيِّ ثُمَّ يُعَالَى لَهُ كُنْ هَبَاءً مَنُتَوِّرًا

'Tafseer Al Qummi' - My father, from Al Nazar, from Yahya Al Halby, from Al Sumaly,

'From Abu Ja'far^{-asws} having said: 'On the Day of Qiyamah, Allah^{-azwj} will Resurrect a people having light in front of them like the white cloth. Then it would be said to him: 'Become like floating dust!

ثُمَّ قَالَ أَمَا وَاللَّهِ يَا أَبَا حَمَزَةَ إِنَّهُمْ كَانُوا يَصُومُونَ وَ يُصَلُّونَ وَ لَكِنْ كَانُوا إِذَا عَرَضَ لَهُمْ شَيْءٌ مِنَ الْحَرَامِ أَخَذُوهُ وَ إِذَا ذُكِرَ لَهُمْ شَيْءٌ مِنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ ع أَنْكَرُوهُ

Then he^{-asws} said: 'But, by Allah^{-azwj}, O Abu Hamza! They used to Fast and pray *Salat*, but whenever something from the Prohibitions was presented to them, they would grab it, and whenever something from the merits of Amir Al-Momineen^{-asws} was mentioned, they would deny it.

وَ قَالَ وَ الْهَبَاءُ الْمَنُتَوِّرُ هُوَ الَّذِي تَرَاهُ يَدْخُلُ الْبَيْتَ فِي الْكُوَّةِ مِنْ شِعَاعِ الشَّمْسِ

And he^{-asws} said: 'And the floating dust, it is which you see entering the house in the crack, from the rays of the sun''.¹³⁴

10- فس، تفسير القمي قَوْلُهُ وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ-

'Tafseer Al Qummi' - His^{-azwj} Words: **And on the Day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. [39:60]**.

فَإِنَّهُ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ادَّعَى أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ قُلْتُ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا قَالَ وَ إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا

My father narrated to me, from Ibn Abu Umeyr, from Abu Al Ma'za,

¹³² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 7

¹³³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 8

¹³⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 9

‘From Abu Abdullah^{-asws} having said: ‘One who claims that he is an Imam^{-asws}, and he isn’t an Imam^{-asws}’. I said, ‘And even if he was an Alid, and Fatimid (Son of Ali^{-asws} and Fatima^{-asws})?’ He^{-asws} said: ‘And even if he was an Alid, a Fatimid.’¹³⁵

11- فس، تفسیر القمي لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ قَالَ شُعْلٌ يَشْعَلُ بِهِ عَنْ غَيْرِهِ ثُمَّ ذَكَرَ عَزَّ وَجَلَّ الَّذِينَ تَوَلَّوْا أَمِيرَ الْمُؤْمِنِينَ ع وَ تَبَرَّوْا مِنْ أَعْدَائِهِ فَقَالَ وَجْوهٌ يَوْمَئِذٍ مُسْتَبْشِرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ ثُمَّ ذَكَرَ أَعْدَاءَ آلِ مُحَمَّدٍ ص وَ وَجْوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبْرَةٌ تَرْهَقُهَا قَتْرَةٌ فُقَرَاءٌ مِنَ الْخَيْرِ وَ النَّوَابِ أَوْلِيكَ هُمْ الْكُفْرَةُ الْفَجْرَةُ

‘Tafseer Al Qummi’ - **For every person from them on that Day, would be a concern occupying him [80:37]**. He said, ‘An occupation he would be busy with from other. Then the Mighty and Majestic Mentioned those who befriend Amir Al-Momineen^{-asws} and disavow from his^{-asws} enemies, so He^{-azwj} Said: **Some faces on that Day would be bright [80:38] Laughing, joyous [80:39]**. Then He^{-azwj} Mentioned the enemies of the Progeny^{-asws} of Muhammad^{-saww}: **And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41]**. The ones poor (deprived) from the Good and the Rewards. **Those, they are the Kafirs, the immoral [80:42]**.

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ سَهْلِ بْنِ عَبْدِ الْعَيَّ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الصَّخَاكِيِّ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ مَتَاعاً لَكُمْ وَ لِأَنْعَامِكُمْ يُرِيدُ مَنَافِعَ لَكُمْ وَ لِأَنْعَامِكُمْ وَ قَوْلُهُ وَجْوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبْرَةٌ يُرِيدُ مُسْوَدَّةً تَرْهَقُهَا قَتْرَةٌ فُقَرَاءٌ مِنَ الْخَيْرِ هُمْ الْكُفْرَةُ الْفَجْرَةُ أَيْ الْكَافِرُ الْجَاهِدُ

It is narrated to us by Saeed Ibn Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Maqatal, from Al Zahak,

‘From Ibn Abbas regarding His^{-azwj} Words: **Being a provision for you and for your cattle [79:33]**, ‘Intending the benefits for you all and for your cattle’. And His^{-azwj} Words: **And (other) faces on that Day, upon them shall be dust [80:40]**, Intending blackness’. **Darkness shall cover them [80:41]**, ‘Intending the tar of Hell’. **Those, they are the Kafirs, the immoral [80:42]**, ‘I.e. the disavowing Kafir’.¹³⁶ (P.S. – This is not a Hadeeth)

12 فس، تفسیر القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبِيدِ اللَّهِ بْنِ مُوسَى عَنِ ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ فِي قَوْلِهِ فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ قَالَ مَا لَهُ قُوَّةٌ يَفْتَوَى بِهَا عَلَى خَالِقِهِ وَ لَا نَاصِرٍ مِنَ اللَّهِ يَنْصُرُهُ إِنْ أَرَادَ بِهِ سُوءًا

‘Tafseer Al Qummi - Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father,

‘From Abu Baseer, regarding His^{-azwj} Words: **So there would neither be any strength for him nor a helper [86:10]**, he^{-asws} said: ‘There would neither be any strength for him to be strengthened with it against his Creator, nor any helper from Allah^{-azwj}, helping him to repel any evil with it’.¹³⁷

¹³⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 10

¹³⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 11

¹³⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 12

13- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ أُبِّيَ بِالشَّمْسِ وَالْقَمَرِ فِي صُورَةِ ثَوْرَيْنِ عَقِيرَيْنِ فَيَقْدَفَانِ بِيَمَانِهِمَا وَيَمْنٍ يَعْبُدُهُمَا فِي النَّارِ وَ ذَلِكَ أَكْهَمًا عَبْدًا فَرَضِيًّا

'Ilal Al Sharaie' - My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his father, from Ahmad Bin Muhammad, from Hamad Bin Usman, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, they would come with the sun, and the moon in images, two raging bulls, and they would be flung with the two and the ones who worshipped them, into the Fire, and that is because these two were agreeable to the worship.'¹³⁸

14- ب، قرب الإسناد هَارُونُ عَنْ ابْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَأْتِي يَوْمَ الْقِيَامَةِ بِكُلِّ شَيْءٍ يُعْبَدُ مِنْ دُونِهِ مِنْ شَمْسٍ أَوْ قَمَرٍ أَوْ غَيْرِ ذَلِكَ ثُمَّ يَسْأَلُ كُلَّ إِنْسَانٍ عَمَّا كَانَ يَعْبُدُ فَيَقُولُ كُلُّ مَنْ عَبَدَ غَيْرَهُ رَبَّنَا إِنَّا كُنَّا نَعْبُدُهَا لِتَقَرَّبِنَا إِلَيْكَ زُلْمَى

'Qurb Al Isnaad' - Haroun, from Ibn Ziyad,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted would Bring all things which had been worshipped, from besides Him^{-azwj} – from the sun, or moon, or other than that. Then, He^{-azwj} would Question every human being about what they used to worship. So, everyone who had been worshipped other than Him^{-azwj} would say, 'Our Lord^{-azwj}! We worshipped these to be nearer to You^{-azwj} in position.

قَالَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمَلَائِكَةِ ادْهَبُوا بِهِمْ وَ بِمَا كَانُوا يَعْبُدُونَ إِلَى النَّارِ مَا خَلَا مِنْ اسْتَنْبَيْتَ فَإِنَّ أَوْلِيكَ عَنْهَا مُبْعَدُونَ

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted would Say to the Angels: "Take them and with whatever they had been worshipping, to the Fire, apart from the excluded ones (Prophets^{-as} and successors^{-as} and Angels who had been worshipped), for they are away from being worshipped"¹³⁹.

15- ما، الأماالي للشيخ الطوسي عَلِيُّ بْنُ إِبْرَاهِيمَ الْكَاتِبِ عَنْ مُحَمَّدِ بْنِ أَبِي التَّلْحِجِّ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا وَ الْمُفِيدِ عَنِ الْجَعَابِيِّ عَنِ أَحْمَدَ بْنِ سَعِيدِ الْهَمْدَانِيِّ عَنِ الْعَبَّاسِ بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ كَثِيرِ بْنِ طَارِقٍ قَالَ: سَأَلْتُ زَيْدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ قَوْلِ اللَّهِ تَعَالَى لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَ ادْعُوا ثُبُورًا كَثِيرًا فَقَالَ يَا كَثِيرُ إِنَّكَ رَجُلٌ صَالِحٌ وَ لَسْتُ بِمَنْتَهُمْ وَ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَهْلِكَ إِنَّ كُلَّ إِمَامٍ جَائِرٍ فَإِنَّ أَتْبَاعَهُمْ إِذَا أَمَرَ بِهِمْ إِلَى النَّارِ نَادَوْا بِاسْمِهِ فَقَالُوا يَا فُلَانُ يَا مَنْ أَهْلَكْنَا هَلُمَّ الْآنَ فَخَلِّصْنَا بِمَا نَحْنُ فِيهِ

'Al Amaali' of the sheykh Al Tusi - Ali Bin Ibrahim the scribe, from Muhammad Bin Abu Al Salj, from Isa Bin Mihran, from Muhammad Bin Zakariyya, and Al Mufeed, from Al Ja'aby, from Ahmad Bin Saeed Al Hamdany, from Al Abbas Bin Bakr, from Muhammad Bin Zakariyya, from Kaseer Bin Tariq who said,

'Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws} was asked about the Words of Allah^{-azwj} the Exalted: **Do not call for one destruction today, and call for many destructions! [25:14]**. He said, 'O Kaseyr! You are a righteous man, and you aren't accused, and I fear upon you that you would be destroyed (killed). Every tyrannical leader, when their followers are Commanded with to the

¹³⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 13

¹³⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 14

Fire, would be called out with his name, so they would say, 'O so and so! O one who destroyed us, come now and finish us off from what we are in!'

ثُمَّ يَدْعُونَ بِالْوَيْلِ وَ التُّبُورِ فَعِنْدَهَا يُقَالُ لَهُمْ لَا تَدْعُوا الْيَوْمَ تُبُوراً وَاحِداً وَ ادْعُوا تُبُوراً كَثِيراً

Then they would call for the woe and the destruction. Thus, during it, it would be said to them: **Do not call for one destruction today, and call for many destructions! [25:14]**.

ثُمَّ قَالَ زَيْدُ بْنُ عَلِيٍّ رَحِمَهُ اللَّهُ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أَنْتَ وَ أَتْبَاعُكَ يَا عَلِيُّ فِي الْجَنَّةِ

Then Zayd, the son of Ali^{-asws} said, 'My father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} narrated to me, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! You^{-asws} and your^{-asws} companions would be in Paradise. O Ali^{-asws}! You^{-asws} and your^{-asws} followers would be in Paradise''.¹⁴⁰ (P.S. – This is not a Hadeeth)

16- مِنْ كِتَابِ فَضَائِلِ الشَّيْبَعَةِ، لِلصَّادِقِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ عَامِرِ الْجَلْبَلِيِّ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص الْمَسْجِدَ وَ نَحْنُ جُلُوسٌ وَ فِيْنَا أَبُو بَكْرٍ وَ عُمرُ وَ عُثْمَانُ وَ عَلِيُّ ع فِي نَاحِيَةِ فَجَاءَ النَّبِيُّ ص فَجَلَسَ إِلَى جَانِبِ عَلِيٍّ ع فَجَعَلَ يَنْظُرُ يَمِيناً وَ شِمَالاً ثُمَّ قَالَ إِنَّ عَنِ يَمِينِ الْعَرْشِ وَ عَنِ يَسَارِ الْعَرْشِ لَرِجَالٌ عَلَى مَنَابِرٍ مِنْ نُورٍ يَتَلَأَلُّنَّ وَجُوهَهُمْ نُوراً

From the book 'Fazaail Al Shia' of Al Sadouq, by his chain from Aamir Al Jahny who said,

'Rasool-Allah^{-saww} entered the Masjid, and we were seated, and among us was Abu Bakr, and Umar, and Usman, and Ali^{-asws} was in a corner, so the Prophet^{-saww} went and sat by the side of Ali^{-asws}. Then he^{-saww} went on to look right and left, then said: 'On the right of the Throne and on the left of the Throne would be men upon pulpits of light, and their faces would be shining light'.

قَالَ فَقَامَ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا مِنْهُمْ قَالَ لَهُ اجْلِسْ ثُمَّ قَامَ إِلَيْهِ عُمرُ فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ لَهُ اجْلِسْ

He (the narrator) said, 'Abu Bakr stood up, and he said, 'By my father and my mother, O Rasool-Allah^{-saww}! Would I be from them?' He^{-saww} said to him: 'Sit down!' Then Umar stood up to him^{-saww} and said to him^{-saww} similar to that, and he^{-saww} said to him: 'Sit down!'

فَلَمَّا رَأَى ابْنُ مَسْعُودٍ مَا قَالَ لَهُمَا النَّبِيُّ ص اسْتَوَى قَائِماً عَلَى قَدَمَيْهِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ ص لَنَا نَعْرُفُهُمْ بِصِفَتِهِمْ

When Ibn Masoud saw what the Prophet^{-saww} had said to them both, he stood up straight upon his feet, then said, 'May my father and my mother (be sacrificed) for you, O Rasool-Allah^{-saww}! Describe them to us so we can recognise them by their descriptions.

قَالَ فَضَرَبَ عَلَى مَنْكِبِ عَلِيٍّ ع ثُمَّ قَالَ هَذَا وَ شِيعَتُهُ هُمُ الْفَائِزُونَ

¹⁴⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 15

He (the narrator) said, 'He^{-saww} struck (his^{-saww} hand) upon a shoulder of Ali^{-asws}, then said: 'This one^{-asws} and his^{-asws} Shias, they would be the successful ones''^{.141}

17- وَ بِإِسْنَادِهِ عَنْ أَبِي بصيرٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنَا أَوَّلُ مَنْ يَنْفُضُ التُّرَابَ عَنْ رَأْسِهِ وَ أَنْتَ مَعِيَ ثُمَّ سَائِرُ الْخَلْقِ

By his chain from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! I^{-saww} would be the first one to shake off the soil from his head, and you^{-asws} would be with me^{-saww}, then the rest of the people.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ عَلَى الْحَوْضِ تَسْفُونَ مَنْ أَحْبَبْتُمْ وَ تَمْنَعُونَ مَنْ كَرِهْتُمْ وَ أَنْتُمْ الْأَمْنُونَ يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي ظِلِّ الْعَرْشِ يَفْرَعُ النَّاسُ وَ لَا تَفْرَعُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تَحْزَنُونَ

O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would be at the Fountain, quenching the ones, you^{-asws} love, and preventing the ones you dislike, and you will be secure on the Day of the greatest panic, being in the shade of the Throne. The people would panic, and you will not be panicking, and the people would grieve, and you will not be grieving.

فِيكُمْ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

This Verse was Revealed regarding you all: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103].***

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ تُطَلَّبُونَ فِي الْمَوْقِفِ وَ أَنْتُمْ فِي الْجَنَّةِ تَتَنَعَّمُونَ الْخَيْرَ

O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would be sought after in the pausing stop, and you will be in the Gardens being provided' – the Hadeeth'^{.142}

18- وَ عَنْ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِأَبِي بصيرٍ يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ يُكْرِمُ السَّبَّابَ مِنْكُمْ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُفُولِ أَنْ يُجَاسِبَهُمْ قَالَ قُلْتُ هَذَا لَنَا خَاصٌّ أَمْ لِأَهْلِ التَّوْحِيدِ فَقَالَ لَا وَ اللَّهُ إِلَّا لَكُمْ خَاصَّةٌ ثُمَّ

And from Ibn Al Waleed, from Al Saffar, from Abad Bin Suleyman, from Muhammad Bin Suleyman, from his father who said,

'Abu Abdullah^{-asws} said to Abu Baseer: 'Allah^{-azwj} has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning'. He said,

¹⁴¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 16

¹⁴² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 17

‘May I be sacrificed for you^{-asws}, is this especially for us, or for (all) the people of *Tawheed* (unitarians)?’ He^{-asws} said: ‘No, by Allah^{-azwj}, it is only for you (Shias) in particular’.

قَالَ لَقَدْ ذَكَرْتُمْ اللَّهَ إِذْ حَكَى عَنْ عَدُوِّكُمْ وَ هُمْ فِي النَّارِ إِذْ يَقُولُونَ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ الْآيَاتِ وَ اللَّهُ مَا عَنَى وَ لَا أَرَادَ بِحَدَا عَيْرِكُمْ إِذْ صِرْتُمْ فِي هَذَا الْعَالَمِ شِرَارَ النَّاسِ فَأَنْتُمْ وَ اللَّهُ فِي الْجَنَّةِ مُحِبُّونَ وَ فِي النَّارِ تُطَلَّبُونَ الْحَبِيرَ

Then he^{-asws} said: ‘Allah^{-azwj} has Mentioned you (Shias) when He^{-azwj} Relates from your enemies, and they would be in the Fire, when they would be saying, **‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62]** – the Verse. By Allah^{-azwj}! He^{-azwj} neither Means nor Intends with this other than you (Shias), when you are being considered to be in this world as the vilest of the people. So, by Allah^{-azwj}, you (Shias) would be in Paradise being cheerful, and in the Fire you (Shias) would be sought (by the non-Shias and would not find you)’ – the Hadeeth.¹⁴³

19- وَ بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِأَقْوَامٍ عَلَى مَنَابِرٍ مِنْ نُورٍ تَنَالُهَا وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ يَعْطِطُهُمُ الْأَوْلُونَ وَ الْآخِرُونَ

And by his chain from Muawiya Bin Amaar,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Qiyamah, they would come with a people being upon pulpits of light, their faces shining like the moon on the night of the full moon, envied by the former ones and the latter ones’.

ثُمَّ سَكَتَ ثُمَّ أَعَادَ الْكَلَامَ ثَلَاثًا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا أَبِي أَنْتَ وَ أُمِّي هُمُ الشُّهَدَاءُ قَالَ هُمُ الشُّهَدَاءُ وَ لَيْسَ هُمُ الشُّهَدَاءُ الَّذِينَ تَطُنُّونَ

Then he^{-saww} was silent, then he^{-saww} repeated the speech thrice. Umar Bin Al-Khattab said, ‘By my father and my mother! Are they the martyrs?’ He^{-saww} said: ‘They are the martyrs, and they aren’t the martyrs which you are thinking of’.

قَالَ هُمُ الْأَنْبِيَاءُ قَالَ هُمُ الْأَوْصِيَاءُ قَالَ هُمُ الْأَوْصِيَاءُ وَ لَيْسَ هُمُ الْأَوْصِيَاءُ الَّذِينَ تَطُنُّونَ قَالَ فَمِنْ أَهْلِ السَّمَاءِ أَوْ مِنْ أَهْلِ الْأَرْضِ قَالَ هُمُ مِنْ أَهْلِ الْأَرْضِ

He said, ‘Are they the Prophets^{-as}?’ He said, ‘Are they the successors^{-as}?’ He^{-saww} said: ‘They are the successors^{-as}, and they aren’t the successors which you are thinking of’. He said, ‘So, are they from the people of the sky or from the people of the earth?’ He^{-saww} said: ‘From the people of the earth’.

قَالَ فَأَخْبِرْنِي مَنْ هُمْ قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى عَلِيٍّ ع فَقَالَ هَذَا وَ شِبَعُهُ

He said, ‘Then inform me, who are they?’ He (the narrator) said, ‘He^{-saww} gestured by his^{-saww} hand towards Ali^{-asws}, and he^{-saww} said: ‘This one^{-asws} and his^{-asws} Shias’’.¹⁴⁴

¹⁴³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 18

¹⁴⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 19

20- وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ وَ عَامِرِ بْنِ السَّمِطِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّ يَوْمِ الْقِيَامَةِ قَوْمٌ عَلَيْهِمْ نِيَابٌ مِنْ نُورٍ عَلَى وُجُوهِهِمْ نُورٌ يُعْرِفُونَ بِأَثَارِ السُّجُودِ يَتَخَطَّوْنَ صَفًّا بَعْدَ صَفٍّ حَتَّى يَصِيرُوا بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ يَغِيظُهُمُ النَّبِيُّونَ وَ الْمَلَائِكَةُ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ

And by his chain, from Muhammad Bin Qays, and Aamir Bin Al Simt,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘A people would come on the Day of Qiyamah with clothes of light, there being light upon their faces. They would be recognised by the effects of the Sajdahs. They would surpass row after row until they come to be in front of the Lord^{-azwj} of the world. They would be envied by the Prophets^{-as}, and the Angels, and the martyrs, and the righteous.

فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ الَّذِينَ يَغِيظُهُمُ النَّبِيُّونَ وَ الْمَلَائِكَةُ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ قَالَ أَوْلِيَاكَ شَيْعَتَنَا وَ عَلِيٌّ إِمَامُهُمْ

Umar Bin Al-Khattab said to him^{-sawww}, ‘Who are they, O Rasool-Allah^{-sawww}, those what would be envied by the Prophets^{-as}, and the Angels, and the martyrs, and the righteous?’ He^{-sawww} said: ‘They are our^{-asws} Shias, and Ali^{-asws} is their Imam^{-asws}’.¹⁴⁵

21- وَ بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ لَقَدْ مُثِّلْتُ لِي أُمَّتِي فِي الطِّينِ حَتَّى رَأَيْتُ صَغِيرَهُمْ وَ كَبِيرَهُمْ أَزْوَاحًا قَبْلَ أَنْ تُخْلَقَ أَجْسَادُهُمْ وَ إِنِّي مَرَرْتُ بِكَ وَ بِشَيْعَتِكَ فَاسْتَعْفَرْتُ لَكُمْ

And by his chain from Muawiya Bin Amaar,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-sawww} said to Ali^{-asws}: ‘O Ali^{-asws}! My^{-sawww} community had been resembled for me^{-sawww} in the clay until I^{-sawww} saw their young ones and their elders as souls before the creation of their bodies, and I^{-sawww} passed by you^{-asws} and your^{-asws} Shias and I^{-sawww} sought Forgiveness for all (of them)’.

فَقَالَ عَلِيُّ يَا نَبِيَّ اللَّهِ زِدْنِي فِيهِمْ قَالَ نَعَمْ يَا عَلِيُّ تَخْرُجُ أَنْتَ وَ شَيْعَتُكَ مِنْ قُبُورِكُمْ وَ وُجُوهُكُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَ قَدْ فُرِجَتْ عَنْكُمْ الشَّدَائِدُ وَ دَهَبَ عَنْكُمْ الْأَحْزَانُ تَسْتَظِلُّونَ تَحْتَ الْعَرْشِ يَخَافُ النَّاسُ وَ لَا تَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تَحْزَنُونَ وَ تُوضَعُ لَكُمْ مَائِدَةٌ وَ النَّاسُ فِي الْمُحَاسَبَةِ

Ali^{-asws} said: ‘O Prophet^{-sawww} of Allah^{-azwj}! Increase for me^{-asws} regarding them’. He^{-sawww} said: ‘Yes, O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would come out from your graves and your faces would be like the moon on the night of the full moon, and the difficulties would have been relieved from you, and the grief would have been removed from you. You will be shaded beneath the Throne. The people would fear and you will not be fearing, and the people would grieve and you will not be grieving, and the banquet would be placed for you, while the people would be in the Reckoning’.¹⁴⁶

22- وَ بِإِسْنَادِهِ عَنْ مَالِكِ الْجُهَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ قَوْمٍ ائْتَمُوا بِإِمَامٍ فِي دَارِ الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ كَانَ يَمِثِلُ خَالِكُمْ

¹⁴⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 20

¹⁴⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 21

And by his chain from Malik Al Jahny,

‘From Abu Abdullah^{-asws} having said: ‘There are no people who are following an imam in the house of the world except he would come on the Day of Qiyamah cursing them and they would be cursing him, except you (Shias) and the one who were upon similar to your state’.¹⁴⁷

23- ين، كتاب حسين بن سعيد و النوادر القاسم بن محمد عن علي عن أبي بصير قال سمعت أبا عبد الله ع يقول بجاء بعبد يوم القيامة قد صلى فيقول يا رب صلّيت ائبغاء وجهك فيقال له إنك صلّيت ليقال ما أحسن صلاة فلان اذهبوا به إلى النار

‘The book of Husayn Bin Saeed’ - Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘They come with a servant on the Day of Qiyamah who had prayed *Salat*, and he would be saying, ‘O Lord^{-azwj}! I prayed *Salat* seeking Your^{-azwj} Face’. It would be said to him: “You prayed *Salat* for it to be said, ‘How good is the *Salat* of so and so!’ Take him to the Fire!”

و بجاء بعبد قد قاتل فيقول يا رب قد قاتلت ائبغاء وجهك فيقال له بن قاتلت ليقال ما أشجع فلان اذهبوا به إلى النار

And they would come with a servant who had fought, and he would be saying, ‘O Lord^{-azwj}! I fought seeking Your^{-azwj} Face’. It would be said to him: “But, you fought for it to be said, ‘How brave is so and so!’ Take him to the Fire!”

و بجاء بعبد قد تعلم القرآن فيقول يا رب تعلمت القرآن ائبغاء وجهك فيقال له بن تعلمت ليقال ما أحسن صوت فلان اذهبوا به إلى النار

And they would come with a servant who had learnt the Quran, and he would be saying, ‘O Lord^{-azwj}! I learnt the Quran seeking Your^{-azwj} Face’. It would be said to him: “But, you learnt for it to be said, ‘How good is the voice of so and so!’ Take him to the Fire!”

و بجاء بعبد قد أنفق ماله فيقول يا رب أنفقت مالي ائبغاء وجهك فيقال له بن أنفقت ليقال ما أسخى فلان اذهبوا به إلى النار

And they would come with a servant who had spent his wealth, and he would be saying, ‘O Lord^{-azwj}! I spent my wealth seeking Your^{-azwj} Face’. It would be said to him: “But, you spent it for it would be said, ‘How generous is so and so! Take him to the Fire!’”¹⁴⁸

24- ين، كتاب حسين بن سعيد و النوادر القاسم عن علي عن أبي بصير قال قال أبو عبد الله ع إن الناس يُقسّم بينهم النور يوم القيامة على قدر إيمانهم و يُقسّم للمنافق فيكون نوره على إتمام رجله اليسرى فيطفا نوره فيقول مكانكم حتى أفتبس من نوركم قبل ارجعوا وراءكم فالتمسوا نوراً يعني حيث قسّم النور

‘The book of Husayn Bin Saeed’ - Al Qasim, from Ali, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘The people would be distributed the Light on the Day of Qiyamah upon a measurement of their *Eman*, and for the hypocrite there would be a distribution and his Light would happen to be upon a toe of his left foot, and his Light would be extinguished,

¹⁴⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 22

¹⁴⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 23

and he would be saying, 'Stay in your places until I attain from your Light'. It would be said: ***It would be said: 'Go back and seek your own light!' [57:13]*** – meaning, from when the Light is being distributed.

قَالَ فَيَرْجِعُونَ فَيُضْرَبُ بَيْنَهُمُ السُّورُ قَالَ فَيَنَادُوهُمْ مِنْ وَرَاءِ السُّورِ أَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَ لَكِنَّا كُنَّا نَمُنُّ بِأَنْفُسِكُمْ وَ تَرَبَّصْنَا وَ ارْتَبْنَا وَ عَزَّيْنَا الْأَمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَ عَزَّيْنَا بِاللَّهِ الْعِزَّةَ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنَ الَّذِينَ كَفَرُوا مَا وَأْتَكُمْ النَّارُ هِيَ مَوْلَانَكُمْ وَ بَنَسَ الْمَصِيرُ

He^{-asws} said: 'So they would be returning, but a wall would be struck between them, and they would be calling out from behind the wall, ***They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufir. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]***'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ أَمَا وَاللَّهِ مَا قَالَ اللَّهُ لِلْيَهُودِ وَ النَّصَارَىٰ وَ لَكِنَّهُ عَنَىٰ أَهْلَ الْقِبْلَةِ

Then he^{-asws} said: 'O Abu Muhammad! By Allah^{-azwj}! Allah^{-azwj} is not Speaking to the Jews and the Christians, but He^{-azwj} is Meaning by it the People of the Qiblah (Muslims)'.¹⁴⁹

25- ين، كتاب حسين بن سعيد و النوادر الحسن بن محبوب عن الحسن بن علي قال: سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَىٰ مُنَادٍ أَيْنَ الصَّابِرُونَ فَيَقُومُ عَنْقُ مِنَ النَّاسِ فَيَنَادِي مُنَادٍ أَيْنَ الْمُتَصَبِّرُونَ فَيَقُومُ عَنْقُ مِنَ النَّاسِ

Al Hassan Bin Mahboub, from Al Hassan Bin Ali who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Muhammad^{-asws} Bin Ali^{-asws} said: 'When it will be the Day of Qiyamah, a Caller would call out: 'Where are the patient ones?' So, (a lot of) necks from the people would stand up. Then a Caller would Call out: 'Where are the Patiently ones? So, (a lot of) necks from the people would stand up'.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الصَّابِرُونَ قَالَ الصَّابِرُونَ عَلَىٰ أَدَاءِ الْفَرَائِضِ وَ الْمُتَصَبِّرُونَ عَلَىٰ تَرْكِ الْمَعَاصِي

I said, 'May I be sacrificed for you^{-asws}! And what are the patient ones?' He^{-asws} said: 'The one patient upon fulfilment of the Obligations, and the patient upon leaving the disobedience.'¹⁵⁰

26- مِنْ كِتَابِ التَّمْحِيصِ، عَنْ عَلِيِّ بْنِ عَفَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَيَعْتَذِرُ إِلَىٰ عَبْدِهِ الْمُؤْمِنِ الْمُحْتَاجِ كَمَا فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَىٰ أَخِيهِ فَيَقُولُ لَا وَ عَزَّي مَا أَفْقَرْتُكَ لَهْوَانِ بِكَ عَلَيَّ فَارْفَعْ هَذَا الْغِطَاءَ فَانظُرْ مَا عَوَّضْتُكَ مِنَ الدُّنْيَا

From the book 'Al Tamheys' from Ali Bin Afan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Would be Excusing His^{-azwj} Momin servant, the needy one who was in the world, just as the brother forgives his brother, and He^{-azwj} would be Saying: "No! By My^{-azwj} Might! I^{-saww} did not Impoverish you for humiliation with you unto

¹⁴⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 24

¹⁵⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 25

Me^{-azwj}. Raise this covering and look at what I^{-azwj} have Given you in replacement of the world!”

فَيَكْشِفُ الْغَطَاءَ فَيَنْظُرُ إِلَى مَا عَوَّضَهُ اللَّهُ مِنَ الدُّنْيَا فَيَقُولُ مَا يَصُرُّنِي مَا مَنَعَنِي مَعَ مَا عَوَّضْتَنِي

He would uncover the covering and look at what Allah^{-azwj} would have Given him in replacement of the world, and he would say, ‘It did not harm me what You^{-azwj} Prevented me, with what You^{-azwj} have replaced for me’.¹⁵¹

27- وَ عَنْهُ ع قَالَ: إِنَّ اللَّهَ مَا اعْتَدَرَ إِلَى مَلَكٍ مُقَرَّبٍ وَ لَا إِلَى نَبِيِّ مُرْسَلٍ إِلَّا إِلَى فُقَرَاءٍ شِيعَتِنَا قَبِيلَ لَهُ وَ كَيْفَ يَعْتَدِرُ إِلَيْهِمْ

And from him^{-asws} having said: ‘Allah^{-azwj} will neither Apologise to an Angel of Proximity, nor to a *Mursil* Prophet^{-as} except to the poor ones of our^{-asws} Shias’. It was said to him^{-asws}, ‘And how would He^{-azwj} Apologise to them?’

قَالَ يُنَادِي مُنَادٍ أَيْنَ فُقَرَاءَ الْمُؤْمِنِينَ فَيَقُومُ عَنْقُكَ مِنَ النَّاسِ فَيَتَجَلَّى لَهُمُ الرَّبُّ فَيَقُولُ وَ عَزَّتِي وَ جَلَالِي وَ عُلُوِّي وَ آلَائِي وَ اِزْتِفَاعِ مَكَانِي مَا حَبَسْتُ عَنْكُمْ شَهَوَاتِكُمْ فِي دَارِ الدُّنْيَا هَوَاناً بِكُمْ عَلَيَّ وَ لَكِنْ دَخَرْتُهُ لَكُمْ هَذَا الْيَوْمَ

He^{-asws} said: ‘A Caller would Call out: “Where are the poor Momineen?” So, (a lot of) necks from the people would stand, and the Lord^{-azwj} would Flash to them and He^{-azwj} would be Saying: ‘By My^{-azwj} Mighty and My^{-azwj} Majesty, and the Loftiness of My^{-azwj} Position, and the Highness of My^{-azwj} Place! I^{-azwj} did not Withhold your desired from you in the house of the world due to a humiliation with you, unto Me^{-azwj}, but I^{-azwj} have Saved it for you for this Day!’

أَمَا تَرَى قَوْلَهُ مَا حَبَسْتُ عَنْكُمْ شَهَوَاتِكُمْ فِي دَارِ الدُّنْيَا اعْتِدَاراً فَوْمُوا الْيَوْمَ فَتَصَفَّحُوا وُجُوهَ خَلَائِقِي فَمَنْ وَجَدْتُمْ لَهُ عَلَيْكُمْ مِنَّةً بِشْرَتِهِ مِنْ مَاءٍ فَكَافُوهُ عَنِّي بِالْحَنَّةِ.

Do you not see His^{-azwj} Words: “I^{-azwj} did not Withhold your desires from you in the house of the world” as being an Apology?’ – “Arise today and browse the faces of My^{-azwj} creatures. So, the one from whom you find to be a favour upon you, of a drink of water, then suffice him on My^{-azwj} behalf with Paradise!’¹⁵²

28- ما، الأماالي للشيخ الطوسي ابنُ عُبدُونِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالِ بْنِ الْعَبَّاسِ [بْنِ] عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ عَنْ بَجَّيِّ بْنِ الْعَلَاءِ الرَّازِيِّ قَالَ: دَخَلَ عَلِيُّ ع عَلَى رَسُولِ اللَّهِ ص وَ هُوَ فِي بَيْتِ أُمِّ سَلَمَةَ فَلَمَّا رَأَاهُ قَالَ كَيْفَ أَنْتَ يَا عَلِيُّ إِذَا جُمِعَتِ الْأُمَّمُ وَ وُضِعَتِ الْمَوَازِينُ وَ بَرَزَ لِعَرَضِ خَلْقِهِ وَ دُعِيَ النَّاسُ إِلَى مَا لَا بُدَّ مِنْهُ

‘Al Amaali’ of the sheyk Al Tusi’ - Ibn Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazal, from Al Abbas Aamir, from Ahmad Bin Rizq, from Yahya Bin Al A’ala Al Razy who said,

‘Ali^{-asws} came to Rasool-Allah^{-azwj} and he^{-sawww} was in the chamber of Umm Salmah^{-as}. When he^{-sawww} saw him^{-asws}, he^{-sawww} said: ‘How would you^{-asws} be, O Ali^{-asws}, when the communities are

¹⁵¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 26

¹⁵² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 27

gathered, and the scales are placed, and the presentation of His^{-azwj} creatures transpires, and the people are called to what there is no escape from it?’

قَالَ فَدَمَعَتْ عَيْنُ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ رَسُولُ اللَّهِ ص مَا يُبْكِيكَ يَا عَلِيُّ تَدْعَى وَاللَّهِ أَنْتَ وَ شِيعَتُكَ غُرًّا مُحَجَّلِينَ رِوَاءَ مَرْوِيِّينَ مُبْيَاضَةً وَجُوهُهُمْ وَ يَدْعَى بِعَدُوِّكَ مُسْوَادَةً وَجُوهُهُمْ أَشْقَبَاءَ مُعَذَّبِينَ أَمَا سَمِعْتَ إِلَى قَوْلِ اللَّهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتُكَ

He (the narrator) said, ‘An eye of Amir Al-Momineen^{-asws} shed tears, so Rasool-Allah^{-saww} said: ‘What makes you^{-asws} cry, O Ali^{-asws}? By Allah^{-azwj}, you^{-asws} and your^{-asws} Shias would be Called with resplendent and with bright faces, and your^{-asws} enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah^{-azwj}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]** - you^{-asws} and your^{-asws} Shias.

وَ الَّذِينَ كَفَرُوا بِآيَاتِنَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ عَدُوُّكَ يَا عَلِيُّ

And those who commit Kufr and belie Our Signs [22:57], are your^{-asws} enemies, O Ali^{-asws}’.¹⁵³

29- ما، الأماالي للشيخ الطوسي الحسن بن إبراهيم القزويني عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن أسباط بن سالم عن أيوب بن راشد قال سمعت أبا عبد الله ع يقول مانع الزكاة يُلَوَّقُ بِحِيَّةٍ قَرَعَاءٍ تَأْكُلُ مِنْ دِمَاجِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى سَيُطَوَّقُونَ مَا يَجْلُوا بِهِ يَوْمَ الْقِيَامَةِ

‘Al Amaali’ of the sheykh Al Tusi - Al Hassan Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariyya, from Al Hassan Bin Fazal, from Ali Bin Uqba, from Asbat Bin Salim, from Ayoub Bin Rashid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The preventer of Zakat would be collared with an aggressive snake eating from his brains, and these are the Words of Allah^{-azwj} the Exalted: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**’^{.154}

30 نَوَادِرُ الرَّوَانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّكُمْ يَكْلِمُ رَبُّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَ بَيْنَهُ تَرْجَانٌ فَيَنْظُرُ أَمَامَهُ فَلَا يَجِدُ إِلَّا مَا قَدَّمَ وَ يَنْظُرُ عَنْ يَمِينِهِ فَلَا يَجِدُ إِلَّا مَا قَدَّمَ

‘Nawadir’ of Al Rawandy, by his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Each one of you would be Spoken to by his Lord^{-azwj} on the Day of Qiyamah, there wouldn’t be any interpreter between him and Him^{-azwj}. He would look in front of him and he will not find anything except what he had sent ahead, and he would look on his right and he will not find anything except what he had sent ahead.

تَمْ يَنْظُرُ عَنْ يَسَارِهِ فَإِذَا هُوَ بِالنَّارِ فَانْقَعُوا النَّارَ وَ لَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَجِدْ أَحَدَكُمْ فَبِكَلِمَةٍ طَيِّبَةٍ

¹⁵³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 28

¹⁵⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 29

Then he would look on his left, and there he would be with the Fire. Therefore, fear the Fire, and even if it be by a piece of date (in charity), and if one of you cannot find, then (suffice) with a good word (as charity)".¹⁵⁵

31- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعَانَ مُؤْمِناً مُسَافِراً فِي حَاجَتِهِ نَفَسَ اللَّهُ تَعَالَى عَنْهُ ثَلَاثاً وَ سَبْعِينَ كُرْبَةً وَاحِدَةً فِي الدُّنْيَا مِنَ الْعَمِّ وَ الْهَمِّ وَ انْتَبَهَى وَ سَبْعِينَ كُرْبَةً عِنْدَ كُرْبَتِهِ الْعُظْمَى

And by this chain,

He^{-asws} said, 'Rasool-Allah^{-saww} said: 'One who assists a Momin traveller regarding his need, Allah^{-azwj} would Relieve seventy-three worries from him – one in the world from the grief and the gloom, and seventy-two worries during the great worry'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْكُرْبَةُ الْعُظْمَى قَالَ حَيْثُ يَتَسَاغَلُ النَّاسُ بِأَنْفُسِهِمْ حَتَّى إِنَّ إِبْرَاهِيمَ ع يَقُولُ أَسْأَلُكَ بِخَلْقِي أَنْ لَا تُسَلِّمَنِي إِلَيْهَا

It was said, 'O Rasool-Allah^{-saww}! And what is the great worry?' He^{-saww} said: 'Where the people would be pre-occupied with themselves until Ibrahim^{-as} would be saying: 'I^{-as} ask You^{-azwj} by my^{-as} Friendship that You^{-azwj} do not Submit me^{-as} to it".¹⁵⁶

32- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِنْسُ عَلَى ثَلَاثَةِ أَجْزَاءٍ فَجُزْءٌ تَحْتَ ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ جُزْءٌ عَلَيْهِمُ الْحِسَابُ وَ الْعَذَابُ وَ جُزْءٌ وَجُوهُهُمْ وَجُوهُ الْأَدَمِيِّينَ وَ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ

'Al Khisaal' - Ibn Al Mutawakkal, from Al Humeiry, from Ibn Isa, from Ibn Mahboub, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The human beings would be upon three categories. A category would be under the shade of the Throne on the Day in which there will be no shade except His^{-azwj} Shade; and a category upon whom would be the Reckoning and the Punishment; and there would be a category whose faces would be the faces of the people and their hearts would be hearts of the satans^{-la}".¹⁵⁷

33- يد، التوحيد أَبِي عَنْ سَعْدِ بْنِ هَاشِمٍ عَنِ ابْنِ فَضَّالٍ عَنِ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ قَالَ أَنْجَمَ الْقَوْمُ وَ دَخَلَتْهُمْ الْهَيْبَةُ وَ شَخِصَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ حَاشِعَةً أَنْبَابُهُمْ تَرَهَقُهُمْ ذَلَّةٌ وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ

'Al Tawheed' - My father, from Sa'ad, from Ibn Hashim, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they would be called to do the Sajdah, but they will not be able to [68:42]**'. He^{-asws} said: 'The people would understand, and the awe would enter into them, and the visions would be humbled, and their hearts would reach to the throats' **Their visions humbled, humiliation**

¹⁵⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 30

¹⁵⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 31

¹⁵⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 32

having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]¹⁵⁸.

34- فس، تفسير القمي يَوْمُ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ قَالَ يُكْشَفُ عَنِ الْأُمُورِ الَّتِي خَفِيَتْ وَ مَا عَصَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ يُدْعَوْنَ إِلَى السُّجُودِ قَالَ يُكْشَفُ لِأَمِيرِ الْمُؤْمِنِينَ عَ فَتَصِيرُ أَعْنَاقُهُمْ مِثْلَ صِنَاصِي الْبَقَرِ يَعْنِي قُرُوعَهَا فَلَا يَسْتَطِيعُونَ أَنْ يَسْجُدُوا وَ هُوَ عُقُوبَةٌ لَهُمْ لِأَنَّهُمْ لَمْ يُطِيعُوا اللَّهَ فِي الدُّنْيَا فِي أَمْرِهِ وَ هُوَ قَوْلُهُ تَعَالَى وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ قَالَ إِي وَ لَا يَتَّبِعُهُ فِي الدُّنْيَا وَ هُمْ يَسْتَطِيعُونَ

‘Tafseer Al Qummi’ - **On the Day He would Uncover from a side, and they would be called to do the Sajdah, [68:42]**. He said, ‘It would be uncovered from the matters which were hidden and what rights the Progeny^{-asws} were usurped of’. **and they would be called to do the Sajdah**. He said, ‘It would be uncovered for Amir Al-Momineen^{-asws}, and their necks like the stiffness of the cow – meaning their horns, but they would not be able to do Sajdah, and it is a Punishment for them, because they did not obey Allah^{-azwj} in the world regarding His^{-azwj} Command, and it is the Word of the Exalted: **and they had been called to the Sajdah while they were safe (and sound) [68:43]**. He said, ‘To his^{-asws} Wilayah in the world, and they were able to’¹⁵⁹ (P.S. – This is not a Hadeeth)

35- سن، المحاسن ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدَاءً قَالَ يُحْشَرُونَ عَلَى النَّجَابِ

‘Al Mahasin’ - Ibn Yazeed, from Ibn Abu Umeyr, from Hamad Bin Usman and someone else,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**, he^{-asws} said: ‘They would be gathered upon the superiorities’¹⁶⁰.

36- سن، المحاسن أَبِي عَنْ حمزة بن عبد الله الجعفري عن أبي الحسن الدهيبي و عن جميل بن دراج عنه عن أنان بن تغلب قال قال أبو عبد الله ع إن الله يبعث شيعتنا يوم القيامة على ما فيهم من ذنوب أو غيره مبيضة وجوههم مسورة عوزائهم آمنة روعتهم قد سهلت لهم الموارد و ذهب عنهم الشدايد

‘Al Mahasin’ - My father, from Hamza Bin Abdullah Al Ja’fary, from Abu Al Hassan Al Dahny, and from Jameel Bin Darraj, from his, from Aban Bin Tabligh who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} would Resurrect our^{-asws} Shias on the Day of Qiyamah upon what is in them from sins or something else. Their faces whitened, their nakedness veiled, their awe secured, their resources eased for them, and the difficulties having gone away from them.

يَرْكَبُونَ نَوْقًا مِنْ يَأْفُوتِ فَلَا يَزَالُونَ يَدُورُونَ خِلَالَ الْجَنَّةِ عَلَيْهِمْ شِرَاكٌ مِنْ نُورٍ يَتَلَأَلُ لَوْضَعَهُمْ الْمَوَائِدُ فَلَا يَزَالُونَ يَطْعَمُونَ وَ النَّاسُ فِي الْحِسَابِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ

They would be riding camels of rubies, and they will not cease to be circling in the midst of Paradise. Upon them would be shoelaces of shiny pearls. The meals would be placed for them,

¹⁵⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 33

¹⁵⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 34

¹⁶⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 35

and they will not cease being fed, and the people will be in the Reckoning, and it is the Word of Allah^{-azwj} Blessed and Exalted: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]***.¹⁶¹

37- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُخْرَجُ شِبَعُنَا مِنْ قُبُورِهِمْ عَلَى نُورٍ بِيضٍ لَهَا أَجْبِحَةٌ وَ شُرْكٌ يَعْالِمُ نُورٌ يَتَأَلَّأُ فَمَا وَضِعَتْ عَنْهُمْ الشَّدَائِدُ وَ سَهَلَتْ لَهُمُ الْمَوَارِدُ مَسْتَوْرَةً عَوْرَاتُهُمْ مُسَكَّنَةً رُوعَاتُهُمْ

‘Al Mahasin’ - Muhammad Bin Ali, from Isa Bin Hisham, from Asbaat Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Our Shias would come out from their graves upon camels, their wings having been whitened, and the straps of their slippers would be shiny lights, the difficulties having been placed away from them, and the resources eased for them, their nakedness veiled, their dread calmed down.

فَمَا أُعْطُوا الْأَمْنَ وَ الْإِيمَانَ وَ انْقَطَعَتْ عَنْهُمْ الْأَحْزَانُ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ لَا يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ وَ هُمْ فِي ظِلِّ عَرْشِ الرَّحْمَنِ يُوضَعُ لَهُمْ مَائِدَةٌ يَأْكُلُونَ مِنْهَا وَ النَّاسُ فِي الْحِسَابِ

They would have been given the security and the *Eman*, and the griefs would have been cut off from them. The people would fear and they will not be fearing, and the people would grieve and they will not be grieving, and they would be in the shade of the Throne of the Beneficent. Meals would be placed for them, they would be eating from it and the people would be in the Reckoning’.¹⁶²

38- سن، المحاسن ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ بْنِ عَبْدِ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص فِي نَقْرِ مِنْ أَصْحَابِهِ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ يُخْرَجُ قَوْمٌ مِنْ قُبُورِهِمْ وَجُوهُهُمْ أَشَدُّ بَيَاضاً مِنَ الْقَمَرِ عَلَيْهِمْ ثِيَابٌ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ عَلَيْهِمْ نِعَالٌ مِنْ نُورٍ شُرُكُهَا مِنْ ذَهَبٍ

‘Al Mahasin’ - Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Abdullah Bin Shareek Al Aamiry,

‘From Abu Ja’far^{-asws} having said: ‘While Rasool-Allah^{-saww} was among a number of his^{-saww} companions, among them being Ali^{-asws} Bin Abu Talib^{-asws}, he^{-saww} said: ‘A people would come out from their graves, their faces being intensely whiter than the moon. Upon them would be clothes whiter than the milk, upon them would be slippers of light, their straps being of gold.

فَيُؤْتُونَ بِنَجَائِبٍ مِنْ نُورٍ عَلَيْهَا رَحَائِلُ مِنْ نُورٍ أَرْمَتْهَا سَلْسِلُ ذَهَبٍ وَ رُكْبَتَاهَا مِنْ زَبَرْجَدٍ فَيَرْكَبُونَ عَلَيْهَا حَتَّى يَصِيرُوا أَمَامَ الْعَرْشِ وَ النَّاسُ يَهْتَمُونَ وَ يَحْتَمُونَ وَ يَحْزَنُونَ وَ هُمْ يَأْكُلُونَ وَ يَشْرَبُونَ

They would be given rides of light, upon these would be saddles of light, their reins being of gold chains, and mounts of aquamarine. They would be riding upon these until they come in front of the Throne, and the people would be anxious, and gloomy, and grieving, while they would be eating and drinking’.

¹⁶¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 36

¹⁶² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 36

فَقَالَ عَلِيٌّ عَ مِنْ هُمْ يَا رَسُولَ اللَّهِ فَقَالَ أُولَئِكَ شِيعَتِكَ وَ أَنْتَ إِمَامُهُمْ

Ali^{-asws} said: ‘Who are they, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘They are your^{-asws} Shias, and you^{-asws} are their Imam^{-asws}’.¹⁶³

39- سن، المحاسن أبي عن أحمد بن عبد الملك عن جميل بن دراج عن محمد بن مسلم التتفي قال قال أبو جعفر ع قال رسول الله ص إن عن يمين العرش قوماً وجوههم من نور على مناير من نور يعطهم النبيون ليسوا بأنبياء ولا شهداء

‘Al Mahasin’ - My father, from Ahmad Bin Abdul Malik, from Jameel Bin Daraaj, from Muhammad Bin Muslim Al Saqafy who said,

‘Abu Ja’far^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘On the right of the Throne there will be a people, their faces would be of light, upon pulpits of light, being envied by the Prophets^{-as}, they would neither be Prophets^{-as} nor martyrs’.

فَقَالُوا يَا نَبِيَّ اللَّهِ وَ مَا أَزْدَادُوا هَؤُلَاءِ مِنَ اللَّهِ إِذَا لَمْ يَكُونُوا أَنْبِيَاءَ وَ لَا شُهَدَاءَ إِلَّا قُرْبًا مِنَ اللَّهِ قَالَ أُولَئِكَ شِيعَةُ عَلِيٍّ وَ عَلِيٌّ إِمَامُهُمْ

They said, ‘O Prophet^{-saww} of Allah^{-azwj}! And what have they increased from Allah^{-azwj}, when they neither happen to be Prophets^{-as} nor martyrs, except nearness from Allah^{-azwj}?’ He^{-saww} said: ‘They are the Shias of Ali^{-asws}, and Ali^{-asws} is their Imam^{-asws}’.¹⁶⁴

40 سن، المحاسن ابن فضال عن مثنى الحنط عن محمد بن مسلم عن أبي جعفر ع نحوه و اختلف فيه بعض لفظه قال يعطهم النبيون و المرسلون قلت جعلت فداك ما أعظم منزلة هؤلاء قال هؤلاء و الله شيعته علي و هو إمامهم

‘Al Mahasin’ - Ibn Fazal, from Masny Al Hanat, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, approximate to it, and there is a difference in it of some words – He^{-saww} said: ‘The Prophets^{-as} and the *Mursils*^{-as} would envy them’. I said, ‘May I be sacrificed for you^{-asws}! How great is the status of them?’ He^{-saww} said: ‘By Allah^{-azwj}! They are the Shias of Ali^{-asws}, and he^{-asws} is their Imam^{-asws}’.¹⁶⁵

41- سن، المحاسن ابن فضال عن محمد بن فضال عن أبي حمزة قال قال أبو عبد الله ع شيعتنا أقرب الخلق من عرش الله يوم القيامة بعدنا

‘Al Mahasin’ - Ibn Fazal, from Muhammad Bin Fazeyl who said,

‘Abu Abdullah^{-asws} said: ‘Our^{-asws} Shias would be the closest of the people to the Throne of Allah^{-azwj} on the Day of Qiyamah, after us^{-asws}’.¹⁶⁶

42- سن، المحاسن أبي عن سعدان بن مسلم عن الحسين بن أبي العلاء قال قال أبو عبد الله ع يا حسين شيعتنا ما أقربهم من الله و أحسن صنع الله إليهم يوم القيامة و الله لو لا أن يدخلهم و همن و يستعظم الناس ذلك لسلمت عليهم الملائكة فبلاً

¹⁶³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 37

¹⁶⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 39

¹⁶⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 40

¹⁶⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 41

'Al Mahasin' - My father, from Sa'dan Bin Muslim, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah^{-asws} said: 'O Husayn! Our^{-asws} Shias, how close they would be from Allah^{-azwj}, and how excellently would Allah^{-azwj} be Dealing with them on the Day of Qiyamah! By Allah^{-azwj}! Had it not been for weakness entering them and the people increasing that, the Angels would have greeted upon that before"¹⁶⁷.

43- شي، تفسير العياشي عن سلام عن أبي جعفر ع في قوله اليوم تجزؤون عذاب الهون قال العطش يوم القيامة

From Salam,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Today you will be Recompensed with the humiliating Punishment [6:93]**. He^{-asws} said: 'The thirst on the Day of Qiyamah"¹⁶⁸.

44- شي، تفسير العياشي عن الفضيل عن أبي عبد الله ع مثله

From Al Fazeyl,

'From Abu Abdullah^{-asws} – similar to it'¹⁶⁹

45- قب، المناقب لابن شهر آشوب أبو هريرة سمعت أبا القاسم ع يقول يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه إلا من كان على ولاية علي بن أبي طالب فإنه لا يفر ممن والآه ولا يعادي من أحبه ولا يحب من أبغضه

'Al Manaqib' of Ibn Shehr Ashoub - Abu Hureyra,

'I heard Abu Al-Qasim^{-saww} saying: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]**, except the one who was upon the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, for he will neither flee from the one who befriends him^{-asws}, nor be inimical from one who loves him^{-asws}, nor love the ones who hates him^{-asws}"¹⁷⁰.

46- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع في قول الله كأنما أغشيت وجوههم قطعاً من الليل مظلماً قال أما ترى البيت إذا كان الليل كان أشد سواداً من خارج فكذلك وجوههم تزداد سواداً

'Tafseer Al Ayyashi' - From Abu Baseer,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **It would be as if their faces are overwhelmed by a piece of the dark night. [10:27]**. He^{-asws} said: 'But, do you not see the house when it is the night, it would be more intensely dark from the outside. Like that their faces would increase in darkness"¹⁷¹.

¹⁶⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 42

¹⁶⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 43

¹⁶⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 44

¹⁷⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 45

¹⁷¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 46

47- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ فَمَا آمَنَ بِالْتَّوْرَةِ لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ هِمَا لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا بِالْإِيمَانِ بِالْآخَرِ

‘Tafseer of the Imam (Hassan Al-Askari-asws) – ‘Rasool-Allah-saww said: ‘One who does not believe in the Quran, so he has not believed in the Torah, because Allah-azwj the Exalted Took upon them with having the *Eman* upon both of them. Neither will the *Eman* be Accepted with one of them except with the *Eman* with the other.

فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ ص فَمَنْ قَالَ آمَنْتُ بِنَبِيِّ مُحَمَّدٍ ص وَكَفَرْتُ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَا آمَنَ بِنَبِيِّ مُحَمَّدٍ ص

Similar to that, Allah-azwj Obligated having the *Eman* with Wilayah of Ali-asws Bin Abu Talib-asws just as He-azwj Obligated having the *Eman* with Muhammad-saww. The one who says, ‘I believed in the Prophet-hood of Muhammad-saww and denied the Wilayah of Ali-asws Bin Abu Talib-asws’, so he has not believed in the Prophet-hood of Muhammad-saww.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا نِدَاءَ تَعْرِيفِ الْخَلَائِقِ فِي إِيْمَانِهِمْ وَكُفْرِهِمْ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ مُنَادٍ آخَرَ يُنَادِي مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ فَأَمَّا الدَّهْرِيُّهُ وَ الْمُعْطَلَةُ فَيُخْرَسُونَ عَنْ ذَلِكَ وَ لَا تَنْطِقُ أَلْسِنَتُهُمْ وَ يَقُولُهَا سَائِرُ النَّاسِ

When Allah-azwj the Exalted Resurrects the people on the Day of Qiyamah, a Caller of our Lord-azwj would Call out a Call, to recognise the people regarding their *Eman* and their *Kufr*. He would say: ‘Allah-azwj is the Greatest! Allah-azwj is the Greatest!’ And another Caller would Call out: ‘Community of people! Support him upon these words!’ As for the Eternalists and the one disabled would be muted from that and their tongues will not speak, and the rest of the people would say it.

ثُمَّ يَقُولُ الْمُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمَجُوسِ وَ النَّصَارَى وَ عَبَدَةِ الْأَوْثَانِ فَإِنَّهُمْ يُخْرَسُونَ فَيَبِينُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ

Then the Caller would be saying: ‘I testify that there is no god except Allah-azwj’. So, all of the people would be saying that except the ones who had associated with Allah-azwj the Exalted, from the Magians and the Christians, and idol worshippers. They would be muted, and that would be manifested from the rest of the people’.

ثُمَّ يَقُولُ الْمُنَادِي أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يُخْرَسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرُ الْمُشْرِكِينَ

Then the Caller would be saying: ‘I testify that Muhammad-saww is a Rasool-saww of Allah-azwj!’ So, the Muslims in their entirety would be saying that, while the Jews and the Christians and the rest of the Polytheists would be muted from that.

ثُمَّ يُنَادِي مُنَادٍ آخَرَ مِنْ عَرَصَاتِ الْقِيَامَةِ أَلَا فَسَوْفَ تُؤْمِنُونَ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ فَإِذَا الْبَدَأَ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ لَا بَلْ فَفُؤُهُمْ إِنَّهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا سَوْفَ تُؤْمِنُونَ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ لِمَا يَقُولُونَ يَا رَبَّنَا

Then another Caller would Call out from the plains of the Day of Qiyamah: ‘Shall I usher them to Paradise due to their testifying for Muhammad^{-sawww} with the Prophet-hood?’ So, there will be a Call from the direction of Allah^{-azwj} Mighty and Majestic: “No! **They have to be Questioned [37:24]**”. Those Angels who had said they would usher them to Paradise due to their testifying for Muhammad^{-sawww} with the Prophet-hood would be saying: ‘Why are they being paused, O our Lord^{-azwj}?’

فَإِذَا الْبِنَادُ مِنْ قِبَلِ اللَّهِ فَمَوْهُمُ إِهْمٌ مَسْئُولُونَ عَنْ وَّلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ يَا عِبَادِي وَ إِمَانِي إِيَّيْكُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ شَهَادَةً أُخْرَى فَإِذَا جَاءُوا بِهَا فَعَظَّمُوا ثَوَابَهُمْ وَ أَكْرَمُوا مَا بَعَثَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعُهُمُ الشَّهَادَةُ لِمُحَمَّدٍ بِالْبُيُوتَةِ وَ لَا لِي بِالرُّبُوبِيَّةِ فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ

So, there would be a Call from Allah^{-azwj} the Exalted: “**And stop them! They have to be Questioned [37:24]**” - about the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-sawww}. O My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} Commanded them along with the testimony with Muhammad^{-sawww}, another testimony. So, if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{-sawww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{-azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!”

قَالَ فَمِنْهُمْ مَنْ يَقُولُ قَدْ كُنْتُ لِعَلِيِّ ع بِالْوَلَايَةِ شَاهِدًا وَ لِآلِ مُحَمَّدٍ ص مُجِيبًا وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَطْلُ كَذِبُهُ يُنْجِيهِ فَيُقَالُ لَهُمْ سَوْفَ نَسْتَشْهَدُ عَلَى ذَلِكَ عَلِيًّا ع فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ فَتَقُولُ الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ وَ النَّارُ لِأَعْدَائِي شَاهِدَةٌ

He^{-asws} said: ‘From them would be one saying, ‘I used to testify with the *Wilayah* for Ali^{-asws} Bin Abu Talib^{-asws}, and was one who loved the Progeny^{-asws} of Muhammad^{-sawww}’, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon you would be testified upon that by Ali^{-asws} (in verification or otherwise)’. So you^{-asws} will be testifying, O Abu Al-Hassan^{-asws}, and you^{-asws} would be saying: ‘Paradise will testify for my^{-asws} friends, and the Fire would testify against my^{-asws} enemies’.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا حَرَجَتْ إِلَيْهِ رِيَاخُ الْجَنَّةِ وَ نَسِيمُهَا فَاحْتَمَلَتْهُ فَأَوْرَدَتْهُ إِلَى أَعْلَى عَرْفِهَا وَ أَحَلَّتْهُ دَارَ الْمَقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُمْ فِيهَا لُغُوبٌ

The one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{-azwj}. Neither will he be touched by the difficulties nor the weariness (exhaustion).

وَ مَنْ كَانَ مِنْهُمْ كَاذِبًا جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا وَ ظِلُّهَا الَّذِي هُوَ ثَلَاثٌ شُعَبٍ لَا ظِلِيلٍ وَ لَا يُعْنِي مِنَ اللَّهَبِ فَتَحْمِلُهُ فِي الْهَوَاءِ وَ تُورِدُهُ نَارَ جَهَنَّمَ

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص فَكَذَلِكَ أَنْتَ فَسَيْمِ الْجَنَّةِ وَ النَّارِ تَقُولُ لَهَا هَذَا لِي وَ هَذَا لَكَ

Rasool-Allah^{-saww} said: 'Thus, due to that, you^{-asws} are the distributor of Paradise and the Fire. You^{-asws} would be saying to it: 'This one is for me^{-asws}, and this one is for you''.¹⁷²

48- شي، تفسير العياشي عن حماد بن عيسى عن زواة عن أبي عبد الله ع قال: سئِلَ عَنْ قَوْلِ اللَّهِ وَ أَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ قَالَ قِيلَ لَهُ وَ مَا يَنْفَعُهُمْ إِسْرَارُ النَّدَامَةِ وَ هُمْ فِي الْعَذَابِ قَالَ كَرِهُوا سَمَاتَةَ الْأَعْدَاءِ

'Tafseer Al Ayyashi' - From Hamad Bin Isa, from the one who reported it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the Words of Allah^{-azwj}: **And they will conceal the regret when they see the Punishment, [34:33]**, it was said to him^{-asws}, 'What will be the benefit for them, concealing the regret, and they would be in the Punishment?' He^{-asws} said: 'They would not like their enemies to gloat over them.'¹⁷³

49- شي، تفسير العياشي عن عبد الله بن عطاء المكي قال: سألت أبا جعفر ع عن قول الله زِمَا يَوْمَ يَوْمُ الْقِيَامَةِ يُسْمِعُ الْخَلَائِقَ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُسْلِمٌ ثُمَّ يَوْمَ سَائِرِ الْخَلْقِ أَنَّهُمْ كَانُوا مُسْلِمِينَ

'Tafseer Al Ayyashi' - From Abdullah Bin Ata'a Al Makky who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj}: **Sometimes those who are committing Kufir would ardently wish if only they had been submitters [15:2]**. He^{-asws} said: 'A Caller would Call out on the Day of Qiyamah for the creatures to hear: 'No one will enter Paradise except for a submitter!' Then the rest of the people would ardently wish that they had been submitters (to the Wilayah of Amir Al-Momineen^{-asws})''.¹⁷⁴

50- وَ هَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع فَتَمَّ يَوْمَ الْخَلْقِ أَنَّهُمْ كَانُوا مُسْلِمِينَ

And by this chain,

'From Abu Abdullah^{-asws}: 'So then the people would ardently wish they had been submitters''.¹⁷⁵

51- شي، تفسير العياشي عن إبراهيم بن عمر رَفَعَهُ إِلَى أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ وَ نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ قَالَ عَلَى جِهَاتِهِمْ

'Tafseer Al Ayyashi' - From Ibrahim Bin Umar,

'Raising it to one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj}: **and We will Gather them on the Day of Qiyamah upon their faces [17:97]**. He^{-asws} said: 'Upon their sides''.¹⁷⁶

¹⁷² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 47

¹⁷³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 47

¹⁷⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 48

¹⁷⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 49

¹⁷⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 50